

Table of Contents

How the <i>DACB</i> began and where it is going	1
Oral History and the <i>DACB</i>	3
<i>DACB</i> Potential Subjects Template	4
Guidelines for Researchers and Writers	5
Template for Information Collection	7

Uganda Stories

Catholic

Banabakintu, Luke	11
Kaggwa, Andrew	12
Kalembe, Matthias	13
Kitagana, Yohana	14
Kiwanuka, Joseph	15
Kizito	16
Lourdel, Simeon	18
Lwanga, Charles	22
Mukasa, Joseph	23
Munaku, Maria	24
Ssebuggwawo, Denis	25
Womeraka, Victoro Mukasa	27

Protestant

Church, John Edward	Church of Uganda / Episcopal Church of Rwanda	31
Dronyi, Sosthenes	Anglican	32
Duta, Henry Wright	Anglican	35
Hannington, James	Anglican	35
Jones, William Henry	Anglican	36
Kivengere, Festo	Anglican	37

Lukwiya, Matthew	Evangelical	38
Luwum, Janani	Anglican	39
Mukasa, Hamu Lujonza Kaddu	Anglican	40
Nagenda, William	Anglican	43
Njangali, Spetume Florence	Anglican	44
Nsibambi, Simeoni	Anglican	46
Ruhindi, Yustus	Anglican	47
Tucker, Alfred	Anglican	51

Independent

Kigozi, Blasio	Abaka (Men of Fire)	57
Malaki, Musajjakawa	Malakite Church	57

Orthodox

Spartas, Reuben Sebbanja	African Greek Orthodox Church	61
--------------------------	-------------------------------	----

Rwanda and Burundi Stories

Catholic

Kagame, Alexis		65
Martyrs of the Christian Fraternity		66

Protestant

Barham, Lawrence	Church of England / Church of Uganda	67
Delhove, David	Seventh-Day Adventist	68
Kinuka, Yosiya	Episcopal Church of Rwanda	69
Monnier, Henri	Seventh-Day Adventist	70

Independent

Ndaruhutse, David	Living Church of Jesus Christ	71
-------------------	-------------------------------	----

En français

Banderembako, Wilo	75
Boymandjia Simon-Pierre	76
Gahebe, Charles	78
Kayoya, Michel	79
Niyonzima, Bibiane	81
Ruhuna, Joachim	82

Potential Subjects Lists

Uganda	87
Burundi	93
Rwanda	94
Bibliography	95
Sources and Story Contributors	100

How the *DACB* began, and where it is going

Jonathan J. Bonk, Project Director

Nine years ago, while I was still a seminary instructor in Canada, the *Dictionary of African Christian Biography* was an inchoate idea, little more than the agenda for a modest scholarly consultation convened from August 31 to September 2, 1995. Funded by the Pew Charitable Trusts and hosted by the Overseas Ministries Study Center, this invitation-only event explored the need for an *International Dictionary of Non-Western Christian Biography*, with Africa as the particular focus.

In 1999, two years after my arrival at OMSC, I embarked on the first of what would become annual *DACB*-related trips to Africa. Since then, I have visited universities, seminaries, and research centers in Kenya, Ethiopia, Uganda, Zambia, Ghana, Nigeria, South Africa, Namibia, Egypt, Malawi, Tanzania, and Mozambique. Today one hundred and five seminaries, universities, and research centers in twenty African countries are registered as official participating institutions, with designated liaison coordinators, contributing to a steady flow of biographical materials for the dictionary.[1] Biographers in Ethiopia compete to have their stories read publicly at the annual Frumentius Lectures in Ethiopian Church History. The top three researchers/writers are further honored with a gift of books. At a *DACB* training seminar held in the Democratic Republic of Congo in November 2005, seminar participants each produced one biography by the end of the week of classes.

Particularly heartening is the stimulus that the *Dictionary of African Christian Biography* has become for generating similar data gathering initiatives elsewhere. The Centre for the Study of Christianity in Asia (Trinity College, Singapore) is using the *DACB* as a model to produce an Asian Christian biographical database, as are the Don Bosco Centre in Shillong, India, and the Trinity Methodist Church in Selangor Dural Ehsan, Malaysia. In September 2003, I was officially notified that an editorial team consisting of members of the Contextual Theology Department of the Union Biblical Seminary, in Pune, India, coordinated by Dr. Jacob Thomas and supported by an all-India Council of Advisors, has likewise embarked on a biographical project modeled after the *DACB* but focusing on the Indian subcontinent. At its quarterly meeting in June of 2005, the Global China Center Board of Directors voted unanimously to sponsor a *Biographical Dictionary of Chinese Christianity (BDCC)* inspired by and based on the *DACB* model. From September 2005 until May 2006, Dr. Yading Li, Managing Director for this ambitious undertaking, was at the Overseas Ministries Study Center, where he was mentored by *DACB* Project Manager Ms. Michele Sigg in order to lay the groundwork for the enterprise. The *BDCC* was finally launched in April 2006 and can be found at www.bdconline.net.

Awareness of the *Dictionary of African Christian Biography* continues to grow. We are learning that the dictionary is increasingly utilized by instructors who require their students to get into the habit of using the database for their African Church History assignments. As virtually the only central source of information on African Christian biography, the *DACB* Web site is experiencing a steady amount of traffic as indicated by the table (below).

Quarter	Daily Average Page Views (over a quarter)
October to December 2005	934
January to March 2006	973
April to June 2006	1,023
July to September 2006	966
October to December 2006	983

January to March 2007	1,349
April to June 2007	1,476
July to August 2007	1,744

Among the several ongoing challenges facing the dictionary, an obvious one is the unevenness of country, language, and denominational content. It is readily evident that while the numbers of stories in English are relatively plentiful, with French-language entries lagging far behind, the languages representing the other three lingua franca of Africa are not represented at all. This is due to neither oversight nor neglect, but to the linguistic limitations of the principals involved and to the fact that the dictionary reflects only those stories that have been submitted. *DACB* facilitators in New Haven do not research, write, or commission the stories. Participating institutions and their designated liaison coordinators are the key to dictionary entries. We are currently seeking funding in order to begin the translation of the database into Swahili, Portuguese, and Arabic.

Added to this is the somewhat patchy quality of the stories. Anyone browsing the *DACB* will at once be struck by the unevenness of both the quality and consistency of the nearly one thousand biographies that currently make up the database. Some of the stories are a mere one or two sentences in length, while others run to several thousand words. While scholarly exactitude marks some of the entries, a large number have been contributed by persons who are neither scholars nor historians. The stories are non-proprietary, belonging to the people of Africa as a whole. Since this is a first generation tool, and on the assumption that some memory is better than total amnesia, the checkered quality of the entries has been tolerated and even welcomed. This being a first-generation attempt to ensure that there is some kind of memory to which scholars and leaders of subsequent generations will have access, it will be left for another generation to redress the weaknesses and deficiencies inherent in the present dictionary.

The stone scrapers and blades of our Paleolithic forbears, deemed to be functionally deficient in our age, were nevertheless the survival tools of their era. It is inevitable that any early tool should, by the standards of a later generation, be regarded as primitive and unsatisfactory. But lest this truism stifle the creative process, the reminder that it is often just such inadequacies which spark disgruntled users to develop better tools is reassuring.

Despite the *DACB*'s laughably meager financial resources and minimalist administrative infrastructure, those of us most immediately involved are encouraged and delighted by its growing recognition as a unique and impressively useful source of information on the church in Africa.

* * *

The following booklet, printed in September 2008, contains stories from the Uganda, Burundi, and Rwanda, country indexes of the Dictionary of African Christian Biography. These stories can be found at the following link: www.dacb.org.

To contact us at the New Haven office:

Jonathan J. Bonk, Project Director
 Michèle Sigg, Project Manager
Dictionary of African Christian Biography
 490 Prospect Street,
 New Haven, CT 06511-2196 USA
 Tel. (203) 624-6672, ext. 318 Fax (203) 865-2857
 DACB@OMSC.org
www.DACB.org

Oral History and the *Dictionary of African Christian Biography*

To choose an appropriate biographical subject for a DACB article:

- Check the Potential Subjects database (see back of this booklet for sample pages):
 - Does the DACB have a story on the person you wish to write on?
- Initial questions to ask as you choose a subject:
 - The subject's impact
 - Amount of material available: written and oral
 - Personal experience/knowledge

Dictionary of African Christian Biography

Choice of Biographical Subjects

(From *Instructional Manual*, p. 10)

As you choose biographical subjects for your research, please take into account the following guidelines:

1. Subjects whose stories already appear in the *DACB* will normally not be considered. Therefore it is important to consult the *DACB* either online or at a *DACB* participating institution, to ascertain whether or not the *DACB* already has stories on your proposed subjects.
2. Your subjects need not be confined to professional clerics, missionaries, or theologians, but might include laypersons from various walks of life whose stories are essential to an understanding of the church in Africa.
3. Articles must not be longer than 3,000 words, and must not be shorter than 500 words.
4. As the intent and purpose of the *DACB* is to record the history of African Christianity, we ask that you focus, whenever possible, on writing the stories of **deceased** subjects.
5. If you choose to write on living subjects, their stories will not be published in the *DACB* unless the subjects are (a) of a very venerable age (over 70) and (b) they have retired from all active ministry (in other words, their story is complete). If the living subjects do not fulfill these conditions, their stories will be kept on file in the *DACB* office for future use.

DACB Potential Subjects: Please submit names and basic information on potential subjects to be included in the DACB. See potential subjects pages at the back of this booklet.

A “potential subject” is:

Anyone—African or missionary—who has made a significant contribution to African Christianity at local, national, regional, continent-wide, or denominational levels. This includes:

- Individuals from any denomination that defines itself as Christian—even those from sometimes controversial African Initiated Churches or heterodox organizations such as Jehovah’s Witnesses.
- Occasionally, non Christians whose impact aided the church in its birth or growth.
- NOT INCLUDED: Living subjects who are still in active ministry.

*Name	Church Affiliation	**Dates of Birth/Death	Country	***Sources

* Give full name, including African kinship names and baptismal names.

** Provide these dates if available. Otherwise, give approximate dates or the century or period during which they ministered.

*** If you are the information source or the author of a biography on this subject, list your name, email address, and institution with which you are affiliated. Also, give title of article, if published, and where it was published, etc. If written sources exist on the subject, please list publication information (author, title, publisher, place of publication, date of publication).

The Dictionary of African Christian Biography

THE *DACB* is an international undertaking aimed at producing an electronic database containing the essential biographical facts of African Christian leaders, evangelists, and lay workers chiefly responsible for laying the foundations and advancing the growth of Christian communities in Africa. An international team of scholars and church leaders, headed by Dr. Jonathan J. Bonk, Associate Director of the Overseas Ministries Study Center in New Haven, Connecticut, is coordinating the twelve-year effort.

While the twentieth-century growth and character of Christianity in Africa is without historical precedent, information on the major creative and innovative local figures most vitally involved is sadly lacking from the standard scholarly reference works. The *Dictionary* will cover the whole field of African Christianity from earliest times to the present and over the entire continent. Broadly interconfessional, historically descriptive, and exploiting the full range of oral and written records, the *Dictionary* will be produced electronically in English, French, and Portuguese.

The *Dictionary* is intended to stimulate local data gathering and input. As a non-proprietary electronic database, it constitutes a uniquely dynamic way to maintain, amend, expand, access, and disseminate information vital to an understanding of African Christianity. Being non-proprietary, it will be possible for material within it to be freely reproduced locally in printed form. Being electronic, with WWW and CD-ROM versions available, the material will be simultaneously accessible to readers around the world.

Contributors will be drawn from academic, church, and mission communities in Africa and elsewhere. The *Dictionary* will fill important gaps in the current scholarly corpus, and will inform, challenge, and enrich both church and academy by virtue of its dynamic internationally collaborative character.

Guidelines for Researchers and Writers

In preparing biographical profiles for inclusion in the *Dictionary*, please insure that you include information on as many of the following categories as possible.

- 1. Given name(s) of Person. As necessary, provide explanations of these names.**
 - A. Baptismal names
 - B. Kinship names
 - C. Nicknames

- 2. Family names. In cases where there is more than one spouse, list the children under the appropriate mother or father.**
 - A. Ethno-linguistic group
 - B. Kinship group
 - C. Father
 - D. Mother
 - E. Wife/Wives
 - F. Husband/Husbands
 - G. Children
 - H. Grandchildren

- 3. Life Story**
 - A. Date or approximate date of birth
 - B. Place of birth: village, city, province, nation
 - C. Unusual circumstances associated with birth
 - D. Formative experiences, such as illnesses, personal misfortunes, tragedies, visions, etc.
 - E. Education, degrees (including dates)

- F. Conversion (including date, if applicable)
- G. Calling and/or ordination to ministry (including date)
- H. Date or approximate date, place, and circumstances of death

4. Nationality/citizenship

5. Languages, including first, second, third, fourth, fifth, etc.

6. Church affiliation

- A. Roman Catholic
- B. Orthodox; Coptic
- C. Protestant (Conciliar, Evangelical, Anabaptist)
- D. Independent (African initiated, Spiritual, Pentecostal/charismatic)

7. Names, locations, and descriptions of churches begun or served by the subject

8. Ministry details: Where? How long? What happened? Short term and long term impact?

Please provide detailed information wherever possible, including anecdotes, stories, and hearsay.

9. Continuing influence and significance of the subject

10. Publications, reports, writings, letters, musical compositions, artistic contributions by the subject

11. Sources of information about the subject

- A. Unpublished
 - 1) Eyewitness accounts (give names and addresses of storytellers who are or were eyewitnesses; include details of their relationship to the subject)
 - 2) Oral and anecdotal (give names and addresses of storytellers wherever possible, and include details of their relationship to the subject)
- B. Published (include full bibliographic data wherever possible: book title, author, publisher, year of publication; title of chapter within a book, author of the chapter, title of the book, name of the editor of the book, full publication data; title of article in periodical, author of article, periodical title, date of periodical, page numbers of article, place of publication.)

12. Other pertinent information

Please submit material intended for the *Dictionary* to the address below. For proper credit to be given to you as a contributor, please include:

- ◆ Your name and address
- ◆ Name and address of the church with which you are affiliated
- ◆ Name and address of affiliated educational institution or mission agency
- ◆ Name of individual(s) chiefly responsible for researching the story of each Subject
- ◆ Name and position of the person supervising the research

Mrs. Michèle Sigg, Project Manager
Dictionary of African Christian Biography
Overseas Ministries Study Center
490 Prospect Street
New Haven, CT 06511 USA
DACB@OMSC.org www.DACB.org

Guidelines for Researchers and Writers: Template for Collecting Basic Information

1. Given name(s) of Person. As necessary, provide explanations of these names.	
Baptismal names	
Kinship names	
Nicknames	
2. Family names. If there is more than one spouse, list the children under the appropriate mother or father.	
Ethno-linguistic group	
Kinship group	
Father	
Mother	
Wife/Wives	
Husband/Husbands	
Children	
Grandchildren	
3. Life Story	
Date or approximate date of birth	
Place of birth: village, city, province, nation	
Unusual circumstances associated with birth	
Formative experiences, such as illnesses, personal misfortunes, tragedies, visions, etc.	
Education, degrees (including dates)	
Conversion (including date, if applicable)	
Calling and/or ordination to ministry (including date)	
Date or approximate date, place, and circumstances of death	
4. Nationality / citizenship:	
5. Languages, including first, second, third, fourth, fifth, etc.:	
6. Church affiliation (Roman Catholic; Orthodox; Coptic ; Protestant (Conciliar, Evangelical, Anabaptist); Independent (African initiated, Spiritual, Pentecostal / charismatic):	
7. Names, locations, and descriptions of churches begun or served by the Subject	
(Dates / Time frame)	(Locations)

8. Ministry details: Where? How long? What happened? Short term and long term impact? (Please provide detailed information wherever possible, including anecdotes, stories, and hearsay)	
(Dates / Time frame)	(Events, impact, stories, anecdotes)
9. Continuing influence and significance of the Subject:	
10. Publications, reports, writings, letters, musical compositions, artistic contributions by the Subject, including title, date, and publisher, if possible:	
(Title)	(Place of publication, publisher, date)
11. Sources of information about the Subject	
Unpublished : →Eyewitness accounts (give names and addresses of storytellers who are or were eyewitnesses; include details of their relationship to the Subject) →Oral and anecdotal (give names and addresses of storytellers wherever possible, and include details of their relationship to the Subject)	
Published (include full bibliographic data wherever possible: book title, author, publisher, year of publication; title of chapter within a book, author of the chapter, title of the book, name of the editor of the book, full publication data; title of article in periodical, author of article, periodical title, date of periodical, page numbers of article, place of publication.)	
12. Other pertinent information:	

Stories of the Church in Uganda

Catholic

Banabakintu, Luke
c. 1851 to 1886
Catholic
Uganda

Luke Banabakintu was one of the three martyrs belonging to the Christian community of Mityana, some forty-five miles north west of the capital of the kingdom of Buganda. Banabakintu belonged to the Eel branch of the Lungfish (Mamba) Clan and was born in the hamlet of Ntolomwe in Gomba County. His father, Mukwanga, had several wives and thirty children, of which Banabakintu was the eldest, the son of his first wife Kusubiza of the Seed (Nvuma) Clan. When he was sixteen years old, his uncle Jjagwe visited the family, and, at the youth's own request, took him to live with him at Mityana. There, he entered the service of the Mukwenda, the county chief of Ssinga. Banabakintu prospered and was given the small fief of Kawinga, where his task was to supervise other servants of the chief, who lived outside their master's enclosure.

According to clan tradition, Banabakintu was married, and his wife's name was Bazawalaluggya. In stature, he was of medium height, with dark skin colouring and a round face. He had a deep voice and a very cheerful disposition. On May 31, 1880, he was enrolled by his master in the Catholic catechumenate. He attended instructions with Matthias Kalemba, and, like him, also frequented instructions given by the Anglican missionaries. He was baptized on May 28, the Feast of Pentecost, 1882 by Father Ludovic Girault of the Missionaries of Africa.

Banabakintu developed a deep personal friendship with Matthias Kalemba and assisted him in giving instructions to the catechumens at Mityana. There were more than two hundred members of the Mityana community. Whenever he could, Luke made the twelve hour journey to the mission in order to receive the sacraments of reconciliation and Eucharist. He was between thirty and thirty-five years old at the time of his martyrdom. When the persecution broke out on May 25, 1886, Luke was on his way to Mengo from Mityana, and stayed the night with his friend Cyprian Kamy, who had been baptized with him four years earlier. Next morning he continued his journey to the capital and reported to the Mukwenda, informing him that he expected to be killed and assuring him that he would never betray the names of the children he had been instructing.

Luke spent the night of May 26 with Matthias Kalemba as prisoners of the county chief. Next day, they admitted that they were Christians, and were condemned to death by Mukasa, the Chancellor (Katikiro). On the way to the place of execution at Namugongo, Kalemba challenged the executioners to kill him, which they did on Kampala hill. Banabakintu, however, continued alone and joined Charles Lwanga and his fellow martyrs on the afternoon of May 27. He was among the thirty-one victims, Catholics, Anglicans and others, of the great Namugongo holocaust on Ascension Day, June 3, 1886, twelve of whom (excluding Charles Lwanga, already put to death) are officially recognized Catholic martyrs. They were beatified by Pope Benedict XV in 1920 and were declared canonized saints by Pope Paul VI in 1964. June 3, the date of their martyrdom, appears as the feast of all the Uganda martyrs in the universal calendar of the Catholic Church.

Aylward Shorter M.Afr.

Bibliography:

J. F. Faupel, *African Holocaust, the Story of the Uganda Martyrs* (Nairobi: St. Paul Publications Africa, 1984 [1962]).
J. P. Thoonen, *Black Martyrs* (London: Sheed and Ward, 1941).

Kaggwa, Andrew
c. 1855 to 1886
Catholic
Uganda

Andrew Kaggwa was a member of the Nyoro tribe, traditional enemies of the Ganda. At an early age he was captured and carried off as a slave by a party of Ganda, raiding the border country of Bugangadzi. He was a handsome, well-built boy and was therefore presented to the king as part of his share of the spoils. Placed among the royal pages, his cheerfulness and kind-heartedness made him a favourite with his fellows. He was still a page when the explorer H. M. Stanley visited Buganda in 1875. Stanley had brought with him some European drums to which the king, Mutesa I, took a fancy. Having acquired a dozen of these drums, the king sent Kaggwa to his factotum, Toli, a Muslim Madagascan who had visited France, to learn how to play them. At this time Kaggwa also became a Muslim. Toli, however, also acted as a carpenter for the Catholic missionaries and it is likely that he introduced Kaggwa to them. In any case, Kaggwa joined the Catholic catechumenate in June 1880. He also seems to have attended Bible classes given by the Anglican missionary, Alexander Mackay.

Kaggwa, now aged about twenty-five, was appointed the king's master drummer and was in charge of some fifteen other drummers. Not long afterwards, he became bandmaster, in charge of all the court musicians, including buglers and cymbals-players. He was given a plot of land at Natete, not far from the capital and built a house there, in which, after his marriage, he lived with his wife, Clara Batudde. He was baptized on April 30, 1882.

Two years later, bubonic plague broke out at the capital, and Kaggwa cared for dying and abandoned catechumens in his own enclosure. Since the Catholic missionaries had left Uganda at this time, he also instructed, baptized and buried those he took in. Other Christians followed his example. Mutesa I died in October 1884 and was succeeded by Mwanga, with whom many of the royal servants had been on intimate terms when he was a young prince. This was the case with Kaggwa, who was not only now reappointed bandmaster but given the title Mugowa, with authority over the entire militia from which the bandsmen were drawn. This name was derived from the only other European type band in East Africa, which belonged to the Sultan of Zanzibar and was composed of musicians from Goa. Kaggwa was also given a fief at Kiwatule hill, which became known as Kigowa. Kaggwa became a great favourite of the new king, who invited him to accompany him on hunting and boating expeditions.

Among the many converts made by Kaggwa at court there were several future martyrs. One was James Buzabaliawo, another bandsman, whom Kaggwa instructed in the Catholic faith as well as in music, and who became Kaggwa's chief assistant. When the storm of persecution broke on May 25, 1886, the king was at Munyonyo, a royal enclosure, built on a hill beside Lake Victoria, not far from the capital. It was here that Charles Lwanga and the Christian pages were sentenced to death, in spite of the vain attempts of the Catholic missionary, Siméon Lourdel, to see the king and stay the execution. Later in the day, Lourdel returned to the palace on the pretext of informing the king about the imminent arrival of the first Catholic bishop, Léon Livinhac. The king appeared pleased to hear of the bishop's arrival, but refused to reprieve the martyrs.

On the following day, Mukasa, the chancellor, reminded Mwanga that Kaggwa was still at liberty. The king replied that he could not afford to lose his chief drummer. To this, Mukasa replied that Kaggwa was the principal Christian instructor of the king's pages and other servants, and that he would not eat until he had been given to him in order to dispose of him himself. Mwanga acceded to the request, but was too ashamed to give the news to Kaggwa personally. When the chancellor's messengers came, Kaggwa was prepared. He had been to receive the Eucharist at the mission in the morning and had returned to his post at Munyonyo. "Give up the Christians in your house," demanded the emissaries. "There is only one," replied Kaggwa, "I am myself a Christian." Arrived at the chancellor's house, he was interrogated by Mukasa, and berated for having even taught catechism to Mukasa's own children. "Take this man away and put him to death," commanded the chancellor. "Bring me his arm to prove that you have done your work. I will not touch food until I have seen it."

The executioners sought to delay matters, expecting the king to send a reprieve at any moment. Kaggwa, however, urged them to kill him quickly and take his arm to the chancellor. In a few moments they brought the bleeding, severed arm to Mukasa. Witnesses of the martyrdom said that Kaggwa was wearing bark-cloth over a white loin cloth and holding a small book in his hand. He begged the executioners not to strip him naked and they consented. Throwing him down, they cut off his arm with a knife. Kaggwa's only sound was to cry "My God." They then beheaded him and cut his body into pieces. Christians reverently buried his remains at the spot where he died. This is not far from the modern Catholic Major Seminary of Ggaba. For many years a simple cement slab and cross marked the site. This was later replaced by a modern shrine church, built over the grave. Andrew Kaggwa was beatified by Pope Benedict XV in 1920. He was declared a canonized saint by Pope Paul VI in 1964.

Aylward Shorter M.Afr.

Bibliography:

J. F. Faupel, *African Holocaust* (Nairobi, St. Paul's Publications Africa, 1984 [1962]).
J. P. Thoonen, *Black Martyrs* (London: Sheed and Ward, 1941).

Kalemba, Matthias Mulumba c. 1836 to 1886 Catholic Uganda

Kalemba was a member of the Soga tribe, born in Bunya County in eastern Uganda. Together with his mother, he was captured by Ganda raiders belonging to the Otter clan. His captors sold him as a slave to Magatto, uncle of the Chancellor Mukasa, and a member of the Edible-Rat Clan. Kalemba grew up in this family, treated as a member of the clan and as a free man. After the death of his adoptive father, he remained for a time with Magatto's brother, Buzibwa. On attaining manhood, he took service with Ddumba, the chief of Ssingoo County, becoming effectively the head of his household and supervisor of all the other servants. On Ddumba's death, his brother gave official recognition to Kalemba's position, by creating an office for him in memory of Ddumba. Henceforth, Kalemba was known as The Mulumba.

Kalemba was a man of fairly large stature and light colouring. He sported a small beard, unusual for a Ganda. He was immensely strong, of a joyful disposition and a passionate searcher after truth. This passion led him first to Islam, and then - after the arrival of the Anglican missionaries - to their Christian instructions. It was the duty of the chief of Ssingoo to carry out construction at the royal palace. When King Mutesa I decided to build houses for the Catholic missionaries, Kalemba was assigned to the task. Coming into contact with Catholics for the first time, he discovered that Protestant prejudices about them were not true. On May 31, 1880 he enrolled as a Catholic catechumen, but continued occasionally to attend Anglican Bible classes.

Kalemba took his Christian allegiance seriously. Although he was the owner of a large number of women, he made other provisions for all except one, called Kikuvwa, whom he kept as wife. He was baptized by Father Ludovic Girault on May 28, 1882. Kalemba schooled himself in humility by undertaking menial tasks, working in his garden, carrying loads and even accepting unmerited blows from the king's soldiers. He declared proudly that he was a slave - "the slave of Jesus Christ." He is said to have driven off a wild buffalo with the aid of a stick. He took part in the war-raids organized by his chief, but refused to take share in the looting which was their main object. He also refused to take bribes when administering justice on behalf of his master.

At his home in Mityana, forty-seven miles from the capital, Kalemba lived a humble life, taking up the trades of

pottery and tanning. During the absence from Uganda of the Catholic missionaries from 1882 to 1885, Kalemba organized a Christian community at Mityana where, together with the future martyrs Noe Mawaggali and Luke Banabakintu, he gave Christian instruction. When persecution broke out in 1886 this community of Christians and catechumens numbered about two hundred.

When the storm broke, Kalemba was at the capital rebuilding the king's palace that had burned down in February 1886. Although in imminent danger, he did not leave his post. Kalemba's master, the chief of Ssinga, deemed it best to arrest him and his companion, Luke Banabakintu, himself. They spent the night of May 26 at the chief's town residence, with their feet in the stocks and their necks in slave yokes. The following day they were taken to the palace, where the chancellor sentenced them to a savage death for acknowledging that they were Christians. On the way to Namugongo, the traditional place of execution, Kalemba stopped and asked to be put to death there and then in Old Kampala. His executioners butchered him on the spot, cutting off his limbs and tearing strips of flesh from his body, burning them before his eyes. His courage and endurance were extraordinary and the only sound that came from his lips were the words: "My God ! My God !" The executioners then tied up his arteries and left him to die a lingering death.

Matthias Kalemba's passion began at noon on Thursday, May 27. On Saturday it had not ended. Some men coming to cut reeds in the swamp heard a voice calling: "Water! Water!" They were so horrified by the sight that they fled. He died presumably on Sunday, May 30. God alone knows the full extent of his agony. Luke died with Charles Lwanga and his companions at Namugongo on May 27. Matthias Kalemba, the Mulumba, was declared "Blessed" by Pope Benedict XV in 1920, together with twenty-one other martyrs. They were proclaimed canonized saints in 1964 by Pope Paul VI.

Aylward Shorter M.Afr.

Bibliography:

J. F. Faupel, *African Holocaust* (Nairobi, St. Paul's Publications Africa, 1984 [1962]).
J. P. Thoonen, *Black Martyrs* (London: Sheed and Ward, 1941).

Kitagana, Yohana **c. 1858 to 1939** **Catholic Church** **Uganda**

Yohana Kitagana, lay catechist, was the first Catholic missionary in Ankole and Kigezi, southwest Uganda. Kitagana was born in the Kingdom of Buganda, on the island of Busi in Lake Victoria. His mother was called Bwayinga. Kitagana belonged to the lungfish clan and entered the service of Madzi, Chief of Koki. When the Catholic missionaries arrived in Buganda in 1879, Kitagana was in his twenties. By that time, he had amassed a small fortune for himself and had no fewer than five wives, as well as a slave girl concubine. In the war of 1892, he went to the Kingdom of Ankole to help negotiate on behalf of the Ganda refugees. On returning to Buganda, Kitagana began to be interested in Christianity. By chance, he attended a Catholic catechetical instruction and was influenced by the example of the Catholic chiefs, especially by the conversion of Chief Kagolo. His interest in Christianity increased, while working for Chief Jumba at Bunjako. One by one, his wives abandoned him and he gave the slave girl her freedom.

Up to the moment of joining the catechumenate in 1892, Kitagana was illiterate. As a catechumen, he learned to read and write. By the time he was baptized at Kisubi in 1896, he had decided to remain single for the remainder of his life. Kitagana's baptismal name was Yohana or John. In his late thirties, Kitagana was tall and thin of build, with an attractive personality. Moving to the mission of Mitala Maria, Kitagana was made a chief

about 1900. However, during a retreat he made in Holy Week 1901, he felt the call to become a missionary, and, giving up the post of chief, began to work as a catechist in Busoga and Teso in eastern Uganda.

Impressed by his dedication and the quality of his work, Bishop Henri Streicher, sent Kitagana to Bunyoro, to work with the missionaries at Hoima. Meanwhile a catechist training centre had been opened at Rubaga and Kitagana was sent there for training. Kitagana's ardent preaching of Catholicism in Bunyoro was seen as a form of opposition to the colonial government and to the Protestant establishment. Kitagana was therefore sent to the Kingdom of Ankole, to Bunyaruguru where the British had established an enclave, under Ganda chiefs. Kitagana began a medical apostolate, using both western and traditional medicines. Living in poverty, he cultivated his own food crops, and began to attract the youth of the area. Eighty people attended his first catechetical instruction. Abuses by the Ganda chiefs led to his receiving death threats from the local population. When an Ankole rising against the Ganda chiefs took place in 1908, Kitagana's life was in danger, but his reputation saved him. Kitagana rebuked the Catholic chiefs for their abuses, while remaining on good terms with the Protestant chief, Kasigano. He also contested the influence of traditional healers and mediums.

In 1909 Catholic missionary priests finally joined Kitagana in Ankole and he asked to be sent to Kigezi in 1910. Kitagana settled at Kagamba in Mpororo under chief Yohana Ssebalijja, formerly of Bunyaruguru. As was the custom, Kitagana taught religion at the chief's court. He also contested the Nyabingi spirit possession cult, which held strong influence in the area. For thirteen years Kitagana prepared the soil in Kigezi for the eventual coming of the missionary priests to Rushoroza, Kabale, in 1923. Once again, Kitagana asked to carry out pioneering evangelizing work, this time in Bufumbira. After sixteen more years, often encountering life threatening situations in a strongly traditional area opposed to the introduction of Christianity, Kitagana died and was buried in Kabale cemetery.

In his life work, Kitagana embodied the Ugandan experience of African lay evangelists, preceding the arrival of expatriate missionary clergy. The success of the Catholic Church in the areas of his primary evangelization is due in no small part to his piety, faith and hard work. Yohana Kitagana was a true saint of God. The historian Louise M. Pirouet calls him "an outstanding Catholic catechist."

Aylward Shorter M.Afr.

Bibliography:

Amand Duval, *Yohana Kitagana Catéchiste* (Condé-sur-Noireau, France: Editions Corlet, 2002).

Louise M. Pirouet, *Black Evangelists - The Spread of Christianity in Uganda 1891-1914* (London: Rex Collings, 1978).

Kiwanuka, Joseph Nakabaale 1899 to 1966 Catholic Church Uganda

Joseph Nakabaale Kiwanuka was the first native African to be ordained a Catholic bishop in modern times. He was born at Nakirebe in Mawokota county, Uganda, the child of Catholic parents, Victorio Katumba Munduekanika of the monkey clan and Felicitas Nankya Ssabawebwa Namukasa of the lungfish clan. Joseph was baptized at Rubaga, Kampala, on June 25, 1899. He received his primary education at Mitala Maria from 1910 to 1914, when he entered Bukalasa junior seminary. After studying philosophy and theology at Katigondo major seminary, he was ordained priest at Villa Maria on May 26, 1929. In his fourth year at Katigondo, Kiwanuka felt the call to join the Society of Missionaries of Africa (White Fathers). Bishop Henri Streicher, his ordinary, opposed the move. However, Fr. Voillard, the Superior General of the society, who visited the

seminary in 1928, agreed to admit Kiwanuka after ordination to the priesthood.

Shortly after his ordination, Kiwanuka received his call to the novitiate of the Missionaries of Africa on July 15, 1929. However, Bishop Streicher again intervened, sending the young priest to Rome for further studies. Kiwanuka lodged at the house of the Missionaries of Africa on via Trenta Aprile and attended the Pontifical Angelicum University, where he took a licentiate and doctorate in Canon Law. The subject of his doctoral dissertation, which he defended in 1932, was the marriage contract. After visiting France and England, Kiwanuka arrived in Algiers to make his novitiate with the Missionaries of Africa on October 8, 1932. He completed his novitiate on October 12, 1933 and, after his return to Uganda, pronounced the missionary oath at Entebbe on October 12, 1934. Meanwhile, Bishop Streicher's diocese had been divided into the vicariates of Masaka and Rubaga, on his retirement in 1933.

After pastoral appointments at Bikira and Bujuni, Kiwanuka came to Katigondo seminary, where he joined the teaching staff. On June 1, 1939 he received news of his appointment as Vicar Apostolic of Masaka. Joseph Kiwanuka was consecrated bishop in St. Peter's Basilica, Rome, by Pope Pius XII on October 29, 1939, assisted by Archbishop Henri Streicher. Kiwanuka came back to his diocese soon after the start of World War II. In August 1940, the new bishop moved his diocesan headquarters from Villa Maria to Kitovu near Masaka town. In 1947, Kiwanuka played an important role at the General Chapter of the Missionaries of Africa in Algiers by championing the international character of missionary personnel in Uganda and resisting compliance with the desire of the British colonial office to admit only British, Commonwealth and English speaking missionaries to Uganda.

In January 1961 Joseph Kiwanuka was appointed Archbishop of Rubaga, on the retirement of Archbishop Joseph Cabana, and in October of the following year played a prominent role in the celebrations accompanying the attainment of political independence in Uganda. Immediately afterwards, Kiwanuka came to Rome to attend the sessions of the Second Vatican Council 1962 to 1965. During the third session of the Council, Bishop Kiwanuka assisted Pope Paul VI at the canonization of the twenty-two Catholic Martyrs of Uganda on October 18, 1964. In 1965 Obote's government in Uganda underwent a political crisis, and Kiwanuka responded by publishing an inspiring pastoral letter on political leadership and democratic maturity. This was Kiwanuka's final legacy, for he died suddenly on February 22, 1966, the day before Milton Obote assumed unconstitutional powers. He is buried in Rubaga Cathedral. The leadership of Archbishop Kiwanuka opened the door to the full development of the Catholic Church in Africa, which is now entirely in African hands.

Aylward Shorter M.Afr.

Bibliography:

John Mary Waliggo, *A History of African Priests* (Nairobi: Matianum Press Consultants, 1988).

Kizito c. 1872 to 1886 Catholic Uganda

Kizito was aged fourteen or fifteen when he died, the youngest of the Catholic martyrs of Uganda. No baptismal name of his has been recorded, since he was baptized in haste by Saint Charles Lwanga during the night of May 25, 1886, before being sentenced to death for his faith by King Mwangi the following day. Kizito's biological father was Lukomera of the Lung-fish (Mamba) Clan and his mother was Wangabira of the Civet Cat (Fumbe) Clan. Because of a blood-pact between the Lung-fish and Leopard Clans, and the assistance given by a member

of the Lung-fish clan to Kiggwe of the Leopard clan, Kiggwe's son Nyika adopted Kizito. Nyika had been Kangawo or county chief of Bulemezi and is mentioned by the explorer John Hanning Speke on his visit to Buganda in 1862. Speke calls him "Congow."

However, in 1874, only a few years after Kizito's birth, Nyika lost the royal favour and was demoted to the petty chiefdom of Kajongolo. It was about this time that Nyika decided to adopt one of Lukomera's sons, and was entrusted with Kizito. King Mutesa I restored Nyika to favour and his son Mwanga, on his accession to the throne in 1884, appointed him Guardian of the Royal Umbilical Cord. This was a post second in importance only to that of the Chancellor (Katikiro), for according to Ganda traditional belief, the umbilical cord was a person's double and was the object of much ritual. Kizito was made a page in the king's private apartments. He was a handsome boy, though small for his age, with a spirited and lively character.

Nyika was well disposed towards Christianity and members of his family were among the first Ugandans to be baptized by the Catholic missionaries. Kizito, also, became an eager and fervent catechumen. After the martyrdom of Joseph Mukasa, he was more and more aware of the danger in which he was placed and constantly importuned the missionaries for baptism. On one occasion he stayed the night at the mission, refusing to leave until his baptism date had been set. Another time, the missionary, Siméon Lourdel, took the child in his arms and bundled him out of a ground floor window, in order to get rid of him. The missionaries felt that he was too young, and not yet well enough instructed, for baptism. At length, Lourdel promised to baptize him in a month's time. Before that month was over, he had received both baptism and martyrdom.

Kizito was employed as the king's errand boy. On the morning of the fateful day May 25, 1886, he was sent to collect canoes for Mwanga to go hippopotamus hunting. He was also regularly sent to drive cattle to the butchers, who slaughtered them for the royal table. Being young and good looking, Kizito was an object of the king's homosexual lust, but he was mature enough to understand the evil that threatened him. Strengthened by the counsels of Charles Lwanga, he perilously resisted the king's unwelcome advances. The murder of Denis Ssebuggwawo, his fellow page in the royal apartments, and the castration of Honorat Nyonyintono, the majordomo, had unnerved the small Kizito. Charles Lwanga reassured him on the evening of May 25: "If we have to die for Jesus, we shall die together hand in hand." Together with four other catechumens, Kizito was baptized by Charles Lwanga that night in the audience hall of Munyonyo.

Next day, in the court of the audience hall, the king sentenced them all to death by burning at Namugongo. The pages and royal servants were roped together in two groups of the taller and smaller boys. Lourdel, waiting outside in vain for an audience with the king, saw them depart. He noted that little Kizito was laughing at their odd situation, looking as happy as if he were at play with his friends. Having reached Namugongo, the young martyrs had a week of waiting. Although they were bound or shackled with ropes, iron rings and slave yokes, they spent the time praying and singing. The Catholics recited morning and evening prayers, grace before and after meals, the Angelus and the rosary. Their executioners were amazed at the calmness, resignation and joy of their charges.

On June 3, 1886, at Namugongo, the thirty-one young men and boys, Kizito among them, were tied with fibre thongs and then wrapped in matting. These human faggots were then placed on the pyre. As the flames rose, their voices could be heard praying and encouraging one another. Kizito's last words were "Goodbye friends, we are on our way." Kizito was among the twenty-two Catholic martyrs of Uganda, beatified by Pope Benedict XV in 1920. They were canonized by Pope Paul VI in 1964.

Aylward Shorter M.Afr.

Bibliography:

- J. F. Faupel, *African Holocaust* (Nairobi, St. Paul's Publications Africa, 1984 [1962]).
J. P. Thoonen, *Black Martyrs* (London: Sheed and Ward, 1941).
-

Lourdel, Siméon
1853 to 1890
Catholic
Uganda

Siméon Lourdel, was born at Dury, France, in the Pas de Calais, of a devoutly Christian peasant family. His parents, Charles-Albert and Esther-Honoré, had four other boys besides Siméon. All five attended the junior seminary. Siméon was a lively and exuberant child, hardly amenable to discipline. In 1870, when the second son, Ernest, was already a parish priest and two other brothers had been drafted for the Franco-Prussian War, Siméon belatedly presented himself at the major seminary, after helping his father bring in the harvest. He was rejected out of hand.

Determined to prove that his priestly vocation was genuine, Siméon attended Saint Bertin College at Saint-Omer, and then became a boarder at Austreberthe in Montreuil-sur-Mer. His performance was so good that he was accepted by the Arras Major Seminary in 1872, at the age of nineteen. At the same time, his priest-brother Ernest became a Carthusian monk at the monastery of Neuville-sous-Montreuil. During his philosophy studies, Father Charmetant, a Missionary of Africa ("White Father") came to speak to the seminarians, and two classmates, Bridoux and Toulotte decided to become missionaries. Lourdel was struck by their decision and began already to experience the attraction of a missionary vocation. His parents consented to this at the end of 1873 and his application to the Missionaries of Africa was accepted.

Lourdel arrived at the novitiate in Algiers in February 1874 and received the habit of the Society on March 25th. He was one of a group of ardent young men, whose high ideals were nourished by the personality of the founder, Charles Lavigerie. Like them, he was ready for any suffering, the probability of a premature death and even the possibility of martyrdom. On February 2, 1875 he took his missionary oath and commenced theological studies. Lourdel was profoundly affected by the massacre of three fellow missionaries, Paulmier, Menoret and Bouchand, in the Sahara desert in 1876, and this event increased his fascination with martyrdom. On April 2, 1877, Lourdel was ordained priest at Algiers. He was then twenty-four years old.

On March 15, 1878, Lourdel learned that he was among the ten missionaries designated for the mission to Equatorial Africa, under the leadership of Léon Livinhac. These were to be the first Catholic missionaries to the interior of Africa. On April 22, the party set sail from Marseilles on the mail boat, Yang-Tse. On board Lourdel began teaching himself Kiswahili. At Aden, on May 18, they embarked on a packet boat of the British East India Company, reaching Zanzibar on the 30th. From there, they crossed to Bagamoyo on the mainland opposite the island, whence they set out on June 16 for the African interior, walking or donkey-riding. Three and a half months later, they entered the town of Tabora. One missionary had died en route and all had suffered varying degrees of sickness. Porters had absconded and there was a constant threat of attack by brigands.

On November 15, 1878, Léon Livinhac, Ludovic Girault, Léon Barbot, Siméon Lourdel and Amans Delmas, an auxiliary brother, set out for Lake Victoria Nyanza. Unknown to them, Lavigerie, who had just learned of the massacre of two Anglican missionaries on Ukerewe Island in December 1877, had written forbidding them to proceed to Uganda. Lavigerie's letters reached them in Uganda towards the end of September 1879. By that time they were well established in the Buganda kingdom. Reaching the Lake on December 30, 1878, Lourdel and Amans went on ahead to secure the king's good will. They embarked on the lake on January 20, 1879 and came ashore in the bay of Entebbe on February 19, the first Catholic missionaries to tread the soil of Uganda. For two weeks Lourdel and Amans were kept under house arrest three kilometres from the capital. At length, they were admitted to an audience with the king, Mutesa I. The CMS missionary, Alexander Mackay, was also present, and, to the astonishment of the two Catholics, gave vent to a strong anti-Catholic prejudice.

After the audience, the CMS missionary Felkin came to apologize to Lourdel for Mackay's outburst, but other efforts of the Protestants to restore good relations were frustrated by Mutesa, who kept the Catholics in confinement and who was not at all unhappy to see the Europeans in conflict. Mutesa did not believe Mackay's caricature of the Catholic Church, and sought further explanations from Lourdel, on subsequent occasions.

However, his interests were ultimately political rather than religious, viz countering the danger to his kingdom of European expansion from the north and east.

Lavigerie was horrified on hearing of the polemics at Mutesa's court, and - ignorant of his missionaries' lack of freedom - ordered them to establish a station at least twenty-five kilometres distant from the Protestants. No doubt, the polemical encounters of Catholic and Protestant missionaries at the court of a non-Christian king were regrettable in themselves, but it is also certain that they stimulated an interest in, and an understanding of, Christianity among the converts to both churches. When the king, in March 1879, allowed Lourdel and Amans to move to Kasubi, near the capital, they received visits from a number of young men of the court, who came to enquire about Catholicism. The missionaries thus acquired influence among the younger members of the ruling élite. When converts were eventually made, they were ready to give a good account of Catholic practices, such as fasting, or of Catholic beliefs such as those concerning the Eucharist, when challenged by the Protestant missionaries. Hearing Lourdel addressed (by Amans) as *mon père*, the Ganda began calling Lourdel *Mapeera* (guava), and this is the name by which he is known to African posterity.

By June Lourdel and Amans were in such favour with Mutesa, that the king allowed Livinhac, Girault and Barbot to join them in Buganda, and canoes were sent to the south of the lake to fetch them. The missionaries' life continued to revolve around the royal court, audiences with the king and presentation of gifts. Mutesa even asked Lourdel for baptism. Lourdel refused on the grounds of the king's polygamy. This response earned another rebuke from Lavigerie. The king should have been admitted to the catechumenate, pending the solution of his marital status. Nevertheless, the king tried to prevent anyone teaching the missionaries the Luganda language, but before long Lourdel was making progress in that tongue and was busy compiling a dictionary. Lourdel's youth, his kindness, his facility with languages and his bedside manner with the sick continued to be appreciated.

In order to secure postulants for baptism, the missionaries started to ransom enslaved children, as a provisional strategy. By August 1879 they had ten such orphans, and by April 1882, they had forty. They were offered hundreds of children each week, but their lack of resources prevented them from any extraordinary increase of numbers. Mutesa's unrealistic request for a French protectorate was forwarded by the missionaries to the French consul in Zanzibar, but he steadfastly opposed the foundation of a Catholic station to the west of the lake. By the end of 1879, the traditional religion was back in favour. Nevertheless, the traditional doctors failed to cure the king of dysentery and it was Lourdel's ministrations that brought him recovery in May 1880. In spite of this success, Mutesa veered more and more towards Islam, putting pressure on his servants and ministers to follow his example. In May 1881, it seemed that a royal edict that all should attend the mosque was in the offing. Lourdel, who could speak Arabic, confronted the Arab leader Masudi in the royal audience hall. Following the precedent of Saint Francis of Assisi before the Sultan of Damietta, he challenged Masudi to an ordeal by fire to prove that the Christian religion was superior to Islam. The challenge was not taken up, and the king agreed to tolerate both religions. Mackay came personally to thank Lourdel for the brave stance he had taken.

Several royal servants came to the Catholic missionaries in order to learn how to read, and already in November 1879, the first serious catechumen was enrolled. Others joined the catechumenate from the court and the orphanage. Lourdel, Livinhac and Girault worked on a Catholic Catechism in Luganda. This also contained prayers and a glossary of Luganda words. It was printed at Algiers in 1881. A Luganda grammar produced by Livinhac was eventually printed in 1885, but the manuscript of a 6,000 word dictionary, which was a work of collaboration by all the missionaries, was lost in a shipwreck off the French coast in the previous year.

Lavigerie had ordered that the missionaries should leave Buganda in the event of any threat to their lives. A human sacrifice of 99 persons conducted by Mutesa in April 1880 convinced them that they should baptize the four catechumens who were best prepared. Four more were baptized in May. This was in defiance of Lavigerie's subsequent instruction concerning a four year catechumenate. On receiving this instruction, Lourdel and his companions decided to be more strict over baptism, but they (and Lavigerie) understood the need to recognize exceptional circumstances of "heroism." When bubonic plague broke out in 1881, it was necessary to baptize a further number of catechumens in danger of death and more baptisms followed during an outbreak of cholera.

Soon after this, fervent young Christians began to form groups of followers outside the capital, in Buddu and Singo chiefdoms. Among them were several future Catholic martyrs.

In 1882, mounting violence and hostility towards both Catholic and Protestant missionaries brought them closer to one another. More Catholic catechumens, most of them future martyrs, were baptized and the missionaries decided, after a secret ballot, to abandon the Buganda mission for the time being. This decision was taken in spite of the fact that the Pro-Vicariate of Nyanza had just been created, with Livinhac as Pro-Vicar. On November 20, 1882, they set sail for the southern shore of Lake Victoria Nyanza. Besides the genuine insecurity of their position, the missionaries felt that they needed greater freedom of action than Mutesa would allow them. In Uganda they left twenty baptized Catholics and more than four hundred catechumens. Thirty four orphans of all ages accompanied them into exile.

Lourdel and his companions spent nearly three years out of Uganda. The orphans were divided into two groups, one group forming the nucleus of the orphanage and mission of Kamoga (Bukumbi, near the modern Tanzanian town of Mwanza). The other group travelled south to Kipalapala, near Tabora, where an orphanage had already been founded. Five Ugandan orphans were baptized there, having completed their four year catechumenate. Lourdel joined them in July 1883, after hearing that the Vicariate of Nyanza had been created, with Livinhac as first bishop. In Tabora, Lourdel learned that he was to found a mission at Bukune near the headquarters of the Nyamwezi war lord, Mirambo. Lourdel and Girault began the foundation in April 1884 in the midst of almost continual warfare between Mirambo and surrounding rivals. Towards the end of 1884, both Mutesa and Mirambo died, and a return to Uganda immediately became a live question. The accession of the young Prince Mwanga to his father's throne was also encouraging, since he had been a friend of the Catholic missionaries and many of their converts. In March 1885, the mission of Bukune, with its tiny orphanage, was closed, and Lourdel set out once again for the Lake.

In June, Mwanga sent a flotilla of canoes, with three hundred oarsmen to bring Mapeera and his missionary companions back to Buganda. On July 12 they received a warm welcome and were installed at Nalukolongo, near the royal palace of Rubaga. The three years' absence of Lourdel and his missionary companions had the paradoxical effect of strengthening Christian foundations in Buganda. They had been forbidden to evangelize outside the capital. Consequently, there was a Christian nucleus at court. This continued to meet clandestinely for prayer and catechism, and to add to its numbers. Although the missionaries' teaching was deeply rooted in the Biblical narratives, it did not, at that time, depend on literacy or on written literature. Christian teaching continued to be transmitted by word of mouth in their absence. Lourdel and his companions emphasized the life of prayer and moral conversion, and these continued to be stressed in their absence. During the plague, Ganda Christians baptized some eighty people in danger of death, half of whom survived. When Lourdel returned, he found three times as many baptized Christians as he had left. One of the neophytes was Princess Nalumansi, the favourite daughter of King Mutesa. Moreover, village chiefs who had become Christians were beginning to assemble groups of believers around them at centres outside the capital.

Lourdel returned to Buganda at a moment of crisis, when the king, Mwanga, was about to commence a cruel persecution. It is not intended here to relate the story of Lourdel's involvement with each and every one of the Catholic Martyrs. It is enough to say that, from the death of the proto-martyr, Joseph Mukasa Balikuddembe towards the end of 1885, right up to the martyrdom of Jean-Marie Muzeyi, the last of the Catholic martyrs, at the beginning of 1887, Siméon Lourdel was the inspiration and mentor of them all. Lourdel's goodness and his ardent faith were clearly imparted to these intrepid young men. He strengthened their resolve to make a stand for justice and virtue, in particular to resist the king's homosexual abuse. Some of them he personally baptized as danger loomed. When he could, he attempted to see the king and secure their reprieve - alas, in vain. He agonized with them, waiting outside the royal enclosure and sometimes witnessing their arrest, as he did on May 26, 1886, when he saw sixteen of his converts and ten Anglicans making their way in fetters to the execution site of Namugongo. Without any doubt, their deaths were also his own martyrdom. With them, he died a score of deaths, torn between admiration and sorrow. The name of Mapeera is forever linked with the twenty-two Catholic Martyrs of Uganda.

In the midst of these tremendous events, Lourdel continued with the work of establishing the new mission

station at Nalukolongo. In May 1886, Léon Livinhac, now first Catholic bishop of Nyanza, returned in the midst of the persecution, bringing a small printing press. By December 1885, the number of baptized had grown from sixty to more than one hundred and sixty, and by March 1887 to close on four hundred and fifty. Lourdel and his companions had also prepared a Luganda translation of the Sunday gospel readings, which they were distributing. Suffering and persecution brought Catholic and Anglican missionaries together. Although, they were all under constant threat from the king, Lourdel continued to collect testimonies of the martyrdoms.

Mwanga's uncertain disposition throughout 1887 and 1888 was due to the colonial advance of Germans and British from the coast, a development which ultimately threatened his kingdom. At times he would pay friendly visits to Lourdel at Nalukolongo. At other times, he would utter threats against the missionaries. The Arabs and Muslims in Uganda became alarmed at the suppression of Abushiri's coastal rebellion against the Germans in 1888. In September they dethroned Mwanga, who fled to the lake islands, and replaced him successively by his brothers, Kiwewa and Kalema. Shortly afterwards, the Catholic mission was pillaged and Lourdel and his fellow missionaries were imprisoned under threats of having their eyes put out, or even being killed. At length, they were put into a boat with the Anglican missionaries and a handful of orphans and cast adrift on the lake. A hippopotamus capsized the boat. Two orphans were drowned, but Lourdel, Livinhac and the Anglicans swam ashore, saving their own lives and organizing the rescue of those still clinging to the capsized boat. At length, the boat was refloated and, after a perilous journey all reached Bukumbi in safety.

Meanwhile, Ganda Catholics regrouped in the western province of Buddu and the kingdom of Ankole, and - to the astonishment of all - a penitent Mwanga appeared at Bukumbi towards the end of 1888, demanding pardon and soliciting support for his restoration. In spite of their repugnance at helping the executioner of their martyrs, Lourdel and his fellow missionaries realized that it was the only means of restoring peace and stability to the country. Catholics and Protestants united in support of the exiled king, and, after initial reverses, he regained his throne in October 1889. Soon afterwards, Lourdel returned to the devastated mission of Nalukolongo. Catholics and Protestants divided the honours of the kingdom. Mwanga now inclined towards the more numerous Catholic party, while a Protestant convert was made Chancellor. Although sceptical of his Catholic allegiance, Lourdel set himself to catechize the king.

The Imperial British East African Company now entered the Ugandan scene, officially chartered and privately funded, it was urged by the Anglican missionaries to extend its influence to Uganda. F. J. Jackson, the company's agent, failed to respond to Mwanga's appeal for help against Kalema and the Muslims, but, when these once more defeated Mwanga with the help of the Nyoro, Mwanga was ready to accept Jackson's condition of a commercial monopoly in the kingdom. Lourdel wrote to Jackson at the king's behest. Once again, Jackson failed him, and, in February 1890, Mwanga regained his throne without external support. At this juncture, Karl Peters, agent of the German East African Company, appeared in Buganda and signed a more favourable treaty with Mwanga. In order to avoid a confrontation with Jackson, Lourdel persuaded Peters to retire. In the event, the colonial future of Uganda was decided by an Anglo-German agreement, drawn up in Europe.

Livinhac, who had been elected Superior General of the Society of Missionaries of Africa, departed for Algiers, leaving Lourdel to start the construction of a church on the summit of Rubaga hill, site of the former royal residence. His health, however, had been undermined by all he had recently suffered, and it was apparent that he did not have much longer to live. He begged pardon of his fellow missionaries for not having served them better, asked to be laid on the earth (like Saint Francis of Assisi) and died on May 12, 1890. Mwanga arrived shortly after Mapeera breathed his last and stood in silence beside the body. Lourdel was thirty-seven years old. He was buried a few yards away from the church he had started to build. A temporary shelter was erected over the grave, to be replaced later with a brick mortuary chapel.

Alexander Mackay had died on February 8, 1890. Lourdel and Mackay have the greatest right to be called the founders of Christianity in Uganda. During the turbulent régime of Idi Amin Dada in the 1970s, Cardinal Emmanuel Nsubuga rallied Catholic audiences by showing them Mapeera's crucifix and walking-stick. There was no need for words, such is the honoured memory of Uganda's first Catholic missionary.

Aylward Shorter M.Afr.

Bibliography:

J. F. Faupel, *African Holocaust* (Nairobi, St. Paul's Publications Africa, 1984 [1962]).

Armand Duval, *Le Père Siméon Lourdel, Tout Pour l'Ouganda*, forthcoming.

Joseph Mercui, *L'Ouganda - La Mission Catholique et les Agents de la Compagnie Anglaise* (Paris: Procure of the Missionaries of Africa, 1893).

A. Nicq, *Vie du Révérend Père Siméon Lourdel* (Paris, 1896).

Lwanga, Charles

c. 1860 to 1886

Catholic

Uganda

Charles Lwanga was a Ganda who belonged to the Bush-Buck (*ngabi*) clan. However, members of this clan were debarred by custom from the royal presence, and when Lwanga took service at court he passed as a member of the Colobus Monkey clan, that of his former master and patron. His father and mother are said to have been Musazi and Meme and it has been claimed that he was born in Ssingo County, and was a younger brother of his fellow martyr, Noe Mawaggali. Whatever the truth of this claim, it is certain that, at a very early age, he was sent to Buddu in the south west to be brought up by Kaddu whom some believed to be his biological father, but who may have been an uncle. Like Kaddu, his colouring was chestnut brown.

In about August 1878, Kaddu placed Lwanga, then aged about eighteen, in the service of Mawulugungu, the chief of Kirwanyi mentioned by the explorer H. M. Stanley. The following year the chief was transferred to Ssingo County, accompanied by Lwanga. On a visit to the capital in 1880, Lwanga became interested in the teaching of the Catholic missionaries and began to attend their instructions. When Mawugungu died in 1882, his retinue was dispersed and Lwanga joined a group of recently baptized Christians in Bulemezi County.

On the accession of King Mwangi in 1884, Lwanga went to the court and entered the royal service. His personality was such that he was at once placed in charge of the royal pages in the great audience hall, immediately winning the confidence and affection of his charges. Lwanga also excelled at wrestling which was the most popular sport at the palace. His immediate superior, the future martyr Joseph Mukasa, came to rely more and more completely on Lwanga for the instruction and guidance of the royal pages and for shielding them from the evil influences at court. Lwanga was also made overseer of the excavation of the so-called Kabaka's (King's) Lake, at the foot of Rubaga Hill.

On November 15, 1885, the day of Joseph Mukasa's martyrdom, Lwanga and some other royal servants, whose lives were in danger because they were catechumens, went to the Catholic Mission and were baptized by Father Simeon Lourdel. The following day, the king assembled all the pages and demanded under pain of death that they confess their Christian allegiance. All of them, Catholic and Anglican, except for three, did so. Mwangi was baffled by the solidarity and constancy of the young Christians, but hesitated to carry out his threat to kill them all. Several times in early December the king attempted to intimidate his pages, in spite of visits from the Catholic and Anglican missionaries. On one occasion, Lwanga exclaimed that, so far from helping the white men to take over the kingdom, he was ready to lay down his life for the king.

After the fire in the royal palace on February 22, 1886, Mwangi moved the court temporarily to his hunting lodge at Munyonyo on the shore of Lake Victoria. Here Lwanga continued to protect the pages from the King's homosexual advances and to prepare them for possible martyrdom. By this time, Mwangi had obtained the consent of his chiefs for a massacre of the Christians. Meanwhile, Lwanga himself baptized five of the most promising catechumens. On May 26, watched by Lourdel, the pages entered the royal courtyard to receive

judgement. Once again, they were called upon to confess their faith. This they did, declaring that they were ready to die rather than to deny it. Mwanga ordered them all, sixteen Catholics and ten Anglicans, to be burnt alive at Namugongo. Once again, they passed the desolate Lourdel, waiting in vain for an audience. He noted how tightly they were bound, but more especially their calmness and even joyful disposition in the face of death.

The martyrs were taken from Munyonyo to Mengo and from thence on the eight mile journey to the execution place of Namugongo. On arrival, they were kept in confinement for a week. Preparations for the execution pyre were not completed until June 2. During that time the martyrs prayed and sang together, while the missionaries, both Catholic and Anglican, conferred among themselves and paid fruitless visits to the king to appeal for their young neophytes. On June 3rd, before killing the main body of prisoners, the executioners put Charles Lwanga to death on a small pyre on the hill above the execution place. He was wrapped in a reed mat, with a slave yoke on his neck, but he was allowed to arrange the pyre himself. To make him suffer the more, the fire was first lit under his feet and legs. These were burnt to charred bones before the flames were allowed to reach the rest of his body. Taunted by the executioner, Charles replied: "You are burning me, but it is as if you are pouring water over my body." He then remained quietly praying. Just before the end, he cried out in a loud voice "*Katonda*,"-- "My God." After his death, the main holocaust then took place further down the hill.

Charles Lwanga was declared "Blessed" along with twenty-one other martyrs by Pope Benedict XV in 1920. All twenty-two were proclaimed canonized saints by Pope Paul VI in 1964. In 1969, Paul VI laid the foundation stone of the Catholic shrine at Namugongo on the place of Saint Charles Lwanga's martyrdom. This shrine was dedicated on June 3, 1975, by a specially appointed papal legate, Cardinal Sergio Pignedoli.

Aylward Shorter M.Afr.

Bibliography:

J. F. Faupel, *African Holocaust* (Nairobi, St. Paul's Publications Africa, 1984 [1962]).
J. P. Thoonen, *Black Martyrs* (London: Sheed and Ward, 1941).

Mukasa Balikuddembe, Joseph **c. 1860 to 1885** **Catholic** **Uganda**

Joseph Mukasa Balikuddembe was born in Mawokota County, bordering Lake Victoria in the kingdom of Buganda. His father, Kajwayo, was a member of the *kayози* or Giant Rat clan and his mother was a cousin of Mazinga, one of Kajwayo's eight wives and a member of the Nyoro tribe. Mukasa was brought up by Mazinga, but at the age of six was sent to live in the household of a man named Kabadzi. He grew up healthy, intelligent and tall for his age, noted for his prowess at sports. In about 1874, when he was fourteen, Mukasa was presented to the king (*kabaka*) Mutesa I to be one of his many pages. At that time the royal court was situated at Kasubi, the present site of the royal tombs in Kampala. Here Mukasa spent the last eleven years of his short life.

Mukasa gave complete satisfaction to the officials responsible for him and he was also popular with his fellow pages. He soon began to be employed in the private apartments of the king. When the Missionaries of Africa (White Fathers) came to Uganda in 1879, Mukasa was enrolled as a catechumen in the following year. Making an exception to the rule of a four-year catechumenate, Mukasa was baptized by Father Simeon Lourdel on April 30, 1882, together with Andrew Kaggwa, another future martyr. Mukasa was given the baptismal name Joseph.

From November 1882 to July 1885 the Catholic missionaries were obliged, for reasons of security, to abandon the Ugandan mission and live temporarily at the southern end of Lake Victoria. In their absence, Joseph Mukasa quickly became the leader and teacher of the Catholic royal pages, caring for their physical, spiritual, and moral welfare. He also became the trusted and favourite personal attendant of the king until Mutesa's death in 1884.

When Mwanga became king, Joseph Mukasa was reappointed to the royal service and remained the king's personal attendant. He was also made majordomo of the royal household and was given permission by the king to administer reproof to him, if he thought him guilty of unbecoming conduct. He was also able to intercede successfully with Mwanga on behalf of Sarah Nalwanga, an Anglican convert who had been condemned to death. In addition, he helped Mwanga in early 1885 to thwart a plot against the king's life. However, he also began to alienate Mwanga by protecting the pages in his care from the king's homosexual practices, by urging him to put away his charms, and by openly organizing catechism classes at court.

In late October 1885, after the return of the missionaries, it became known that the Anglican Bishop Hannington was making his way from the (Kenya) coast overland to Uganda, instead of travelling across Lake Victoria from the south, which was the customary route. This news, coupled with rumours of British and German colonial developments at the coast, and the growing influence of Christian missionaries at court, made Mwanga determined to murder Hannington en route. On October 28, Mwanga sent for Joseph Mukasa, who urged him not to put the bishop to death, adding that his father, Mutesa, had never killed a European. Mutesa ignored him and five days later the news of Hannington's murder reached Kampala.

In November Mwanga used the side-effects of some medicine administered by Lourdel as an excuse to accuse the Catholics of a plot against his life. In a memorable night-long interview with Joseph Mukasa he poured out all his resentment against the majordomo, for his insult over the death of Hannington and his obstruction of the king's vices. Next morning Joseph assisted at the Holy Eucharist and received Communion from Lourdel. Summoned again by the king, the latter condemned him to death, making it clear that he was to die for his religion. Joseph was taken to a spot near the Nakivubo river, between Mengo and Nakasero hills. Here he forgave the king and his other enemies, before being knifed and his body burned to ashes on a pyre.

Joseph Mukasa Balikuddembe, the Catholic proto-martyr of Uganda, was declared "Blessed" by Pope Benedict XV in 1920 together with twenty-one fellow martyrs. They were proclaimed canonized saints by Pope Paul VI in 1964.

Aylward Shorter M.Afr.

Bibliography:

J. F. Faupel, *African Holocaust* (Nairobi, St. Paul's Publications Africa, 1984 [1962]).
J. P. Thoonen, *Black Martyrs* (London: Sheed and Ward, 1941).

Munaku, Maria Matilda **c. 1858 to 1934** **Catholic Church** **Uganda**

Maria Matilda Munaku was born and brought up at Mityana in Ssinga County, Uganda. She was the sister of Saint Noe Mawaggali who was brutally martyred at Mityana on May 31, 1886. Mityana was the headquarters of the Chief of Ssinga County and the focus for a remarkable Christian community, led by Saint Mathias Kalemba Mulumba and Saint Luke Banabakintu, the other two martyrs from Mityana. Munaku was taught the catechism

by her brother and Saint Mathias Mulumba. On the day of her brother's martyrdom, she boldly came out of hiding and offered to die like her brother for the Christian faith. The king's messenger, Mbugano, who had come to attack the Christians of Mityana, took Munaku captive, intending to make this young woman of twenty eight his wife. Munaku planned to court martyrdom again by refusing to accompany Mbugano. However, although she was cruelly treated, she soon realized that Mbugano had no intention of killing her, although she bravely resisted his advances.

Baffled by the young woman's constancy, Mbugano, on arriving at the Ganda capital, decided to offer her to the missionary, Father Simeon Lourdel, for a ransom. A gun and some ammunition were handed over, and Munaku was freed. Baptized in July 1886, by Lourdel at Rubaga, she took a personal vow of virginity on her own initiative, promising never to marry anyone except Jesus Christ. Soon, other girls joined her at Rubaga, and together they accompanied the missionaries to Bukumbi on the southern shore of Lake Victoria during the civil war of 1888, where she helped to found and run an orphanage for girls.

In 1890 she returned to Uganda, shortly after the death of Lourdel, her patron and saviour. When the seminary was started in January 1891, Munaku was put in charge of looking after the material needs of the boys. Gathering together an association of unmarried women to help her, she moved with the seminary to Bukalasa in 1903 and then to Katigondo in 1911. Known as the "Mother of the Seminary," she continued to supervise the seminary kitchen until 1924, when this responsibility was taken over by the newly founded female religious order, the *Bannabikira*. "I have no money to give the future priests," she is recorded as saying, "But I work for them with my hands." In fact, she gave an edifying example to the seminarians and even offered them timely advice on occasion. She died on April 7, 1934, aged 76, and was buried in Bukalasa cemetery.

Aylward Shorter M.Afr.

Bibliography:

J. F. Faupel, *African Holocaust, The Story of the Uganda Martyrs*, 4th edition (Nairobi: St. Paul's Publications Africa, 1984).

Richard Gray, "Christianity," *Cambridge History of Africa*, vol. 3 (Cambridge University Press, 1978): chapter 3, p. 140 ff.

John Mary Waliggo, *A History of African Priests* (Nairobi: Matianum Press Associates, 1988).

-----, "The Catholic Church in the Buddu Province of Buganda 1879 to 1925," Ph.D. Thesis, Cambridge University, 1976.

Ssebuggwawo, Denis **c. 1870 to 1886** **Catholic** **Uganda**

Denis Ssebuggwawo was born at Kigoloba in Bulemezi County, in the Kingdom of Buganda. His mother, Nsonga, was a member of the neighbouring Soga tribe. She had been carried off as a child by Nkalubo Ssebuggwawo of the Cane Rat (Musu) Clan, who gave her to his son Kajansi. Nsonga bore him nine children, including three sets of twins. Denis Ssebuggwawo Wasswa and Isaac Kajane Kato were the first of the pairs, Wasswa and Kato being the traditional names for male twins. Not long after their birth, Kalubo was put to death by King Mutesa I, and Kajansi moved to Bunono in Busiro County. Here the twins grew up until they were presented at court, to Mutesa's successor by their fellow clansman, the chancellor (katikiro) Mukasa, in 1884. The chancellor presented his own sons, Mwafu and Kasamitala, at the same time.

These four boys all became royal pages in the private apartments of the young king, Mwanga, under the control of the majordomo and future Catholic martyr, Joseph Mukasa Balikuddembe. Under the latter's influence Ssebuggwawo and his brother became keen Catholic catechumens. Kajane, however, was promoted to be chief before the persecution began in 1885-1886, and left court. Mwafu was a pretty boy who quickly succumbed to the homosexual proclivities of the king and who, in fact, became his favourite plaything. Ssebuggwawo, however, resisted the king's blandishments. He and Kajane were assiduous in receiving religious instruction from Joseph Mukasa at his own dwelling near the palace. Both of them lost no opportunities to spread the new faith to their companions at court. Kajane even attempted to convert the king on one occasion. When the persecution later broke out, Kajane was spared martyrdom, but was thrown into prison for two years.

When his mentor, Joseph Mukasa was executed in November 1885, Ssebuggwawo was not daunted, but became even more determined to become a Christian and, if necessary, to die for his faith. On the night of November 16, 1885, the day after Joseph's martyrdom and the king's threat to kill all the Christian pages, Ssebuggwawo was among those who slipped away from the palace to ask for baptism at the Catholic mission. Their request was granted by the missionaries who marvelled at the young men's constancy and courage. Ssebuggwawo was baptized there and then, being given the name of Denis, patron of France.

On the fateful afternoon of May 25, 1886, Mwanga returned from his hippopotamus hunting expedition at Munyonyo. They had seen no hippos, but had shot a few birds, and the king was in a bad mood. No pages were on hand to receive him and he angrily suggested that they had gone off for Christian instruction. "The country is no longer my own," he shouted. At the palace, he called for his pages and Ssebuggwawo and Mwafu came running. In a fury, the king hacked open the door of the armoury and seized a small spear that had belonged to his father Mutesa. The king demanded to know where the boys had been. From the boys' answers it transpired that Ssebuggwawo had been with Mwafu and had been giving him religious instruction, and that Mwafu hoped to become a Christian like Ssebuggwawo.

Furious that the affections of his favourite page were being alienated by the Christian teaching he had forbidden in his palace, Mwanga beat Ssebuggwawo repeatedly with the spear he had in his hand, until the spear broke, wounding him on the head, neck and back. He then seized the lad by the arm and dragged him into the court of the audience hall, shouting for men to come and kill him, and threatening death to all Christians. Two Muslim companions of the king, Kyayambadde and Mberenge, came forward to take Ssebuggwawo. Meanwhile, the king went raging through the royal enclosures, personally beating the Protestant assistant treasurer, Apolo Kaggwa, and ordering the castration of the Catholic Honorat Nyonyintono, Joseph Mukasa's successor as majordomo. Shortly after this, he assembled all his servants and pages, condemning to death all who confessed to be Christians.

Kyayambadde and Mberenge took Ssebuggwawo outside the main gate and stripped him of his clothing. As they had no weapon, they seized a butcher's knife from a neighbouring house, intending to behead their victim with it. At this moment an official executioner, Mpinga Kaloke, came up and took charge. He took Ssebuggwawo to his house and let him sleep the night there, with a small piece of bark cloth to cover himself. The boy remained totally silent all night.

The executioner feared to be too hasty, since Ssebuggwawo was the nephew of Mukasa, the chancellor. Next morning, however, Mpinga ordered his men to put Ssebuggwawo to death and they killed him in an adjoining wood. The fact that they had only knives with them suggests that the martyr was hacked to death. His body was left lying in the wood, where six days later a witness saw vultures feeding on the remains. The witness of Denis Ssebuggwawo was the fuse that lit the king's anger on that terrible day, the day that saw the martyrdom of so many other Christians. Denis Ssebuggwawo was beatified by Pope Benedict XV in 1920. He was declared a canonized saint by Pope Paul VI in 1964.

Aylward Shorter M.Afr.

Bibliography:

J. F. Faupel, *African Holocaust* (Nairobi, St. Paul's Publications Africa, 1984 [1962]).
J. P. Thoonen, *Black Martyrs* (London: Sheed and Ward, 1941).

Womeraka, Victor Mukasa **1882 to 1979** **Catholic Church** **Uganda**

Victor Mukasa Womeraka was one of the first two native African Catholic priests of modern times. Several Catholic priests had been ordained in the Christian Kingdom of Kongo in the sixteenth century, but this priesthood died out. The African Church had to wait until June 29, 1913 for Victor Mukasa Womeraka and Bazilio Lumu to be ordained by Bishop Henri Streicher, Vicar Apostolic of Northern Nyanza, Uganda. Lumu was Womeraka's senior by seven years. He was a lifelong invalid and predeceased him in 1943.

Womeraka was born on May 5th at Bubwe-Bugajju in the Catholic parish of Matale, Masaka Diocese. His father was Petro Lugi and his mother, Anne Ndisala. He belonged to the Ganda monkey clan (*nkima*). His mother died when he was four years old and he was brought up in the family of his uncle, Cyril Mbuga of Kyato in Kalungu parish. He joined the catechumenate at Villa Maria in 1893 and was baptized the following year. After his baptism he remained at Villa Maria, serving its parish priest, Rev. Henri Streicher, looking after the village chapel at Kyawangabi, and acting as herdsman of the goats belonging to the parish.

In 1897, he accompanied Streicher to Bukumbi on the southern shore of Lake Victoria (now in Tanzania) and witnessed his episcopal consecration by Bishop John Joseph Hirth on August 15th. Struck by the new bishop's homily on the importance of training an indigenous clergy, Womeraka joined the junior seminary at Kisubi in September of the same year. He then underwent sixteen years of rigorous training at Kisubi, Bikira, Bukalasa and Katigondo seminaries, following in Latin all the courses of philosophy and theology that were customary for a candidate for the Catholic priesthood of whatever nationality. Womeraka and Lumu undertook two years of probation from 1908 to 1910 at Nandere and Villa Maria. On Christmas Eve 1911 they were ordained subdeacon and the following Christmas, deacon.

Their ordination to the priesthood at Villa Maria in 1913 drew the largest crowd (estimated at fifteen thousand) ever seen in the Ganda kingdom up to that date. Many Christians, including white missionaries, were sceptical that an African could succeed in becoming a Catholic priest and thought that the work of the major seminary was a waste of time. There was amazement among the people when they beheld the bishop and the missionaries kneel for the new priests' blessing. The Anglican church historian, Louise Pirouet, wrote: "This ordination was an event of immense significance for the Catholic Church in Uganda and elsewhere in Africa." Henceforward, the success of the major seminary and the future of the Catholic Church in Uganda were assured beyond any question.

Womeraka served on the teaching staff of the junior seminary and in a number of parishes of Masaka Diocese, celebrating his silver jubilee in 1938, his golden jubilee in 1963 and his diamond jubilee in 1973. He also played a positive role in the tensions between missionaries and diocesan priests that preceded the creation of the autonomous diocese of Masaka. Womeraka received papal honours, being created a domestic prelate or "Monsignor," and finally a Protonotary Apostolic, with the privilege of wearing a bishop's insignia. It was in these vestments that he attended the dedication of the Uganda Martyrs Shrine at Namugongo by Cardinal Sergio Pignedoli on June 3, 1975, and received the plaudits of the huge crowd of worshippers that had gathered for the event. He died four years later in 1979, at the age of 97.

Bibliography:

John Mary Waliggo, *A History of African Priests* (Nairobi: Matianum Press Consultants, 1988).
Louise Pirouet, *A Dictionary of Christianity in Uganda* (Kampala: Makerere University, 1971).
Paul Kalanda, *Sixty Years in the Priesthood: Mgr. Victor Mukasa* (Kisubi: Marianum Press, 1973).

The articles in this section, submitted in 2003, were researched and written by Dr. Aylward Shorter M.Afr.,
Emeritus Principal of Tangaza College Nairobi, Catholic University of Eastern Africa.

Stories of the Church in Uganda

Protestant

Church, John Edward

1899 to 1989

Church of England / Church of Uganda / Episcopal Church of Rwanda Rwanda / Uganda

Dr. John Edward Church studied medicine at Emmanuel College, Cambridge and at St. Bartholomew's Hospital, London.

As a missionary of the Ruanda Mission of the Church Missionary Society, Dr. Church began his service at Kabale, Uganda, in 1927. Soon after his arrival he moved to Rwanda to begin a medical work at Gahini. He was married to Dr. Decima Stacey, a medical graduate of the Royal Free Hospital, London.

The development of the medical work in north Rwanda, centred on Gahini, owed a great deal to his enthusiasm, enterprise and artistic skills. In 1929, his concern for those suffering of famine in north Rwanda brought him to public attention. His pleas for assistance reached the governments and the press in Belgium and Great Britain.

The early primary work of Drs. Joe and Decie Church was centred on Gahini Hospital. At a time when he was discouraged by the spiritual development of his missionary work, he met Simeoni Nsibambi, a remarkable Mugandan, in Kampala. Both shared a deep spiritual conviction of the power of God to revive His church and, in the years that followed, that reviving became evident at Gahini. Dr. Church gathered round him a team of African workers in the hospital and church. It was there and in the adjoining territory of Kigezi, Uganda, that occurred the first major manifestations of the East African Revival. Dr. Church was convinced that a team of men and women who were "one with each other" as well as "right with God," was a major contributor to His work. He took a leading role in many evangelistic missions and conventions in Rwanda, Burundi, Uganda, Sudan, Kenya and Tanzania. Notable features of the movement were the remarkable breakdown of ethnical and national barriers, and the raising of the status of women. Dr. Church had been associated with the Keswick Convention in the U.K. and its motto of "All one in Christ Jesus" became a visible and practical reality in East Africa.

Until 1947, and partly due to the restrictions on world travel imposed by World War II, his ministry was largely limited to East Africa. A visit to Great Britain with William Nagenda and Yosiya Kinuka, began an era of travel, usually forming a team with one or more Africans. Countries visited included Africa--Sudan to South Africa,-- Europe, the Americas, India and Pakistan.

During this time, Drs. Joe and Decie Church served part-time in Gahini Hospital. They had five children.

The church centre of Gahini, Rwanda, owed much to the the zeal and vision of Dr. Joe Church, but his name will most widely be associated with the East African Revival. Although not an eloquent speaker, his gentle exposition of biblical truth and his simple "pin-men" illustrations proved to be most effective. His humble deference to those who worked with him, of whatever gender, nationality or ethnical group, gained him a great and loving acceptance. His motto: "The Highest" characterised his life's aim to work for, and exhibit only "God's Highest" in honesty, racial and personal relationships.

Dr. Church's refusal to discriminate between ethnical groups earned him the disapproval of Rwandan revolutionaries and it was deemed wise for him to leave that country in 1961. He moved to Uganda and, in cooperation with his son, Dr. Robin Church, he developed the hospital at Kabarole, Tooro. On his retirement in 1965, he and his wife lived on the shores of Lake Victoria and finally left Africa in 1972 as Uganda was feeling the impact of the Idi Amin regime. They settled in Little Shelford, near Cambridge, England.

H. H. Osborn

Bibliography:

Dr. J. E. Church, *Quest for the Highest* (An autobiography) (Paternoster, 1981).

K. Makower, *The coming of the rain* (Biography) (Monarch, 2000).

H. H. Osborn, *Pioneers in the East African Revival* (Apologia, 2000).

This article, submitted in 2002, was written for the *DACB* by Dr. H. H. Osborn, author of the book *Pioneers in the East African Revival*.

Dronyi, Sosthenes Yangu Ayume

c. 1923 to 1971

Anglican Church

Uganda

Sosthenes Yangu Ayume Dronyi was a prominent advocate of the Revival Movement and the Africanization of church music in Madi and West Nile diocese. He is well remembered for his lively preaching, his testimonies, and his advocacy of African church music.

Dronyi was born in 1923 or 1924 to Yangu and Aya. He had a normal childhood, spending most of his time looking after his father's goats and cows. But he quickly earned a reputation as a serious learner when opportunity arose in 1936. In his early days, Dronyi was well known for his extraordinary strength and courage and none of his friends would ever challenge him in a fight.

In 1936 Dronyi began his studies at Arua Primary School. As a student at Arua Primary School he always had the highest score in the term examinations. In 1942 he left Arua Primary School and went to Nyapea Junior Secondary School where he spent only one year. Dronyi felt that Nyapea was not an ideal place for him since it only offered academic and not professional courses. In 1944 he began the program at Boroboro Teachers' Training College. He graduated as a grade II primary school teacher in 1948.

Dronyi's spiritual journey seems to have begun when he was at Boroboro Teachers' Training College. Several students at the college had committed their lives to Jesus Christ and their testimonies during Christian gatherings usually stirred up considerable controversy among the student community. During the meetings, these particular students would attack the moral laxity of the other students. At first Dronyi attended these meetings simply to participate in the controversy. Eventually their testimonies heightened Dronyi's conviction of his own sin although he did not commit his life to Christ at that time.

In 1949, as a young schoolteacher, Dronyi was converted to the charismatic Christianity of the East African Revival. He began to seriously think of abandoning teaching and forsaking everything to preach the Gospel. He immediately became an evangelist, warning against the dangers of drinking alcohol, smoking tobacco, and practicing witchcraft. Dronyi attracted large numbers of people, some who came to hear the Gospel, others who came out of curiosity, just to hear him preach.

When Dronyi's piety became generally known in Arua, he had the honor of being distinguished by some of the other lay preachers as their leader. His status in society as a teacher meant that he was well respected and admired by the public. From the time Dronyi was saved he began to aggressively evangelize for the Lord. He developed new strategies of open-air preaching. Lusania Kasamba, one of the team leaders in the Revival Movement, described him saying, "Dronyi would preach while moving swiftly from one spot to another, dancing and shouting as if possessed by the Holy Spirit. He would give testimonies of his evil past life and how Jesus Christ had saved him."

This new practice of open air preaching was unknown in Arua. In every village Dronyi visited, he announced his purpose and there the crowds who assembled would be roused anew with proclamations of the evangelical doctrines of hell and heaven which very few indigenous priests and European missionaries were willing to tolerate. Dronyi always told his listeners that God had called him to be an evangelist first to present Christ Jesus in the power of the Holy Spirit and secondly to ask men and women to put their trust in God through Jesus Christ and to accept Him as their Lord and Savior.

In 1960 Dronyi married Lois Adrili. Peter Taban, diocesan secretary of Madi and West Nile diocese, spoke about her role in Dronyi's preaching ministry, saying, "The secret of Dronyi's success in his preaching ministry rested in the happy fact that he had one of God's greatest and best gifts--a godly, praying wife. Adrili's work was to pray for Dronyi and dedicate him to God."

By the 1960s Dronyi was convinced that an evangelist such as himself should never rest or take a break from his task. He resolved to undertake an itinerant journey of lay preaching throughout Uganda, the Sudan, Congo, and Kenya and embarked on missionary journeys to these countries. Simple but extraordinary, Dronyi's message proclaimed that Jesus Christ had conquered the spirits troubling people in Africa through His death and resurrection, that Christ's return was imminent, and that people should therefore prepare for His return by undergoing a radical conversion. Conversion, according to Dronyi, entailed obeying the Ten Commandments, keeping the Sabbath holy, accepting the Bible as the Word of God, and publicly burning the fetishes from African traditional religion which were thought to keep evil spirits away.

Although Dronyi's mode of preaching was humble in nature, it was eventually recognized as a sufficient vehicle at that time for bringing the Word of God to the local people. Kasamba, a team leader in the Uganda Revival Movement, said, "One of the fruits of this lay and out-of-door preaching was the number of people who would come to the Lord during Dronyi's missionary tours. In his preaching he would openly challenge the European missionaries, the clergy and the laity to accept Jesus Christ as their personal Lord and Savior. Through him hundreds and thousands of Christians in Uganda, Kenya, Congo, and the Sudan accepted Jesus Christ as their personal Lord and Savior."

Dronyi challenged whoever accepted Jesus Christ as his or her personal Lord and Savior to be involved in the preaching of the Gospel--a task, he argued, not only reserved for the European missionaries and the clergy. Through his challenge of the status quo, Dronyi freed the proclamation of the Christian message in Madi and West Nile diocese from the monopoly of European missionaries and the clergy. The Madi and West Nile diocese has adopted Dronyi's strategy of lay involvement in the preaching ministry.

As a saved man, Dronyi considered that Christian care was of paramount importance. In accordance with his natural compassion for the poor and his eagerness to obey Christ's command to minister to the sick and the widows, he began to pay regular visits to the sick and dying poor, to whom he imparted the consolations of eternal life. He thus became a missionary among the sick in Arua hospitals at a time when such a ministry was most needed because no church had yet taken the responsibility of setting it up.

Dronyi is also remembered in the West Nile region and in the Church of the Province of Uganda as a strong advocate for the indigenization of church music. When European missionaries came to Uganda, they sponsored the translation of missionary hymns into local languages and imposed foreign Christian music on the people. Through repeated singing, foreign Christian music became part of the local people's collective memory and African music was dismissed as pagan and satanic.

In his sermons Dronyi criticized European missionaries and African church leaders who opposed the use of African music in church services. He argued that music, whether secular or Christian, is a sign of one's cultural identity and membership in a particular group. On several occasions he condemned the European missionaries' denigration of traditional rites and customs that were not contrary to biblical teaching. He also attacked their attitudes of racial superiority and paternalism, and their desire to keep the African church in bondage to Europeans for as long as possible.

Dronyi never believed that European missionaries knew better than the Africans themselves what was best for African Christians. He therefore sought to promote an African expression of Christianity through culture and tradition particularly in the area of African music. He always said that as the indigenous expression of the Christian faith meets real and local needs the joy of the Lord overflows among His people. According to Kasamba, Dronyi's goal "was to see indigenous people use African Christian music in expressing their faithful hearts before the Lord.... to see them have the freedom to worship with what came from the bottom of their hearts as African Christians."

During Dronyi's time church authorities condemned the use of African musical instruments in the church because of their "primitive," "pagan," and secular associations. For Dronyi this was unfair to African culture because Western church instruments were also used for secular functions. At a time when African musical instruments were condemned as satanic, Dronyi saw nothing wrong with using them during church worship and he composed many African Christian songs which called for their use. In all his Gospel crusades, Dronyi used drums, shakers, and horns. He gathered around him young men and women and taught them to play African instruments. He also encouraged these young African Christian musicians to pass on their new skills to other believers, especially those from other cultures who were interested in the Africanization of church music. On this issue, Dronyi reportedly told his critics that no matter what they did to exclude African instruments from the worship service, one day those musical instruments would find their way back into the church.

Thus in the 1960s, Dronyi led the way in the reclaiming of the African expression of spirituality. Since his time, the indigenization of church music in the Church of the Province of Uganda has long been realized. African Christians in Uganda--especially the younger generation--respond to harmonies and rhythms that they already know from their African culture. They do not have to learn a new musical language in order to worship in the church. Local instruments such as drums and *adunggu* that were initially forbidden by the Madi and West Nile diocese have become the most widely used instruments in church services, thanks to Dronyi's influence.

Although Dronyi did not have a sure means of income to support himself and his family, his zealous missionary labors introduced him to wealthy men and women of likeminded spirit who were eager to support his efforts in his preaching tours.

Dronyi's preaching style caused some discomfort among Madi and West Nile diocese authorities who thought he was going too far. Many people--especially local government authorities--thought Dronyi was disturbing the peace which had reigned in the area for many years. European missionaries and church leaders in the West Nile region perceived Dronyi's evangelism efforts as spiritual extremism and took him for a fanatic and a lunatic.

Days and weeks of fasting, and all the other severe disciplines to which he had long exposed himself undermined Dronyi's health. He died on March 12, 1971 at five p.m. in Arua Hospital of high fever and severe dehydration.

The Christian Church especially in Madi and West Nile diocese today enjoys the results of Dronyi's sacrificial ministry. His level of spirituality, enthusiasm, and commitment to the Revival Movement has become the yardstick used to measure the spirituality of church workers in Madi and West Nile diocese. Today if one does not give his or her testimony as Dronyi did, that individual cannot easily be admitted to the church ministry in that diocese.

Christopher Byaruhanga

Sources:

"Minutes of Madi and West Nile Diocesan Board of Mission," 1969 to 1975, [compiled by] mission coordinator. John Anguyo, principal of Uganda Christian University Study Center, Arua, interviewed by the author, January 2005.

Stephen Gelenga, former youth/mission coordinator of Madi and West Nile diocese, interviewed by the author, June 2005.

Lusania Kasamba, one of the team leaders in the Revival Movement in Uganda, interviewed by the author, December 2004.

Peter Taban, Diocesan Secretary of Madi and West Nile diocese, interviewed by author, January 2005.

This article, received in 2005, was researched and written by Rev. Dr. Christopher Byaruhanga, 2005-2006 Project Luke fellow and Associate Professor of Historical Theology at Uganda Christian University, a DACB Participating Institution. He is also the liaison coordinator at UCU.

Duta, Henry Wright
19th century
Anglican (CMS)
Uganda

Of Uganda. 1881, at Zanzibar, under care of Bishop Steere's Mission. 1882, Easter Day, baptized. Assisted in educational work. 1893, May 28, ordained a deacon by Bishop Tucker of Eastern Equatorial Africa.

Source:

Church Missionary Society, *Register of Missionaries (Clerical, Lay and Female) and Native Clergy from 1804 to 1904*.

James Hannington
1847 to 1885
Anglican
Uganda

The nineteenth century was the century of missionary expansion. Fired by evangelical zeal to share the good news of God in Christ, missionaries pushed through African jungles and deserts, learned local languages, and braved pestilential climates to create schools, hospitals, and churches. Some were killed, others contracted debilitating diseases, but by the century's end a global missionary presence was in place. The picture of missionary expansion was by no means a triumphal journey. Disease and martyrdom claimed great numbers. For example, James Hannington became bishop of Eastern Equatorial Africa in 1884 at age thirty-seven and began a tragic voyage toward Uganda. Shortly before arriving at the court of the suspicious *kabaka* (king), Mwanga, he and his party were seized by the ruler's soldiers and jailed. Hannington wrote on July 22:

The outlook is gloomy.... Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghostly forms, and yet in spite of it all, I feel in capital spirits. Let me beg every mite of spare prayer. You must uphold my hands, lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly -- no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb.

He was held prisoner by a regional ruler near the Uganda border and wrote:

28th. 7th day. A terrible night; first with noisy, drunken guards, and secondly with vermin, which have found out my tent and swarm. I don't think I got one hour's sleep, and woke with fever fast developing. O Lord, do have mercy on me, and release me! I am quite broken down and brought low.

Comforted by reading 27th Psalm. Fever developed very rapidly, soon was delirious.

Evening. Fever passed away. Word came that Mwanga had sent three soldiers, but what news they bring they will not yet let me know. Much comforted by the 28th Psalm.

29th (8th day). I can hear no news, but was held up by the 30th Psalm, which came with great power. A hyena howled near me last night, smelling a sick man. I hope it is not to have me yet.[1]

Soon the bishop and his fifty porters were led out and killed. Widespread persecution of Christians followed, many being killed or sold to Arab slavers. The Anglican Church, of which Hannington was a bishop, uses this prayer to commemorate his death:

Precious in your sight, O Lord, is the death of your saints, whose faithful witness, by your providence, has its great reward: We give you thanks for your martyrs James Hannington and his companions, who purchased with their blood a road to Uganda for the proclamation of the Gospel; and we pray that with them we also may obtain the crown of righteousness which is laid up for all who love the appearing of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.[2]

Frederick Quinn

Notes:

1. J. R. H. Moorman, *History of the Church in England*, 3d ed. (Harrisburg, Pa.: Morehouse Publishers, 1994), 404.
 2. *The Proper for the Lesser Feasts and Fasts*, 3d ed. (New York: Church Hymnal Corporation, 1980), 361.
-

This article is reproduced, with permission, from *African Saints: Saints, Martyrs, and Holy People from the Continent of Africa*, copyright © 2002 by Frederick Quinn, Crossroads Publishing Company, New York, New York. All rights reserved.

Jones, William Henry **c. 1840 to 1904** **Anglican** **Buganda (now Uganda)**

Anglican clergyman in East Africa.

A Yao from the Malawi area, Jones was one of the many slaves rescued by the British navy and landed in Bombay, India, where they were put under the care of the Church Missionary Society (CMS) at Sharanpur, near Nasik (hence their nickname, "Nasik boys"). In 1864 he was one of several boys sent by the CMS to Mombasa to help Johannes Rebmann. Jones and Ishmael Semler (from Mozambique) were ordained deacons by bishop James Hannington in May 1885, and Jones led the party that accompanied the bishop on his expedition to Buganda. After the murder of Hannington in Buganda in October 1885, Jones and his party returned to the coast, where they arrived in February 1886. It is recorded that from their trade goods they made a blue banner with the word, in white, "Ichabod" (Alas! The glory!) which they carried as they entered Rabai. In 1895 Jones and Semler were ordained priests by bishop Alfred Tucker. They were among the first African co-workers with the missionaries in Eastern Equatorial Africa.

Bibliography:

W. G. Blaikie, *Personal Life of David Livingstone* (1880); Church Missionary Society, *Register of Missionaries and Native Clergy* (1904); Jocelyn Murray, *Proclaim the Good News: A Short History of the Church Missionary Society* (1985); Donald Simpson, *Dark Companions: The African Contribution to the European Exploration of East Africa* (1975); Eugene Stock, *The History of the Church Missionary Society: Its Environment, Its Men, and Its Work* (1899).

This article is reproduced, with permission, from *Biographical Dictionary of Christian Missions*, copyright © 1998, by Gerald H. Anderson, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan. All rights reserved.

Kivengere, Festo **c. 1919 to 1988** **Anglican** **Uganda**

Anglican Bishop of the Church of the Province of Uganda, Rwanda, Burundi and Boga-Zaire.

Kivengere was a leading figure in the East African Revival (*Balokole* [saved ones]) movement. Born in Uganda and trained as a teacher, he was originally rejected for ordination in Uganda; but he was ordained as a deacon in the United States and a priest in 1967 in Uganda. He won a reputation as a preacher and evangelist and launched the work of African Evangelistic Enterprise (a pan-African movement) in East Africa. He was consecrated bishop of Kigezi in 1972 during President Idi Amin's reign of terror and fled the country in 1977 when Amin attacked the churches and Bishop Janani Luwum was murdered. He returned to Uganda when Amin was overthrown but continued to travel widely, attracting large audiences in America, Australia and Britain. He became an international spokesman for the Church of Uganda and courageously denounced the human rights violations that continued unabated during Milton Obote's second presidency. In 1982, when thousands of Nyarwandan refugees were expelled from their homes, Kivengere organized assistance for them although it was unpopular and dangerous to do so. He warned against the dangers posed to the Church of Uganda by the way in which Obote drove a wedge between Catholics and Protestants through favoring the Church of Uganda. In 1983, he ordained three women as priests in his diocese in spite of official opposition but with the support of his own diocese. He died of leukemia at the height of his powers and influence.

M. Louise Pirouet

Bibliography:

With Dorothy Smoker, *Kivengere wrote Revolutionary Love* (1983), J. E. Church, *Quest for the Highest: An Autobiographical Account of the East African Revival* (1981); Anne Commes, *Festo Kivengere, a Biography* (1990); Margaret Ford, *Janani: The Making of a Martyr* (1978); Louise Pirouet, "Religion in Uganda Under Amin," *JRA* 9, no. 1 (1980): 12-29.

This article is reproduced, with permission, from *Biographical Dictionary of Christian Missions*, copyright © 1998, by Gerald H. Anderson, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan. All rights reserved.

Matthew Lukwiya
1957 to 2000
Evangelical Protestant
Uganda

It is our vocation to save life. It involves risk, but when we serve with love, that is when the risk does not matter so much. When we believe our mission is to save lives, we have got to do our work. --Dr. Matthew Lukwiya

Dr. Matthew Lukwiya could have held a comfortable medical position in England, the Middle East, South Africa, or wherever talented African doctors go, but he stayed in Uganda instead and died a horrible death from the Ebola disease?[1]

Dr. Lukwiya, forty-two, was the medical superintendent of a large Roman Catholic missionary hospital in Gula, a small town near the Sudanese border in northern Uganda. He had grown up poor in the region, his father a fishmonger, his mother a market trader, but a succession of scholarships sent him to school and medical school, where he continuously emerged first in his class. "Dr. Matthew," as he was known to patients and staff, began his professional life as a staff physician at St. Mary's Hospital in Gula, a state-of-the-art modern hospital run by an Italian Roman Catholic missionary order. St. Mary's treated eighteen thousand patients a year and five hundred out-patients a day, including army and rebel soldiers in the troubled border region.

The physician was in Kampala, 250 miles away, when news of a strange disease spreading through the north and affecting hospital personnel resulted in his being recalled quickly to St. Mary's. Dr. Lukwiya was enjoying an interlude of study and family life after seventeen years of fourteen-hour workdays. However, he left his wife, Margaret, and their five children behind in the country's major city and headed back to his hospital. Margaret was an evangelical Protestant, and Matthew attended services with her twice a week in Kampala and became an active Christian himself.

Ebola, first identified in 1995 in the Congo, is transmitted through contact with infected body fluids, such as vomit, blood, or sweat. It had no known cause and no known cure. As might be expected, hospital personnel panicked. The nearly four hundred employees of St. Mary's hospital were in revolt, and Dr. Lukwiya spent a day with them, inspiring some, cajoling others. He also took important steps to curtail the spreading epidemic, alerting authorities in Kampala to it, isolating victims in a special ward, and tightening safety precautions for medical personnel, whose bodies must be completely covered in protective gear before encountering patients. Dr. Lukwiya was one of the people who tried to make patients comfortable, but in doing so committed a fatal error, leaving his face uncovered. The mistake was not uncommon. Protective masks soon fogged up, making it difficult for doctors, who also wore gloves, to puncture veins and conduct other medical procedures.

Soon Dr. Lukwiya was a patient himself. At first he thought it was malaria or another fever-causing disease, but gradually the truth was known - he had contracted Ebola, the 156th recorded victim of the outbreak. His wife came north but could not touch her dying husband. The best she could do was sit at a distance, clad in protective gear, and hold his foot with a surgical glove. He died on December 5, 2000.

Reflecting on his life, the physician's widow remarked, "Matthew was not for worldly desires. He was just devoted to his patients. It was never business. It was just his patients. That was it." One Good Friday, when rebels from a bandit group called the Lord's Resistance Army came to kidnap an Italian nun for ransom, the African doctor persuaded them to take him instead, which they did for a week.

There never had been a question about what Dr. Lukwiya would do with his life. The brilliant physician wanted

to stay in his native region and be a healer of people. He told his fellow medical professionals who were thinking of quitting, "It is our vocation to save life. It involves risk, but when we serve with love, that is when the risk does not matter so much. When we believe our mission is to save lives, we have got to do our work." In a weakened state just before his death, he said, "Oh God, I think I will die in my service. If I die, let me be the last," after which he sang "Onward, Christian Soldiers."

O Christ, healer of nations and peoples, we thank you for the medical professionals of Africa, surgeons and nurses, pharmacists and health educators, herbalists and midwives, especially those who combat the spread of AIDS, Ebola, and other infectious diseases. Bless especially the memory of those, like Matthew Lukwiya, who laid down their lives for their people, as you did. Amen.

Frederick Quinn

Notes:

1. "A Vocation to Save Life," *Christian Century*, March 14, 2001, 5.
-

This article is reproduced, with permission, from *African Saints: Saints, Martyrs, and Holy People from the Continent of Africa*, copyright © 2002 by Frederick Quinn, Crossroads Publishing Company, New York, New York. All rights reserved.

Luwum, Janani **1924 to 1977** **Anglican** **Uganda**

Archbishop Janani Luwum, an Anglican archbishop and martyr, was an implacable foe of Idi AMIN, who had him murdered.

From 1956 Luwum worked as a parish priest. He was elected bishop of northern Uganda in 1969, and in 1974 he was chosen archbishop of Uganda, Rwanda, Burundi and Boga-Zaire. He confronted the injustices and atrocities of the Amin regime almost immediately, at first with private remonstrances and finally in a radio address at Christmas in 1976. The sermon was censored before he completed it. Luwum threatened a public demonstration, and for a time he united Catholics and Protestants behind him - a major feat in religiously diverse Uganda.

Amin reacted swiftly and without mercy, sacking Luwum's home. The Anglican bishops responded with a stinging denunciation of Amin's abuses. Luwum was detained and questioned by Amin personally. Two days later Luwum was publicly accused of sedition and arms smuggling while participating in a large public rally in Kampala. This event provided an excuse for a second arrest, and by the end of the day Luwum was dead. The cause of death was listed as a car crash, but it was later revealed that Luwum, along with two government ministers, had been shot on orders from Amin. Luwum was accepted immediately as a hero of resistance to tyranny, and there have been efforts by the Anglican Church to recognize him as a saint.

Norman C. Brockman

Bibliography:

Ewechue, Ralph (ed.). *Makers of Modern Africa*. 2nd edition. London: Africa Books, 1991.

Additional reading: Ford, Margaret. *Janani: The Making of a Martyr* (1978).

This article is reproduced, with permission, from *An African Biographical Dictionary*, copyright © 1994, edited by Norbert C. Brockman, Santa Barbara, California. All rights reserved.

Mukasa, Hamu Lujonza Kaddu 1871 to 1956 Anglican Church Uganda

Hamu Lujonza Kaddu Mukasa was born in 1871 to Zakaria Mukabugo Kiwanuka and Leya Nakazana Mukasa during the reign of King Mutesa I. His father was a chief in the Buganda Kingdom. Mukasa was a staunch defender of Christianity in Uganda until his death in 1956.

Mukasa was sent to Mutesa's court in 1882 to care for the sick king. During his stay at the king's court, Mukasa was introduced first to Islam and then to Christianity. As a young man Mukasa boasted of having tasted all the religions in the king's court before he finally decided to embrace the Christian faith, which he faithfully defended and practiced.

As a page in the king's court, Mukasa attended reading classes at the Anglican mission. He proved to be very keen at reading. Throughout his life Mukasa had a great interest in three things: Christianity, writing, and reading. He learned to speak and write English on his own. He bought any book he found, eventually acquiring two big libraries, one at Namirembe and the other at Nasuti, in the present day Mukono district. One of the books in his library was *Ennyonnyola ye Matayo* (Gospel Commentary on Matthew) which he wrote in Luganda, his native language.

King Mutesa died in 1884 and was succeeded by his son Mwanga who was very different from his father. He hated the Christian converts and the life of the converts during his reign was characterized by great fear. Christian missionaries taught the converts how to read and write but Mukasa was taught by a fellow Muganda convert by the name of Musa Mukasa. Mukasa attended reading classes in secret as he feared King Mwanga or by one of his spies would see him. Soon Mukasa learned to read and write.

Mukasa was baptized on May 6, 1886 by the Rev. R. Ashe and confirmed on February 8, 1893. Soon Mukasa started practicing the principles of the Christian faith, for instance, by getting rid of the talisman which his mother had given him for protection. He later wrote in his diary:

I knew that many of the so called readers still kept on many of their old habits. This war that I have in my heart is a fight between Mukasa, the name I had before I was baptized and Hamu the new name I took after being baptized. So I find that Mukasa is daily annoyed that I will not follow the natural inclinations of my body.

The more the number of Christian pages increased the more King Mwanga became restless because he felt that the Christians showed little loyalty and respect for him, preferring to obey the Lord Jesus Christ rather than him. Mwanga began to think that the reading classes were a training ground for rebels in his kingdom. In 1885 he decided to arrest all the Christians and kill those who did not renounce their Christian faith. Mukasa went into hiding in Bulemezi. While in hiding, it was rumored that his father would be killed if he did not

immediately appear before the king. Hearing this, Mukasa felt compelled to surrender to Mwanga.

Surprisingly though, Mwanga pardoned him and instead put him in charge of the pages in his palace. Mukasa interpreted this act of mercy as God's direct intervention when his life was in danger. The burning of the Uganda martyrs at Namugongo in 1885 and 1886 did not end missionary work in Uganda nor did it threaten Mukasa. Mukasa and other readers continued to attend lessons at the Church Missionary Society Mission.

In 1888 Mwanga was overthrown by the Muslim party. Upon hearing that the Christians were going to be killed, Mukasa fled with them to Ankole. In order to get support from the local people in the Buganda kingdom in their fight against the Muslim soldiers, the Christians needed King Mwanga on their side. Mukasa was one of the delegates who went to persuade Mwanga to join them in the battle against the Muslims.

On September 2, 1889 Mukasa led a decisive battle which he later described in his diary:

I told the Basese paddlers in my canoe to go up close to the Arabs' boat, but they were afraid and I moved to the shore towards the boat. And when one of the Arabs saw me coming, as we were many, he took aim at me and hit me in the knee. The bullet broke my leg and I fell. The boys carried me back to the canoe where I lay to watch the fight.

Mukasa actively engaged himself in the religious war because he knew the future of Christianity in Uganda depended on securing military and political power in the country. On October 5, 1890, thanks to Mukasa's courage the Christians won political control in Uganda. As a result, the Anglican Church was given a commanding site on Namirembe Hill on which to build its headquarters. For Mukasa this was an extraordinary experience even though, during his lifetime, he occasionally talked about the difficult days of the religious wars. After the war, Mukasa was made one of the important chiefs in King Mwanga's government.

In 1894, Mukasa married Hanah Mawemuko. She died in 1919, leaving him with six children. In August 1919, Mukasa married Sarah and had many children with her.

Mukasa joined the lay readers' class at Namirembe and, after graduation, he worked at Namirembe Cathedral as a catechist and evangelist. His prominence as an evangelist was not only limited to Namirembe. He preached the gospel in Uganda and beyond, traveling to such places as Sudan, Kenya, and Congo.

The European Christian missionaries loved Mukasa because he was humble and trustworthy. As a result of their good relationship, Mukasa was given the opportunity to accompany Prime Minister Apollo Kagwa on his visit to England in 1902, having been appointed Kagwa's secretary by the Buganda Council. He recorded all the events of the trip in his diary and, after his return, published a book entitled *The Katikiro's Visit to England*. Mukasa's visit to England deepened his understanding of Christianity and of the activities of the church.

As a dedicated Christian, Mukasa struggled in his heart, as he strongly desired that the Anglican Church succeed in Uganda. Whenever he met church leaders Mukasa shared his vision of a self-governing, self-supporting, and self-propagating church with a council responsible for the welfare of church workers. Mukasa's dream was partly realized when Aberi Balya was elected bishop in the Native Anglican Church of Uganda. In his paper entitled "*Omulabirizi we Uganda*" (the Bishop of Uganda) Mukasa remarked, "Balya is the right and suitable candidate for the post irrespective of tribe." As a sign of his appreciation, Mukasa bought Bishop Balya a pastoral cross. Although Mukasa was never ordained, he was one of the custodians and trustees of the church until his death.

As a Christian chief, Mukasa insisted that his subjects become faithful Christians and he taught that every Christian must change his or her moral behavior in order to develop spiritually. When he realized that Mukono was growing faster than any other city in the county, he decided to establish the headquarters of the Ugandan church in Mukono in 1906.

Mukasa was a great promoter of formal education in Uganda. He used his influence as a chief to allocate land to

mission schools and supported the building of many schools. Of particular importance was Bishops' School, which was dedicated to the sons of chiefs. Whenever Mukasa had the opportunity to speak to the parents of school-age children, he would ask them to contribute generously to the building of schools to ensure a bright future for Uganda.

Mukasa was very instrumental in the establishment of Bishop Tucker Theological College, now called Uganda Christian University, Mukono. He never attended any theological college but he loved to have a trained pastor in his home parish. In 1894 a church training program was started at Namirembe but, as Mukasa and Bishop Alfred Robert Tucker were not happy with its location, Mukasa convinced the church council to transfer the program to Mukono-far from Kampala-and promised to give the college a piece of land. In 1930 he gave the college one square mile of land.

Mukasa believed in the principal of self-reliance and always supported his subjects in church building projects by offering help in the form of money or land. He was disappointed to see that only progressive chiefs or rich Christians were building churches. Mukasa therefore came up with the idea of involving all Christians, without discrimination, in these building projects since the church belongs to both the poor and the rich. He believed that Christians-irrespective of their status in society-had to join hands in order to grow both materially and spiritually.

Mukasa was a member of the Native Anglican Church Synod, the Diocesan Council and the Bishops' Council. He was also chairman of the Fathers' Union as well as governor for life of the Church Missionary Society in Uganda.

In 1931, Mukasa retired from his position in the king's government. By this time he was a very rich man and owned about one hundred square miles of land. He used the revenue from this land to support the church, schools, and the needy. During his retirement, he continued to be active in the church, visiting the widows, the aged, and the sick.

In 1952, Mukasa became sick. In January of 1956 he had a stroke and from that time on his health began to deteriorate very fast. He died on February 29, 1956 and was buried in Namirembe Cathedral cemetery.

Christopher Byaruhanga

Sources:

Hamu Mukasa, Hamu Mukasa's Diaries (1899-1950), handwritten ms. (Makerere University library).
Hamu Mukasa, Hamu Mukasa's Papers (1901-1945), handwritten ms. (Makerere University library).
Hamu Mukasa, Hamu Lujonza Kaddu Mukasa Papers (1946-48), handwritten ms. (Uganda Christian University).
Peter Bakaluba Mukasa, member of Parliament, Mukono, interviewed by the author, March 2005.

This article, received in 2005, was researched and written by Rev. Dr. Christopher Byaruhanga, 2005-2006 Project Luke fellow and Associate Professor of Historical Theology at Uganda Christian University, a DACB Participating Institution. He is also the liaison coordinator at UCU.

Nagenda, William
1912 to 1973
Church of Uganda
Uganda

William Nagenda was born into a large family and his father Festo Manyangenda was a respected Muganda chief who lived on Namirembe hill, Kampala, Uganda. After primary school in Kampala, he attended King's College, Budo, from whence he went on to gain a diploma at the University College of Makerere before it was granted university status. His excellent knowledge of English gained him a post in the government's office at Entebbe.

Brought up in a Christian home, William early decided to be a missionary to the Congo, but he knew that his faith was a sham. Outwardly successful in his work, his personal life took a downward turn. He came into contact with Simeoni Nsibambi, and the Lord Jesus Christ, about whom he had learned a great deal, became, for him a reality. So much so that a brief story of his life was entitled: *William Nagenda - A lover of Jesus*.

William married Sala, daughter of Erasto Bakaluba, a member of staff of King's College, Budo. She was educated at Gayaza High School.

Soon after his conversion, William approached the Bishop of Uganda and offered himself for full-time service in the church. As a preparation for ordination training, William was offered a teaching post in a school at Gahini, Rwanda. There, he and Sala joined a team of workers including Yosiya and Dorokasi Kinuka and Drs. Joe and Decie Church.

During the year that followed the Kabale Convention of September 1935, remarkable manifestations of revival were experienced in the Kigezi district of Uganda and in Rwanda, centred on Gahini. William experienced the reviving power of God. Because of his great energy, quiet sincerity, penetrating spiritual analysis of situations and gentle preaching, he played a leading role in teams of witness and conventions organised throughout East Africa.

In 1940, William entered the Theological College at Mukono, Uganda, for ordination training. Due to a situation which all recognised later as being unfortunate, the zeal of some thirty students was mistaken for a revolt and they, including William, were expelled. From then onwards, William became an evangelist centred at a Christian tea-plantation, Namutamba.

In 1946, William was invited to England to join Rev. Yosiya Kinuka and Dr. Joe Church in a tour of witness following their involvement in the East Africa Revival. For the next eighteen years, William, usually with Dr. Joe Church, visited many countries in Europe, the Americas and India.

In the conventions and tours in which he took part, William was the leader. In his home, his life with Sala proved to be a powerful witness to the power of the Gospel.

In 1964, William began to show signs of the illness, at that time diagnosed as "premature senility" which progressively made public engagements impossible. In the later part of his life, he would begin a talk, but it was Sala who carried on God's message through them, not just him.

William left an enduring legacy in the lives of numerous people of many different nationalities who had cause to thank God for "William - a lover of Jesus."

H. H. Osborn

Bibliography:

- Dr. J. E. Church, *William Nagenda - a lover of Jesus*.
Dr. J. E. Church, *Quest for the Highest* (Paternoster, 1981).
H. H. Osborn, *Pioneers in the East African Revival* (Apologia, 2000).
-

This article, submitted in 2002, was written for the *DACB* by Dr. H. H. Osborn, author of the book *Pioneers in the East African Revival*.

Njangali, Spetume Florence 1908 to 1984 Anglican Church Uganda

Florence Spetume Njangali strived to make women's ministry in the church of the Province of Uganda a reality. Not only did Njangali seek ordination for herself but through her work and ministry she also influenced the church of the Province of Uganda to pass a resolution allowing women's ordination in all the dioceses in Uganda.

Njangali was born in Parajwoki, in present day Hoima District, on April 10, 1908 to Nyakwebara and Eva Kacungira Amooti. She was baptized on October 31, 1920 in Saint Peter's Cathedral, Hoima. Even though Njangali's parents strongly adhered to the faith and practices of the Anglican Church, her uncle Bisereko Duhaga II, King of Bunyoro, was mainly responsible for her spiritual nurture.

Njangali began school in 1920 as one of the pioneer students of Duhaga Girls' Boarding School, a church founded institution. In 1928 Njangali was appointed a teacher and was later promoted to deputy headmistress of the school. In 1938, Njangali became headmistress. Although by this time Duhaga Girls' Boarding School was more than fifteen years old, no headmistress had stayed for more than a few years and the school was suffering from a lack of constructive long-term leadership.

By the time Njangali became headmistress, Hoima was a small town, and Duhaga Girls' Boarding School had grown into a small institution. But Njangali foresaw that Hoima would become a great town and she envisioned the school, at its center, responding to the needs of the growing town. Her vision was to see Duhaga Girls' Boarding School give its best to the people of Uganda. Hoima church leaders supported Njangali and proudly followed her lead in the role she played in the larger life of the school

On October 18, 1938 Njangali was converted and became an active member of the East African revival movement. The revival movement invigorated and renewed her life and offered her the challenge of a deeper experience of salvation in Christ and a more radical commitment to Christian discipleship. As a result of her transformation, Njangali enrolled in Bishop Tucker Theological Seminary, Mukono, in 1942 for a two-year lay reader's course. She was the only female student in a class of thirty.

Njangali completed her lay reader's course in 1944 and returned to Hoima to continue her duties as headmistress. Soon the Native Anglican Church in Uganda recognized Njangali's work and influence and, in 1953, she was appointed a member of the Native Anglican Church Synod in Uganda. As a representative body, the Synod counted among its members many of the most powerful traditional leaders in the country. Consequently, the Synod had a remarkable influence in the church, and commanded, as no other body did at the time, the confidence of the country. Njangali was proud to belong to such a powerful entity.

Njangali was also a member of the Diocesan Council that acted for the Synod in the interval between its

sessions. Njangali's experience in the Native Synod and the Diocesan Council, gave her a unique opportunity to learn about the principles of democracy, self-government, and self-support.

During Njangali's time the Native Anglican Church of Uganda objected to the ordination of women. But Njangali took it upon herself to defend the rights of women as equal partners in church ministry. At the Synod, although a lay woman, whenever she was allowed to address the members she always made a passionate appeal to awaken the Native Anglican Church of Uganda to its need to abandon its patriarchal attitudes.

Undoubtedly Njangali did more than any other woman in the Native Anglican Church in Uganda to help women gain access to theological education. In 1957, she retired from her position as headmistress of Duhaga Girls' Boarding School and returned to Bishop Tucker Theological College for an ordination course the following year. When she signed up for theological training alongside men at the college, she was not easily accepted in classes by her male counterparts.

When Njangali graduated from Bishop Tucker Theological College in 1960 she was posted to Ankole-Kigezi diocese as a "church commissioned worker" to head the Mothers' Union Department.[1] Njangali worked to further the ideals of the organization and to promote the dignity of women by presenting monogamy as the best solution for marital relations, for example. She taught that openness, integrity, and honesty-characteristics of healthy relations between committed Christians-should apply even more to the marital relationship to foster real sharing, mutual love, and respect. Thanks to her efforts within the Mothers Union in Ankole-Kigezi Diocese, women gained the right to confess, testify, preach, and pray on an equal basis with men.

In 1965 she transferred her services to Rwenzori Diocese and eventually to Bunyoro-Kitara Diocese in 1972. In all three dioceses, Njangali assumed a position of great significance, and came to be recognized as a foremost figure in the Church of the Province of Uganda.

Njangali regarded baptism as the sacrament whereby an individual is introduced into the spiritual life of the church. However, she always insisted that the grace received at baptism had to be worked out in a visible way. In regards to the Eucharist, Njangali believed in the real presence, the doctrine whereby the body and blood of Christ are in some way really present in the bread and wine. She was however, adamant that the sacraments themselves do not have power to mediate salvation. In particular she warned people not to trust in their baptism as a guarantee of salvation. For Njangali, salvation only comes through being washed in the blood of Christ, the blood shed on Calvary.

Even with such a good track record, Njangali was denied ordination on the grounds that she was a woman. This act of discrimination was rooted in the cultural bias of the Banyoro. During Njangali's time the Banyoro argued that God had appointed women to be subordinate to men and, therefore, there was no basis for Njangali to rule over men in any capacity.

While Njangali's male counterparts were ordained into the priesthood she worked as a commissioned worker until September 10, 1973 when her former classmate, the Rt. Rev. Yustus Ruhindi, ordained her as the first deaconess in East Africa.

In 1980, after taking a close look at Njangali's ministry as a deacon, Bunyoro-Kitara Diocese decided to make the ordination of women into the priesthood an official practice of the church. This filled Njangali with hope for the good ministry of women during her last years of work in Bunyoro-Kitara Diocese.

In 1981, at age seventy-three, feeling that her ministry was complete, Njangali decided to retire because of her age and due to an incurable disease from which she was suffering. However, the Dean of Saint Peter's Cathedral asked her to plant a daughter church in Katasiha during her retirement and she did so willingly.

Njangali's last days were spent with her family and dearest friends. On January 20, 1984 Njangali passed away in Mengo Hospital after what seemed to be only a short illness. Her funeral took place on January 23, 1984 at Saint Peter's Cathedral, Hoima, where she had served her diaconate.

Few women priests in their ministry have been able to respond to the challenges of the time in as many ways as Canon Florence Njangali did in the Church of the Province of Uganda.

Christopher Byaruhanga

Notes:

1. As women were not allowed to be ordained as deacons even at the outcome of the ordination course, they were called "church commissioned workers."

Sources:

Warren, Ann. *Today's Christian Woman*. Eastbourne: Kingsway, 1984.

"Records of the students of 1942," in Uganda Christian University Archives.

Minutes of the Duhaga Girls Boarding School Management Committee, File Number 1958/DGB/02, Uganda Christian University Archives.

Nasaka, Olivia. "From the Verandah to the Foreline" in *Uganda Christian University Opportunity Issues 1* (May 1998): 22.

The Lambeth Conference 1968: Resolutions and Reports, 39-40.

"Duhaga Girls School, Bunyoro-Kitara Diocese," in *Jubilee 1908-1958 Celebration Report*.

Amooti Katebalirwe, one of Njangali's relatives, interviewed by the author, January 2005.

This article, received in 2005, was researched and written by Rev. Dr. Christopher Byaruhanga, 2005-2006 Project Luke fellow and Associate Professor of Historical Theology at Uganda Christian University, a DACB Participating Institution. He is also the liaison coordinator at UCU.

Nsibambi, Simeoni 1897 to 1978 Church of Uganda Uganda

Simeoni Nsibambi was born and brought up at Buloba in the county of Busiro, in Uganda. At an early age, Simeoni showed such exceptional qualities that his father, Walusimbi Kimanje, a chief at Wakiso, appointed him as his successor despite the fact that he was not his eldest son.

He was educated at Mengo High School and at King's College Budo, where he became Head Prefect. Uganda, as a British protectorate became involved in World War II and Simeoni joined the African Native Medical Corps. He was decorated for his services.

In 1920 he was appointed Chief Health Officer in the Kabaka's government. He was a natural leader and included among his accomplishments those of singer, artist, footballer and wrestler.

During his war-time service, Simeoni became very conscious of a spiritual dimension to his life, and, in 1922 became a committed Christian. He very quickly began to show great concern for the social ills he saw around him and the corruption which he felt had invaded the Church of Uganda, of which he became an active member..

In 1925, Simeoni married Eva Bakaluba, the eldest daughter of Erasto Bakaluba, an earnest Christian member of the staff at King's College, Budo. Simeoni and Eva had twelve children. The testimony of their family life, especially the high status accorded to Eva, was a model for their generation. He gave a generous welcome to colleagues and visitors of every nationality and ethnic background.

A meeting in 1929 between Simeoni Nsibambi and Dr. Joe Church, a missionary working in Rwanda, was a turning point in both their lives and emerged later as a precursor of the East African Revival. Simeoni resigned from government service to devote his life to winning people for Jesus Christ.

He was a member of the team which led a convention at Kabale, Uganda, in September 1935. This is often considered to be the first major event of the East African Revival which transformed much of East African Christianity during the next twenty years. Although not an eloquent speaker, his quiet yet profound preaching often led to remarkable manifestations among his listeners. His gentle yet penetrating understanding of people and his depth of Christian experience were an inspiration to many during this time. He shared in the leadership of missions and conventions in Uganda and Kenya. His wise counsel was sought by many. His was a wisdom which arose from his high intellectual abilities, his wide reading of Christian books and from His close walk with His God.

In May 1941, he was taken ill and was thereafter almost entirely confined to his house. From his home, for the remaining 37 years of his life, he continued to influence the course of the Revival. His many visitors were a tribute to his love of people, of whatever nationality, and his concern for their spiritual as well as physical wellbeing.

H. H. Osborn

Bibliography:

J. E. Church, *Quest for the Highest* (Paternoster 1981).
H. H. Osborn, *Pioneers in the East African Revival* (Apologia 2000).

This article, submitted in 2002, was written for the *DACB* by Dr. H. H. Osborn, author of the book *Pioneers in the East African Revival*.

Ruhindi, Yustus c. 1925 to 2006 Anglican Church Uganda

Yustus Ruhindi was born in 1925 in the present day Rukungiri district. He spent most of his childhood looking after his father's cows and goats. His father was a traditional medicine man. In 1932 Ruhindi's family moved to Ankole where they met Erasto Gahire, a Christian and a chief in the king's government. Gahire offered to pay Ruhindi's school fees from primary school up to secondary level.

Ruhindi was baptized on April 12, 1935 and started primary education in 1936. In 1940 he enrolled at Mbarara High School where he proved to be one of the well-disciplined and bright students. At Mbarara High School Ruhindi met committed Christian teachers who greatly influenced his spiritual and academic life. As a result, Ruhindi decided to join the teaching profession.

In 1946, Ruhindi enrolled in a three-year certificate course in education at the Teachers' Training College in Mukono. While there Ruhindi committed his life to Jesus Christ. From that time on he began to think seriously about joining the ordained ministry. In 1949, after he finished his program, Ruhindi was posted to Ibanda Primary School, one of the most difficult schools in Ankole. Both parents and students were uncooperative and rude to the teachers. But Ruhindi managed to draw many of the parents to himself. Through his commitment to Jesus Christ and to his work, the academic standards and discipline of the school improved tremendously. For the first time Ibanda Primary School began to send students to Mbarara High School for further studies.

At Ibanda, Ruhindi got fully involved in church activities. For instance, he assisted the parish priest by reading lessons and leading church services. He was also elected one of the church wardens.

On May 1, 1951, Ruhindi married Beatrice and they had five children. That year he was appointed headmaster of the same school.

At the end of 1955 Ruhindi resigned his post as headmaster and went to Bishop Tucker Theological College for an ordination course. He was one of the pioneers in the English class. Ruhindi's decision to resign his post and join full-time church ministry surprised many Christians in Ankole. Why should one leave a well paying job for a deadend position in church ministry? But for Ruhindi, serving the Lord was more important than all other callings in life.

Ruhindi was ordained a deacon in 1957 and was sent to St. James Cathedral in Ruharo to work under the rural dean. At St. James, Ruhindi was introduced to different church ministries. He was in charge of the English service and taught Christian religious education in schools. Ruhindi served in Mbarara at a time when the church congregation at St. James was divided along political lines. Ruhindi however, managed to initiate reconciliation between Christians. In 1959 Ruhindi organized a Christian crusade during which the queen mother of Ankole accepted Jesus Christ as her personal Lord and Savior. In March 1960 Ruhindi was ordained a priest. In August he left for further theological studies at Berkeley Divinity School at Yale University (U.S.A.). He was the second student from Uganda to go to the United States of America for theological training.

At Berkeley, Ruhindi was exposed to many new theological ideas especially in the area of ecclesiology. He was very much influenced by the Broad Church movement as well as Billy Graham's theology. In 1963 he returned to Uganda with a Master of Divinity. He was posted to Bishop Tucker Theological College as a tutor and a college chaplain and eventually became principal of the college. During his tenure as principal, Bishop Tucker College was transformed into a modern institution of higher learning. Ruhindi began a building project to create modern residential staff houses, dormitories, and a dining hall. The college also began a theology program aimed at attracting educated men and women to the ordained ministry.

In August of 1972, Ruhindi was invited to become the first bishop of Bunyoro-Kitara diocese. Due to the good reputation he had earned for himself at Bishop Tucker Theological College, many protested his departure. Two missionaries on the staff resigned their teaching positions in protest. They argued that the church in Uganda needed a man like Ruhindi to lead a theological college where men and women were trained for church ministry. While others in Uganda qualified to be bishop of Bunyoro-Kitara diocese, none measured up to Ruhindi's style of leadership as a principal of a theological college. They further argued that Bishop Tucker Theological College had a greater need for trained theological educators such as Ruhindi than did a rural diocese.

Ruhindi was consecrated bishop on August 6, 1972 at St. Paul's Cathedral, Namirembe and enthroned as the first bishop of Bunyoro-Kitara diocese on October 29, 1972. In his charge to the church, Ruhindi indicated that his episcopal ministry in Bunyoro-Kitara diocese was going to focus on strengthening the life of the congregation. In an interview Ruhindi said "I wanted the Christians in Bunyoro-Kitara diocese to realize that they were the baptized of the community of the body of Christ and, as such, they had to understand the implications of being baptized and living in the spirit of baptism."

Ruhindi's first priority was spiritual revival among the Christians in his diocese. By 1972, the church in Bunyoro

had spiritually degenerated to the extent that some of the parishes had closed down as a result of a great rift in the Christian congregations between those who considered themselves "saved" or "committed" Christians and the nominal Christians. The "committed Christians," though few in number, were in control of the church in Bunyoro and had made sure that all other Christians never participated in any church activity. One of the first diocesan administrators during Ruhindi's episcopate said, "Ruhindi began by calling all the Christians to rededicate themselves to God. He considered the church to be a home for everybody regardless of their spiritual standard."

Ruhindi's theology was encapsulated in the call *garuka* which means "come as you are." The *garuka* theology centered on his understanding of the two Gospel sacraments of baptism and the Eucharist. Ruhindi regarded baptism as the sacrament whereby an individual is introduced into the Christian spiritual life. He believed that the waters of baptism change a Christian from the condition of guilt and sinfulness to a state of spiritual rebirth. As regards the sacrament of the Eucharist, Ruhindi believed in the real presence, the doctrine whereby the body and blood of Christ are in some way really present in the bread and wine of the Eucharist. But above all, he said that the body and blood of Christ were in the believers who gather for worship. His argument was that the believers are, and should always be, a holy community. He also taught that sacraments were for repentant sinners. He therefore called upon all Christians to get rid of all hypocrisy and self-justification. Due to Ruhindi's episcopal ministry, many Christians in Bunyoro-Kitara diocese experienced a spirit of oneness and openness which eventually created equality among them.

Ruhindi's next program was the mobilization of human resources. He said, "I knew if I had to succeed in my episcopal ministry I had to mobilize everybody, namely, the clergy and the lay people. It was my joy to see how the lay people came to support my ministry. Some top district officials came with their expertise in different fields to support the work of the diocese." Ruhindi opened a Bible College in Hoima for lay readers. He visited many secondary schools where he attracted thousands of young people to the church. It was mainly from these secondary school students that Ruhindi got a good number of well-educated young people to train for church ministry. One of them is the author of this article.

Ruhindi was not satisfied with only training his priests locally. He therefore sent many people who had been called to the ministry to Bishop Tucker Theological College, Mukono for advanced theological studies and those at a lower academic level were sent to Bishop Balya Theological College, Bukuku. His idea was that, as citizens of Bunyoro became more sophisticated in their world outlook, the diocese of Bunyoro-Kitara would want clergymen conversant with the new outlook, so as to be able to relate the Bible and the teachings of Christ to the challenges of the day. This would only be possible if the priests had academic qualifications equivalent to those held by the best educated men and women in Bunyoro.

In 1972, there were only five active but poor parishes in Bunyoro-Kitara diocese. Ruhindi's first challenge was to determine how to sustain and expand these parishes. He asked each of these parishes to design a five-year development program. Ruhindi said "I remember going to every parish to lead them in determining what should be their priorities in the next five years and, at first, all of them had building construction as their priority. I told them that in the next five years you cannot just be putting up buildings--there are other things of greater priority in a parish. I wanted them to tell me how in five years their parish will have affected the community around them. As I continued teaching, their priorities began to be clear--namely, evangelism, pastoral care, teaching, health, education and income generating projects." By 1977 the number of parishes had increased to forty.

With the increase in the number of parishes, Ruhindi's next challenge was to find ways to sustain these parishes and the diocesan office. He realized that parishes in Bunyoro-Kitara diocese were operating on a very tight budget. Not only were church workers paid very little money but it was not uncommon for them to work for months without a salary. Much of the money needed to run the diocese came from Ruhindi's friends in the U.S.A. but it was not enough. He could not see why the church in Bunyoro could not be self-reliant. In an interview, one of the parish priests who worked with him said, "Bishop Ruhindi used to say that he does not want to be a bishop of a diocese which is very poor in the midst of plenty." Ruhindi therefore launched the Bunyoro-Kitara Diocesan Self-Reliance Program. He invited the staff of Christian Rural Service to Bunyoro to

teach people about crops and animal husbandry, hygiene, food nutrition and family planning. In order to improve the health standards of the people, he opened several health clinics in his diocese. Through the Bunyoro-Kitara Diocesan Self-reliance Program, the standard of living improved for many people.

Under Ruhindi's leadership, the ministry of Bunyoro-Kitara diocese soon made a difference in the lives of people completely consumed by their struggle for survival. Soon their lives were filled with promise, potential, and hope for a future. People in Bunyoro began to make plans and acquire property they never thought they would be able to buy. Families in Bunyoro began to give their children the kind of education that would give them a world of constructive choices. By the time Ruhindi transferred to North Kigezi, Bunyoro-Kitara diocese, which had always come in last in every aspect of the church's life, was listed as the third most successful diocese in the church of the Province of Uganda.

In 1981, Ruhindi felt the call to go and develop his home diocese in Rukungiri. He was enthroned as the first bishop of North Kigezi in Rukungiri on April 12, 1981. The situation in North Kigezi was not very different from that of Bunyoro-Kitara diocese in the 1970s. He therefore used the same theology and strategy for church growth and development. Although many Christians in North Kigezi resisted his sacramental theology, his ministry in this diocese was saved by the 1988 Lambeth Conference's support of his theology. According to Ruhindi, the success in his episcopal ministry was the result of mobilizing people for various tasks in the diocese. He said, "My work as a bishop was to lead them with ideas, to hear the response of the people, to listen to them-- not to try to impose anything on them."

In January 1996, Ruhindi retired from his episcopal duties and died of what the doctors called natural causes on February 28, 2006 at Kadic hospital in Kampala at the age of 81. At his funeral service, the president of Uganda characterized Ruhindi as a man of vision and a practical church leader who could make his God-given vision live in the hearts and actions of men and women under his care.

Christopher Byaruhanga

Sources:

"Bishop Tucker Student Profiles," [compiled by administration], 1950-1960.

Bishop Yustus Ruhindi, interviewed by the author, March 2004.

Kyamanywa, Nathan. *Ebyafaayo by' Ekanisa ya Uganda omu Bunyoro 1895-1995*. Kampala: Earnest Publishers, 1996.

"Minutes of Bunyoro-Kitara Diocesan Council" [compiled by] diocesan secretary, 1972 to 1981.

G. Nyamayarwo, diocesan council member during Bishop Ruhindi's time, interviewed by the author, August 2004.

Wilson Turumanya, former diocesan administrator during Ruhindi's time, interviewed by the author, January 2005.

New Vision Newspaper, February 28, 2006.

New Vision Newspaper, March 4, 2006.

This article, received in 2006, was researched and written by Rev. Dr. Christopher Byaruhanga, 2005-2006 Project Luke fellow and Associate Professor of Historical Theology at Uganda Christian University, a DACB Participating Institution. He is also the liaison coordinator at UCU.

Tucker, Alfred Robert
1849 to 1914
Anglican Church
Uganda

Alfred Tucker was born at Woolwich on April 1, 1849 to Edward Tucker and Julia Mary Maile. In his early days, Tucker exerted great influence on the young men and women of Langdale where he taught Sunday school. As he grew up, his religious instincts continued to find their natural expression in the service of his fellow human beings. As a youth, Alfred Tucker received an art education and in 1874, at the age of twenty-five, he exhibited at the Royal Academy. Besides being a good artist, Alfred Tucker also became famous for walking over sixty miles in twenty-four hours.

As Tucker's parents were both landscape artists and did not earn enough income, they moved from place to place in pursuit of a living. Due to his family's lack of financial means, Tucker did not go to Oxford as an undergraduate student until 1878. At Oxford, Canon Christopher Birdwood, the vicar of St. Aldate's Church, influenced Tucker's spiritual life. Birdwood held Bible classes for the undergraduates and often invited them to his house for social gatherings. Tucker regularly attended Birdwood's Bible classes and participated in open-air services on Sunday evenings at the Martyrs' Memorial.

When Tucker decided to become a priest his family members did not welcome the idea. His father in particular was proud of Tucker's artistic abilities and urged him to pursue that talent instead. Contrary to his family's wishes, in 1879 Tucker matriculated at Oxford as a non-collegiate student. While at Oxford, Tucker joined Bishop French's "Society of Mission Associates." In 1881 he joined Christ Church and graduated in 1882.

On October 20, 1882, Tucker married Hannah Josephine and they had one son. On December 21, 1882, he was ordained a deacon in Gloucester Cathedral and became curate of St. Andrew's the Less, Clifton, under the Rev. E. P. Hathaway. In 1885 Tucker became curate of St. Nicholas, Durham, where he remained for five years.

After a year in Durham, Tucker began to think seriously about going to Africa as a missionary. Arthur P. Shepherd in his book, *Tucker of Uganda: Artist and Apostle 1849-1914* quotes Tucker's letter to Hathaway in which he said, "I have it in my heart to offer myself to the C.M.S. and especially if God should make the way clear for service in Africa. ... Interest in missionary work I have had for many years. ... The events of the last few months in the missionary world and the death of Bishop Hannington have brought it to a culminating point. ... The watchword "Africa for Christ" is ringing in my ears continually."

In 1890 Tucker wrote to the Church Missionary Society, asking if there was any position available in East Africa for which he might be suitable, as an ordinary missionary. In response to his request, Benson, the Archbishop of Canterbury nominated him to fill the vacant bishopric of Eastern Equatorial Africa. The first bishop, James Hannington, had been murdered by orders of King Mwanga of Buganda; the second, Henry Perrot Parker, had died on his way to Uganda. Eugene Stock in his book, *The History of the Church Missionary Society, Its Environment, Its Men, and Its Work*, Vol. 3, reports Tucker as having said: "I am humbled to the dust. I can only cry to God in what is little else than an agony of mind and soul, 'Who and what am I that I should put my hand to this work?'"

Tucker was consecrated at Lambeth on St. Mark's day April 25, 1890, and left for East Africa the same day. He arrived at the headquarters of the Church Missionary Society in Mombasa on May 10, 1890. On July 10, Tucker left for Uganda, and arrived at the CMS Uganda Mission headquarters at Mengo on December 27, 1890 after a journey of eight hundred miles on foot. Although Tucker found Uganda in a state of semi-war, the Christian congregation of the Church of England was strong. He later wrote in his book *Eighteen Years in Uganda and East Africa* that:

Early in the morning after my arrival I was aroused from my slumbers by a murmur of voices. It seemed as though a continuous stream of people was flowing passed the house. ... It was a remarkable sight that met my gaze as I entered the church. ... Here on my right hand was Apolo Kagwa, the Katikiro--a baptized Christian--here on my left was Zakaria Kizito, a chief of Budu. There was Sembera Mackay and Henry Wright Duta, and in front a great crowd of apparently earnest worshippers. ... The whole assembly seemed to be pervaded with a spirit of earnest devotion.

In May 1891 Tucker was back in England to report on the situation in Uganda. At this time the British East Africa Company was disappointed at the government's failure to provide a railway and was leaving Uganda. However, Tucker's influence in obtaining special gifts from friends of the Church Missionary Society's mission in Uganda enabled the company to continue for one more year. In 1892, the British government sent a special commissioner, Sir Gerald Herbert Portal, to report on how to best deal with Uganda. Based on his report, Uganda was eventually proclaimed a British protectorate in 1894. Largely through Tucker's exertions, Uganda remained under British influence.

In 1897 the diocese of Eastern Equatorial Africa was divided in two and Tucker chose to be the bishop of Uganda. The Church Missionary Society's Uganda mission had started the Christian congregation of the Church of England. Tucker determined to organize the burgeoning congregation into an African Anglican Church independent of the Church of England and yet an integral part of the Anglican Communion. His argument was that growth of spiritual experience, noted among the Christians in Uganda, must be encouraged by growth in responsibility. Mary Stuart in her book, *Land of Promise: A Story of the Church in Uganda*, quotes Tucker as saying, "It will be our wisdom to develop the church council and to make its members realize that theirs is the responsibility, the work of organizing the church, and of evangelizing their fellow countrymen. Let us consult them in everything and make their meetings times of real conference, one with the other, on the pressing questions of the day."

By 1891 the number of those attending Sunday services came to about a thousand people. Tucker, who had been impressed by the inquiring spirit of the Africans and the way in which those who could read took it upon themselves to teach those who wanted to learn, quickly acted on their potential as teachers and catechists. On January 31, 1891, Tucker commissioned the first six catechists. These men were the first to spread Christianity outside King Mwanga's capital. In 1893 he ordained the first six African deacons, some of whom he ordained priests in 1896. By taking these two initiatives, Tucker allowed the Anglican Church in Uganda to develop its own leadership much more quickly than was usual in other CMS missions in the nineteenth century. Ugandans have always regarded Tucker's idea of African ministry as an important contribution to both early and present African missionary zeal in the country.

His second step was to draw up the constitution of the African Anglican Church because he strongly believed that Ugandan Christians and missionaries should have equal status in the African Anglican Church in Uganda. In October 1898, Tucker presented his draft constitution--which included the principles of integration and representation--to the CMS missionaries who only accepted it 1907, nine years later, when they finally agreed to hold a representative synod every year.

In April 1909 a representative synod met to adopt a constitution for the African Anglican Church in Uganda. The two guiding principles in Tucker's constitution were concentration and decentralization. The constitution created at the center a strong governing body, which would carry the weight, as only a truly representative body can. Thanks to Tucker's constitution, Africans began to learn in a unique way the principles of democracy, self-government, and self-support. Before retiring from service in Uganda in 1911, Tucker saw the constitution, which he had struggled for so long to introduce in Uganda, in full and successful working order.

Tucker's other achievement was in the area of formal education. In 1897, Tucker decided to reorganize education in his diocese and gave C. W. Hattersley the responsibility of building a system of primary schools throughout his diocese. At first, Tucker's efforts were focused on making the converts literate so that they could read religious books. By 1901, he recognized that education should have a two-fold purpose. First, because Tucker believed that good citizenship depended on good character, he felt education should build character in

students to make them good citizens of their country. Secondly, education should prepare Africans to function in the world at large. He felt Africans would be best prepared for the world with a high school education. He hoped that graduates of these schools would go out to take up places of responsibility in the administrative, commercial, and industrial life of Uganda. Thanks to his efforts, a network of schools developed throughout Uganda which became a basis for future development. Tucker's school system made provisions for Africans to move from the lowest social status to the highest, if they demonstrated competency.

Tucker also played a great role in the introduction of scientific medicine in Uganda. He quickly realized that Ugandans were in very poor health because traditional medicine could not deal effectively with the kind of diseases plaguing them. So, like education, medical work also became an integral part of his missionary strategy. On this topic, Tucker wrote, "One felt that, altogether apart from its value as an evangelistic agency, medical missionary work was needed to kindle the spark of Christ-like pity and compassion, and to bring home to the hearts and consciences of these Baganda who were beginning to run the Christian course, the duty and privilege of ministering to the sick and suffering."

To hasten the advent of scientific medicine in Uganda, Tucker invited Dr. Albert Cook and nursing sister Katherine Timpson to the country. They arrived in early February of 1897 in Mengo where they were both assigned to work. On February 22, 1897, medical work began, with King Mwanga as one of the first patients. With Tucker's strong encouragement, Dr. Cook began to treat Africans with modern medicine which was soon made available all over Uganda. Soon people throughout East Africa knew about this institution in Tucker's diocese of Uganda that could relieve suffering. As a result, this modern medical and surgical knowledge had such an impact on the old traditional methods of treatment that Africans no longer interpreted disease in terms of witchcraft.

In addition to the spiritual, educational and medical services Tucker made business ventures an integral part of the mission of the church in Uganda. This was a revolutionary idea during Tucker's time as other CMS missionaries never considered this a part of the church's mission. Everywhere Tucker visited, he encouraged Ugandans to grow trees and make bricks and tiles. His crusade to create business ventures came at a time when the Protectorate Government in 1904 decided to control the natural forests. In response to Tucker's campaign, all the mission stations planted eucalyptus trees. To this day eucalyptus trees and other trees typically grow around mission stations and along the roads leading up to these mission stations. At that time, eucalyptus trees were new in Uganda but their economic importance soon became obvious because the wood, as a building material, is resistant to decay. The bricks, tiles, and blocks that were made and used by many mission stations and the African population replaced traditional building materials of mud, wattle, reeds, and grass.

Tucker was also concerned that Africans have adequate sources of revenue. He therefore encouraged them to grow cash crops such as coffee and cotton, previously introduced in Uganda by the Protectorate Government. Every convert was urged to grow many coffee trees, a big field of cotton, and banana and eucalyptus trees. New food crops were also introduced in different areas of the diocese. Tucker urged Christian chiefs to play an important role in the economic development of their people and many took his advice seriously. During Tucker's time, because Uganda was mainly rural, mission stations modeled new standards of living to the surrounding areas. The stations consisted of several buildings made of more durable materials and in new styles, in contrast to those built in the traditional way. By urging the Africans to participate actively in business ventures, notably growing crops and making bricks, Tucker inculcated in the Africans a spirit of hard work still evident in the Ugandan Christian population today.

In March of 1911, after retiring from the diocese of Uganda, Tucker was appointed canon of Durham Cathedral where he was fully occupied doing supply work in the country and at Durham. The Durham Cathedral Chapter elected him their proctor in the Northern Convocation. In 1914 he was appointed one of the Church of England representatives at the National United Conference on "Faith and Order" formed early in 1900 by the archbishops of Canterbury and York together with the leaders of the Free Churches in England.

On June 15, 1914, just outside the Jerusalem Chamber in London, as he was entering to attend the first meeting of the United Conference on "Faith and Order," Tucker was attacked by a sudden illness and died within an

hour.

At the memorial service in St. Bride's Church on June 19, 1914, the Archbishop of Canterbury characterized Tucker as a man of vision, the true seer who could make his God-given vision live in the hearts and actions of men and women with whom he came into contact.

Christopher Byaruhanga

Sources:

Byaruhanga, Christopher. "Bishop Alfred Robert Tucker of Uganda: A Defender of Colonialism or Democracy?" in *Uganda Journal* 49 (December 2003): 1-7.

Shepherd, Arthur P. *Tucker of Uganda: Artist and Apostle 1849-1914*. London: Student Christian Movement, 1929.

Stock, Eugene. *The History of the Church Missionary Society, Its Environment, Its Men, and Its Work*. Vols. 1-3. London: Church Missionary Society, 1899.

Stuart, Mary. *Land of Promise: A Story of the Church in Uganda*. London: The Highway Press, 1958.

Tucker, A. R. *Eighteen Years in Uganda and East Africa*. Vols. I-II. London: Edward Arnold, 1908.

This article, received in 2005, was researched and written by Rev. Dr. Christopher Byaruhanga, 2005-2006 Project Luke fellow and Associate Professor of Historical Theology at Uganda Christian University, a DACB Participating Institution. He is also the liaison coordinator at UCU.

Stories of the Church in Uganda

Independent

Kigozi, Blasio
c. 1909 to 1936
Abaka (Men of fire)
Rwanda / Uganda

East Nigerian revival pioneer.

Born of Mugandan parents, Kigozi was educated in Uganda. In 1928 he was ordained deacon by the Anglican Church of Uganda and posted to Gahili, in eastern Rwanda. During 1929 and 1930, a severe famine struck, killing thousands. With his elder brother, Simeoni Nsimbambi, Kigozi then entered into a new charismatic experience of the Holy Spirit, joining a group of churchmen called Abaka (Men of fire). They then began eight years of ceaseless village-to-village itineration and preaching as the Rwanda Revival, begun in Gahini in 1927, gathered momentum. In late 1935 Kigozi took the lead in a great ten-day Anglican Revival convention in Kabale, accompanied by outbreaks of pentecostal enthusiasm. Shortly after, in January 1936, Kigozi was called back to Uganda to attend the church's synod in Kampala, but on the way he contracted tick fever. At the synod he delivered a fervent appeal to Ugandan clergy on the need for repentance and revival but then died suddenly in a hospital in Mengo before the synod's close, crying "Awake! Awake!" Waves of revival swept through the Church of Uganda throughout 1937 and then across the entire country. Kigozi may be regarded as the major founder and developer of the East African Revival in its first decade as it began its rapid spread across East and Central Africa.

David B. Barrett

Bibliography:

Joe E. Church, *Awake Uganda* (c. 1940), provides a biography of Blasio Kigozi. Church's later work, *Forgive Them: The Story of an African Martyr* (1967), is a biography of Kigozi's Rwandese protégé, Tutsi pastor Yona Kanamuzeyi, who was murdered in 1964. See also Church's *Quest for the Highest: The East African Revival* (1982); A. C. Stanley Smith, *Road to Revival: The Story of the Rwanda Mission* (1946).

This article is reproduced, with permission, from *Biographical Dictionary of Christian Missions*, copyright © 1998, by Gerald H. Anderson, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan. All rights reserved.

Malaki, Musajjakawa
c. 1875 to 1929
Malakite Church
Uganda

Musajjakawa Malaki was a Christian leader who formed a separatist church, the Society of the One Almighty God, popularly known as the Malakites.

Malaki, a Baganda, was twice refused baptism by Anglican missionaries, and in 1914 he founded the Malakite movement, which soon developed into a formal denomination that claimed more than 90,000 adherents within seven years. The Malakites were also the first independent church in Uganda.

Although the Malakites were a religious group, they also carried the seeds of anticolonial dissent. The movement was confined almost entirely to the Baganda, Uganda's dominant ethnic group, which by 1914 was substantially Christian. Malaki taught that Western medicine was to be rejected, which created conflict with both the missionaries and the government. Perhaps more serious was his advocacy of land redistribution. The

Malakites proposed that ancestral lands be the property of clans rather than of individuals. This proposal was a threat to the local chiefs. The incident that brought about the suppression of the Malakites by the colonial government, however, was their refusal to cooperate in a vaccination program. Malaki himself died as the result of a hunger strike.

The movement declined swiftly from its peak in 1921 until it disappeared around 1930. The Malakites' church was among the very few large independent churches in Africa that have collapsed. Its appearance caused the missionary churches to reconsider their attitudes toward African religious aspirations.

Norbert C. Brockman

Bibliography:

Lipschutz, Mark R., and R. Kent Rasmussen. *Dictionary of African Historical Biography*. 2nd edition. Berkeley: University of California Press, 1986.

This article is reproduced, with permission, from *An African Biographical Dictionary*, copyright © 1994, edited by Norbert C. Brockman, Santa Barbara, California. All rights reserved.

Stories of the Church in Uganda

Orthodox

Spartas, Reuben Sebbanja Ssedimba Mukasa

b.c. 1895

Orthodox Church / African Orthodox Church / Anglican Church

Uganda

Reuben Sebbanja Ssedimba Mukasa was born towards the end of the 19th century, son of Yakobo Damulira Mugimbalume, of the Mama clan, a village headman at Kira, about five miles from Kampala, Uganda. His mother was Maliza Mukomutibwa, a keen Christian woman. He was brought up as an Anglican, and became a protegee of Archdeacon Daniel, of the seminary at Mukono. He admired the ancient Greeks, and at school he began to use the name Sparta, and added an s after he encountered the Greeks.

He studied at King's College, Budo, where he discovered that Anglicanism was merely an offshoot of the true old church (Welbourn 1961:77). He joined the army, where he met Obadiah Basajjitalo, who married his sister (Welbourn 1961:78). When, in 1924, he read about the formation of the African Orthodox Church in an issue of *Negro World*, the publication of Marcus Garvey's Universal Negro Improvement Association, he wrote to the church to enquire about joining, but was told that the church had no ministers in Africa.

After the consecration of Daniel William Alexander of South Africa as a bishop in the AOC, which took place in 1927, Spartas was informed, and wrote to Alexander, who made arrangements to visit Uganda. Alexander went to Uganda in 1931-32, and gave theological training to Spartas and Basajjitalo. While he was there, a local Greek asked Alexander to baptise his daughter, and after the ceremony expressed some doubts about the ceremony used, suggesting that they make contact with Fr. Nicodemos Sarikas, an Orthodox priest in Moshi, Tanyanyika.

After some correspondence, in which Spartas asked for help in being united with the Patriarchate of Alexandria, Fr. Nicodemos visited Uganda in 1933. He communicated his finding to Patriarch Meletios Metaxakis in Alexandria. The Patriarch, however, had good relations with the Anglican Church, and had hopes that there would soon be reunion between the Orthodox Church and the Anglicans. He therefore advised Spartas to wait until the reunion took place. Spartas, however, insisted that he wanted to be Orthodox when he welcomed the Ugandan Anglicans (who belonged to the evangelical wing of Anglicanism, and therefore did not approve of the sign of the cross, icons and other features of Orthodox worship).

In 1942 Nikolaos, the Orthodox Metropolitan of Axum, visited Uganda as an envoy of the Patriarch. Nikolaos was ethnically Arab, and not Greek; at that time most Greek bishops were nationalistically minded, and were not much concerned about ministry to anyone beyond the Greek community. Metropolitan Nikolaos recommended that the African Orthodox be received into the Patriarchate, but it was not until after World War II, in 1946, that Spartas was able to visit Alexandria and was appointed Patriarchal trustee of the Uganda Church. He was eventually raised to the episcopate, and became Bishop Christophoros of Niloupolis.

Stephen Hayes

Bibliography:

Tillyrides, Makarios (ed.) 2002. *Yearbook and Review 2002: Orthodox Archbishopric of Kenya and Irinoupolis*. Nairobi.
Welbourn, F.B. 1961. *East African rebels: a study of some independent churches*. London: SCM.

This article is generated by the *Database of African Church Leaders*, which is part of the [Database of African Independent Churches](#) maintained by Stephen Hayes. All rights reserved.

Stories of the Church in Rwanda and Burundi

Kagame, Alexis
1912 to 1981
Catholic
Rwanda

Abbé Alexis Kagame was a Rwandese historian, ethnologist, and philosopher, who became the intellectual leader of the Tutsi people by articulating their cosmology in contemporary terms.

Kagame was born into a family of court historians and soon became intimately familiar with the oral traditions of the Tutsi. His family converted to Catholicism after World War I, and Kagame attended both a missionary school as well as one for the sons of chiefs. He entered a seminary in 1929 and was ordained in 1941. By 1938, while still a seminarian, he was an editor of a Catholic newspaper. He also taught at the novitiate of the Brothers of St. Joseph (Bayozefiti), which he continued to do for five years after his ordination. During this time Kagame became a close friend of King MUTARA III and rose to prominence in the country. Kagame's abilities would have been apparent under any conditions, but he had the good fortune of achieving public attention as Catholicism became a pervasive force in the country.

In 1943, Kagame published his first book, an oral history of ancient Rwanda. This book was followed by several volumes of poetry and finally by a multivolume creation epic, published in French as *La divine pastorale* (1952-1955). It presents a Rwandese creation myth and history of the world, revealing parallels between Tutsi traditions and Christian teaching - a favorite theme of Kagame's. In the 1970s he added several studies of Rwandese dynastic poetry.

In 1952, Kagame wrote *Le code des institutions politiques du Rwanda*, a stirring defense and vindication of the Tutsi feudal system. The Belgian authorities found his nationalist work disturbing and conveniently arranged for Kagame to be sent to Rome for higher studies. He became a member of *les prêtres noirs* (the black priests), a loose association of young African theology students who were undertaking a nationalist reading of Christianity. Kagame's doctoral thesis became his most noted work, *The Bantu-Rwandese Philosophy of Being* (1956). In it Kagame made African thought available in Western terms. It not only replied effectively to missionary interpretations of African thought but also began a dialogue on the nature of African religion and its relationship with Western Christianity.

After returning home, Kagame began teaching at the Catholic seminary and published a history of Rwanda and a study of the Kinyarwanda language. In 1959, after the death of the king, the Hutu overthrew the feudal system in a vicious bloodbath of revenge. Kagame, despite his identification with the former ruling class, was unaffected due to the general respect for his scholarship and thought. He was appointed to the National University when it was founded in 1963. He subsequently received many international honors, which included serving on the prestigious UNESCO committee for writing a general history of Africa. During this later period he also championed the Africanization of Christianity, using the documents of the Vatican Council to argue against maintaining missionary attitudes. With the importance of Catholicism in Rwandese society, this was a statement that went far beyond religious issues. Despite his eminence, Kagame was a transitional thinker, mediating African thought in Western terms but making it possible for a newer generation of intellectuals to begin a more integrally African philosophy that at the same time has a place in the contemporary world.

Norbert C. Brockman

Bibliography:

Herdeck, Donald. *African Authors*. Vol. 1. Washington, DC: Inscape, 1974.
Lipschutz, Mark R., and R. Kent Rasmussen. *Dictionary of African Historical Biography*. 2nd edition. Berkeley: University of California Press, 1986.

Ewechue, Ralph (ed.). *Makers of Modern Africa*. 2nd edition. London: Africa Books, 1991.

Additional reading: Nsengimana, Joseph. *Alexis Kagame: L'homme* (Alexis Kagame: The man, 1987).

This article is reproduced, with permission, from *An African Biographical Dictionary*, copyright © 1994, edited by Norbert C. Brockman, Santa Barbara, California. All rights reserved.

The Martyrs of the Christian Fraternity d.1997 Roman Catholic Burundi

God is good and we have met Him. --The Martyrs of the Christian Fraternity

The isolated, mountainous country of Burundi, often called "the Switzerland of Africa," has been the scene of some of Africa's bitterest ethnic violence, a spillover from the genocide in neighboring Rwanda. At about 5:30 in the morning of April 30, 1997, armed invaders allegedly from the Hutu rebel group CNDD (the National Council for the Defense of Democracy) attacked the Roman Catholic Seminary at Buta, killing forty young seminarians between the ages of fifteen and twenty. Since the beginning of the country's most recent civil war in October 1993, the seminary in the country's south had been a tranquil refuge for members of the two warring ethnic groups. The pastoral Hutu and more nomadic Tutsi have been locked in deadly genocidal war since 1972.

The seminarians themselves had made a special point of living in a Christian fraternity, where love of Christ was more important than ethnic origins. They had just completed an Easter season retreat before their massacre. Fr. Nicolas Niyungeko, rector of the Sanctuary of Buta in the Diocese of Bururi, wrote of the seminarians:

At the end of the retreat, this class was enlivened by a new kind of spirit, which seemed to be a preparation for the holy death of these innocents. Full of rejoicing and joy, the word in their mouths was "God is good and we have met Him." They spoke of heaven as if they had just come from it, and of the priesthood as if they had just been ordained One realized that something very strong had happened in their heart, without knowing exactly what it was. From that day on, they prayed, they sang, they danced to church, happy to discover, as it were, the treasure of Heaven.

The following day, when the murderers surprised them in bed, the seminarians were ordered to separate into two groups, the Hutus on one hand, the Tutsi on the other. They wanted to kill some of them, but the seminarians refused, preferring to die together. Their evil scheme having failed, the killers rushed on the children and slaughtered them with rifles and grenades. At that point some of the seminarians were heard singing psalms of praise and others were saying "Forgive them Lord, for they know not what they do." Others, instead of fighting or trying to run away, preferred helping their distressed brothers, knowing exactly what was going to happen to them.

Their death was like a soft and light path from their dormitory to another resting place, without pain, without noise, nor fear. They died like Martyrs of the Fraternity, thus honoring the Church of Burundi, where many sons and daughters were led astray by hatred and ethnic vengeance.[1]

Forty days after the massacre, the small seminary dedicated its church to Mary, Queen of Peace, and it has since, according to Fr. Niyungeko, "become a place of pilgrimage where Burundians come to pray for the reconciliation of their people, for peace, conversion, and hope for all. May their testimony of faith, unity, and fraternity send a message for humankind and their blood become a seed for peace in our country and the world."

Almighty God, you call your witnesses from every nation and reveal your glory in their lives. Make us thankful for the example of the Martyrs of the Christian Fraternity of Burundi, and strengthen us by their example, that we, like them, may be faithful in the service of your kingdom, through Jesus Christ our Lord. Amen. --*Celebrating Common Prayer*, 489.

Frederick Quinn

Notes:

1. Nicholas Niyungeko, "What's New in Burundi!" e-mail from Servane Ronin-Vermauwet to Frederick Quinn, January 10, 2001.

This article is reproduced, with permission, from *African Saints: Saints, Martyrs, and Holy People from the Continent of Africa*, copyright © 2002 by Frederick Quinn, Crossroads Publishing Company, New York, New York. All rights reserved.

Barham, Lawrence
1901 to 1973
Church of England, Church of Uganda
Rwanda / Burundi / Uganda

Lawrence Barham was born in Balham, London. At primary school he distinguished himself by gaining a scholarship to Merchant Taylor's School, London. From there he gained a scholarship to study classics at Gonville and Gaius College, Cambridge, where he gained a first class honours degree and was invited to stay on as a don, specialising in Hebrew and Aramaic. By this time, however, having been converted at the age of 13, he was sure God was calling him to be a missionary in China. He studied theology at Ridley College, Cambridge and was ordained in the Church of England in 1925.

Julia Leakey was born to missionary parents in Kenya. She attended school in England and returned to Kenya to help her sister Gladys to found one of the first intermediate level girls' schools in that country. She trained as a teacher at Goldsmith's College, London.

In 1926, Lawrence offered to the Church Missionary Society to work in China. At that time that country was temporarily closed to missionary activity. After much thought and prayer, he offered his services to the Ruanda Mission of the C.M.S. for work in Rwanda. He sailed for that country in 1928. He and Julia were married in 1928.

On his arrival at Kabale, Lawrence was appointed headmaster of Kigezi High School and put in charge of the church work in Kigezi. However, Lawrence's major contribution was in the Kabale Bible School, later to become the Bishop Barham Theological College. A happy and influential association developed in the School between the leaders: Lawrence and Julia Barham, and Ezekieri (later Canon) and Losira Balaba.

It was an invitation from Lawrence and Ezekieri to a team to visit them from Gahini, Rwanda, which led to the Kabale Convention in September 1935, in which took place some of the most significant manifestations of the early days of the East African Revival. In the years which followed, Lawrence played a leading role in the development of the training of church teachers and ordinands for Rwanda and Burundi as well as for south-west Uganda. At the same time, he shared in the leadership of missions and conventions in other parts of East Africa.

A notable feature of the ministry of Lawrence and Julia Barham was the importance they gave to the training of ordinands' wives, in partnership with their husbands.

Lawrence loved military music and he is remembered for his introduction and promotion of Boys' Brigades whose bugle bands have taken part on many public occasions in Uganda, leading processions at festive functions. This was accompanied by a deep spiritual impact on both Boys' Brigade leaders and members.

Lawrence brought to the East African Revival, in which he played a very significant role, a profound understanding of the Bible which benefited from his Hebrew scholarship.

In 1938, Lawrence and Julia moved to Buye, Burundi, where he founded the institution at first named the Canon Warner Theological College. Many clergy and church teachers were trained at Buye for the churches established by the Ruanda Mission (CMS) in Burundi, Rwanda and the Kigezi area of Uganda.

In 1946, he was nominated to be Bishop of Ruanda-Urundi (as it was then known) but this was rejected by the Bishop of Uganda in view of his deep involvement with the East African Revival which, at that time, was viewed with some apprehension by the Church of Uganda leadership.

In 1957, Lawrence returned to Kabale for two years as Archdeacon of Ankole-Kigezi. In 1958, Lawrence and Julia retired from active missionary service in Africa to take on the duties of General Secretary of the Ruanda Mission (CMS). On the retirement of the first bishop of Rwanda and Burundi in 1964, Lawrence was consecrated as his successor in Namirembe Cathedral. For the next two years he concentrated on the preparation of African bishops for the newly formed separate dioceses of Rwanda and Burundi in 1966.

He and Julia retired to the U.K. and were active in their retirement to the last.

H. H. Osborn

Bibliography:

Dr. J. E. Church, *Quest for the Highest* (Paternoster, 1981).
H. H. Osborn, *Pioneers in the East African Revival* (Apologia, 2000).

This article, submitted in 2002, was written for the *DACB* by Dr. H. H. Osborn, author of the book *Pioneers in the East African Revival*.

Delhove, David E. **1882 to 1949** **Seventh-Day Adventist** **Rwanda-Urundi / Congo**

Belgian missionary to Africa. He was born into a Protestant family in Belgium. When he was seventeen he accepted the Sabbath from a tract sent by an uncle in America. At twenty-four he was baptized. In 1909, wishing to go to Africa as a missionary, he went to England to study English. He attended Stanborough College and supported his family by working as a nurse's aide in the sanitarium.

In 1913 he was sent by the British Union to Kenya, East Africa. He left his family in Belgium, intending to return

for them in two years. However, the following year war cut off all communication with Belgium. Delhove was quickly drafted into the Belgian Army, and served for four years as a reconnaissance officer. Traveling during this time across Ruanda-Urundi several times, he felt that it would make a fruitful mission field.

After a separation of more than five years, he was reunited with his family, and, while in Belgium, he persuaded Henry Monnier to go with him to Africa. Entering the former German territory of Ruanda-Urundi (now Rwanda and Burundi), which had been assigned to Belgium as a mandate in 1919, they were permitted to occupy three mission stations previously operated by a German Protestant society.

In 1921 Delhove founded the Gitwe Mission on a site where no Africans would live because it had been cursed by a previous chief. From Gitwe he pushed out in all directions, and encouraged the founding of the Rwankeri (1922) and Buganda (1925, later moved to Ndora) missions. The following year, Delhove was ordained.

He pioneered the work on several stations. In 1929 the Ruanda-Urundi field was taken over by the African Division and eventually joined to the Congo Union. After ten years as mission director on Songa and Kirundu, Delhove was asked to pioneer the opening up of the Rweze Mission.

Although retired in 1944, he continued to live and work in the Congo until his death. Appreciated for his wide knowledge of local problems, he served as a member of the council of the governor-general of the Belgian Congo. Several children of the Delhove family, born in Ruanda-Urundi, later became second-generation missionaries in the Congo.

Delhove died of a heart attack at Rutshum on March 12, 1949. The doctor who was with him stated that only ten minutes before taking his last breath Pastor Delhove was seeking to convert the native orderly attending him.

This article is reprinted with permission from the *Seventh-Day Adventist Encyclopedia*, copyright © by Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740, 800-765-6955.

Kinuka, Yosiya **1905 to 1981** **Episcopalian Church of Rwanda** **Rwanda**

Rev. Yosiya Kinuka was born at Bwera in Katookye, near Bweranyangi, Igara, Ankole, Uganda. His father, Kabiri Rushate Rwigimba, a chief in Ankole, died while he was young. He was brought up by his mother and aunts. In his youth he tended his father's cows. He did not have an opportunity to attend school and so was unable to read or write.

In 1923, a missionary doctor, Dr. Len Sharp, visited his area and diagnosed that he was suffering from yaws. He was invited to attend Kabale Hospital for treatment. While at Kabale he learned to read and write very quickly. During a return visit to the hospital he showed such remarkable abilities that he was invited to become a medical assistant and, later, attended Mengo Hospital for training as a Medical Orderly.

Dorokasi Kinuka was born to Nyamahinja in the Bufumbira region of Kigezi. Her father and mother died while she was young. A maternal uncle, Abraham Kanyarutoke, permitted her to attend a primary school at Kabale. Yosiya and Dorokasi were married in 1928.

When the new mission centre was being developed at Gahini, Rwanda, Yosiya was persuaded to join the medical team in setting up the hospital, then under construction. At that time he was not interested in anything Christian.

Yosiya's remarkable abilities were soon reflected in his medical services, particularly as an anaesthetist. The resident Dr. Joe Church developed the principle of teaching the Bible by using his rudimentary knowledge of Kinyarwanda and then asking Yosiya to translate and explain what he had been trying to say. In this way Yosiya was at first challenged and then converted to a very real personal faith in Jesus Christ.

Some of the earliest manifestations of the East African Revival occurred at Gahini, Rwanda, while Yosiya was there. After some initial antagonism, he entered wholeheartedly into what He saw as God at work. His leadership qualities gained him a leading role in the Revival and he shared in the leadership of many evangelistic missions and conventions in East Africa.

In 1946, Yosiya, William Nagenda, and Dr. Joe Church toured England as a team of witnesses from the East African Revival. Yosiya's remarkable fluency in English and his very gracious style endeared him to many people in England and elsewhere. He had a fund of memorable stories to illustrate his talks. He had a deep knowledge of the Bible, a penetrating understanding of people and their problems and a very disarming approach to would-be opponents.

The dramatic change in Yosiya's life, following his conversion at Gahini, was shared by his wife Dorokasi. Their home became a centre of witness to Jesus Christ and their relationship to each other, particularly the very high status Yosiya gave Dorokasi in the home, became a model for Christian families.

Following the tense political situation in Rwanda which developed from 1959 onwards, Yosiya and Dorokasi moved to Uganda to supervise a camp for Rwandan refugees. A contemporary doctor commented on this "act of the most extraordinary love and unselfishness by such a capable and outstanding man."

H. H. Osborn

Bibliography:

Dr. J. E. Church, *Quest for the Highest* (Paternoster, 1981).
H. H. Osborn, *Pioneers in the East African Revival* (Apologia, 2000).

This article, submitted in 2002, was written for the *DACB* by Dr. H. H. Osborn, author of the book *Pioneers in the East African Revival*.

Monnier, Henri 1896 to 1944 Seventh-Day Adventist Rwanda

Pioneer missionary in Africa. Born in Switzerland, he received his education there. At the age of fifteen he was baptized into the Seventh-day Adventist faith at Lusanne. In 1915, finding the war affecting his prospects in Switzerland, he went to England, where he practiced his trade of watch repairing. In 1920 he married a young English girl and looked forward to living permanently in England. But a few months after the wedding he met D. E. Delhove, who had brought his family to England from Belgium. Delhove, who had been a missionary in East and Central Africa, persuaded Monnier and his wife to accompany him and his family back to Africa. Unfortunately, Mrs. Monnier, suffering complications from childbirth, died there when their child was only five months old. The Delhoves added her to their own growing family.

In 1921 Delhove and Monnier pioneered at Gitwe Mission. The next year the two men pushed northward to Rwankeri Mission. Here Monnier was stationed alone for nearly three years. Delhove would make the 100-mile (160-kilometer) trip to Rwankeri by mule occasionally, to encourage his fellow missionary. In 1924 he found him ill and homesick. Delhove packed him off to Europe and told him not to return until he had received medical treatment and had found a wife.

Successful in his mission, Monnier in 1925 brought back his bride, Olga Parlor, a nurse and Bible instructor. They continued working, alternating between Rwankeri and Gitwe. Most of the time they were at Rwankeri Mission, which Monnier lovingly referred to as his mission. In 1927 Delhove and Monnier paid a visit to Gendia Mission in Kenya, where both were ordained by officers of the European Division who were visiting there. Monnier then returned to Rwankeri. He had become proficient in the Ruanda language, and took a prominent part in translating portions of the Bible into the vernacular. Four children were born into the Monnier family in Ruanda.

The Monniers were on furlough in Europe when World War II broke out. Government authorities refused to permit them to return to Ruanda. In spite of this, Monnier reached his post, but was finally forced to leave. Instead of returning to Europe, he went to Lebanon, where his family joined him. For some time he was stationed in old Damascus, and there died of typhoid fever.

This article is reprinted with permission from the *Seventh-Day Adventist Encyclopedia*, copyright © by Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740, 800-765-6955.

Ndaruhutse, David **1955 to 1997** **The Living Church of Jesus Christ** **Burundi/Rwanda**

David Ndaruhutse was a Rwandan church leader who died in a tragic plane crash in 1997.

David was born in 1955 at Gahini, Kabugo commune, Rwanda to Isaiah Rubagumya and Esther Nyaramgure. His father, a pastor, was killed when David was four. He grew up in a refugee camp in Uganda where he studied at Nyakasura High School and where he was converted. He then went on to Makerere University in Kampala and led the Fellowship of Christian Unions' prayer groups there, graduating in 1982 with a B.A. in Economics and Statistics. In 1986 he continued his studies at Rofey Place in England. He married Ruth Uwayesu and they had five children. He spoke Kinyarwanda, Luganda, English, French, and Kiswahili fluently.

After serving as the Secretary of the Diocese of the Burundi Anglican Church, he founded African Revival Ministries in August 1989 at Nyakarago in Burundi and in July 1992, l'Église Vivante de Jésus Christ (The Living Church of Jesus Christ). His preaching was accompanied by healing. He planted several churches, built the hospital of Jabe, and the primary School in Himbaza in Rwanda. David also founded a Bible College and a center for the mentally handicapped at Nyakarago. These ministries spread to Rwanda in 1994, and the Congo in 1995 with branches in Uganda, Kenya, and Senegal.

David was among the leaders of the peace and reconciliation efforts in the Great Lakes' Region when their plane crashed on December 9, 1997 in the Democratic Republic of Congo.

Francis Manana

Bibliography:

Rose Mukasengamana Nyirimana, research, Pan Africa Christian College, Nairobi, Kenya.

Penny Relph, *An African Apostle: The Story of David Ndaruhutse*, Kent, United Kingdom: International Media for Ministry, 1998.

Mr. and Mrs. Straton Gataha, Eglise Vivante de Jesus Christ, interview, Kigali, Rwanda.

Mr. William Budedeli, East Africa School of Theology, interview, Nairobi, Kenya.

Mr. Samuel Kampayana, Nairobi International School of Theology, interview, Nairobi, Kenya.

This story, submitted in 2000, was written by Dr. Francis Manana, Professor of Evangelism and Missions and DACB Liaison Coordinator, Pan African Christian College, Nairobi, Kenya.

Biographies en français

**Wilo Banderembako
de 1937 à 1998
Catholique
Burundi**

Wilo Banderembako est né le 28 mai 1937 à Bugendana. Le jeune Wilo était très zélé. C'est pour cela qu'il fut contacté pour être catéchiste à la succursale de Kirimbi. Pendant la crise provoquée par le régime de Bagaza il était responsable de la paroisse.

Parmi ses nombreuses qualités, on signalait sa forte personnalité, son sens aigu de la vérité, de la justice et du devoir. "Je me sens dans l'obligation de dire toujours la vérité même s'il m'en coûtait la vie," aimait-il à répéter.

Ces vertus sont apparues au grand jour quand le moment est venu pour lui de mourir comme martyr de la foi. Le dimanche 19 juillet 1998, Wilo était prêt à diriger la célébration de la parole. Des militaires sont arrivés à ce moment-là. L'un d'entre eux lui dit: "Je t'interdis absolument de faire cette célébration. Envoie plutôt tout le monde aux cérémonies de Bugendana." Il parlait de la commémoration de l'anniversaire de la mort de centaines de déplacés Tutsi deux ans auparavant. Wilo ne refusa pas directement d'obtempérer mais il demanda de célébrer une célébration pour les malades qui ne pouvaient pas aller à Bugendana. Comme le militaire ne répondait pas, Wilo prit son silence pour un oui. Mais quand il s'apprêta à célébrer, le militaire éclata de colère: "Tu m'énerves, je peux même verser le sang." Alors Wilo enleva les ornements en disant, "Que le sang de ces chrétiens ne me soit pas imputé. C'est vous qui en porterez la responsabilité." Ces paroles n'ont pas du tout plu aux militaires.

Une semaine plus tard des policiers l'arrêtèrent et le conduisirent à Bugendana. Arrivé là, on le mit directement au cachot. Après cela, personne n'a jamais su exactement ce qui s'est passé. En effet, ni les autorités administratives et militaires ni les gardiens de la prison n'ont jamais révélé les circonstances de sa mort. Selon certains témoignages, Wilo est mort le 26 juillet suite aux coups de matraque et aux tortures que lui ont infligé des militaires de Bugendana.

Après une messe de requiem il fut inhumé à Kirimbi, près de l'église.

Marc Nsanzurwimo, M.Afr.

Bibliographie:

N. Contran et G. Kadjemenje, *Cibles: 235 Prêtres Africains Tués* (Kinshasa: Afriquespoir, 2002).

Cet article, reçu en 2004, est le produit des recherches du Père Marc Nsanzurwimo, M.Afr., étudiant sous la direction du Père Francis Oborji. Ce dernier est professeur à la Facoltà di Missiologia, Pontificia Università Urbaniana à Rome, secrétaire général de l'Association Internationale des Missiologues Catholiques (International Association of Catholic Missiologists--IACM), et membre du conseil consultatif du DIBICA.

Boymandjia Simon-Pierre
De 1874 à 1989
Union des Eglises Comité Baptiste (UECB)
République Centrafricaine

Boymandjia Seremandji Simon-Pierre était un visionnaire à l'époque où l'attitude paternaliste de certains missionnaires occidentaux représentait un sérieux obstacle à l'émergence des autochtones.

Boymandjia naquit vers 1874 à Bondengué, en République Centrafricaine, de parents Seremandji et Fembeti. Ses cinq frères sont morts très jeunes. Après la mort de ses parents, Boymandjia devint revendeur ambulant du sel à cuisine et parcourait des villages à pied pour vendre ses marchandises. Finalement, il quitta son village et alla s'installer à Fort Crampel (actuellement Kaga-Bandoro), une ville qui pouvait lui offrir plusieurs possibilités de gagner sa vie. C'est dans cette ville qu'il fut converti et baptisé à l'âge de 47 ans au sein d'une église baptiste.

Le récit de sa conversion est frappant. Avant de venir à Jésus, Boymandjia était ancré dans l'animisme. Féticheur, métamorphoseur et charlatan, il pouvait se transformer en vent ou en arbre d'une manière mystérieuse. Un jour, il passa devant l'église Baptiste Mid-Mission où l'on chantait un cantique chrétien en langue sango:

Dis tout à Jésus
Il connaît le coeur de l'homme
Il surpasse les frères et les amis
Dis tous à Jésus aujourd'hui.

Il fut saisi par le contenu, et après un entretien avec les missionnaires, il donna sa vie à Christ. Il fut baptisé la même année. A cause de sa vie et de son aptitude, il ne tarda pas à être désigné comme moniteur de l'école de dimanche.

Les missionnaires de Baptist Mid-Mission furent marqués par son dévouement, son courage et son sens éclairé. C'est ainsi que le statut de Boymandjia passa de celui de garçon de course, à celui de domestique et d'étudiant-évangéliste. C'est après sa formation d'évangéliste que le nom de "Boymandjia" lui fut attribué par les missionnaires, émerveillés par ses prestations: "Hé, Boy-Mandja !" (Hé, ce garçon de l'ethnie Mandja!). Dès lors, son nom de famille "Seremandji" laissa la place au sobriquet "Boymandjia" qui devint désormais son nom officiel. Sa prouesse linguistique était telle qu'il parlait sango, sara-madjingai, français, arabe, et anglais.

La popularité de Boymandjia commença avec sa vie de féticheur, de revendeur du sel et enfin d'évangéliste charismatique au sein d'une église baptiste conservatrice. Cette popularité facilita son contact avec les leaders politiques émergents aux premières heures des mouvements nationalistes qui conduisirent le pays à l'indépendance en 1960. Un de ces leaders était le prêtre catholique Barthélemy Boganda qui avait l'ambition de transformer l'Oubangi-Chari, longtemps sous la tutelle colonisatrice de la France, en République Centrafricaine. Lors d'une de ses tournées de sensibilisation à Fort-Crampel, Boganda eut un entretien personnel avec Boymandjia. Ce dernier fut ainsi mis au courant de la vision de Boganda qui était d'aider le pays à rompre avec la politique coloniale au moyen d'un référendum. L'approche de Boganda était de sensibiliser les chrétiens, tant catholiques que protestants, pour qu'ils votent pour le changement. Ce changement consistait à rendre aux autochtones le droit de se prendre en charge et de se diriger dans tous les domaines. Comme il était d'accord avec la vision de Boganda, Boymandjia ne tarda pas à exercer son influence sur d'autres chrétiens protestants.

L'adhésion de Boymandjia à ce projet de réforme politique et sociale déplut aux missionnaires qui tentèrent en vain de l'en détourner. Boymandjia échappa à plusieurs tentatives d'assassinat et finit par être excommunié de l'église Baptiste Mid-Mission. En 1956, il quitta l'église avec beaucoup d'autres membres pour fonder sa propre dénomination appelée Comité Mission Baptiste. Cette nouvelle église autochtone fut aussitôt reconnue par un décret gouvernemental. D'autres personnes clés de cette église étaient Boyfini, Mete-Fara et Mondoyangba. Deux ans plus tard l'église adopta une nouvelle appellation, Union des Eglises Comité Baptiste (UECB). Il fallait

rompre avec le mot "mission" qui d'une part, avait une connotation colonialiste et, d'autre part, suggérait l'idée que la propriété de cette église revenait aux "missionnaires blancs." Avec ce changement, ils précisèrent dans les statuts de l'église que les "biens mobiliers et immobiliers sont la propriété personnelle de la famille Boymandjia."

Boymandjia et ses collègues amorcèrent un travail étonnant. Leur vision était de faire de l'UECB une église au-delà des barrières ethniques, une église du Christ présente partout en Centrafrique. En sa qualité de fondateur et premier responsable de l'église, Boymandjia parcourait le pays, pour la plupart de temps à pied, d'est en ouest, et du nord au sud pour prêcher et inciter les autochtones à la prise en charge. Avec l'appui de Boganda qui était déjà dans les arènes du pouvoir politique, Boymandjia et son église initièrent des activités sociales, principalement l'implantation des écoles.

Dans sa vision expansionniste, Boymandjia se rendit dans trois pays limitrophes pour prêcher l'Evangile et tenter d'implanter les églises, notamment au Tchad, au Cameroun et au Congo-Brazzaville. Au Tchad, il fut sévèrement et publiquement battu par les intégristes arabes. Ses efforts dans ces pays furent aussitôt étouffés soit par les missions protestantes, soit à cause de l'antagonisme islamique.

Boymandjia eut également l'occasion de visiter la France et la Suisse. Ses voyages à l'étranger suscitèrent un soutien moral, spirituel, et matériel de la part de certaines églises occidentales pour appuyer l'effort local de l'UECB.

Boymandjia mourut le 17 novembre 1989 à l'âge de 115 ans, laissant treize enfants issus de trois mariages successifs et soixante-six petits-fils. A sa mort, l'UECB comptait cinquante-et-une églises locales avec 55.000 membres.

L'héritage de Boymandjia Simon-Pierre

Après sa mort, la direction de l'église revint à ses enfants et aux anciens qui n'avaient malheureusement pas le même charisme que Boymandjia. Cette crise de leadership conduisit au schisme de l'église. L'Eglise Baptiste Centrafricaine qui en résulta fut à son tour divisée. L'Eglise de la Coopération Evangélique en Centrafrique vit le jour de cette scission. En 1984, deux églises, l'Eglise Liberté Evangélique et l'Eglise du Christ en Centrafrique, sortirent de cette lignée et, en 2001, naquit la Fédération des Eglises Evangéliques Baptistes. Comme on peut le constater, Boymandjia est l'ancêtre commun de la plupart des églises protestantes existant aujourd'hui en République Centrafricaine.

Fohle Lygunda li-M

Sources:

Abouka, Thomas, pasteur de l'église Union Fraternelle des Eglises Baptistes, Bangui, Centrafrique, réponses au questionnaire, janvier 2005.
Bakende-Thia, Jean-Joël, étudiant-pasteur UECB Gobongo, Bangui, Centrafrique, réponses au questionnaire, janvier 2005.
Boymandjia, Constant, réponses au questionnaire. Il est le fils de Boymandjia, Simon et président de l'Union des Eglises Comité Baptiste, en résidence à Kaga-Bandoro, Centrafrique.
Dote, Koïmara David, secrétaire général de de l'Union des Eglises Comité Baptiste, en résidence à Kaga-Bandoro, Centrafrique, réponses au questionnaire, janvier 2005.
N'Gouloumanda Abel Gueret, réponses au questionnaire, le 13 janvier 2005. Pasteur Abel est le directeur du Centre Missionnaire au Coeur d'Afrique à Bangui.

Cet article, reçu en 2005, est le produit des recherches du Révérend Fohle Lygunda li-M. Récipiendaire de la bourse du Projet Luc en 2004--2005, celui-ci est directeur exécutif du Centre Missionnaire au Coeur d'Afrique (www.cemica.org) à Kinshasa (Rép. Dém. du Congo) et coordinateur régional du *DIBICA* pour l'Afrique francophone.

Charles Gahebe
1912 à 1992
Catholique
Burundi

Ce prêtre catholique Tutsi est né dans une famille nombreuse de la paroisse de Bukeye dans le diocèse de Bujumbura. Baptisé à l'âge de dix ans, il a été ordonné prêtre fin 1952. Il a occupé diverses fonctions, mais il est surtout connu comme curé de Makebuko où il a passé vingt-cinq ans.

Certaines qualités poussent à le considérer comme un prêtre exemplaire et une personnalité marquante du Burundi. D'abord, c'était un homme de Dieu, complètement dévoué à son ministère et à ses ouailles. Homme de prière dans sa vie personnelle, il savait former et entraîner les autres dans la prière privée et publique. Il s'oubliait lui-même pour servir les autres. De santé fragile, il n'hésitait pas à faire des transports de malades à n'importe quelle heure quand il y avait urgence. Il ne quittait jamais son malade avant d'avoir trouvé quelqu'un pour le prendre en charge.

Ayant vécu une période dramatique dans l'histoire du Burundi entre avril et juin 1972, il a montré comment un vrai prêtre transcende les rivalités ethniques et se situe au-dessus de la mêlée pour servir tout le monde et combattre toute injustice. Par exemple, il y avait dans sa paroisse un Hutu, directeur d'école primaire, en qui il avait pleine confiance et qu'il connaissait depuis des années. Il avait obtenu du gouverneur de la province l'assurance que cet homme ne serait pas inquiété, vu son comportement exemplaire. Voilà qu'une nuit on est venu prendre ce directeur pour le conduire à la prison centrale de Giga où les prisonniers étaient condamnés en peu de jours à une mort certaine. L'abbé Gahebe a sauté dans la voiture dès le matin pour aller à Giga où il a demandé à voir le gouverneur. Celui-ci a fait une enquête rapide, et, constatant les faits, a rendu la liberté au directeur. Le curé l'a ramené à la maison, à la joie de tous. Cet homme est actuellement (2003) député à l'Assemblée Nationale, et garde une vénération inexprimable pour celui qui l'a sauvé de la mort.

"Padri Karoli," comme on l'avait surnommé, s'occupait à la fois de ses activités pastorales et de développement. L'expression *amasaka n'amasakaramentu* qui veut dire "le sorgho et les sacrements" en Kirundi, exprime l'unité entre les préoccupations spirituelles et temporelles. L'abbé Gahebe a vécu cette double dimension avec une grande aisance, s'occupant de nombreuses constructions et animant une dynamique des coopératives pour la vente des produits locaux, veillant à l'éducation de nombreux jeunes, s'occupant des malades et en particulier de ceux qui exigeaient un traitement spécial.

"Padri Karoli" a quitté la paroisse de Makebuko en 1990, laissant une population bien attristée de son départ. Il a rendu l'âme le 5 novembre 1992, à l'hôpital de Bubanza, dans la sérénité et la paix.

Marc Nsanzurwimo, M.Afr.

Bibliographie:

N. Contran et G. Kadjemenje, *Cibles: 235 Prêtres Africains Tués* (Kinshasa: Afriquespoir, 2002).

Cet article, reçu en 2004, est le produit des recherches du Père Marc Nsanzurwimo, M.Afr., étudiant sous la direction du Père Francis Oborji. Ce dernier est professeur à la Facoltà di Missiologia, Pontificia Università Urbaniana à Rome, secrétaire général de l'Association Internationale des Missiologues Catholiques (International Association of Catholic Missiologists--IACM), et membre du conseil consultatif du *DIBICA*.

Michel Kayoya
De 1934 à 1972
Catholique
Burundi

Michel Kayoya est né le 8 décembre en 1943 à Kibumbu. De là il passe au Petit Séminaire de Mugeru (1948-1955), puis il entre au Grand Séminaire de Burasira et y fait ses études de philosophie (1955-1958). Il est ensuite admis au Scolasticat des Missionnaires d'Afrique (Pères Blancs) en Belgique avec l'intention d'entrer dans la société. Ce projet est abandonné quand, en 1962, il décide de rentrer au pays natal.

Il est alors ordonné prêtre dans l'archidiocèse de Gitega le 8 juillet 1963. Après, il sert l'église en qualité de vicaire paroissial et aumônier de l'Ecole Moyenne Pédagogique de Rusengo. Il fonde le Centre Culturel du Buyogoma pour la promotion de l'élite (1963-1964). Entre 1964 et 1965 il suit une formation à l'Ecole Missionnaire pour l'Action Catholique et l'Action Sociale à Lille-France et s'occupe de l'animation des Mouvements d'Action Catholique et Coopérative jusqu'en 1967. Il est recteur du Petit Séminaire de Mugeru jusqu'en juillet 1970.

Il travaille aussi comme économiste général de Musinga pour redresser la situation financière du jeune diocèse,-- tâche dont il s'acquitte avec brio non sans susciter des jalousies. Il lance notamment un système d'organisation financière du diocèse axé sur l'exploitation des biens paroissiaux pour l'autofinancement des paroisses et du diocèse lui-même. Ce système est apprécié au point d'être adopté par différents diocèses comme forme commune d'organisation économique. Il promeut un organe d'animation et de concertation aujourd'hui connu sous le nom de l'Union du Clergé Incardiné.

Son charisme va au-delà du domaine matériel et de la simple gestion financière. En effet, en 1965, à Gitega, il lance une initiative d'ordre spirituel: la formation de jeunes filles burundaises à une vie religieuse solidaire de la condition des masses paysannes pour lesquelles il avait un amour de prédilection.

Une personnalité hors du commun

Tous ceux qui l'ont côtoyé sans préjugés s'accordent pour dire que c'était une personnalité fascinante et charismatique qui brillait par la droiture du coeur et le courage de la vérité. Il a choisi de marquer son passage dans l'histoire en prophète de l'humain résistant, au nom de l'Evangile du Christ, à tout ce qui offense la dignité humaine et luttant pour tout ce qui concourt à son épanouissement. "Il avait un grand coeur animé d'une foi simple et intelligente." [1]

Ceux qui l'ont connu aiment à rappeler que ce prêtre nourrissait une bonté profonde assortie d'un grand sens critique aussi bien à l'égard de lui-même que des autres. Il a su prêcher l'amour par l'exemple sans jamais le dissocier de son corollaire, qu'est la justice.

Sa pensée

Ses idées sont, en partie, exprimées dans deux livres imprimés aux presses Lavigerie de Bujumbura: *Entre Deux Mondes* (1970) et *Sur les Traces de Mon Père* (1971). Dans ces oeuvres, il dénonce la situation socio-économique et politique dont son pays et, d'une façon passionnée, il invite la jeune génération, dont il fait lui-même partie, à retourner aux sources de l'humanisme de ses pères.

On écrit de lui:

Dans sa poésie, l'Abbé Michel s'en prend à une "foi" qui ne s'épanouit pas en fraternité et solidarité; une foi qui ne change rien aux préjugés raciaux et tribaux; une religiosité qui n'arrive pas à abattre les murs de la division et de peurs réciproques, de méfiance et de haine.[2]

Voici un extrait qui résume sa pensée:

Après la colonisation,
Allions-nous en subir une autre?
Une autre plus terrible
La colonisation par les bassesses
Que chaque jour incarnent la paresse et l'orgueil
Poids qui pèsent sur le coeur de l'homme
Et l'empêchent de grandir
La lutte de libération se change en lutte des frères
Qui s'entre-déchirent.
Quand j'entendais prôner une marche vers l'unité
J'en éprouvais une réelle joie
Un même peuple
Un coeur
Une humanité
C'est beau quand l'homme y prête attention et s'y soumet
C'est beau de voir tout ce qui rapproche les hommes.
Où est l'homme qui doit se savoir petit et grand?
Où est l'homme qui devient plus homme en prenant à son compte le respect?
Où est l'homme qui s'approche de l'infini
En regardant d'un regard humain tout semblable
Qu'il approche?
Je vois la religiosité
Je vois la charité superficielle
Je vois la charité à moitié
Je vois la charité-aumône
Une charité qui a peur
D'attaquer de front les causes réelles du sous-développement
J'appelle religiosité ta religion Simon,
Ta religion du dimanche
Ta religion du signe de croix
Ta religion d'homme de sept ans.
Le reste de la semaine
Ferment vieilli
Moteur grinçant
Sans huile renouvelé.[3]

Il a été tué alors qu'il se préparait à parler encore plus clairement à son peuple en publiant un troisième livre en Kirundi.

Témoignages

Il fut arrêté durant la nuit du 13 mai 1972 à Gitega. Un étudiant protestant qui échappa de la prison le jour du massacre, raconte: "Lorsque l'abbé Kayoya arriva à la prison, il parvint à nous faire chanter. 'Nous allons à la maison de notre Père,' avait-il l'habitude de nous dire." [4] Un témoin affirme: "Avant l'exécution, l'abbé Kayoya chanta le Magnificat et dit des paroles de pardon à l'égard de ceux qui allaient le tuer. Les soldats qui le fusillèrent pleuraient." [5]

Marc Nsanzurwimo, M.Afr.

Notes:

1. Contran et Kadjemenje, p. 30.
2. *Ibid.*, p.28.
3. Kayoya, *Sur les Traces de Mon Père*, cité dans Contran et Kadjemenje, pp. 28-29.
4. Contran et Kadjemenje, p. 31.
5. *Ibid.*, p. 31.

Bibliographie:

- M. Kayoya, *Entre Deux Mondes* (Bujumbura: Presses Lavigerie, 1970).
M. Kayoya, *Sur les Traces de Mon Père* (Bujumbura: Presses Lavigerie, 1971).
N. Contran et G. Kadjemenje, *Cibles: 235 Prêtres Africains Tués* (Kinshasa: Afriquespoir, 2002).
-

Cet article, reçu en 2004, est le produit des recherches du Père Marc Nsanzurwimo, M.Afr., étudiant sous la direction du Père Francis Oborji. Ce dernier est professeur à la Facoltà di Missiologia, Pontificia Università Urbaniana à Rome, secrétaire général de l'Association Internationale des Missiologues Catholiques (International Association of Catholic Missiologists--IACM), et membre du conseil consultatif du *DIBICA*.

Bibiane Niyonzima de 1978 à 1996 Catholique Burundi

Elle est née le 15 mai 1978 à Giheta. Moins de deux mois après sa naissance ses parents la conduisirent aux fonds baptismaux dans la paroisse de Murayi. Elle fit l'école primaire et ses études s'arrêtèrent là. En effet, malgré l'insistance de ses parents, elle se sentait plus attirée par la vie paysanne que par la vie intellectuelle.

Très jeune, sa foi chrétienne et sa dévotion à la Sainte Vierge se manifestaient à travers sa vie de tous les jours: chaque jour elle faisait huit kilomètres de marche à pied pour aller participer à l'Eucharistie. Elle entra dans la Légion de Marie où elle assumait différentes responsabilités. Elle inspirait, en effet, beaucoup de confiance.

Son mariage avec Méthode Nakintije fut célébré le 9 septembre 1996, pendant la guerre civile au cours de laquelle elle trouva sa mort. Un témoin oculaire du drame raconte:

Il était aux environs de 18 heures quand, en marchant sur la route, je fus alerté par beaucoup de bruits et entendis distinctement les voix de trois personnes: c'était deux hommes (un militaire en uniforme et un civil) et une très jeune femme. Le militaire s'acharnait à dépouiller la femme de ses vêtements. Il la déshabilla complètement jusqu'à lui ôter même ses sous-vêtements. Elle se débattait et criait de toutes ses forces: "Tu as beau me forcer, rien à faire, je ne céderai pas, je n'accepterai jamais de commettre l'adultère." Le civil, du nom d'Alexis, lui de son côté, faisait tout ce qu'il pouvait pour arracher la femme des mains du militaire. Contrarié, ce dernier fut pris de colère et tira une balle qui atteignit les deux victimes à la fois. Bibiane mourut sur le champ, tandis qu'Alexis eut la jambe fracassée.

Le militaire, prit de pitié de l'état d'Alexis, voulut panser sa blessure à l'aide d'une étoffe de la femme. Mais Alexis s'y refusa. Il demanda plutôt à être achevé pour subir le même sort que la dame, mourir avec elle. Le militaire encore bouillonnant de colère tira sur lui deux balles. Il expira aussitôt. Toujours courroucé, l'assassin poignarda et repoignarda de sa baïonnette les corps des deux victimes. Le militaire traîna les deux corps à côté dans une rigole sur la route Gitega-Bujumbura.

C'est ainsi que ces deux chrétiens furent témoins de leur foi. Bibiane est martyre de la chasteté tandis Alexis est martyr de la charité.

Marc Nsanzurwimo, M.Afr.

Bibliographie:

N. Contran et G. Kadjemenje, *Cibles: 235 Prêtres Africains Tués* (Kinshasa: Afriquespoir, 2002).

Cet article, reçu en 2004, est le produit des recherches du Père Marc Nsanzurwimo, M.Afr., étudiant sous la direction du Père Francis Oborji. Ce dernier est professeur à la Facoltà di Missiologia, Pontificia Università Urbaniana à Rome, secrétaire général de l'Association Internationale des Missiologues Catholiques (International Association of Catholic Missiologists--IACM), et membre du conseil consultatif du *DIBICA*.

Joachim Ruhuna 1933 à 1996 Catholique Burundi

Joachim Ruhuna est né le 27 octobre 1933 à Nyabikere dans une famille profondément chrétienne. Son père catéchiste, originaire du Buyogoma, fut envoyé à Mugeru, la deuxième paroisse du Burundi, fondée en 1899. Avec l'aide de l'abbé Ntuyahaga, futur évêque de Bujumbura et premier évêque Burundais, Ruhuna entra au Petit Séminaire de Mugeru. Quant à son évolution vers le sacerdoce, l'abbé Pascal Nizigiyimana, son camarade de classe, témoigne:

Nous apprécions énormément le jeune Ruhuna. Il était gentil et intelligent. En grandissant, ce fut l'amour de la prière qui devint sa passion la plus évidente. Depuis le début, il nous disait qu'il voulait devenir prêtre. C'est étonnant, je ne l'ai jamais entendu douter.

Il poursuivit ses études à Burasira et deux ans à Kinshasa où il obtint le baccalauréat en théologie. Il fut ordonné en 1962.

Il fut nommé inspecteur des écoles entre 1962 et 1966. Il poursuivit des études théologiques entre 1966 et 1970 à Rome avec, comme thèse de doctorat, "Le sacerdoce Pré-chrétien dans les Croyances et Pratiques Religieuses du Burundi." Entre 1970 et 1973, il était recteur du Grand Séminaire de Bujumbura. En 1973, il fut nommé évêque du nouveau diocèse de Ruyigi. Il faisait venir beaucoup des congrégations religieuses pour favoriser l'évangélisation et le développement. Il devint coadjuteur de Gitega en 1980 puis, en 1983, il fut nommé archevêque du même diocèse, un poste qu'il occupa jusqu'à sa mort en 1996.

Mgr. Ruhuna recherchait la proximité avec le peuple de Dieu. Il aimait visiter non seulement les paroisses mais aussi les succursales pour stimuler, encourager, et corriger. Il aimait susciter les vocations, notamment des vocations sacerdotales. Aussi a-t-il fondé une nouvelle congrégation religieuse, "Les Apôtres du Bon Pasteur et de la Reine du Cénacle." Il voulait donner la possibilité aux jeunes qui le désiraient d'entrer dans une congrégation locale et bien adaptée aux exigences pastorales du Burundi.

Le développement était aussi une de ses priorités. Aidé par plusieurs organismes, il réalisa, à travers le bureau de développement du diocèse, d'importantes constructions, surtout dans le domaine scolaire.

L'assassinat du premier président démocratiquement élu, le Hutu Melchior Ndadaye, plongea le pays dans une guerre civile. Bien que terriblement accablé par ce désastre, Mgr. Ruhuna faisait tout son possible pour arrêter la violence et pour protéger les victimes innocentes, quelle que soit leur ethnie. A plusieurs reprises, dans cette tentative de pacification, Mgr. Ruhuna échappa de justesse à la mort.

Cependant, le 13 juillet 1996, il célébra une messe des funérailles pour des centaines de déplacés Tutsi tués par des bandes armées. Il y prononça un message d'une grande clarté, condamnant sans réserve ces atrocités. Ce message, répercuté partout, signa sa propre condamnation à mort. Le 9 septembre de la même année, en revenant du Séminaire Burasira sa voiture fut attaquée par des bandes armées. Mgr. Ruhuna et une religieuse furent tués sur le champ. Une laïque consacrée mourut plus tard alors que les autres occupants de la voiture étaient indemnes. Ainsi se termina une vie véritablement consacrée par l'offrande suprême d'un pasteur fidèle: "Il n' y a pas de plus grand amour que de donner sa vie pour ceux qu'on aime." (Jean 15 v.13).

Marc Nsanzurwimo, M.Afr.

Bibliographie:

A. Nibimenya, *Monseigneur Joachim Ruhuna: Le Pasteur Fidèle* (Ressources Editions s.l., 2001).
J. Perraudin, *Mgr. Joachim Ruhuna, Archevêque de Gitega* (Gitega: Centre Lavigerie, 1996).

Cet article, reçu en 2004, est le produit des recherches du Père Marc Nsanzurwimo, M.Afr., étudiant sous la direction du Père Francis Oborji. Ce dernier est professeur à la Facoltà di Missiologia, Pontificia Università Urbaniana à Rome, secrétaire général de l'Association Internationale des Missiologues Catholiques (International Association of Catholic Missiologists--IACM), et membre du conseil consultatif du *DIBICA*.

Potential Subjects

Uganda Potential Subjects

Name	Link	Affiliation	Time	Sources
Abdou, Michel		Catholic	d.c.1892	A. Shorter
Achte, Auguste-Amand-Aimé+		Catholic	1861-1905	Aylward Shorter@
Apolo Kivebulaya, (Waswa)++++	4 articles	Anglican	c. 1864-1933	John V, Taylor, BDCM 369; Sundkler 589ff, 661, 850; Hastings 470-1; Quinn 114; Yossa Way@
Bakaija, Loi Nyamazi (woman catechist)		Anglican	early 20th century	Pirouet 1978, 73
Balikudembe, Yokana Mukasa+	Read	Anglican	1917-2005	Christopher Byaruhanga@
Balikurungi, Rebecca (woman catechist)		Anglican	20th century	Pirouet 1978, 75
Balya, Alberi (bishop)		Anglican		Rt. Rev. Benezere Kisembo, bishop of Diocese of Ruwenzori, Uganda
Balya, Ketura Byanga (woman catechist)		Anglican	20th century	Pirouet 1978, 73
Bamah, Ignatius		Catholic	1900-1967	Dr. Christopher Byaruhanga
Bamanya, Liriya (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Bamuturaki, Miriya (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Banabakintu, Luke+	Read	Catholic	d.1886	Faupel; A. Shorter@
Barham, Lawrence and Julia+	Read	Anglican	1901-1973	Osborn 153-190; H. H. Osborn@
Bateka, Yunia Kyakana (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Bazzekuketta, Athanasius		Catholic	d.1886	Faupel
Biryetega, Lakeri (woman catechist)		Anglican	early 20th century	Pirouet 1978, 73
Bisambu, Yayeri (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Bitalitegere, Eresi Kaikara (woman catechist)		Anglican	d. 1916	Pirouet 1978, 74
Bitanihirwe, Kezia (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Buzabalyawo, James		Catholic	d.1886	Faupel
Byabusakuzi, Sofu (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Church, Dr. Joe (John Edward) and Decie+	Read	Anglican Evangelical	20th century	Shaw 251; Osborn 53-110; Sundkler 864, 873
Cook, Albert and Jack		Anglican (CMS)	19th/ early 20th century	Baur 275; Hastings 278

Ddungu, Bishop Adrian		Catholic	20th century	Baur 485; Sundkler 1009
Dronyi, Sosthenes Yangu Ayume+	Read	Anglican	c.1923-1971	Dr. Christopher Byaruhanga@
Duhabya, Erisabeti (woman catechist)		Anglican	d. 1919	Pirouet 1978, 74
Duta, Henry Wright+	Read	Anglican (CMS)	19th century	CMS; Sundkler 580, 1030
Forbes, John		Catholic	d.c.1916	A. Shorter
Gatooma, Mai (woman catechist)		Anglican	early 20th century	Pirouet 1978, 73
Goge, Francois		Catholic	19th c.	A. Shorter
Gonza, Gonzaga		Catholic	d.1886	Faupel
Gyavira		Catholic	d.1886	Faupel
Hannington, Bishop James+	Read	Anglican	19th century	Baur, Shaw 201; Sundkler pass.; Hastings 378; Quinn 95
Hirth, Bishop Jean-Joseph		Catholic	19th century	Baur 239; Sundkler pass.
Ikanga, Rebeka (woman catechist)		Anglican	early 20th century	Pirouet 1978, 74
Jones, John		Anglican?	20th century	Shaw 252
Kabagenyi, Erizabeti (woman catechist)		Anglican	early 20th century	Pirouet 1978, 74
Kabahita, Mirika (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 73
Kaboinuha, Maliza (woman catechist)		Anglican	20th century	Pirouet 1978, 73
Kabyanga, Miriya (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Kageye, Hana (woman catechist)		Anglican	early 20th century	Pirouet 1978, 73
Kageye, Sara (woman catechist)		Anglican	20th century	Pirouet 1978, 75
Kaggwa, Andrea+	Read	Catholic	d.1886	Baur 236-237; Faupel; A. Shorter@
Kaggwa, Apollo (Katikkiro)		Protestant	19th century	Baur 238, 240, 484; Sundkler 590, 848; Hastings pass.
Kaidzi, Yonathani+	Read	Anglican (CMS)	19th century	CMS
Kajumbukire, Eresi (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Kajumbukire, Rudiya (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Kalemba, Matthias Mulumba+	Read	Catholic	c. 1836-1886	Aylward Shorter@; Faupel
Kamuhiigi, Zipora (woman catechist)		Anglican	d. 1928	Pirouet 1978, 74

Kataribabo, Dominic		Movement of the Restoration of the 10 Commandments of God	d.2000	Steve Hayes
Kato, Susana Mukabahaguzi (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Kevin, Mother		Catholic (Franciscan)	20th century	Isichei 87
Kibate, Juliya Kabyanga (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 73
Kibuka, Ambrose		Catholic	d.1886	Faupel
Kibwetere, Joseph		Movement for the Restoration of the 10 Commandments of God	b.1932	Steve Hayes
Kiggundo, Fr. Clement		Catholic	20th century	Shaw 269
Kigozi, Blasio+	Read	Abaka (Men on Fire)	c. 1909-1936	David B. Barrett, BDCM 362; Hastings 596
Kihangire, Bishop Cyprian		Catholic	20th century	Baur 485
Kiiza, Loi (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Kinuka, Yosiya and Dorokasi+		Anglican	20th century	Osborn 191-226; Shaw 251
Kiriggwajjo, Anatole		Catholic	d.1886	Faupel
Kiriwanvu, Mukasa		Catholic	d.1886	Faupel
Kisoro, Yunia (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Kitagana, Yohana++	2 articles	Catholic	1860-1939	Adrian Hastings, BDCM 368, 369; A. Shorter@
Kivengere, Festo (bishop)++	2 articles	Anglican	c. 1919-1988	M. Louise Pirouet, BDCM 369, 370; Sundkler 671, 1005, 1011; Hastings 598; Quinn 117
Kiwanuka, "Jolly Joe"		Redeemed Church	20th century	Sempangi
Kiwanuka, Achilles		Catholic	d.1886	Faupel
Kiwanuka, Benedicto		Catholic	d. 1972	Shaw 268-269
Kiwanuka, Joseph (bishop)+	Read	Catholic	1892-1966	Adrian Hastings, BDCM 370; Sundkler 624, 631, 854; Hastings 565, 572-4, 608-9; A. Shorter@
Kiyimba, Joachim Foola		Orthodox Church	1908 - 1995	Steve Hayes
Kizito, Zakaria+	Read	Anglican (CMS)	19th century	CMS

Kizito+	Read	Catholic	d.1886	Faupel; A. Shorter@
Kwitakulimuki, Mirika (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 73
Livinhac, Bishop		Catholic	19th century	Baur 238; Sundkler 566, 569; Hastings pass.
Logyel, Fr. Thomas		Catholic	20th century	Baur 486
Lourdel, Fr. Simeon+	Read	Catholic (White Fathers)	19th century	Baur 235; Shaw 200; Sundkler pass.; Hastings pass.; A. Shorter@
Ludigo, Adolphus Mukasa		Catholic	d.1886	Faupel
Lugard, Captain		Anglican (CMS)	19th century	Baur 239; Shaw 201; Sundkler 579
Lukwiya, Matthew+	Read	Evangelical Protestant	1957-2000	Quinn 129
Lusongoza, Liriya (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Lutahya, Samari (woman catechist)		Anglican	early 20th century	Pirouet 1978, 73
Luwum, Archbishop Janani++	Read	Anglican	1924-1977	Shaw 269; Brockman 197-198; Sundkler 904, 1007; Hastings 598; Elijah Akinwumi@
Lwanga, Charles+	Read	Catholic	d.1886	Baur 237; Hastings 377, 379-81; Faupel; A. Shorter@
Macauley, Bishop Vincent		Catholic	20th century	Baur 485
Mackay, Alexander+	Read	Protestant	1849-1890	Baur 234-235; Shaw 199-200, 234; Bela Kalumbete; Sundkler 110, 580; Hastings pass.; BDCM
Malaki Musajjakawa (prophet)++	Read	The Malakite Church	c. 1875-1929	Baur 487; DAHB 133; Brockman 206-207
Mawaggali, Noé+	Read	Catholic	c. 1850-1886	Aylward Shorter@; Faupel
Mazzoldi, Bishop Sisto		Catholic	20th century	Baur 486
Mpagi, Dean Joseph		Catholic	20th century	Baur 484
Mugagga		Catholic	d.1886	Faupel
Mugwanya, Angela		Catholic (White Sisters)	20th century	Baur 244
Mugwanya, Chief Justice Stanislaus		Catholic	d. 1936	Baur 240, 484
Muhindo, Lakeri (woman catechist)		Anglican	d. c. 1908	Pirouet 1978, 74
Mukabasamba, Sara (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 73
Mukasa Balikuddembe, Joseph+		Catholic	19th century	Baur 236; Faupel; A. Shorter@
Mukasa, Hamu Lujonza Kaddu+	Read	Anglican	1871-1956	Dr. Christopher Byaruhanga@

Munaku, Maria Matilda+	Read	Catholic	c. 1858-1934	Aylward Shorter@
Mungi, Beteseba (woman catechist)		Anglican	early 20th century	Pirouet 1978, 74
Munyagabyanjo, Robert		Protestant	19th century	Baur 237
Musana, Basemase Wenkere (woman catechist)		Anglican	d. 1915	Pirouet 1978, 73
Museyi, Jean-Marie+	Read	Catholic	d.1887	Faupel; A. Shorter@
Mutakyala, Yairo+	Read	Anglican (CMS)	19th century	CMS
Mutazinda, Miriya (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Mutesa, Kabaka		?	d. 1884	Baur 234; Shaw 197-199; Sundkler pass.; Hastings pass.
Muyira, Yohana+	Read	Anglican (CMS)	19th century	CMS
Nagenda, William++	Read	Anglican Evangelical (Balokole)	1912-1973	Kevin Ward, BDCM 485; Osborn 111-152; Hastings 597-8; Osborn@
Nalumansi, Princess		Catholic	d. 1888	Shaw 182, 202
Nankyama, Theodoros (metropolitan)		Orthodox	1924-1997	Dimitrius G. Couchell, BDCM 486
Ndahura, Samari (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Ngaju, Damali (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Ngondwe, Pontian		Catholic	d.1886	Faupel
Njangali, Spetume Florence+		Anglican	1908-1984	Dr. Christopher Byaruhanga@
Nkojo, Eseza (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Nsibambi, Simeon and Eva++	Read	Anglican Evangelical (Balokole)	1897-1978	Osborn 15-52; Jocelyn Murray, BDCM 501; Osborn@
Nsubuga, Cardinal		Catholic	d. 1990	Baur 327, 485, 489;
Ntonde, Tezera (woman catechist)		Anglican	20th century	Pirouet 1978, 74
Nyakabwa, Eresi Timbigamba (woman catechist)		Anglican	20th century	Pirouet 1978, 73
Nyonyintono, Honorat		Catholic	d. 1889	Baur 238; Hastings 377, 379, 381-2
O'Donohue, Fr. John		Catholic	20th century	Baur 360
Okullu, Bishop John Henry+		Anglican	1929-1999	Baur 349; Sundkler 1003; Francis Manana@
Omugo, Damali (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Pearson, Charles William+		Anglican	1848-1917	Stephen Hayes@
Pilkington, George		Anglican	d. 1893	Baur 241; Shaw 201, 217-218; Sundkler pass.;

Lawrence		(CMS)		Hastings pass.
Pirouet, Dr. Louise		Anglican?	20th century	Baur 360; Sundkler 593, 614; Bediako 178
Robert, Jean-Marie+	Read	Catholic	1780-1860	Dr. Christopher Byaruhanga@
Ruhindi, Yustus+	Read	Anglican	b.c. 1925	Dr. Christopher Byaruhanga@
Rwabudongo, Erisaba Mukabadoka (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 73
Rwakaikara, Yonasani+	Read	Anglican	1918-1994	Dr. Christopher Byaruhanga@
Sabiti, Erica and Geraldine+		Anglican	20th century	Osborn 227-268
Sebuwato, Nicodemo+	Read	Anglican (CMS)	19th century	CMS; Hastings 380-1, 466-8
Sempangi, F. Kefa		East African Revival Fellowship / Redeemed Church	20th century	Sempangi
Sere, Lea (woman catechist)		Anglican	20th century	Pirouet 1978, 75
Serunkuma, Bruno		Catholic	d.1886	Faupel
Seryazi, Fr. Nicholas		Orthodox	1923 - 1995	Steve Hayes
Smith, Shergold		Anglican (CMS)	19th century	Shaw 199
Spartas, Christopher Reuben Sebbanja Ssedimba Mukasa++	Read	African Greek Orthodox Church	1890-1982	Dimitrios G. Couchell, BDCM 632-633; Sundkler 838; Steve Hayes@
Ssebuggwawo, Denis+	Read	Catholic	d. 1886	Faupel; A. Shorter@
Ssemogerere, Fr. Timoteo		Catholic	20th century	Baur 485
St. Charles Lwanga, Brothers of		Catholic	20th century	Baur 244
Stanley, Henry		Protestant	19th century	Shaw 170, 198
Streicher, Bishop Henry+		Catholic	1863-1952	Baur 243; Hastings pass.; A. Shorter@
Stuart, Bishop C.E.		Anglican Evangelical (Balokole)	20th century	Baur 487; Shaw 253
Tigwezire, Miriya (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Toppenberg, Aksel+	Read	Seventh-Day Adventist	1884-1957	SDAE 785
Tucker, Bishop Alfred+	Read	Anglican	1849-1914	Baur 239, 242; Shaw 217; Sundkler pass.; Hastings pass.; Christopher Byaruhanga@
Tuzinde, Mbaga		Catholic	d.1886	Faupel
Waliggo, Fr. J.M.		Catholic	20th century	Baur 342; Sundkler 96, 577, 1009

Walukaga, Nua		Protestant	d. 1886	Baur 237
Wenkere, Ada (woman catechist)		Anglican	19th / 20th century	Pirouet 1978, 74
Willis, Bishop J.J.		Anglican	20th century	Baur 256; Sundkler pass.
Wilson, C. T.		Anglican (CMS)	19th century	Shaw 199
Womeraka, Victor Mukasa+	Read	Catholic	1882-1979	Aylward Shorter@
Zabunamakwata, Yayeri (woman catechist)		Anglican	early 20th century	Pirouet 1978, 74

Burundi Potential Subjects

Name	Link	Affiliation	Time	Country	Sources
Banderembako, Wilo+>	en francais	Catholic	1937-1998	Burundi	Marc Nsanzurwimo, M.Afr.@"
Barham, Lawrence and Julia+	Read	Anglican	1901-1973	Rwanda / Burundi /Uganda	Osborn 153-190; H. H. Osborn@"
Bududira, Bishop Bernard		Catholic	20th century	Burundi	Baur 462
Delhove, David+	Read	Seventh-Day Adventist	1882-1949	Rwanda / Burundi / Zaire	SDAE 453-454
Gahebe, Charles+>	en francais	Catholic	1912-1992	Burundi	Marc Nsanzurwimo, M.Afr.@"
Hartmann, Fr. Maurus		Catholic (Benedictine)	20th century	Burundi	Baur 250
Hirth, Bishop Jean- Joseph		Catholic	19th century	Uganda/ Rwanda/ Burundi	Baur 239; Sundkler pass.
Kayoya, Michel+>	en francais	Catholic	1934-1972	Burundi	Marc Nsanzurwimo, M.Afr.@"; Baur 461
Makarakiza, Archbishop Andre		Catholic	20th century	Burundi	Baur 460
Martyrs of the Christian Fraternity+	Read	Catholic	1997	Burundi	Quinn 136
Ndaruhutse, David+	Read	Independent, The Living Church of Jesus Christ	1955-1997	Rwanda/ Burundi	Francis Manana@"
Ndorichimpa, John Alfred+	Read	World Gospel Church	1946-	Burundi	Francis Manana@"
Niyonzima, Bibiane+>	en francais	Catholic	1978-1996	Burundi	Marc Nsanzurwimo, M.Afr.@"
Ntuyahaga, Bishop Michel		Catholic	20th century	Burundi	Baur 459
Ruhuna, Joachim+>	en francais	Catholic	1933-1996	Burundi	Marc Nsanzurwimo, M.Afr.@"

Rwanda Potential Subjects

Name	Link	Affiliation	Time	Country	Sources
Andersen, N. P.			1935 (translation)	translator into Rundi (Rwanda)	Douglas 1991, 96-99; Bible Translations (Modern Versions)
Barham, Lawrence and Julia+	Read	Anglican	1901-1973	Rwanda / Burundi /Uganda	Osborn 153-190; H. H. Osborn@
Bonneau, P.			1920	translator into Rundi (Rwanda)	Douglas 1991, 96-99; Bible Translations (Modern Versions)
Church, Dr. Joe (John Edward) and Decie+	Read	Anglican Evangelical	20th century	Rwanda/ Uganda	Shaw 251; Osborn 53-110; Sundkler 864, 873
Classe, Bishop Léon		Catholic (White Father)	20th century	Rwanda	Baur 248, 454; Sundkler 861, 862; Hastings 567
Delhove, David+	Read	Seventh-Day Adventist	1882-1949	Rwanda / Burundi / Zaire	SDAE 453-454
Guillebaud, H. E.			1931 (translation)	translator into Rundi (Rwanda)	Douglas 1991, 96-99; Bible Translations (Modern Versions)
Guillebaud, Rosemary			1951 (translation)	translator into Rundi (Rwanda)	Douglas 1991, 96-99; Bible Translations (Modern Versions)
Hirth, Bishop Jean- Joseph		Catholic	19th century	Uganda/ Rwanda/ Burundi	Baur 239; Sundkler pass.
Jensen, H. P.			1935 (translation)	translator into Rundi (Rwanda)	Douglas 1991, 96-99; Bible Translations (Modern Versions)
Kagame, Alexis+++	Read	Catholic	1912-1981	Rwanda	Karl Muller, BDCM 350; Brockman 162; Bediako 100, 101; Elijah Akinwumi@
Kigozi, Blasio+	Read	Abaka (Men on Fire)	c. 1909- 1936	Uganda, Rwanda	David B. Barrett, BDCM 362; Hastings 596
Kinuka, Yosiya and Dorokasi+	Read	Anglican	20th century	Rwanda / Uganda	Osborn 191-226; Shaw 251
Leberaho, Fr Donat		Catholic	20th century	Rwanda	Baur 249
Monnier, Henri+	Read	Seventh-day Adventist	1896-1944	Rwanda	SDAE
Musinga, Mwami		Catholic	20th century	Rwanda	Baur 248
Mutara IV, Mwami (Prince Rudahigwa)		Catholic	20th century	Rwanda	Baur 454
Ndaruhutse, David+		Independent, The Living Church of Jesus Christ	1955-1997	Rwanda/ Burundi	Francis Manana@
Perraudin, Archbishop Andre		Catholic	20th century	Rwanda	Baur 457
Roehl, Karl			1914 (translation)	translator into Rundi (Rwanda)	Douglas 96-99; Bible Translations (Modern Versions)
Sabiti, Erica and Geraldine+		Anglican	20th century	Rwanda / Uganda	Osborn 227-268

DACB Reference Works

Short Reference	Author/Editor	Title	Publication Info	Date
SDAE		Seventh-Day Adventist Encyclopedia. 2nd rev. ed.	Hagerstown, MD: Review and Herald	1996
Alberione 1994		James Alberione	Nairobi, Kenya: Paulines Publications Africa.	1994.
Anagbogu	Anagbogu, Ifeanyi	St. Paul's (C.M.S.) College, Awka and Christianization of Igboland (Ph.D thesis)	Department of History, University of Nigeria, Nsukka.	N.d.
BDCM	Anderson, Gerald, ed.	Biographical Dictionary of Christian Missions.	Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company.	1998.
Aren	Aren, Gustav	The Envoys of the Gospel in Ethiopia: In the Steps of the Evangelical Pioneers.	Stockholm, Sweden: Verbum Publishers.	1999
O'Connell	Arinze, Francis; O'Connell, Gerard (interviewer)	God's Invisible Hand.	Nairobi, Kenya: Paulines Publications Africa.	2003.
Asaju	Asaju, Dapo F.	Olabaya - Life and Ministry of an African Prophet	Ilorin, Nigeria: Mobolaju Publishing Co.	1996
Coptic 1	Atiya, Aziz S., ed.	The Coptic Encyclopedia. Vol. 1.	New York, NY: MacMillan	1991
Bakke	Bakke, Johnny.	Christian Ministry: Patterns and Functions Within the Ethiopian Evangelical Church Mekane Jesus.	New Jersey, U.S.A.: Humanities Press.	1987
Balisky	Balisky, E. Paul	"Wolaitta Evangelists: A Study of Religious Innovation in Southern Ethiopia, 1937-1975"	University of Aberdeen, Ph.D. thesis.	1997
Baur	Baur, John.	2000 Years of Christianity in Africa: An African History 62-1992.	Nairobi, Kenya: Paulines Publications.	1994
Bediako	Bediako, Kwame.	Christianity in Africa: The Renewal of a Non-Western Religion.	Maryknoll, NY: Orbis Books.	1995.
Beyer	Beyer, Engelbert	New Christian Movements in West Africa	Ibadan, Nigeria: Sefer Books Ltd.	1998
Boisvert	Boisvert, FIC, Raymond and Conlon, AA, James	Bakanja	Nairobi, Kenya: Paulines Publications Africa.	1996.
Bragotti	Bragotti, MCCJ, Joseph	Zeinab	Nairobi, Kenya: Paulines Publications Africa.	1996.
Bragotti 1980	Bragotti, MCCJ, Joseph and Tiboni, MCCJ, P.	Father James Alberione - A Man Who Reached for the Future	Nairobi, Kenya: Paulines Publications Africa.	1980.
Brockman	Brockman, Norbert.	An African Biographical Dictionary.	Santa Barbara, CA: ABC-CLIO, Inc.	1994
Buys	Buys, Gerhard and Nambala, Shekutaamba	History of the Church in Namibia, an Introduction - 1805-1990	Windhoek, Namibia: Gamsberg Macmillan	2003
Checole	Checole, Alemu	A Global Mennonite History, Volume One: Africa	Kitchener, Ontario, Canada: Pandora Press	2003

CMS	Church Missionary Society	Church Missionary Society, Register of Register of Missionaries (Clerical, Lay and Female) and Native Clergy from 1804 to 1904.		
Cogswell	Cogswell, James A.	No Turning Back: A History of American Presbyterian Involvement in Sub-Saharan Africa, 1833-2000	Philadelphia: Xlibris Corporation	2007
Coker	Coker, Folarin	Nigeria Profiles: The Rt. Reverend Seth Irunsewe Kale.	Lagos: CSS Press	1973
Comboni Miss	Comboni Missionaries (ed.)	Daniel Comboni	Nairobi, Kenya: Paulines Publications Africa.	1996.
Contran	Contran, P. Neno	Ils vous ont guettees	Kinshasa: Afriquespoir	2004
Contran-Kalonji	Contran, P. Neno et Louis Kalonji	Que leur vie soit racontee	Kinshasa: Afriquespoir	2007
Coomes	Coomes, Anne and Lungu, Stephen	Out of the Black Shadows	Mill Hill, London: Monarch Books.	2001.
Cotterell	Cotterell, Peter.	Born at Midnight.	Chicago, U.S.A.: Moody Press.	1973
Crafford	Crafford, Prof. D.	Trail-blazers of the Gospel: Black Pioneers in the Missionary History of Southern Africa.	Bloemfontein, South Africa: Pro Christo Publications.	1991.
Cullen 1988	Cullen O.S.A., Malachy	St. Augustine	Nairobi, Kenya: St. Paul Publications - Africa.	1988.
Cullen 1997	Cullen, OSA, Fr. Malachy	The Martyrs of Mombasa	Nairobi, Kenya: Paulines Publications Africa.	1997.
Dagnino	Dagnino, Sr. Maria Luisa	Bakhita - From Slavery to Sanctity	Nairobi, Kenya: Paulines Publications Africa.	1993.
Dayhoff 1999, vol. 1	Dayhoff, Paul S.	Living Stones in Africa: Pioneers of the Church of the Nazarene. Rev. ed.	Florida, Gauteng, South Africa: Africa Nazarene Publications	1999.
Dayhoff 2002, vol. 2	Dayhoff, Paul S.	Africa Nazarene Mosaic: Inspiring Accounts of Living Faith. 1st ed.	Florida, Gauteng, South Africa: Africa Nazarene Publications	2002
Dayhoff 2004	Dayhoff, Paul S.	Standing Stones of Africa: Pillars of the Faith in the Church of the Nazarene	N.p.	2004
Dellagiaco ma	Dellagiaco ma, V.	Sudanese Catholic Clergy	Khartoum, Sudan: N.P. (Provincial Comboni House)	1997
Doortmont	Doortmont, Michel R.	The Pen-Pictures of Modern Africans and African Celebrities by Charles Francis Hutchison	Leiden, Netherlands: Brill	2005
DCB-20th	Douglas, J. D., editor	Twentieth-Century Dictionary of Christian Biography	Carlisle, Cumbria, England : Paternoster Press ; Grand Rapids, Mich. : Baker Books	c1995
Douglas 1995	Douglas, James Dixon	20th Century Dictionary of Christian Biography	Grand Rapids, Michigan: Baker Book House.	c.1995
Douglas 1991	Douglas, James Dixon	New 20th Century Encyclopedia of Religious Knowledge	Grand Rapids, Michigan: Baker Book House.	c.1991
Dove	Dove, Fr. John	John Bradburne of Mutemwa. Three Wishes Fulfilled.	Gweru, Zimbabwe: Mambo Press	1985

Dube	Dube, Doris	Silent Laborers	Bulawayo, Zimbabwe: Matopo Book Centre.	1992.
Edgar-Sapire	Edgar, Robert R. and Hilary Sapire	African Apocalypse: The Story of Nonhetha Nkwenkwe, A 20th Century South African Prophet	Monographs in International Studies. Africa Series 72. Athens, Ohio and Johannesburg: Ohio University Center for International Studies and Witwatersrand University Press	1999
Eide	Eide, Oyvind M.	Revolution and Religion in Ethiopia 1974-85	Oxford, UK: James Currey Ltd.	2000
Fargher 2002	Fargher, Brian	Bi-vocational Missionary-Evangelist: The Story of an Itinerant Preacher in Northern Sidama by Sorsa Sumamo	Edmonton, AB, Canada: Enterprise Publications.	2002.
Fargher	Fargher, Brian L.	Ethiopian Revivalist: Authbiography of Evangelist Mehari Choramo.	Edmonton, Canada: Enterprise Publications.	1997.
Faupel	Faupel, J. F.	African Holocaust - The Story of the Uganda Martyrs	St. Paul Publications - Africa	1962
Norris	Ferguson, E., M. McHugh and F. Norris.	Encyclopedia of Early Christianity, 2nd ed.	New York: Garland Pub.	1998.
Fish	Fish, Burnette C. and Gerald W.	The Place of Songs: A History of the World Gospel Mission and the Africa Gospel Church in Kenya	Nakuru, Kenya: World Gospel Mission; Kericho, Kenya: Africa Gospel Church	1989
Fuller	Fuller, Lois.	Faith of Our Fathers: Life Stories of Some UMCA Elders.	Ilorin, Nigeria: Indemac Publishers, Ltd.	1999.
Gaiya	Gaiya, Musa A. B.	A Portrait of a Saint: The Life and Times of Pa Yohanna Gowon (d.1973)	Jos, Nigeria: Fab Education Books.	1998.
Gerloff	Gerloff, Roswith, editor.	Mission is Crossing Frontiers: Essays in Honour of Bongani A. Mazibuko	Piertermaritzburg, South Africa: Cluster Publications.	2003.
Graaff	Graaff, Brandon	Modumedi Moleli. Teacher, Evangelist and Martyr to Charity: Mashonaland 1892-96	Gweru, Zimbabwe: Mambo Press	1988
Gunner	Gunner, Elizabeth	The Man of Heaven and the Beautiful Ones of God / Umuntu Wasezulwini Nabantu Abahle Bakankulunkulu	Leiden: Brill.	2002
Hastings	Hastings, Adrian	The Church in Africa 1450-1950	Oxford: Clarendon Press.	1994.
Hege	Hege, Nathan B.	Beyond Our Prayers: Anabaptist Church Growth in Ethiopia, 1948-1998.	Scottsdale, PA: Herald Press.	1998.
Henderson	Henderson, Lawrence W.	Development and the Church in Angola: Jesse Chipenda the Trailblazer	Nairobi, Kenya: Acton Publishers.	2000
Ilboudo	Ilboudo, S.J., Jean de la Théotokos	Raconte-moi la Mission de Koupéla	Ouagadougou: Mémoires d'une Eglise Africaine.	2000.
Isichei	Isichei, Elizabeth.	A History of Christianity in Africa: From Antiquity to the Present.	Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company.	1995.
Isizoh	Isizoh, Denis Chidi	The Dawn from on High. A Brief History of the Catholic Church in Ogbunike.	Rome, Italy: Tipografica Leberit.	1995.
Kalu	Kalu, Ogbu, ed.	African Christianity: An African Story	Pretoria: University of Pretoria, Department of Church History	2005

Lere	Lere, Pauline	Rev. Dr. David Obadiah Vrengkat Lot - His Life and Church Development on the Jos Plateau	Jos, Nigeria: Jos University Press Ltd.	1996
DAHB	Lipschutz, Mark R. and Rasmussen, R. Kent.	Dictionary of African Historical Biography. 2nd ed., expanded and updated.	Berkeley, CA: University of California Press.	1989.
Marion	Marion, Francis	New African Saints - The Twenty-Two Martyrs of Uganda	St. Paul Publications - Africa	1985 (1964)
Maxwell	Maxwell, David	African Gifts of the Spirit: Pentecostalism and the Rise of a Zimbabwean Transnational Religious Movement	Athens, Ohio: Ohio University Press	2006
McLellan	McLellan, Dick	Warriors of Ethiopia. Heroes of the Gospel in the Omo River Valley	Kingsway, Kingsgrove, Australia: Kingsgrove Press Pty Ltd.	2006
DEB 1975	Michael, Belaynesh, S. Chojnacki & R. Pankhurst, eds.	The Dictionary of Ethiopian Biography. Volume 1: From Early Times to the End of the Zagwe Dynasty c. 1270 A. D.	Addis Ababa, Ethiopia: Institute of Ethiopian Studies.	1975.
Millard	Millard, J. A.	Malihambe: Let the Word Spread.	Pretoria, South Africa: Unisa Press..	1999.
Mkandawire	Mkandawire, Orison Ian	Chiswakhata Mkandawire of Livingstonia	Blantyre, Malawi: Christian Literature Association	2002
Mwendwa	Mwendwa, John	The Gospel on a Camel's Back - The Story of Andrew Adano Tuye	Nairobi, Kenya: The National Council of Churches of Kenya.	1998
Namata	Namata, Joseph A.	Edmund John, Man of God: A Healing Ministry	Kambah, Australia: Acorn Press	1986
Ndungu	Ndungu, Emily	Heroines of the Faith	Nairobi, Kenya: Paulines Publications Africa.	1997.
Nicoliello	Nicoliello, Dominic A.	Our Ancestors in the Faith	Nairobi, Kenya: Paulines Publications Africa.	1995.
EADAB 1	Ofosu-Appiah, L. H.	The Encyclopaedia Africana Dictionary of African Biography, Vol. 1: Ethiopia-Ghana	New York: Reference Publications	1977
EADAB 2	Ofosu-Appiah, L. H.	The Encyclopaedia Africana Dictionary of African Biography, Vol. 2: Sierra Leone-Zaire	Algonac, Michigan: Reference Publications	1979
Ofosu-Appiah 1979	Ofosu-Appiah, L. H., ed.	The Encyclopaedia Africana Dictionary of African Biography. Volume 2: Sierra Leone-Zaire.	Algonac, Michigan: Reference Publications, Inc.	1979.
Ofosu-Appiah 1995	Ofosu-Appiah, L. H., ed.	The Encyclopaedia Africana Dictionary of African Biography. Volume 3: South Africa-Botswana-Lesotho-Swaziland.	Algonac Michigan: Reference Publications, Inc.	1995.
Ofosu-Appiah 1977	Ofosu-Appiah, L. H., ed.	The Encyclopaedia Africana Dictionary of African Biography. Volume 1: Ethiopia-Ghana.	New York: Reference Publications, Inc.	1977
Osborn	Osborn, H. H.	Pioneers in the East African Revival.	Winchester, U.K.: Apologia Publications.	2000
Oshitelu	Oshitelu, G. A.	The African Fathers of the Early Church	Ibadan, Nigeria: Sefer Books Ltd.	2002.

Otene	Otene, S.J., Matungulu	The Spiritual Journey of Anuarite	Nairobi, Kenya: Paulines Publications Africa.	1998.
Pirouet 1978	Pirouet, Louise	Black Evangelists: The Spread of Christianity in Uganda 1891-1914	London: Rex Collings	1978
Quinn	Quinn, Frederick	African Saints - Saints, Martyrs, and Holy People from the Continent of Africa	New York: The Crossroad Publishing Company.	2002.
EADAB 3	Reference Publications	The Encyclopaedia Africana Dictionary of African Biography, Vol. 3: South Africa-Botswana-Lesotho-Swaziland	Algonac, Michigan: Reference Publications	1995
Rubingh	Rubingh, Eugene	Sons of Tiv	Baker	1969.
IBMR	See articles.	International Bulletin of Missionary Research	New Haven, Connecticut: Overseas Ministries Study Center	1980 -
Sempangi	Sempangi, F. Kefa	A Distant Grief	Glendale, California: Regal Books, G/L Publications	1979
Shaw	Shaw, Mark.	The Kingdom of God in Africa: A Short History of African Christianity.	Grand Rapids, Michigan: Baker Books.	1996.
Smith	Smith, R. Drew	Freedom's Distant Shores: American Protestants and Post-Colonial Alliances with Africa	Waco: Baylor University Press	2006
Snell	Snell, Margaret L.	Bernard Mizeki of Zimbabwe	Gweru, Zimbabwe: Mambo Press	1986.
Spindler	Spindler, Marc	Thomas Ekollo, Mémoires d'un pasteur camerounais.	Paris: Karthala	2003
Sumamo	Sumamo, Sorsa	Bivocational Missionary-Evangelist - The Story of an Itinerant Preacher in Northern Sidama	Edmonton, Canada: Enterprise Publications.	2002.
Sundkler	Sundkler, Bengt and Christopher Steed.	A History of the Church in Africa.	Cambridge: University Press.	2000.
Tablino	Tablino, Paul	Christianity among the Nomads: The Catholic Church in Northern Kenya	St. Paul Communications / Daughters of St. Paul, Nairobi, Kenya	2004
Ukken	Ukken, FSP, Clare	Saints for All - Lives of Saints for Every Week	Nairobi, Kenya: Paulines Publications Africa.	1990.
F. J. Verstraelen	Verstraelen, Frans J.	History of Christianity in Africa in the Context of African History	Gweru, Zimbabwe: Mambo Press	2002
Verstraelen	Verstraelen-Gilhuis, Gerdien	From Dutch Mission Church to Reformed Church in Zambia: The Scope for African Leadership and Initiative in the History of a Zambian Mission Church	Wever, Franeker, Netherlands	1982
Wallis	Wallis, Hazel	Light Shines in the Darkness: The History of the Church in Guinea-Bissau (1940-1974)	Bubaque, Guinea-Bissau: Misao Evangelica	1996.
Wotogbe	Wotogbe-Weneka, W. O.	The Bishopric of Sam. O. Elenwo (1981-1999)	Port Harcourt, Nigeria: Link Advertising Ltd.	2000.
Zorn	Zorn, Jean-Francois	The Transforming Gospel. The Mission of Francois Coillard and Basuto Evangelists in Barotseland	Geneva, Switzerland: WCC Publications	2004

Dictionary of African Christian Biography
ORAL HISTORY WORKSHOP
“Writing the Stories of the Church in Uganda, Rwanda and Burundi”

Booklet Sources and Contributors

Dr. Aylward Shorter, M.Afr., Emeritus Principal of Tangaza College Nairobi, Catholic University of Eastern Africa.

Dr. H. H. Osborn, Publications Director of Apologia Publications and author of the book *Pioneers in the East African Revival*, Apologia, 2000.

Rev. Dr. Christopher Byaruhanga, 2005-2006 Project Luke Fellow and Associate Professor of Historical Theology at Uganda Christian University, a DACB Participating Institution. He is also the liaison coordinator at UCU.

Church Missionary Society, Register of Missionaries (Clerical, Lay and Female) and Native Clergy from 1804 to 1904.

Frederick Quinn, author of *African Saints: Saints, Martyrs, and Holy People from the Continent of Africa*, copyright © 2002 by Frederick Quinn, Crossroads Publishing Company, New York, New York.

Jocelyn Murray, contributor to the *Biographical Dictionary of Christian Missions*, copyright © 1998, by Gerald H. Anderson, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan.

Dr. M. Louise Pirouet, contributor to the *Biographical Dictionary of Christian Missions*, copyright © 1998, by Gerald H. Anderson, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan.

Dr. Norman C. Brockman, author of *An African Biographical Dictionary*, copyright © 1994, edited by Norbert C. Brockman, Santa Barbara, California.

Dr. David B. Barrett, Research Professor of Missiometrics, Regent University (Virginia Beach, Virginia), contributor to the *Biographical Dictionary of Christian Missions*, copyright © 1998, by Gerald H. Anderson, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan.

Stephen Hayes, Researcher, member of the Orthodox Society of St. Nicholas of Japan. He maintains the Database of African Independent Churches at www.geocities.com/missionalia/aicdb.htm.

Seventh-Day Adventist Encyclopedia, copyright © by Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740, 800-765-6955.

Dr. Francis Manana, former Professor of Evangelism and Missions and DACB Liaison Coordinator, Pan African Christian College, Nairobi, Kenya.

Marc Nsanzurwimo, M.Afr., student under the supervision of Father Francis Oborji who is professor at la Facoltà di Missiologia, Pontificia Università Urbaniana in Rome and DACB Advisory Council member.

Rev. Fohle Lygunda li-M, 2004-2005 Project Luke Fellow and Executive Director of the Centre Missionnaire au Coeur d'Afrique (www.cemica.org) in Kinshasa, DRC, and DACB regional coordinator for francophone Africa.