

REMEMBRANCE | FAITH | LEGACY

Uganda *Martyrs*

MAGAZINE | JUNE 2026

SPOTLIGHT

CHRIST OUR PEACE

BREAKING WALLS,
HEALING THE NATION



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Order of Service

FOR UGANDA MARTYRS COMMEMORATION

Wednesday 3rd June 2026



Lead Celebrant: Uganda Christian University

"Christ Our Peace: Breaking the Walls, Healing the Nation."

PROGRAMME OF THE DAY

Leader of the service: Rt. Rev. Fredrick Jackson Baalwa

Colour Party	Welcome Remarks:
Welcome Remarks	-Provincial Secretary
Holy Communion Part 1	-Rt. Rev. Moses Bbanja - Bishop Namirembe Diocese
Prayer of Purity	Choir
Summary of the Law	Nicene Creed
The Absolution	Preacher - The Most Rev. Dr. Stephen Samuel Kaziimba Mugalu
The Uganda Martyrs' Collect	Offertory and Thanksgiving
Intercessions	Holy Communion Service Part II
Thanking God for Martyrs, praying for families and the church	Consecration of elements
Praying for our institutions: Educational & Health and their leadership	Distribution of Holy Communion
Pray for our leaders, GAFCON fraternity and Church worldwide	After Communion Prayers
Ministry of the Word	The Benediction and Dismissal
Old Testament Reading	Halleluiah Chorus-Choir
The Epistle Reading	Traditional Dances/Songs
Gospel Reading	Final Announcements Rt. Rev. Prof. Olwa
	Anthems in Reverse Order

HTC 532: Onward, Christian Soldiers!

1. Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus going on before.
Christ, the royal master, leads his armies on:
Forward into battle till the fight is won!

Chorus:

*Onward, Christian soldiers, Marching as to war,
With the cross of Jesus going on before.*

2. At the name of Jesus, Satan's armies flee:
On then, Christian soldiers, on to victory!
Hell's foundations tremble at the shout of praise
Sing the song of triumph! Loud your voices raise!
3. Like a mighty army moves the church of God
We are humbly treading
Where the saints have trod;
Christ is not divided all one body we,
One in hope and calling, one in charity.
4. Crowns and thrones may perish,
Kingdoms rise and wane,
But the church of Jesus ever shall remain;
Death and hell and Satan never shall prevail
We have Christ's own promise and that cannot fail.
5. Onward then, you people!
March in faith, be strong!
Blend with ours your voices in the triumph song:
Glory, praise and honour be to Christ the king!
This through countless ages we with angels sing.

Uganda National Anthem

1. Oh UGANDA! may God uphold thee,
We lay our future in thy hand.
United, free, For liberty
Together we'll always stand.

2. Oh Uganda! the land of freedom.
Our love and labour we give,
And with neighbours all
At our country's call
In peace and friendship we'll live.
3. Oh Uganda! the land that feeds us
By sun and fertile soil grown.
For our own dear land,
We'll always stand:
The Pearl of Africa's crown

East African Anthem

1. Ee mungu twaomba uilinde,
Jumuiya Africa Mashariki,
Tuweseshe kuishi kwa a mani,
Tutimize Na malengo yetu.

Chorus

*Jumuiya yetu sote tuilinde,
Tuwajibike, tuimirike,
Umoja wetu, ni nguzo yetu,
Idumu jumuiya yetu.*

2. Uzalendo pia mshikamano,
Viiwe msingi wa umoja wetu,
Natulinde uhuru na Amani,
Mila zetu na desturi zetu.

Chorus

3. Viwandani na hata masham
Bani Tufanye kazi sote kwa makini,
Tujitoe kwa hali na mali
Tuijenge jumuiya bora.

Chorus

Buganda Kingdom Anthem: Ekitiibwa Kya Buganda

Ekiddibwamu:

*Twesiimye nnyo, twesiimye nnyo Olwa
Buganda yaffe
Ekitiibwa kya Buganda kyava dda
Naffe tukikumenga*

1. Okuva edda n'edda eryo lyonna
Eryo eggwanga Buganda
Nti Iyamanyibwa nnyo eggwanga lyaffe
Okwetoolola ensi yonna
2. Abazira ennyo abatusooka
Baalwana nnyo mu ntalo
Ne balyagala nnyo eggwanga lyaffe
Naffe tulyagalenga
3. Ffe abaana ba leero ka tulwane
Okukuza Buganda
Nga tujjukira nnyo bajjajja baffe
Baafirira ensi yaffe
4. Nze naayimba ntya ne sitenda
Ssaabasajja Kabaka
Asaanira afuge Obuganda bwonna
Naffe nga tumwesiga
5. Katonda omulungi ow'ekisa
Otubeere Mukama
Otubunduggu- leko emikisa gyo
Era Bbaffe omukuumenga

HTC 584 To God Be The Glory

1. To God be the glory, great things He hath done,
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life gate that all may go in.

Refrain:

*Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
Oh, come to the Father, through Jesus the Son,
And give Him the glory,
Great things He hath done.*

2. Oh, perfect redemption, the purchase of blood,
To every believer the promise of God;
The vilest offender who truly believes,
That moment from Jesus a pardon receives.

Refrain:

3. Great things He hath taught us,
Great things He hath done,
And great our rejoicing through Jesus the Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see.

Colour Party

Brief Welcome Remarks

Choir: Worthy Is The Lamb
(Special)

HOLY COMMUNION PART I

Rt. Rev. Fredrick Baalwa

The Lord be with you

All: And also with you.

PRAYERS

The Lord's Prayer

All: Our Father in heaven, hallowed be your name. Your Kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread; forgive us our sins as we forgive those who sin against us. Lead us not to temptation, but deliver us from evil for the Kingdom, the power and the glory are yours now and forever. Amen.

Prayer Of Purity

All: Almighty God, our hearts are open before you, and there is nothing we can hide from you. Breathe your Holy Spirit into our hearts and cleanse our thoughts, so that we may truly love you and worthily praise your Holy Name, through Jesus Christ our Lord. Amen.

THE SUMMARY OF THE LAW

Our Lord Jesus Christ said: "The first commandment is this: Hear O Israel, the Lord your God is the only Lord. You shall love the

Lord your God with all your heart, with all your soul, and with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these."

All: Amen. Lord have mercy.

GENERAL CONFESSION PRAYER

All: Almighty God, Father of our Lord Jesus Christ, Creator and judge of all, we confess that we have sinned against you in many ways: in what we have thought, in what we have said and done, and in what we have failed to do. We are sorry and ashamed and repent of all our sins. Forgive us O Father, for the sake of your Son Jesus Christ that we may serve and please you in new life live to your honour and glory, through Jesus Christ our Lord. Amen.

THE ABSOLUTION PRAYER

The Most Rev. Dr. Stephen Samuel Kaziimba Mugalu

May the Almighty God, our Heavenly Father who has promised forgiveness to all who truly repent and turn back to Him, now forgive you and free you from all your sins. May He renew and strengthen you to follow what is good, and preserve you in eternal life, through Jesus Christ our Lord. Amen.

THE UGANDA MARTYRS' COLLECT

Almighty God by whose grace and power, your holy martyrs triumphed over suffering and were faithful even unto death: Grant us, now remember them with thanksgiving, to be faithful in our witness to you in this world, that we may receive with them a crown of life; through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, One God, forever. Amen.

THE COLLECT OF THE DAY

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is

governed and sanctified: hear our prayer which we offer for all your faithful people; that each in his vocation and ministry may serve you in holiness and truth to the glory of your name; through our Lord and Saviour Jesus Christ. Amen.

INTERCESSIONS

- Thanking God for martyrs, praying for families and the Church
- For God's healing and protective hand against Ebola and the economy
- Praying for our institutions: Educational and health and their leadership
- Pray for our leaders, GAFCON fraternity and Church worldwide

Old Testament Reading

Daniel 3:8-18

Choir: Psalm 46

New Testament Reading

Epistle: Ephesians 2:11-22

At the conclusion of the reading, the reader says the word of the Lord.

All: Thanks be to God

Beewayo Abaana Beebazibwa

Bewaayo abaana beebazibwa
Ku lwaffe bawaayo obulamu ne byonna;
Tumanyi Makayi ne banne Abaaleeta Yesu
Omulokozi yekka

Chorus

*Aleruuya ku lwa Yesu Battibwa nga bayimba;
Bewaayo abaana beebazibwa. Ku lwaffe
bawaayo obulamu ne byonna.
Baabatemako emikono ne babasiba Mu
nkabazi ne babookya nga balaba bonna;
Baali bato abasoma akatono. Yesu yebazibwe
abajulira leero.*

Chorus

Ekyewuunyisa Balikuddembe, Gonza
ne Kaggwa nabo abo baali bagumu:
Baabatemako emikono. baabasalako Ebigere,
baatemwatemwa obufiifi bonna.

Chorus

Walukagga ne Lugalama wamu Ne
Kakumba, Kadoko ne Munyagabyanjo
Okukkiriza kwe mwalaga n'obuvumu Bwe
mutyo ne mubeera abasaale baffe.

Chorus

Mu kajanga yatuuyana n'atawuka Nga
bookebwa n'abamu nga batemebwatemebwa.
Mwalimu n'omwana gw'azaala: Ku olwo
kyamubuukako naye bwe yakkiriza.

Chorus

Baali bumu nga bookebwa omuliro. Ne wataba
n'omu awanjaga ateebwe; Baali kukimu
eky'okusaba obusabi Yesu gwe bakkiriza
atwale myoyo gyabwe.

Chorus

Waliwo nnyo amaanyi gaakozesa Yesu eri
bonna abamwesiga bulijjo: Omuliro ogw'entisa.
musaayi ogwayiika Yesu yalinga wakati
waabwe.

Chorus

Twewaddeyo naffe olwa leero
Okubonyabonyezebwa. oba kuttibwa kujje;
Tuli bagumu nga abalenzi bali nga Twesiga
amaanyi ge okutuusa lw'alidda.

Chorus

Gospel Reading

Gospel: Luke 14:25-33

All stand for the gospel

Reader: The Lord be with you

All: And also with you

Reader: The Holy Gospel of our Lord Jesus

Christ according to Luke 14:25-33

All: Glory to you, Lord Jesus Christ.

At the conclusion of the Gospel, the reader
says The Gospel of Christ.

Ongambire Ebya Yesu

1. Ongambir'ebya Yesu Eby'okukunda kwe,
Ku yaatsigireh' obukama bwe Ahabwaitu
abasiisi;
Gamb' ebigambo birungi
Ebi ndikwetegyereza;
Ahakuba ndi nk'omwana muto
Otaine bwengye bwingi.

Ongambir' ebyo ebyaira

Eby'okushemererwa,

Ongambir' ebya Yesu N'eby'okukunda kwe.

2. Ongambir' obutoosha Oku yancungwire,
Akanjun' ebibi byangye byona
Nyow'owaamusisiire;
Kand' ogum' obingambire,
Ahakuba ndahuka kwebwa;
Ebi bangambir' omu kasheeshe
Omu ihangwe biinyeba.

3. Ku ndaagir' obusaasi,
Bwammaramu amaani,
Ongambir' ebigambo bya Yesu;
Nibyo bimpuumuza gye.
Kandi ku ndaabeihwabeihwe
Eby'ekitiinisa ky'ensi, Naarug' ahari
Mukama waitu, Garuk' obingambire.

4. Ku ndiba naahikire Aha ncwamba za rufu,
Naakondahirirw' eby'omu ns' egi,
Naashobeirwe munonga,
Kand' obwo nabw' ongambire
Ebyo bigambo birungi,
Ebirikumpuumuz' omutima,
Ku Yes' ari Omujuni.

The Nicene Creed

Service Leader

All: We believe in one God, the Father, the
Almighty, maker of heaven and earth, and

of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only son of God, eternally begotten of the Father; God from God, begotten not made of one being with the Father through him all things made, for us men and for our salvation.

He came down from heaven; by the power of the Holy Spirit; He became incarnate of the Virgin Mary and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried.

On the third day, he rose again in accordance with the scriptures; He ascended into heaven and is seated at the right hand of the Father: He will come again in glory to judge the living and the dead, and his Kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, Who with the Father and the Son is worshiped and glorified. He has spoken through the prophets.

We believe in One Holy Catholic and Apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and the life of the world to come. Amen.

THE SERMON

Most Rev. Dr. Samuel Stephen Kaziiba Mugalu

In Christ Alone

1. In Christ alone my hope is found,
He is my light, my strength, my song;
This Cornerstone, this solid Ground,
Firm through the fiercest drought and storm.
What heights of love, what depths of peace,
When fears are stilled, when strivings cease!
My Comforter, my All in All,
Here in the love of Christ I stand.
2. In Christ alone! Who took on flesh,
Fullness of God in helpless babe.

This gift of love and righteousness,
Scorned by the ones He came to save:
Till on that cross as Jesus died,
The wrath of God was satisfied,
For every sin on Him was laid;
Here in the death of Christ I live.

3. There in the ground His body lay,
Light of the world by darkness slain:
Then bursting forth in glorious day
Up from the grave He rose again!
And as He stands in victory
Sin's curse has lost its grip on me,
For I am His and He is mine,
Bought with the precious blood of Christ.
4. No guilt in life, no fear in death,
This is the power of Christ in me;
From life's first cry to final breath,
Jesus commands my destiny.
No power of hell, no scheme of man,
Can ever pluck me from His hand:
Till He returns or calls me home,
Here in the power of Christ I'll stand.

ALTAR CALL SONGS

Tukutendereza Yesu

1. Tukutendereza Yesu,
Yesu Oli Mwana gw'endiga:
Omusaayi gwo gunaazizza;
Nkwebaza O'Mulokozi.
2. Edda nafuba bufubi
Okufuna emirembe;
Leero mmaliridde ddala Okweyabiza Yesu
3. Nnaababuulira abantu
Obulokozi bwonna
Obutali bwa kitundu
Obulamba obw'obuwa
4. Nnaategeezanga ebya
Yesu N'obuvumu ne sitya;
Eyanzigya mu busibe
N'okuwonya eyamponya

5. Neebaza eyannunula nze;
Eyamponya wa kisa!
Yesu ankuuma ansanyusa era
Bulijjo yeebazibwe

Come To The Saviour

1. Come to the Savior, make no delay;
Here in His word He's shown us the way;
Here in our midst He's standing today,
Tenderly saying, "Come!"

Refrain:

*Joyful, joyful will the meeting be,
When from sin our hearts are pure and free;
And we shall gather, Savior, with Thee,
In our eternal home.*

2. "Suffer the children!"
O hear His voice;
Let every heart leap forth and rejoice;
And let us freely make Him our choice;
Do not delay, but come.
3. Think once again, He's with us today;
Heed now His blest commands, and obey;
Hear now His accents tenderly say,
"Will you My children, come?"

OFFERTORY SONGS

- Kapondo
- Amatuwalu
- Ayimukama Olimukulu
- Ndyamuhaki
- Baraka ni Yesu
- Ekinsanyusa kiri kimu Yesu omulokozi afayo

HOLY COMMUNION PRAYERS PART 2

You who sincerely repent of your sins, love your neighbors, and intend to lead a new life, keeping God's commandments, draw near with faith, and take this Holy Sacrament to comfort you. But listen to what our Savior Jesus Christ says to those who truly turn to Him: 'Come to me all you who are weary burdened, and I will give you rest.' God so loved the world that

He gave His One and only Son, that whoever believes in Him shall not perish but have eternal life.

THE CONSECRATION OF ELEMENTS

The Most Rev. Dr. Stephen Samuel Kaziimba Mugalu

Bishop: Rejoice and lift up your hearts

All: We lift them to the Lord

Bishop: Let us give thanks to our Lord God.

All: It is right to give Him thanks and praise

Bishop: O Lord, Holy Father, everlasting God, it is not only right but also our duty to give thanks, at all times and in all places, through Jesus Christ our Lord. Therefore, with angels and Archangels and with all the Saints in Heaven. We praise your glorious name forever saying:

All: Holy, Holy, Holy. God of power and might, Heaven and earth are full of your glory, Glory be to you, Lord most high. Amen.

PRAYER OF HUMBLE ACCESS

All: We do not presume to come to your table, merciful Lord, trusting in our own goodness, But in your mercy, we are not good enough even to eat the crumbs that fall from your table. But you never change; your nature is always to have mercy.

We, therefore, humbly ask you, Gracious Lord, to let us eat the flesh of your dear Son, Jesus Christ, and drink his blood, so that our sinful bodies may be made clean by His body, and our souls washed by His precious blood, and that we may forever dwell in him and him in us. Amen.

PRAYER OF CONSECRATION

The Most Rev. Dr. Stephen Samuel Kaziimba Mugalu

Almighty God, our Heavenly Father, We praise and thank you for giving us your Son, Jesus

Christ to suffer and die on the cross for our salvation. As we receive the bread and wine in the way our Saviour showed us, may truly receive His body and His blood! The night He was betrayed, He took bread and after giving thanks, He broke it and gave it to His disciples, saying: "Take and eat: This is my body which is given for you, Do this in memory of me" Likewise, after supper He took the cup and after giving thanks, He gave it to them saying: Drink this all of you. This is my blood of the new Covenant that is shed for you and for many, for the forgiveness of sins. Do this, whenever you drink it, in memory of me. "

All: O Lamb of God, Who takes away the sins of the world, have mercy on us; O Lamb of God, Who takes away the sins of the world, have mercy upon us; O Lamb of God, Who takes away the sins of the world, grants us your peace.

DISTRIBUTION OF HOLY COMMUNION

Bishops, assisted by clergy

(Giving the Bread & Wine) May the body and blood of Christ preserve you in eternal life.

Communicant: Amen.

HOLY COMMUNION SONGS

HTC 174- Crown Him With Many Crowns

1. Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come! I come!
2. Just as I am, and waiting not
To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!
3. Just as I am, though tossed about
With many a conflict, many a doubt;
Fightings within, and fears without,
O Lamb of God, I come, I come!

4. Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind;
Yes, all I need, in Thee to find,
O Lamb of God, I come, I come!
5. Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come!
6. Just as I am, Thy love unknown
Has broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!

The Lord Is My Shepherd I Will Not Want

1. The Lord's my shepherd, I'll not want;
He makes me lie in pastures green.
He leads me by the still, still waters,
His goodness restores my soul.

Refrain:

*And I will trust in You alone,
And I will trust in You alone,
For Your endless mercy follows me,
Your goodness will lead me home.*

2. He guides my ways in righteousness,
And He anoints my head with oil,
And my cup, it overflows with joy,
I feast on His pure delights.
3. And though I walk the darkest path,
I will not fear the evil one,
For You are with me, and Your rod and staff
Are the comfort I need to know.

Let The Weak Say I Am Strong

1. Let the weak say, "I am strong"
Let the poor say, "I am rich"
Let the blind say, "I can see"
It's what the Lord has done in me *2

Refrain:

*Hosanna, hosanna
To the Lamb that was slain*

*Hosanna, hosanna
Jesus died and rose again *2*

2. Into the river, I will wade
There my sins are washed away
From the heavens mercy streams
Of the Savior's love for me

3. I will rise from waters deep
Into the saving arms of God
I will sing salvation songs
Jesus Christ has set me free

I Pledge Allegiance To The Lamb

1. I have heard how Christians long ago
Were brought before a tyrants throne
And they were told that he would spare
their lives
If they would renounce the name of Christ
But one by one they chose to die
The Son of God they would not deny
Like a great angelic choir sings
I can almost hear their voices ring

Chorus

*I pledge allegiance to the Lamb
With all my strength
With all I am
I will seek to honour His commands
I pledge allegiance to the Lamb*

2. Now the years have come and the years
have gone
But the cause of Jesus still goes on
And now our time has come to count
the cost
To reject this world, to embrace the cross
And one by one let us live our lives
For the One who died to give us life
Till the trumpet sounds on the Final Day
Let us proudly stand and boldly say

Chorus

Bridge

To the Lamb of God who bore my pain
Who took my place,

Who wore my shame I will seek to honor His
commands
I pledge allegiance to the Lamb

Chorus *3

Ninsiima Omusharaba

1. Nkaba ngyend' obutoosha,
Ndemirw' ebibi byangye,
Hataine kyakubaasa
Kunyah' obusaasi.

Refrain:

*Ninsiima Omusharaba
Ninsiima ekyo kituuro,
Kand' okukira byona
Ninsiima Owambambiirwe.*

2. Kandi ku naahikire
Aha Musharaba gwe,
Ahu ntaryebwa bundi,
Niho naahuumuriire.

3. Niho naatandikiire
Okugir' obusingye;
Nih' omutwaro gwangye
Gw'ebibi gwazikirwe.

4. Yesu akajw' eshagama
Y'ekyambu ky'amagara,
Eyozya emitima,
Ekagyereza kimwe.

O the blood of Jesus (multi-lingual)

AFTER COMMUNION: PRAYERS

Let us together say the Lord's Prayer
Our Father I heaven, hallowed be your
name, your kingdom come, your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who
sin against us. Lead us not into temptation but
deliver us from evil.
For the kingdom, the power, and the glory are
yours now and forever. Amen.

THE BENEDICTION AND DISMISSAL

**The Most Rev. Dr. Stephen
Samuel Kaziimba Mugalu**

The Lord bless and keep you. May He answer in the day of trouble and deliver you. May Christ the sun of Righteousness shine His face upon you and scatter the darkness from before your path, And may the blessing of God Almighty, the Son and the Holy Spirit be among you and remain with you now and forever. Amen.

Chief Celebrant: Go In Peace To Love and Serve The Lord.

All: We Go In The Name Of Christ. Amen.

Choir Special

Namugongo By Micaiah Mukiibi

FINAL ANNOUNCEMENTS AND SPEECHES

- Vice Chancellor UCU,
- Chairman University Council UCU
- Chancellor UCU
- Chief Guest

Recessional Hymn

O Jesus I Have Promised

1. O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend;
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway
If Thou wilt be my Guide.

2. Oh, let me feel Thee near me;
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear;
My foes are ever near me,
Around me and within;
But, Jesus, draw Thou nearer,
And shield my soul from sin.

3. Oh, let me hear Thee speaking,
In accents clear and still,
Above the storms of passion,
The murmurs of self-will;
Oh, speak to reassure me,
To hasten, or control;
Oh, speak, and make me listen,
Thou Guardian of my soul.

4. O Jesus, Thou hast promised
To all who follow Thee
That where Thou art in glory
There shall Thy servant be;
And Jesus, I have promised
To serve Thee to the end;
Oh, give me grace to follow,
My Master and my Friend.

5. Oh, let me see Thy footmarks,
And in them plant mine own;
My hope to follow duly
Is in Thy strength alone.
Oh, guide me, call me, draw me,
Uphold me to the end;
And then to rest receive me,
My Savior and my Friend

**ANTHEMS IN REVERSE ORDER
BY BRASS BAND**





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**WHILE
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Honouring the martyrs

A message from **the Most Rev. Dr. Stephen Samuel Kaziimba Mugalu**, Archbishop of the Church of Uganda/
Bishop of the Diocese of Kampala

This year, we commemorate Uganda Martyrs Day under unusual circumstances. Like the period of the COVID-19 pandemic when attendance at public gatherings was regulated, the current Ebola outbreak has necessitated another scientific celebration. As a result, participation at the Uganda Martyrs Anglican Site, Namugongo, has been limited to only 200 invited guests in accordance with the Ministry of Health guidelines.

While thousands of our Christians will miss the opportunity to gather physically at Namugongo, our faith teaches us that the Church is not confined to a place. The Uganda Martyrs continue to inspire believers wherever they may be. Their courage, faithfulness, and unwavering commitment to Christ remain as relevant today as they were over a century ago.

Recently, I visited Namugongo to assess the

readiness of Uganda Christian University (UCU) to host this year's celebrations. I was deeply impressed by the remarkable transformation of the Anglican Martyrs Site. UCU has brought a new level of professionalism and excellence to Namugongo. The site has been elevated to international standards.

I commend the Vice Chancellor of Uganda Christian University, Canon Prof. Aaron Mushengyezi, whose commitment to excellence is widely recognised. It is no surprise that students and staff affectionately refer to him as the “coolest VC”. His attention to quality has greatly contributed to the beautification and modernisation of the site. I was particularly encouraged by his proposal to establish a dedicated Fund to maintain Namugongo throughout the year and preserve its beauty.

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Archbishop Kaziimba officiated at last year's Martyrs' Day celebrations at Namugongo. This year, concerns over an Ebola outbreak have limited physical attendance of the event.

The House of Bishops entrusted Uganda Christian University with organising this year's Uganda Martyrs Day celebrations. Since assuming this responsibility, the University has undertaken significant improvements in security, sanitation, water supply, branding, environmental conservation, and overall site management.

New and renovated modern toilet facilities have been constructed, walkways established, green spaces restored, sections of the perimeter wall rebuilt, and a solar-powered water supply system installed. Several buildings have also been renovated, while extensive cleaning and landscaping have enhanced the site's functionality.

I also wish to commend Rev. Prof. John Mulindwa Kitayimbwa, who has ably led this year's organising team. His leadership, together with the commitment of many staff, volunteers,

and partners, has contributed immensely to the successful preparations for this important occasion.

As we gather this year under scientific guidelines, I encourage all Christians to continue observing the Standard Operating Procedures issued by the Ministry of Health. Protecting life is a Christian responsibility, and every effort we make to prevent the spread of disease reflects our love and care for one another.

I am grateful to His Excellency Gen. Yoweri Kaguta Museveni, President of the Republic of Uganda, and the Government for their continued support in transforming Namugongo into a modern and welcoming place of worship and pilgrimage. I also appreciate the efforts of the Museum Development Committee under the leadership of Bishop Jackson Matovu.

In addition, I commend the Directorate of Mission and Outreach led by Rev. Canon Simon Peter Ddembelyayesu for ensuring that Namugongo remains a vibrant prayer centre through initiatives such as the Provincial Annual Prayer Convention. I have received very many testimonies of transformed lives from these gatherings.

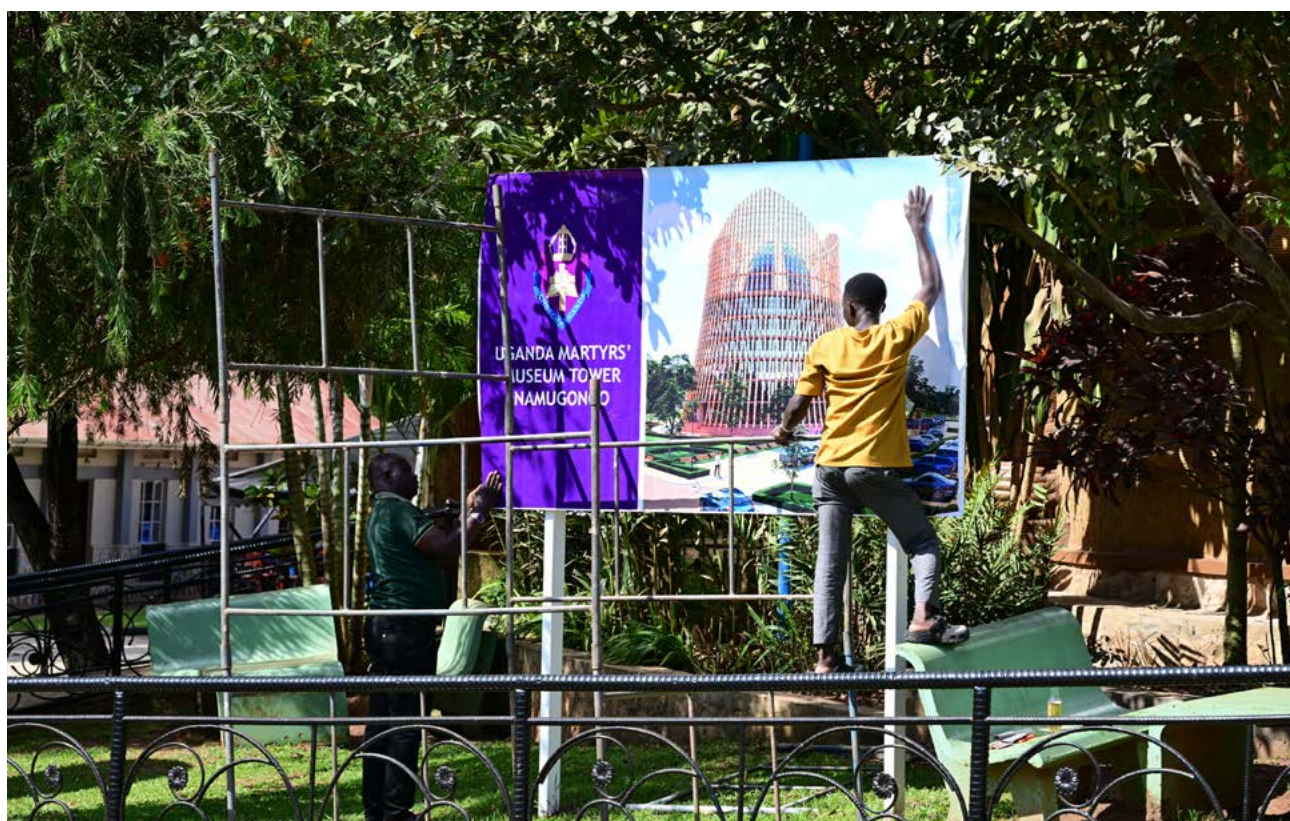
Although this year's celebrations are limited in number, we celebrate with hope. The book of Lamentations reminds us that "Because of the Lord's great love we are not consumed, for his compassions never fail" (Lamentations 3:22). Even in difficult seasons, God remains faithful. His mercies are new every morning, and His purposes for His people endure.

Therefore, let us not lose hope. Let us pray for those affected by Ebola, for our health workers, and for our nation. Let us also commemorate the Uganda Martyrs in our parish Churches and/or at home.

May God bless Uganda.



Uganda Christian University, as lead organisers of this year's celebrations, have made significant improvements to the infrastructure at the Anglican Martyrs Site, including rebuilding sections of the perimeter wall



EVEN IN DIFFICULT SEASONS, GOD REMAINS FAITHFUL. HIS MERCIES ARE NEW EVERY MORNING, AND HIS PURPOSES FOR HIS PEOPLE ENDURE.

Building on a Legacy of Faith

Uganda Christian University (UCU) is the main organiser of the 2026 Uganda Martyrs Day Anglican celebrations. Vice Chancellor **Prof. Aaron Mushengyezi** shares highlights of the preparations and reflects on the spiritual significance of the day.

Q: What does it mean for UCU to lead the planning and execution of the 2026 Uganda Martyrs' Day celebrations?

A: We thank the Archbishop and House of Bishops for selecting UCU to lead the planning and execution of this year's Martyrs Day celebrations. UCU last organised Martyrs' Day in 2013. It is both a great honour and responsibility for UCU to lead again this year. We see it as an opportunity serve the Church and the nation by adding value to martyrs site in Namugongo, which is an international spiritual pilgrimage and tourist site. At the same time, we are joining the nation and Christians worldwide to celebrate the enduring witness of the Uganda martyrs whose courage continues to inspire generations. It is fulfilling for us to give back to the church and the community at large.

What unique approach has UCU brought to this year's commemorations?

UCU has brought a strong emphasis on youth engagement, digital outreach, an excellent touch to the facilities, and environmental

responsibility. As a university that has embraced digital transformation and innovation, we are integrating technology to widen participation and communication. We are also emphasising reflection, research, and storytelling that connect the Uganda martyrs to contemporary issues challenging society today.

The preparations progressed well through close collaboration with the Church of Uganda, government agencies, and security teams. Our Local Organising Committee (LOC) has worked well with the National Organising Committee (NOC). The collaboration with these institutions has been excellent, as everyone shares a common commitment to ensuring safe, peaceful, organised and impactful celebrations. Participants should expect improved facilities, well-coordinated celebrations, improved communication, organised hospitality, enhanced security arrangements, and a spiritually enriching experience. UCU's culture of excellence and planning has guided every aspect of the preparations.

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**LEADING THIS
NATIONAL
SPIRITUAL
EVENT
NATURALLY
ALIGNS WITH
OUR MISSION
AS A CHRIST-
CENTRED
INSTITUTION.**





The upgraded amphitheatre at the Anglican Martyrs Site

A tour of the Uganda Martyrs Anglican site shows that preparations have taken good shape. What tangible things have UCU and its partners done ahead of the celebrations?

We have improved sanitation at the Anglican site with modernised toilets and bathrooms and increased water supply with a solar powered pump and a 50,000-litre distribution tank. We have also improved lighting within and around the site, paved walkways and access roads, cleaned up driveways and given a facelift to all the buildings within the site.

What is more, we have renovated the perimeter wall surrounding the site and beautified the Amphitheatre and museum. On the branding side, we have refurbished existing signage and introduced new directional signage within the site and installed a digital billboard to amplify information sharing.

Did the limitation of crowds due to the Ebola

Virus outbreak affected the preparations in any way?

Public health and safety remain a top priority for us all. While restrictions may affect some physical aspects of the celebrations, they have also challenged us to think creatively and responsibly. We worked closely with the Church, government, and health authorities to ensure that the commemorations remain meaningful, accessible, and safe. We will use media platforms to livestream the celebrations. The spiritual significance of Martyrs' Day remains unchanged regardless of the format.

Organising such a massive national event comes with pressure. What have been the biggest challenges?

The biggest challenge has been coordinating the many stakeholders involved, while ensuring that all logistical, health, and security considerations are addressed effectively. Large gatherings require



Left, the seating at the refurbished amphitheatre

Bottom left, the improved sanitation facilities



careful planning, communication, and resource mobilisation. However, we are grateful for the strong cooperation we have received from the Church, government and its different institutions, volunteers, and partners. We are grateful for the financial contribution we have received from government and other UCU partners.

Why do the Uganda martyrs continue to hold such a powerful place in Uganda's spiritual and cultural identity? What lessons are relevant to today's generation?

The martyrs symbolise unwavering faith, courage, conviction, and sacrifice. Their story transcends denominational boundaries because it speaks to

universal values of standing for truth and what one believes in, even in difficult circumstances. They remain deeply embedded in Uganda's spirituality because their witness transformed Christianity in this region and continues to inspire moral leadership, resilience, and hope.

Today's generation can learn courage, integrity, discipline, and faithfulness from the martyrs. In a world shaped by pressure, compromise, and distractions, the martyrs remind us that values matter. At UCU, we believe faith and universal values of humanity must be lived out practically through leadership, conviction, and sacrifice.

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“ THE MESSAGE OF THE MARTYRS REMAINS TIMELESS BECAUSE HUMAN BEINGS WILL ALWAYS SEARCH FOR MEANING, TRUTH, AND PURPOSE.”

Young people need to engage with the story of the martyrs as a living example rather than simply a historical event. This can happen through intentional teaching in schools and churches, digital storytelling, pilgrimages, mentorship, drama, music, and community service initiatives rooted in Christian values. At UCU, we believe faith must be lived out practically through leadership, service, innovation, and compassion.

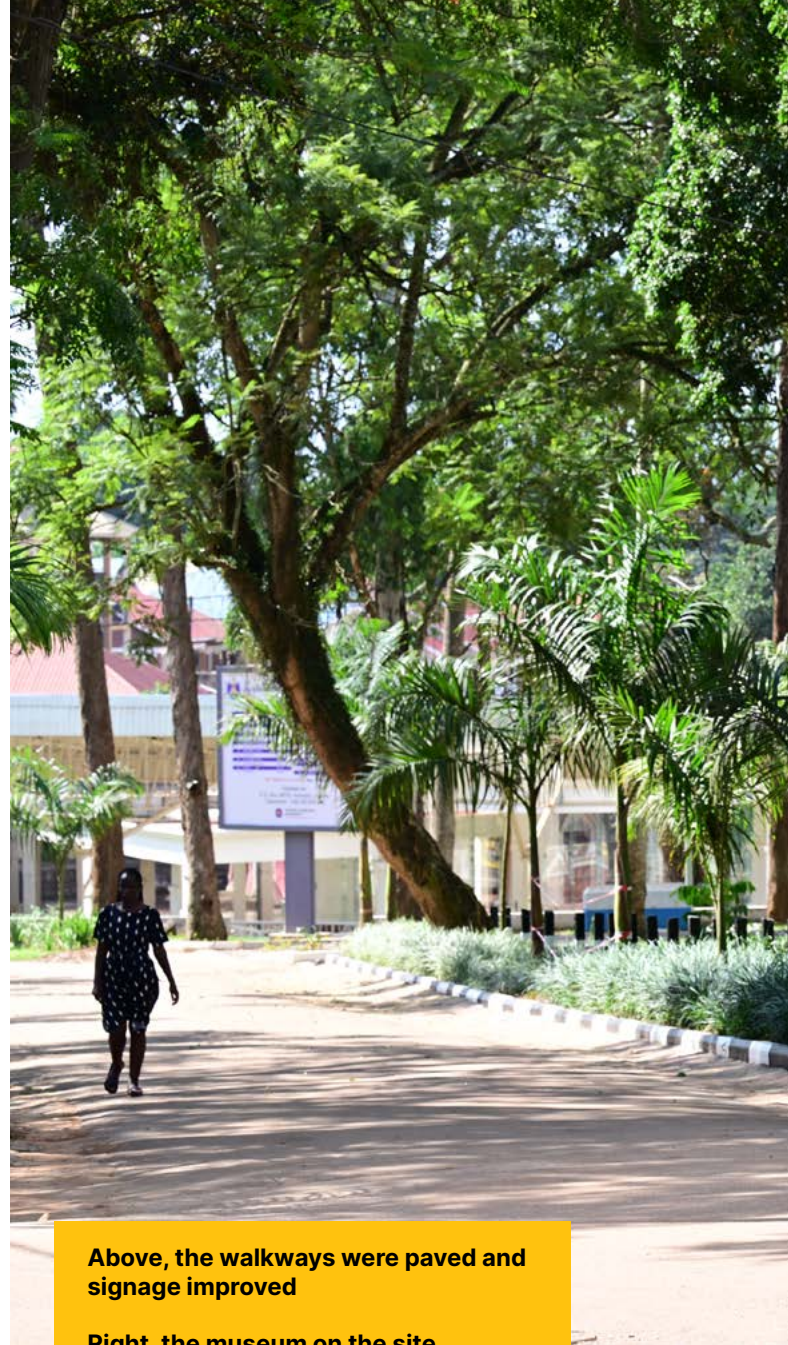
Many young Ugandans today are influenced by social media and modern culture. How can the message of the martyrs remain relevant in such times?

The message of the martyrs remains timeless because human beings will always search for meaning, truth, and purpose. The key is to communicate their story using platforms and language that resonate with young people today. Social media itself can become a powerful tool for evangelism, inspiration, and moral engagement when used responsibly and creatively.

In a country facing social and economic pressures, what message of hope should Ugandans draw from this year's celebrations?

The Uganda Martyrs' remind us that difficult seasons do not last forever. Their story is one of hope, resilience, and victory through faith. Ugandans should draw encouragement to remain united, hardworking, prayerful, and committed to doing what is right. Even amid challenges, we must continue building a society grounded in integrity, compassion, and hope.

How can faith events like Martyrs' Day contribute to national unity and moral renewal?



Above, the walkways were paved and signage improved

Right, the museum on the site

Faith events bring people together beyond tribe, denomination, social class, or political background. They remind us of our shared humanity and common values. Martyrs' Day creates space for reflection, repentance, reconciliation, and renewed commitment to moral living. Such moments are important for strengthening national cohesion and rebuilding ethical leadership in society.

On a personal level, what inspires you most about the Uganda Martyrs' story?

Their courage and unwavering conviction at such a young age. Many of them were young but they chose faith and truth over fear. Their sacrifice challenges all of us to examine the values we stand for and the legacy we want to leave behind.



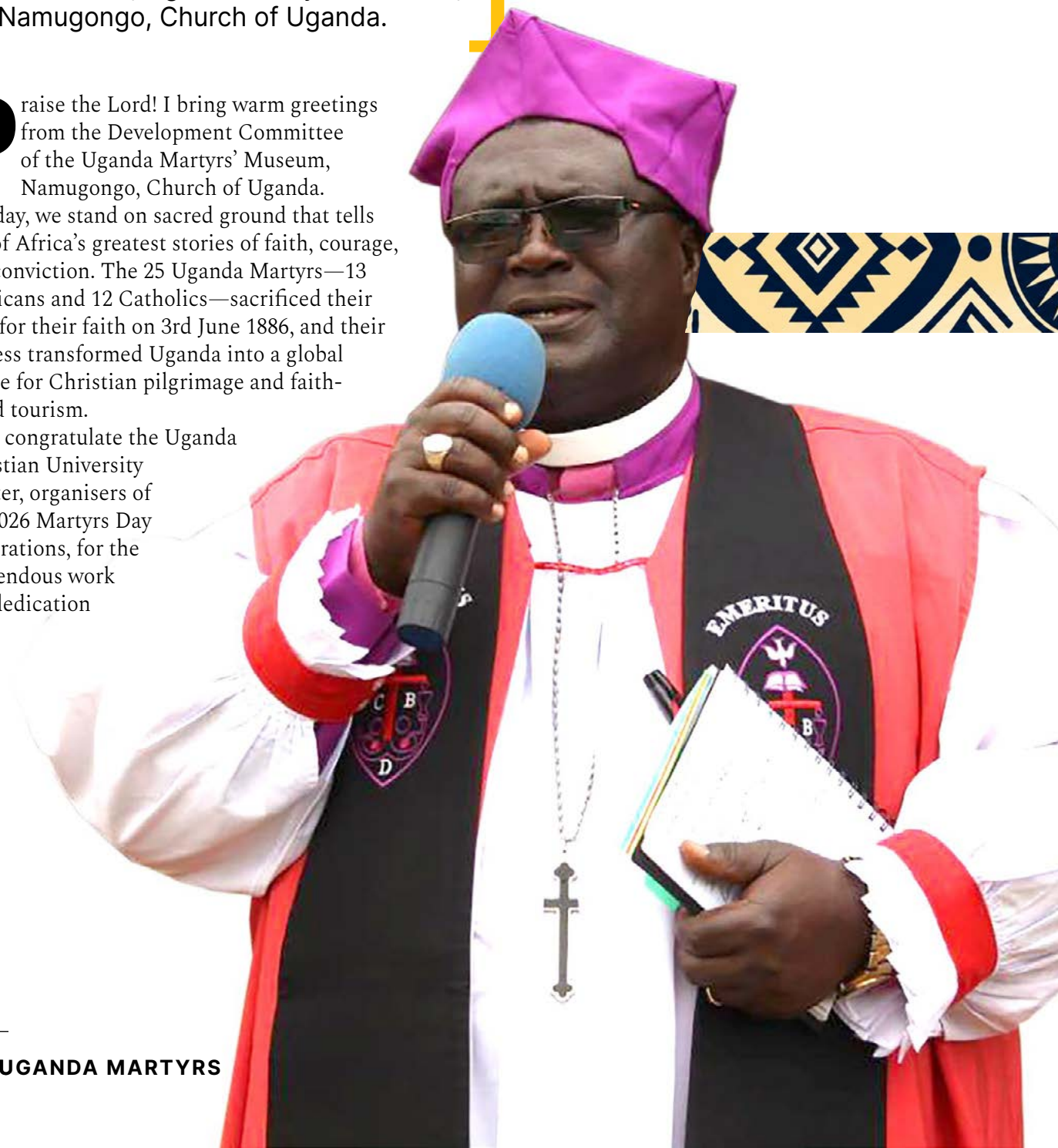
The vision will come to pass

By Bishop Emeritus Jackson Matovu,
Executive Chairman, Development
Committee, Uganda Martyrs' Museum,
Namugongo, Church of Uganda.

Praise the Lord! I bring warm greetings from the Development Committee of the Uganda Martyrs' Museum, Namugongo, Church of Uganda.

Today, we stand on sacred ground that tells one of Africa's greatest stories of faith, courage, and conviction. The 25 Uganda Martyrs—13 Anglicans and 12 Catholics—sacrificed their lives for their faith on 3rd June 1886, and their witness transformed Uganda into a global centre for Christian pilgrimage and faith-based tourism.

We congratulate the Uganda Christian University Cluster, organisers of the 2026 Martyrs Day celebrations, for the tremendous work and dedication



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OUR NATION.



demonstrated during the preparations for this sacred occasion.

Your Excellency, we also congratulate you upon your victory in the 2026 Presidential Elections and sincerely thank you for your continued support towards the redevelopment of the Anglican Martyrs’ Site, Namugongo.

We equally appreciate the Ministries of Finance, Planning and Economic Development; Works and Transport; and Tourism, Wildlife and Antiquities for supporting this important national project.

This redevelopment is more than construction. It is an investment in Uganda’s spiritual heritage, tourism economy, youth employment, education, and community transformation. Once completed, the Uganda Martyrs’ Site will further position Uganda as Africa’s leading faith-based pilgrimage destination while generating lasting social and economic benefits for our nation.

However, we humbly and respectfully appeal to Government to urgently fulfil its financial commitment towards this project. Work on Phase II has stalled for nearly three years due to outstanding payments owed to contractors who have remained patient and committed despite the prolonged delay.

Timely settlement of these obligations is critical not only for the completion of the project, but also to prevent continued accumulation of interest costs and avoid further financial exposure that may increase the burden on Government resources. Completion of Phase II will unlock the full vision of Namugongo as a world-class spiritual, historical, and tourism destination for Uganda and future generations.

We remain hopeful that, through continued partnership, goodwill, and God’s grace, this vision will be realised.

We thank the Archbishop, the Church of Uganda leadership, dioceses, development partners, and all well-wishers who continue to stand with us in this mission.

Above all, we thank Almighty God for entrusting us with the stewardship of this sacred heritage.

May the Uganda Martyrs’ Site continue to shine as a beacon of faith, unity, peace, and hope for generations to come.

Please continue praying for us as we fulfil the mission.

Yours in Christ Service.

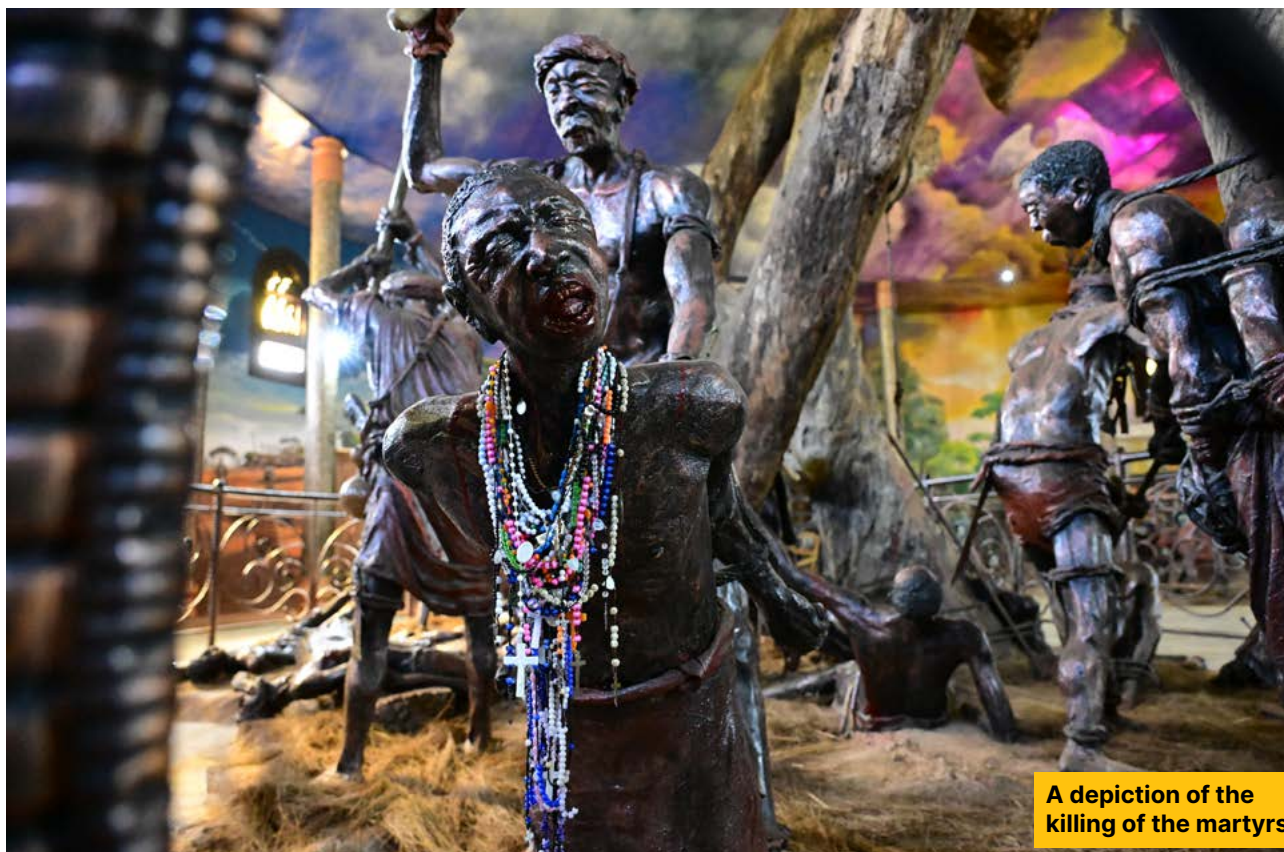
THE UGANDA MARTYRS

1. PROTESTANT MARTYRS

No	Name	Date	Place and method of death	Origin
1.	Joseph Lugalama (12)	Jan 31st 1885	Busega, dismembered and burnt	Ankole
2.	Mark Kakumba (16)	Jan 31st 1885	Busega, dismembered and burnt	Buganda
3.	Noah Serwanga (19)	Jan 31st 1885	Busega, dismembered and burnt	Buganda
4.	Musa Mukasa	May 25th 1886	Munyonyo, speared	Buganda
5.	Muddu Aguma	May 27th 1886	Mengo, castrated	Buganda
6.	Elias Mbwa	May 29th 1886	Mengo, castrated	Buganda
7.	David Mwanga	May 29th 1886	Namanve, castrated	Buganda
8.	Omuwanga	May 31th 1886	Mityana, castrated	Bunyoro
9.	Kayizzi Kibuka	May 31th 1886	Mityana, castrated	Buganda
10.	Mayanja Kitogo	May 31th 1886	Mityana, castrated	Buganda
11.	Noah Walukagga	June 3rd 1886	Namugongo, burnt	Buganda
12.	Alexander Kadogo	June 3rd 1886	Namugongo, clubbed	Busoga
13.	Frederick Kizza	June 3rd 1886	Namugongo, clubbed	Bunyoro
14.	Robert Munyagabyanjo	June 3rd 1886	Namugongo, burnt	Buganda
15.	Daniel Nakabandwa	June 3rd 1886	Namugongo, burnt	Buganda
16.	Kiwanuka Giyaza	June 3rd 1886	Namugongo, burnt	Buganda
17.	Mukasa Lwakisiga	June 3rd 1886	Namugongo, burnt	Buganda
18.	Lwanga	June 3rd 1886	Namugongo, burnt	Buganda
19.	Mubil	June 3rd 1886	Namugongo, burnt	Buganda
20.	Wasswa	June 3rd 1886	Namugongo, burnt	Buganda
21.	Kwabafu	June 3rd 1886	Namugongo, burnt	Buganda
22.	Kifamummyanja	June 3rd 1886	Namugongo, burnt	Buganda
23.	Muwanga Njigija	June 3rd 1886	Namugongo, burnt	Buganda

2. CATHOLIC MARTYRS

No	Name	Date	Place and method of death	Origin
1.	St. Charles Lwanga	June 3rd 1886	Namugongo, burnt	Buganda
2.	St. Mathias Mulumba	May 30th 1886	Old Kampala, dismembered	Busoga
3.	St. Joseph Balikuddembe	November 15th 1885	Nakivubo, beheaded	Buganda
4.	St. Denis Ssebuggwawo	May 26th 1886	Munyonyo, beheaded	Buganda
5.	St. Pontian Ngondwe	May 26th 1886	Ttaka Junge, speared, beheaded and hacked to pieces	Buganda
6.	St. Andrew Kaggwa	May 26th 1886	Munyonyo, arms chopped off, hacked and beheaded	Bunyoro



A depiction of the killing of the martyrs

7.	St. Athanasius Bazzekuketta	May 27th 1886	Nakivubo, hacked to death	Buganda
8.	St. Gonzaga Gonza	May 27th 1886	Lubawo, speared and beheaded	Busoga
9.	St. Noe Mawaggali	May 31st 1886	Mityana, speared and mauled by dogs	Buganda
10.	St. Luke Baanabakintu	June 3rd 1886	Namugongo, burnt	Buganda
11.	St. James Buuzabaliawo	June 3rd 1886	Namugongo, burnt	Buganda
12.	St. Gyavira	June 3rd 1886	Namugongo, burnt	Buganda
13.	St. Ambrose Kibuka	June 3rd 1886	Namugongo, burnt	Buganda
14.	St. Anatole Kiriggwajjo	June 3rd 1886	Namugongo, burnt	Bunyoro
15.	St. Achilles Kiwanuka	June 3rd 1886	Namugongo, burnt	Buganda
16.	St. Kizito	June 3rd 1886	Namugongo, burnt	Buganda
17.	St. Mbaga Tuzinde	June 3rd 1886	Namugongo, clubbed and burnt	Buganda
18.	St. Mugagga	June 3rd 1886	Namugongo, burnt	Buganda
19.	St. Mukasa Kiriwawanvu	June 3rd 1886	Namugongo, burnt	Buganda
20.	St. Adolphus Mukasa Ludigo	June 3rd 1886	Namugongo, burnt	Bunyoro
21.	St. Bruno Serunkuma	June 3rd 1886	Namugongo, burnt	Buganda
22.	St. Jean -Marie Muzeeyi	January 27th 1887	Mengo beheaded, dumped in a swamp	Buganda

The promise of peace

As we celebrate the faith of the martyrs, there is no ignoring the call to embrace peace and exalt Christ above narrow interests, writes **Prof. Peter Nyende** (Research, History, and Storytelling sub-committee)

Introduction

The Martyrs of Uganda faced death by fire with great courage. Their deep faith in Christ and the promise of eternal life with God gave them strength to face their deaths. In their remembrance, this year's Martyrs' Day highlights a central blessing of Christ's coming: peace. Peace is the mark of God's kingdom (Romans 14:17), and is the inheritance of all believers (Romans 8:11-17, James 2:5), which we hope to share with the martyrs. Our Bible reading for reflection on peace is taken from Ephesians 2:11-22.

Jewish-Gentile divisions in Ephesus

In Ephesians 2:11-22, the apostle Paul wrote to heal a real problem that existed in the Church.

There were divisions between Jewish and Gentile believers. For centuries, Israel alone knew the true and living God. God gave them special promises—first to Abraham, then to Israel at Mount Sinai, and later to King David. These were “covenants of promise,” that the Gentiles did not have (Ephesians 2.12). The Gentiles, not being a part of Israel, were also without God and hope.

Because of this, Jews saw themselves as special and superior to them. They called themselves “the circumcised,” (Ephesians 2.11b) and called the Gentiles “the uncircumcised” (Ephesians 2.11a).

This separation is seen in the Gospels. In Mark 7:1-5 and in Matthew 15:1-20, Jesus clashed with the Pharisees and scribes over purity laws,

including the washing of hands because they considered any interaction with Gentiles as defiling. The same issue appears in the Acts of the Apostles 15, where some Jewish believers insisted that Gentiles needed to become Jews to be recipients of God's blessings by getting circumcised and following the law of Moses (Acts 15.5).

But the divisions were not caused by one side alone. Historical sources show that Gentiles (Greeks, Romans, Galatians, Egyptians, Cyrenians, Cretans, Phrygians, Cappadocians, and Arabians amongst others) often looked down on Jews and their way of life.

They mocked belief in one God, laughed at the refusal to eat pork, and saw keeping the Sabbath as a waste of time. Circumcision was even treated as bodily mutilation. Gentiles also resented Jews because they were the only people whom the Roman authority gave the freedom to practice their religion.

All this meant that even Jews and Gentiles who believed in Jesus struggled to get along. Divisions and conflict characterised their relationships. That is why Paul the Apostle's message—that Christ brought peace—was so powerful and necessary.

Jewish-Gentile peace through Christ

Against this dark background, the Epistle to the Ephesians revealed a new reality. In Christ, the wall dividing Jewish and Gentile believers was gone. Through his sacrificial death, Jesus brought Gentiles close to God (Ephesians 2:13).



The martyrs faced death by fire with courage, encouraged by the promise of eternity



**PEACE IS THE MARK OF
GOD'S KINGDOM, AND IS
THE INHERITANCE OF ALL
BELIEVERS WHICH WE HOPE TO
SHARE WITH THE MARTYRS**

He reconciled both Jews and Gentiles to God (Ephesians 2:16). Jesus also preached peace and gave both groups access to God the Father (Ephesians 2:17). They were therefore no longer two separate peoples but united into one people.

As Paul the Apostle wrote, Christ had created “one new humanity” out of the two (Ephesians 2:15).

Because of what Jesus Christ had done on the cross, Gentiles believers were no longer outsiders to God's promises. Once, they were without Christ and excluded from Israel the people of God (Ephesians 2:12). In Jesus, this had been completely reversed. Through faith in him, the Gentiles shared the same citizenship as believing Jews. Together, they belonged to God's family—both were now

“members of the household of God” (Ephesians 2:19).

Though Israel and the Gentile nations still existed, those in Christ shared a similar identity in him which was stronger than their ethnic identities and transcended them. For this reason, they were to have peace with one another through Jesus. By bringing peace amongst them, Jesus was their peacemaker, and therefore, their peace (Ephesians 2:14).

The message in Ephesians 2:11-22 is clear: through the cross, believing Jews and Gentiles became one in Christ and found peace with each other. They were reconciled to God, given access to Him, made one people, brought into the household of God, and made citizens of heaven.

Yet, this new reality was not automatic. If it were, God would not have revealed it to them through Paul the Apostle. What Christ had done—bringing them peace—had to be lived out in their everyday lives in Ephesus, their town, and across Asia Minor which was their province. They needed to actively pursue this peace and show it in how they saw and treated one another.

TO PAGE 30



Christians attending the Martyrs' Day service last year. The function was organised by the northern cluster of Anglican dioceses

On account of what God had done for them in Christ, they were called to change their attitudes and treat each other as family—brothers and sisters in God's household. This is what it would mean if they obeyed the Word God had given them through Paul.

Inter-tribal divisions in Uganda

The situation in Ephesus speaks powerfully to us today. Uganda, like the first-century world of the Roman empire, is made up of many ethnic groups spread across towns and villages.

Our research, drawing on what different ethnic groups say about one another, shows that hostilities exist between some tribes in Uganda. In some cases, some tribes consider themselves superior to others.

These negative attitudes and feelings of superiority are similar to those that once divided Jews and Gentiles. Such divisions appear across many areas of life, both in small ways and on a larger scale. Even where they are not obvious, suspicion and resentment often remain just below the surface.

Sadly, Ugandans who believe in Jesus are not exempt. Coming from every tribe of Uganda and making up the majority of the population (about 80% - 84% according to 2024 census), they are greatly affected. They struggle to live in peace and harmony with fellow believers from tribes they view negatively.

Inter-tribal peace through Christ

On this Martyrs Day, the message of peace in the Epistle to the Ephesians speaks directly and powerfully to believing Ugandans. In Jesus:

- Believers from every tribe in our nation are reconciled to God and have equal access to Him. None is closer or further away; all come to God in the same way through Christ.
- Believers from the tribes of our nation are not separate people but united into one—the people of God. There are no Baganda, Kakwa, Banyoro, Acholi, Lango, Iteso, Banyankore, Lugbara, Batoro, Bagisu, Bakonzo, or any other tribes among Uganda's more than fifty peoples, but God's people. Tribal identity should not divide us.
- Believers from every tribe in this country are members of the family of God. We should consider each other as brothers and sisters and treat each other accordingly.
- Believers from every tribe in the nation, although citizens of Uganda, have a higher transcending residency: they are all citizens of heaven. We do well to remember that we are like pilgrims in this world. Our destiny is the New Jerusalem, God's kingdom, where we are journeying and shall one day dwell together forever in the presence of God with all from all tribes of the world:

"After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the

throne and before the Lamb, robed in white with palm branches in their hands” (Revelation 7.9).

But this is not automatic, we must pursue it and live it out. We are called to practice now what will be fully realised in God’s eternal kingdom. We can do this by believing deeply that God in Christ has made us his people, by turning away from negative attitudes toward other tribes, and treat one another as family. Each person must take responsibility to seek peace and unity, as Scripture teaches (Romans 12:18, Hebrews 12:14, 1 Peter 3:11), and by “making every effort to maintain the unity of the Spirit in the bond of peace” (Ephesians 4.3).

This is why peace is prioritised at the Lord’s Supper as a virtue to embody. If it is present among us, we are to celebrate it; if it is lacking, we are called to restore it.

Just before we enter our deepest communion with God through Christ, we are deliberately called as a community who believe in Jesus to examine our hearts: are we at peace with one

another, and are we truly living as one family? If not, we are called to repent. The liturgy makes this unmistakably clear, as these words from our prayer book show:

Celebrant: Christ our peace.

ALL: He has reconciled us to God

in one body by the Cross

We meet in his name and share his peace

Or;

Celebrant: We are one body of Christ.

ALL: In the one spirit we were all baptized into one body.

Let us then pursue all that makes for peace and builds up our common life.

Dedication to peace is an imperative for those in Christ. On this Martyrs’ Day and beyond, we must commit ourselves to peace and make Christ greater than tribe in our hearts. The following questions are meant to help us examine ourselves and take practical steps toward peace.

Christ Our Peace: Questions for Self-Examination

- | | | |
|---|---|---|
| <p>1. Is there a believer you avoid, ignore, or keep at a distance because of their tribe, clan, language, or region?</p> <p>2. Do you treat some Christians as “our people” and others as outsiders, even though Christ has made us one family?</p> <p>3. Have you repeated, laughed at, or silently accepted tribal stereotypes and jokes that wound others?</p> <p>4. Is there someone in the church whose gifts, leadership, or success you resist simply because they come from a different tribe?</p> <p>5. Do you find it easier to forgive the wrongs of your own people than the wrongs of others?</p> | <p>6. Have you allowed political or historical grievances between tribes to shape how you relate to fellow believers?</p> <p>7. Is there a brother or sister in Christ you refuse to visit, support, marry into, or welcome because of tribal prejudice?</p> <p>8. Do you listen with suspicion when someone from another tribe speaks, while quickly trusting those from your own?</p> <p>9. Have you failed to speak up when others use tribal language that divides the body of Christ?</p> <p>10. Are there people in your congregation who feel unseen or unwelcome because of how tribal groups dominate church life?</p> | <p>11. Have you prayed for unity while continuing habits that strengthen division?</p> <p>12. Is there a step of repentance you need to take—an apology to make, a relationship to restore, or a prejudice to confess?</p> <p>13. What practical action can you take this week to show that Christ, not tribe, is your deepest identity?</p> <p>14. Who in your church needs to experience your welcome, friendship, and fellowship across tribal lines?</p> <p>15. If an outsider looked at your church relationships, would they see Christ’s peace or tribal boundaries?</p> |
|---|---|---|

Conclusion

God’s Word, though spoken long ago, is still alive and powerful today. Uganda, the land of the Martyrs, will honour them best and glorify God most fully by living out this message. The Martyrs had peace in Jesus even as they faced death. Their example calls us to seek peace, live it, and show it daily. It is only as we do this that the peace wrought by Christ brings healing to wounds of tribal divisions among us as the nation.



A baptism ceremony at All Saints Cathedral, Kampala. Through baptism the Christian identifies with the death and resurrection of Christ

Martyrdom pathways

SERVICE OF CATECHISM AND BAPTISM

By Rev. Dr. Feta Simon
Research, History and Story Telling
Subcommittee

Welcome to the liturgical office of the Uganda Martyrs. It is the Godly pathway to community civilisation. It invites us to pay attention to detail. Especially, how catechism, and Bible study convictions shaped as well as paved ways for martyrdom. The Uganda Martyrs' 3rd June remembrance has become a coherent, sustaining witness. It rekindles faithfulness in bearing the Cross of Christ. This 2026 remembrance recaptures what it meant to be a martyr with the lens of "Christ Our Peace: Breaking the Walls, Healing the Nation."

For today's reader, remember this: the kingdom of Buganda was well organised, and had a fixed place for execution too. At Namugongo, where one executioner, Mukajanga, lived, a good number



of people were killed. In 1886, a memorable wave of sorrow and violence gloomed the atmosphere.

This followed, an over fourteen-month period of relentless persecution. The chronicles of history ink with clarity what happened at the court in Munyonyo, near Lake Victoria. Notably, a large group was condemned to death on May 25, 1886. Unforgettable, was the beheading of Joseph Mukasa Balikuddembe on the

orders of Mwanga. As for Muddwa Guma and Eliya Mbua, they died at Mengo after being castrated. These pages stood up on a matter of conscience, following their catechism against the Kabaka, and it increased his rage. And officers like Mbugano, went with letters as far as Mityana seeking for victims. Its chronicled that up to 12 Christians were martyred between May 25 and May 31, 1886.

After the sentence, the chronicled accounts affirm that, they walked twenty-seven miles from Munyonyo to Namugongo. Such was a real *via*

crucis—personalised way of the cross. Conversely, some, like Musa Mukasa, were spared at Munyonyo; yet others were beheaded or hacked to pieces at Lubawo and Nakivubo respectively. Such was the fate of Mathias Kalemba who was dismembered and left to die at Old Kampala. Others, like Andrew Kaggwa, were killed on the way.

As the chronicled realities revive intergenerational memories, it's notable how some parents and relatives were said to have followed their condemned persons to the execution spot. Some tried to convince them to renounce their faith, so as to be spared. Such was the tale of the executioner too. The executioner, was observed to have been a close relative, pointing to one of those condemned, the seventeen-year-old Mbagu Tusiinde, as recorded in the historical UCU archives. As other relatives, tried, all along the journey to Namugongo, to convince the young man to renounce his faith, it was to no avail. Very few gave up their faith. Even when the assigned soldiers kept on beating, insulting and terrorising them, for eight days before arrival at Namugongo.

Most of them accepted their fate. They encouraged one another and sang happily. This lit their pathways with Swahili hymns, “*Kila siku tuusifu*, daily, daily sing the praises,” translated to form the Luganda 227 hymn “*Bulijjo Tutendereza*.” Such spiritual rhythm of African linguistics guaranteed life and posterity, especially when the converts through catechism, reading scripture and baptism resolved to witness Christ.

UCU archive narratives confirm that they were burnt alive, Protestants and Catholics together, joined in martyrdom along with some pagans, probably criminals condemned to the same death. When it became evident that belonging to Christ meant martyrdom, Charles Lwanga is said to have baptised the catechumens Kizito, Mbagu, Gyavira and Mugagga. Charles Lwanga told the fourteen-year-old Kizito, who was named John Baptist that, “When the final test comes, I’ll take your hand. If we have to die for Jesus, we will die together, hand in hand!” This martyrdom fellowship through Christian baptism recaptures the actions of John the Baptist in the Jordan River (Matthew 3:1-17; Mark 1: 1-13; Luke 3: 1-22; John 1:19-34). Interesting in this is the joining of the

existing Neophyte’s ritual descent in to the water to Christ’s death and rebirth to a new and spiritual life through the resurrection. Sin is not carried away by the flowing water, but by the Lord’s death and resurrection. Thus, through baptism the Christian is able to participate in this new entrance (Col 2:12), like the Martyrs.

These tales of Uganda Martyrs who insistently read and got baptised, is like DNA enzymes that maintain the structural integrity of the genome. Their resolve communicated a coordinated functioning body and *theocivis*. A civilisation and revival sparked by divine truth and eternal purpose. Observably, their Baptism unveiled potential pathways of transformation. For the martyrs, emboldened spiritual realities of their humanity, the nature of Christ and the sovereign will, in the LORD, God Almighty. Such covenanting through martyrdom enjoined the angelic melody of bridge pathways that inspired the 1969 meeting of Bishops in Cape Town to chronicle a historic martyr collect.

“We praise thee, O Lord God, for the fortitude and faith of the martyrs of Uganda who witnesses a good confession, even to death. Inspire thy Church, O Lord, we pray thee, with the same courage in danger and same zeal for thy testimony, that we in our day may show forth thy glory through the same loving service and joyful endurance; through Him who is our strength and our redeemer, even Jesus Christ our Lord. Amen.”

Notably, all who participate in the liturgy of martyrs rekindle the theology of walking. In fact, making movements in the exercise of liturgy is a common practice.

The Church matches, celebrates and administers sacraments that consciously or unconsciously enable the use of walking forward. No liturgy progresses without actual walking. Thus, liturgy receives life when people walk. It’s a reminder that our lives are ordered, step by step. And this consistent reminder through the death of readers and the baptised embody the theology of walking. The Uganda martyrs walked to their death. Thus, journeying from all across the world to Namugongo is *theocivis*.

For the Uganda Martyrs, paths to death, are now roads, markets, schools, shops, estates, hotels and highways connecting cities and lives.



**SIN IS NOT
CARRIED
AWAY BY
THE FLOWING
WATER, BUT
BY THE LORD'S
DEATH AND
RESURRECTION.**

Shaped for service

HOW BISHOP TUCKER COLLEGE, UCU MOULDED ME

**By Bishop James William Ssebagala
(Compiled by Henry Nsubuga)**

My connection with Bishop Tucker Theological College began long before I became a student there. As the son of Rev. George Asaph Walusimbi, who served as a parish priest in Bugerere, I grew up listening to stories about the institution. My father had studied at Bishop Tucker and frequently spoke about his experiences there. He told us how they were trained and how simple the college was in those days, with some of its buildings still grass-thatched.

Those stories stayed with me throughout my childhood.

After completing my primary education, I joined Bishop Senior School in Mukono for my Ordinary Level studies. During my time there, trainee clergy from Bishop Tucker often visited our school to teach Religious Education through Scripture Union programs. We would also occasionally visit the college. I was always fascinated by the place. It had a beautiful natural environment filled with trees and greenery, and there was something peaceful and inspiring about it. At the time, however, I had not yet imagined that one day I would become a student there.

After completing Senior Four in 1981, I pursued studies in surveying. Upon graduation with a Diploma, I was posted to the Mukono Land Office, where I worked for two years.

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It was during this period that I began to feel a strong calling to serve God in ministry. The conviction became impossible to ignore. I knew deep within my heart that God was calling me to serve Him. Once I became certain, I did not hesitate. At the age of 23, I enrolled at Bishop Tucker Theological College to pursue a Diploma in Theology. I was among the younger students in the college. Many of my classmates were older men, some with families. A number of them had completed careers in civil service before deciding to train for ministry.

Despite our differences in age and background, I thoroughly enjoyed my time at the college. I was actively involved in student leadership and sports and served as Games Minister throughout my three years of study.

My years at Bishop Tucker coincided with an important moment in the history of the Anglican Church in Uganda. When I joined the college in 1982, Mukono was still part of Namirembe Diocese. Before my ordination, however, Mukono was carved out to become an independent diocese.

When the time came for ordination, some deacons were assigned to Namirembe Diocese while others, including myself, remained under the newly created Mukono Diocese. Our bishop at the time was Bishop Livingstone Mpalanyi Nkoyoyo (RIP), who later became Archbishop of the Church of Uganda in 1994.

In those days, very few clergy possessed diploma-level theological qualifications. Many ministers graduated with general or ordination certificates. Alongside my Diploma in Theology, I also had a diploma in surveying and a deep passion for youth ministry.

These qualifications and interests opened doors for leadership opportunities within the diocese.

Before becoming Archbishop, Bishop Nkoyoyo entrusted me with several responsibilities. I served as head of youth ministry, head of the diocesan lands department, and parish priest. As a young minister, I found great joy in serving the Church and working with young people.

I remained unmarried for seven years while serving in ministry before eventually getting married in 1991.

In 1997, I returned to Bishop Tucker to pursue a Bachelor of Divinity degree. Unknown to many of us at the time, we were witnessing a historic transition. That same year, Bishop Tucker



I BEGAN TO FEEL A STRONG CALLING TO SERVE GOD IN MINISTRY. THE CONVICTION BECAME IMPOSSIBLE TO IGNORE.

Theological College transformed into Uganda Christian University.

The transition brought many changes.

At the time, I was serving as Social Affairs Minister among the students. One of the most significant developments was the introduction of a Students' Guild structure. When elections for the first Guild Government were held, I was elected the inaugural Guild Speaker of Uganda Christian University. That responsibility was far from easy. We were creating structures and systems that had never existed before. It often felt like building a road through a forest.

The university also brought a new and more diverse student population. Unlike the theological college, where most students were preparing for ministry, UCU welcomed students from various academic disciplines, including law, business, education, and social sciences.

As Guild Speaker, I often presided over lively and sometimes difficult debates. Law students, in particular, enjoyed testing arguments and challenging decisions. Chairing guild assemblies was demanding, but it taught me valuable lessons about leadership, patience, and conflict management.

I remain grateful to administrators such as Bishop Dunstan Kopoliano Bukenya, who served as Registrar, and Bishop Eliphaz Maari, the Acting Vice Chancellor. Their leadership helped guide the university through its formative years.

In 2000, I graduated with a Bachelor of Divinity degree. Later, while serving as parish priest of Namuyenje Parish, I pursued a Postgraduate Diploma in Education. My commitment to learning continued even after that.

When I was appointed Mukono Diocesan Secretary in 2002, I quickly realised that effective



leadership required strong administrative skills. Once again, Uganda Christian University became part of my journey. I enrolled for a Master's degree in Organisational Leadership and Management to strengthen my capacity as a leader.

The knowledge and skills I acquired proved invaluable. They later helped me when I was appointed Executive Director of Mission for All (MIFA), a non-governmental organisation with support from Germany and dedicated to supporting vulnerable children. At MIFA, we worked to rehabilitate street children, educate orphans, return children to school, and reunite the street children to their families after going through rehabilitation process whenever possible. It was challenging but deeply rewarding work.

Then, on September 19, 2010, I was elected the fourth Bishop of Mukono Diocese.

Even after becoming bishop, my relationship with Uganda Christian University continued. The House of Bishops appointed me to serve on the University Council. My surveying background also enabled me to contribute to the UCU Holding Company and the Planning and Development Committee.

LOOKING BACK...

...I realise that Bishop Tucker and Uganda Christian University have shaped almost every stage of my life. I have experienced these institutions as a child hearing story about them, as a student, as a student leader, as an alumnus, as a council member, and as a bishop. I have witnessed their transformation and growth firsthand.

I have seen the institution evolve from a modest theological college into one of Uganda's leading universities.

I thank God for the steady progress UCU has made under successive leaders, including Bishop Eliphaz Maari, Prof. Stephen Noll, Rev. Canon Dr. John Senyonyi, and Prof. Aaron Mushengyezi, the current Vice Chancellor. Each leader has contributed significantly to the university's development.

As I reflect on my journey, I can confidently say that God used Bishop Tucker and Uganda Christian University to prepare me for a lifetime of service. They shaped my faith, strengthened my leadership, expanded my knowledge, and opened doors for ministry that I could never have imagined as a young boy listening to my father's stories.

For that, I remain deeply grateful.

Faith, learning *and leadership*

The story of UCU is over a century in the making. One thing remains constant, however: the vision to provide quality education grounded in Christian values, developing leaders of integrity, and transforming society through faith and learning.

By Rev. Prof. John Mulindwa Kitayimbwa

When people speak about Uganda Christian University (UCU), they often think of the modern institution that stands proudly in Mukono today. What many may not know is that our story stretches back more than a century, making us one of Uganda's oldest institutions of higher learning.

Our roots can be traced to 1906, when the construction of Bishop Tucker College began. By 1913, the institution had commenced its educational mission. Later known as Bishop Tucker Theological College, it was established to address a pressing need in Uganda at the time, the shortage of qualified teachers and religious leaders.

The institution's founders had a clear vision: to train men and women who would serve both the Church and society. In those early years, many students were mature men who often arrived with their wives and children as they prepared for careers in teaching and ministry. Through the decades, the college produced hundreds of teachers, lay readers, catechists, reverends, and church leaders who contributed significantly to Uganda's development.

A major turning point came in 1997 when the leadership of the Church of Uganda, under the late Archbishop Livingstone Mpalanyi Nkoyoyo, decided that the time had come to expand the institution's scope. The vision was to transform Bishop Tucker Theological College into a fully-fledged university that would serve the educational needs of a changing society while remaining firmly grounded in Christian values.

Rev. Prof.
Kitayimbwa



“
**THROUGH THE
DECADES, THE COLLEGE
PRODUCED HUNDREDS
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READERS, CATECHISTS,
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WHO CONTRIBUTED
SIGNIFICANTLY
TO UGANDA'S
DEVELOPMENT.**

That vision gave birth to Uganda Christian University.

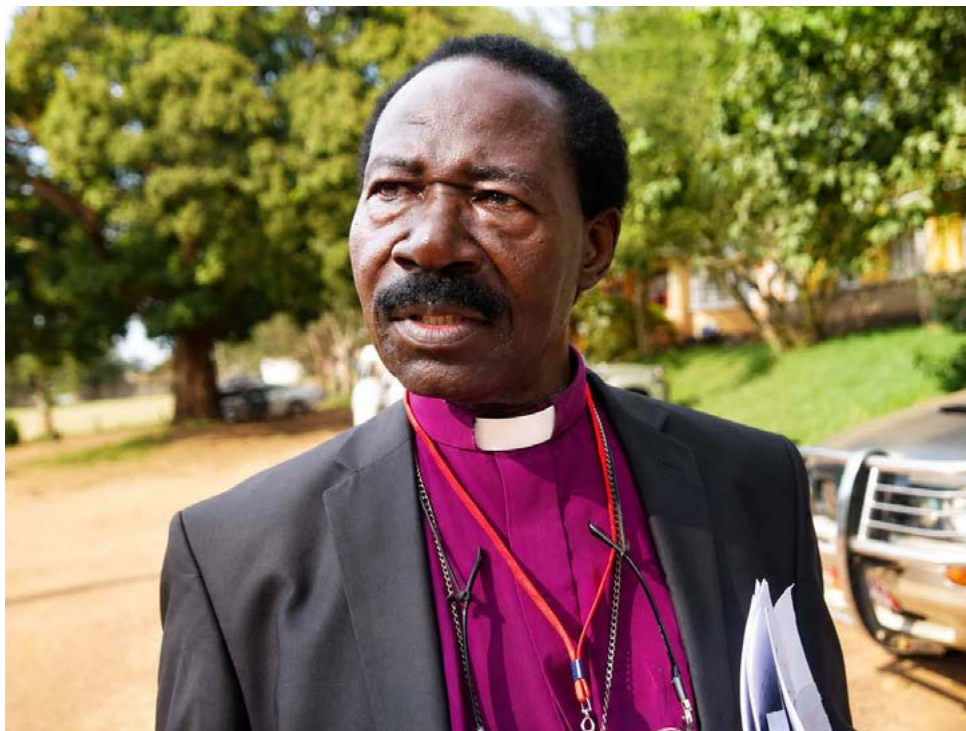
The late Archbishop Nkoyoyo became UCU's first Chancellor, while Bishop Eliphaz Maari played a critical role in establishing the university's foundation. Having served as Principal of Bishop Tucker Theological College, Bishop Maari became UCU's Acting Vice Chancellor and guided the institution through its formative years from 1997 to 2000.

Under his leadership, the university enrolled its pioneer class of 270 students and laid the groundwork for the institution we see today. He later handed over to Rev. Prof. Stephen Noll, UCU's first substantive Vice Chancellor.

Another pioneer whose contribution deserves recognition is Bishop Kopoliano Dunstan Bukenya, who served as UCU's inaugural University Secretary. He established many of the administrative and operational systems that enabled the successful transition from a theological college to a chartered university.

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Bishop Dunstan Bukenya the third Bishop of Mityana Diocese was instrumental in the establishment of the Law School at UCU



Bishop Bukenya was also instrumental in the establishment of UCU's School of Law. Although he was not a lawyer by profession, he championed the idea and played a leading role in developing its initial curriculum. His vision was to establish a law school that would combine academic excellence with Christian ethics.

Today, that vision continues to bear fruit. We are proud of the lawyers we have trained, many of whom serve with distinction in Uganda's courts, law firms, government institutions, and private practice. Beyond legal competence, we strive to produce professionals who understand the importance of integrity, justice, and service.

In fact, Uganda's Chief Justice, Flavio Zeija, and Deputy Chief Justice, Dr. Moses Kazibwe Kawumi, once taught at our School of Law. Numerous judges, advocates, and legal scholars have also studied or served at UCU.

Our impact extends far beyond law. Over the years, we have trained thousands of professionals in business, education, healthcare, journalism, social work, theology, and many other fields. We continue to train clergy and church leaders, and many active and retired bishops of the Church of Uganda have studied at our institution.

We have also been pioneers in health sciences education. Recognising gaps in the training of nursing professionals, we introduced advanced

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AS THE WORLD CHANGES, SO TOO MUST HIGHER EDUCATION. AT UCU, WE REMAIN COMMITTED TO EQUIPPING OUR STUDENTS WITH THE KNOWLEDGE, SKILLS, AND VALUES REQUIRED TO THRIVE IN THE MODERN WORLD.

<https://ucu.ac.ug/>





Bishop Eliphaz Kamani Maari receiving a recognition award from His Grace, the Most Rev. Dr. Samuel Mugalu Kaziimba Archbishop who doubles as chancellor of UCU

nursing programmes that have produced leaders serving in major health institutions across Uganda and beyond.

As the world changes, so too must higher education. At UCU, we remain committed to equipping our students with the knowledge, skills, and values required to thrive in the modern world. We want our graduates to excel academically while also demonstrating discipline, ethical leadership, and a commitment to serving others.

What makes UCU unique is that we are owned by the Province of the Church of Uganda and supported by all 39 dioceses of the Church of Uganda. This gives us a strong foundation and a deep sense of responsibility to both the Church and the nation.

Beyond academics, we have also gained recognition for the beauty and serenity of our campus. Visitors are often impressed by our well-maintained environment, lush greenery,

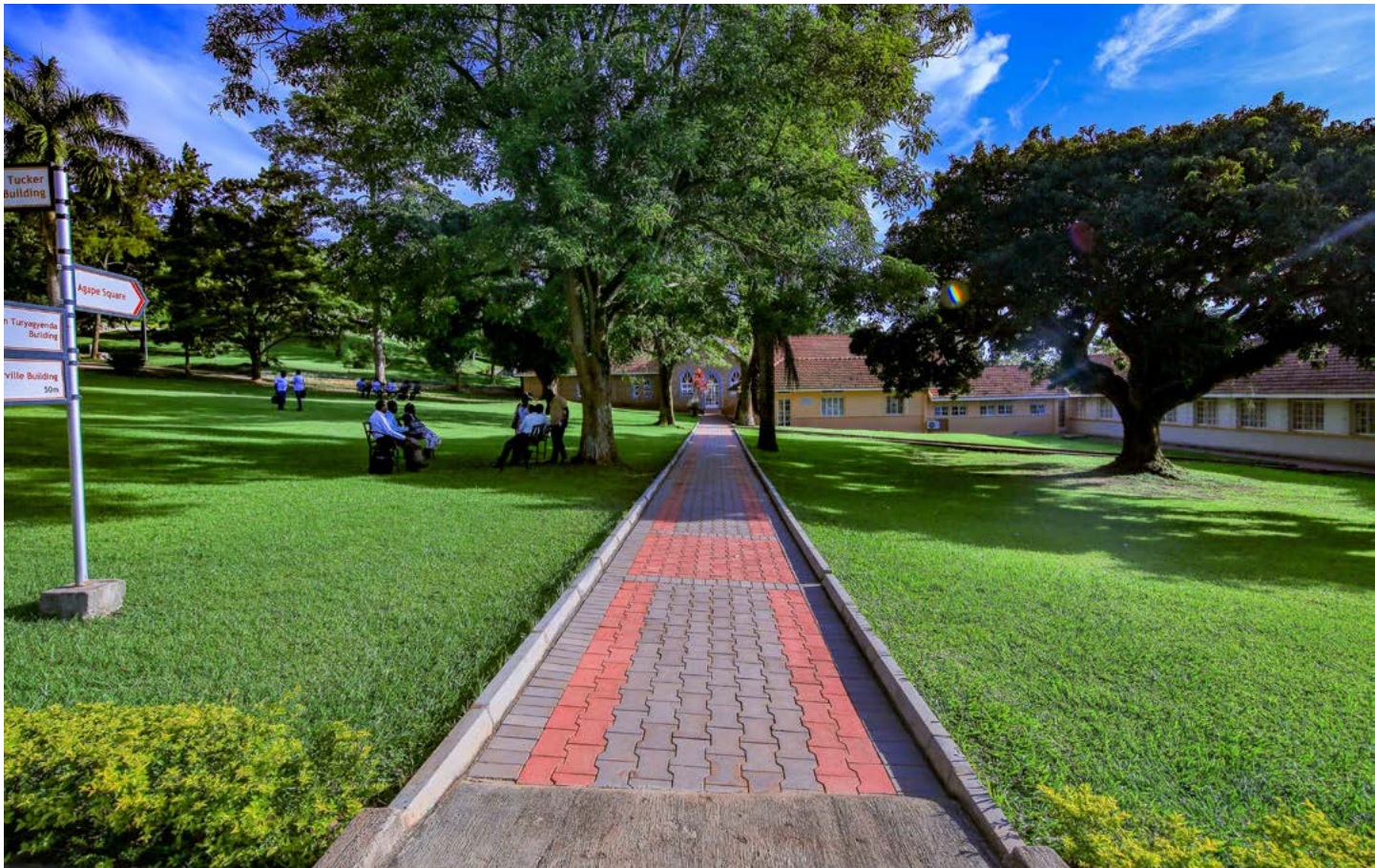
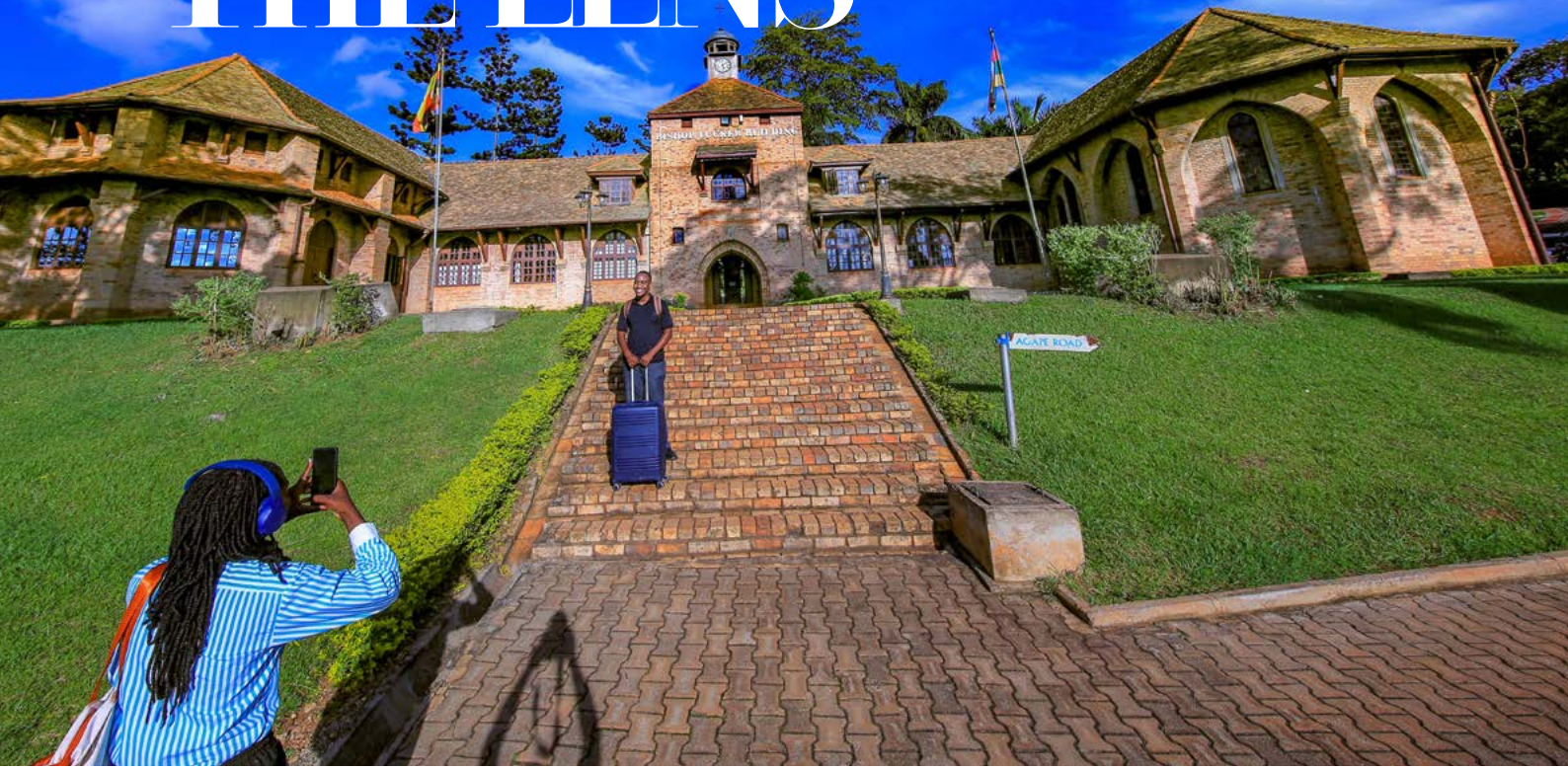
and distinctive architecture. These qualities have earned UCU recognition among some of Africa's most beautiful universities.

But our greatest pride is not found in our buildings or rankings. It is found in the thousands of graduates who have passed through our gates and gone on to make meaningful contributions to their communities, professions, and countries.

More than a century after our educational journey began, we remain committed to the vision of our founders: providing quality education grounded in Christian values, developing leaders of integrity, and transforming society through faith and learning.

As we continue writing new chapters in our history, we remain grateful for the legacy we inherited and optimistic about the future we are building.

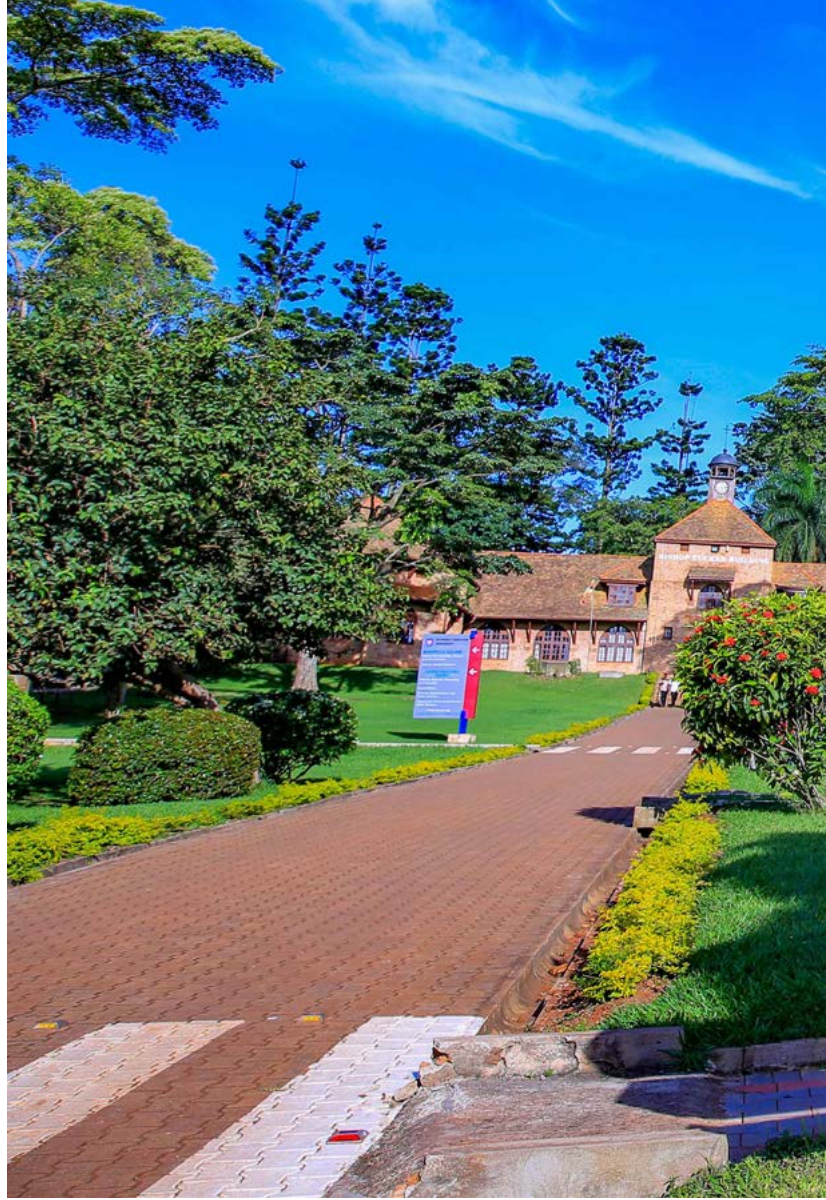
UCU THROUGH THE LENS





The UCU Mukono campus is characterised by beauty and serenity. With lush greenery, distinctive architecture and well maintained facilities, the university provides the perfect atmosphere for study.









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Treasure trove of faith

INSIDE UGANDA MARTYRS MUSEUM AT NAMUGONGO

By Alex Balimwikungu

Tucked within the sacred grounds of the Uganda Martyrs Shrine Namugongo, the Uganda Martyrs Museum stands as one of Uganda's most moving symbols of faith, sacrifice, and Christian heritage.

Every year, thousands of pilgrims stream into Namugongo, especially for the June 3 Martyrs Day celebrations. For many of them, the museum is more than just a historical site. It is a deeply emotional and spiritual experience, where the story of the Uganda Martyrs comes alive.

Often referred to as a "treasure trove of faith," the museum preserves the memory of the 45 Uganda Martyrs: 22 Catholics and 23 Anglicans who were killed between 1885 and 1887 on the orders of Kabaka Mwanga II of Buganda.

Officially opened in 2015 during the visit of Pope Francis to Uganda, the museum has since become one of the country's most important religious tourism destinations. The museum, which was a brainchild of Archbishop Livingstone Mpalanyi Nkoyoyo is also a site where the martyrs' sacrifice continues to be remembered and revered.

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The museum preserves the memory of the 45 Uganda Martyrs (22 Catholics and 23 Anglicans) who were killed between 1885 and 1887 on the orders of Kabaka Mwanga II of Buganda.

From the outside, the building immediately captures attention. It is designed to resemble a traditional royal hut. According to my tour guide, it is intentional. The structure blends spirituality with Buganda's cultural heritage.

The architecture serves as a reminder of the royal court where many of the martyrs, a group of young men and boys once worked as personal attendants, messengers and pages.

Being a page was a high-status position, as it was considered a prestigious duty and a way for young men from noble and common families to learn governance, military affairs, and serve the kingdom.

But once you step inside, the mood changes. Dim lighting, lifelike sculptures, sacred relics, and dramatic displays carry you back in time to the painful final days of the martyrs.

One of the first sections visitors encounter traces the history of Christianity in Uganda. Through photographs, maps, manuscripts, and missionary records, pilgrims learn how Christianity first entered the Buganda Kingdom and how young converts embraced the new faith with remarkable courage. The exhibits also explain the growing tension between the royal court and the Christian movement, helping one understand why the martyrs were persecuted.

For me, the most emotional part of the museum is the torture and execution gallery. Here, life-sized sculptures recreate the suffering endured by the martyrs. You walk past scenes of imprisonment,

One of the first sections visitors encounter traces the history of Christianity in Uganda. Through photographs, maps, manuscripts, and missionary records, pilgrims learn how Christianity first entered the Buganda Kingdom

Below, an artistic portrayal of the events surrounding the martyrdom





torture, and the long journey to execution.

Some displays show martyrs bound with ropes, pierced with spears, or being led toward the flames. One thing stands out for me. There is defiance in their faces. It shows that even in the face of death, the Uganda Martyrs were not shaken in their faith, their death made the strong foundation on which the church stands.

Sensing my unease and change in countenance, my guide rhetorically asks: *olokola ddi?* (When will you get saved?) He then explains that though painful to witness, these recreations are meant to inspire reflection on the unwavering faith the martyrs held onto until the very end.

Another powerful section is the reconstruction of Mukajanga's hut, the home of the chief executioner. Inside are replicas of spears, knives,

chains, and other traditional instruments used during the executions. Once there, you feel that, certain individuals like Adolf Hitler, Pol Pot, Joseph Stalin and China's Mao Zedong, who have earned reputations for extreme brutality appear saints in comparison to Mukajanga.

My guide says that it is here that many pilgrims pause in silence, vent out anger while others openly sob reflecting on the brutality the martyrs faced and the courage, they showed in refusing to abandon their faith.

Nearby is the prison cell exhibit, designed to recreate the cramped spaces where some martyrs spent their final days awaiting death.

TO PAGE 52



Close to it stands the symbolic torture tree known as Ndazabazadde, believed to represent the place where several victims were speared or dismembered. Together, these exhibits offer a sobering reminder of the price many paid for their beliefs.

At the heart of the museum is the execution furnace memorial, symbolising the fire in which many martyrs including Saint Charles Lwanga and his companions were burned alive.

This section often leaves visitors in deep prayer and reflection. The story of Charles Lwanga, who encouraged fellow believers to remain steadfast even as they faced death, continues to inspire Christians across Africa and beyond.

Pilgrims can also explore relics and memorial artifacts connected to the martyrs. Some displays feature preserved religious objects, rosaries, manuscripts, and symbolic remains associated with

the saints. Nearby, the basilica houses relics of Saint Charles Lwanga, which many believers regard with deep reverence.

Another sacred site near the museum is the burial memorial chapel. Beneath the chapel are remains believed to belong to several martyrs. Built on the very grounds where executions took place, it is considered one of the holiest areas within the shrine complex. Many visitors stop here for quiet prayer, meditation, and personal reflection.

Yet beyond the artifacts, sculptures, and exhibits, what truly sets the museum apart is the atmosphere it creates. Visitors often leave feeling deeply moved, carrying with them a renewed understanding of courage, conviction, and sacrifice. “This museum does more than preserve history but rather it allows people to feel it. Every corridor seems to

The main entrance to the Uganda Martyrs Anglican Site at Namugongo

Above, right, the museum

Right, visitors to the Anglican site take the sights in



echo the same question the martyrs answered with their lives: how far would one go for faith,” The guide reveals.

For first-time pilgrims, I believe the best way to experience the museum is slowly and thoughtfully. You should take time to study the symbolism in the sculptures, read the inscriptions, and listen carefully to the guides as they bring the stories into sharper focus.

Personally, the visit changed my perspective. It

helped me transform the Uganda Martyrs from distant historical figures into real and relatable witnesses of faith. The Museum remains a lasting reminder that faith can endure even in the face of persecution, fear, and suffering.

By preserving the story of the martyrs, Namugongo continues to inspire millions of believers from Uganda, across Africa, and around the world. It is more than a museum of history but rather a sanctuary of memory, sacrifice, and hope.

NINE ARCHBISHOPS WHO HAVE

Shaped Church of Uganda

From the early 1960s, when the Anglican Church in Uganda began its journey toward African leadership, eight Archbishops have guided it through seasons of hope, fear, rebuilding and renewal. Starting with Leslie Brown, who helped oversee the transition from missionary control, to Erica Sabiti, the first African Archbishop who symbolised independence within the church, each leader carried the weight of a changing nation. The church then passed through the painful years of Janani Luwum, whose voice against dictatorship cost him his life, followed by Silvanus Wani, who steadied the institution after tragedy. Today, Samuel Stephen Kaziimba Mugalu leads the church in an era shaped by digital transformation, youth challenges and global uncertainty. Together, their stories form a continuous thread of faith, leadership and determination across more than six decades of Uganda's history.

1 Leslie Brown (1961 – 1966) Independence-era Church of Uganda Archbishop

When the Anglican Church in Uganda began preparing for a future under African leadership, one man found himself standing at the centre of a major transition. That man was Leslie Brown, a British missionary bishop who became the first Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire.

Brown led the church at a delicate and historic moment. Uganda itself was moving toward political independence, and the church was also slowly beginning to break away from direct colonial control. His years in leadership would help shape the direction the Anglican Church would take in East Africa for decades to come.

Although many people associated him closely with Uganda, Brown was

actually born in New York City and grew up in Albany. Before dedicating his life fully to church work, he had a very different professional path. He worked for McDonald's as a manager and field supervisor, experience that exposed him to administration and organisational leadership at an early stage of his career. He later served as a college administrator at Skidmore College.

In 1952, Brown accepted the role of Bishop of Uganda, though he reportedly had reservations about taking up the position. One of the reasons for his hesitation was his strong belief in indigenisation, the idea that African churches should eventually be led by Africans themselves rather than foreign missionaries. Even so, he agreed to serve, stepping into a church that was growing quickly and undergoing enormous change.

Brown would spend a total of 25 years



serving as bishop. He first served as Bishop of Uganda, acting as diocesan bishop of the Diocese of Uganda until 1960. Those were important years because they coincided with Uganda's final steps toward independence from British colonial rule.

In 1960, the Anglican Church in Uganda underwent major restructuring. The country was divided into separate dioceses, and Brown remained in leadership, becoming bishop of Namirembe. The changes reflected a church that was expanding rapidly and trying to adapt to the realities of a changing nation.

A year later, in 1961, Brown became Archbishop of the new province. At first, the church body was called the Province of Uganda and Rwanda-Urundi, but it was later renamed the Province of Uganda, Rwanda and Burundi.

Although the churches in the three countries would eventually become separate provinces

in later years, they remained united under one provincial structure throughout Brown's time as Archbishop.

His leadership during those years was largely seen as transitional. Brown helped guide the church away from heavy missionary control while opening doors for African leadership to emerge. It was under his watch that the church steadily moved toward becoming a more indigenous institution rooted in local leadership and identity.

After leaving East Africa and returning to England, Brown continued serving in church leadership. He first became an assistant bishop in the Diocese of Oxford before later being appointed Bishop of St Edmundsbury and Ipswich in 1966.

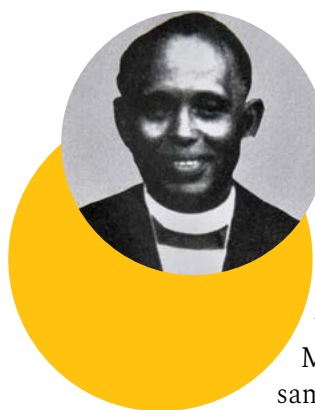
He retired in 1978 and settled in Halesworth, where he continued serving quietly as an honorary assistant priest in the local parish church. Brown died on December 27, 1999, at the age of 87.

Erica Sabiti (1966–1974) Uganda's first African Archbishop

When Erica Sabiti became Archbishop in 1966, it marked a turning point in the history of the Anglican Church in Uganda. For the first time, a black Ugandan was leading the church at the highest level. It was a powerful moment for a country that had only recently gained independence and was trying to define its own identity beyond colonial rule.

Sabiti was born in 1903 in Ankole. Like many young boys of his generation who later became influential church leaders, his early life was deeply shaped by missionary education and Christianity. He attended King's College Budo, where his interest in the Christian faith continued to grow.

After completing his studies, Sabiti returned to Ankole and began teaching



at a primary school, despite not having formal teacher training at the time. Those who knew him described him as calm, disciplined and deeply committed to service.

In 1925, he enrolled for a teacher training course at Makerere University College. The same year also brought major changes in his personal life. He married Georgina Kachanda, but tragedy struck shortly afterwards when she died from malaria. The loss deeply affected him.

Later, Sabiti remarried and continued pursuing church ministry. In 1931, he joined Bishop Tucker Theological College for theological training. After completing his studies, he was ordained as a deacon in 1933.

His first assignment was at Namirembe Cathedral, where he worked for about a year before being transferred to western Uganda to serve at Bweranyangi Parish in Ankole. He later spent several years serving in Rwenzori Diocese, quietly

building a reputation as a dedicated church leader.

In 1965, Sabiti succeeded Leslie Brown as head of the Uganda Province. His rise to the top church office was historic, but it was not entirely smooth.

Some members of the clergy opposed his appointment because they preferred a Muganda bishop to lead Namirembe Diocese, which was regarded as one of the most influential dioceses in the country. The disagreement grew serious enough to attract political attention.

At the time, Idi Amin intervened by summoning bishops to Kampala to resolve the dispute. The meeting eventually agreed that Sabiti would remain bishop. Yet even after Amin helped settle the matter, Sabiti did not become silent about the country's political situation. As Amin's rule became

increasingly harsh and violent, Sabiti remained among church leaders who criticised dictatorship and political oppression.

His leadership came during a difficult period when Uganda was slowly sliding into instability. Despite the growing political tension, Sabiti focused on strengthening unity within the church and guiding it through the early years of African leadership.

A father of seven, Sabiti retired in 1974. Even after retirement, he continued serving the church although his health had begun to deteriorate.

He died in 1988, leaving behind the legacy of a quiet but courageous leader who helped Africanise the Anglican Church in Uganda at a crucial moment in the country's history.

Archbishop Janani Luwum (1974–1977)

The Church leader who refused to keep quiet



Few church leaders in Uganda's history are remembered with as much emotion and respect as Janani Luwum. His time as Archbishop lasted only three years, but the impact he left on Uganda, the Anglican Church and the wider Christian world remain enormous decades later.

Luwum was born in 1924 in Mucwini in Chua. He grew up in northern Uganda at a time when missionary education was spreading across many parts of the country. He later attended Gulu High School before training as a teacher at Boroboro Teacher's College.

At first, teaching seemed to be the path his life would follow. But while working as a teacher, Luwum experienced a deep Christian conversion that completely changed his direction. In 1948, he joined the leadership of the Chosen Evangelical Revival Movement, a powerful East African revival movement that encouraged personal faith, public confession and strict Christian living.

Friends and colleagues who knew him during those years described him as humble, disciplined and deeply committed to the gospel. His preaching style was simple but powerful, and many people were drawn to his calm personality.

In 1956, Luwum was ordained as a priest in what was then known as the Upper Nile Diocese. He served in different schools and parishes across the region, working both as a parish priest and chaplain. Much of his ministry involved guiding young people in schools, something that became a major part of his pastoral work.

Later, he travelled to England for further studies at the London College of Divinity, which is today known as St John's College, Nottingham. Although the course normally took three years, Luwum completed the degree in only two years, reflecting both his discipline and academic focus.

After returning to Uganda, he steadily rose within church leadership. Eventually, he was appointed provincial secretary to Erica Sabiti, the first African Archbishop of Uganda.

When Sabiti retired in 1974, Luwum succeeded him, becoming the second

African Archbishop of the Church of Uganda. But his years as Archbishop came during one of the darkest periods in Uganda's history.

By then, Idi Amin had tightened his grip on power. Fear had become part of everyday life. People disappeared mysteriously. Others were arrested without trial. Bodies were discovered in bushes, along roads and in rivers. Families often waited for relatives who never returned home.

While many people feared speaking openly, Luwum chose not to remain silent.

From church pulpits and public gatherings, he criticised Amin's government over arbitrary arrests, unexplained disappearances and extrajudicial killings. He became one of the few national figures willing to openly challenge the regime at a time when doing so could cost someone their life.

His courage made him highly respected among ordinary Ugandans, but it also made him a target.

In February 1977, tension between the church

and Amin's government reached breaking point. Luwum was arrested by security forces alongside several ministers after being accused of plotting to overthrow the government. Soon afterwards, he was dead.

The official government account claimed the archbishop had died in a car crash. But few people believed that explanation. It became widely accepted both inside Uganda and internationally that Luwum had been murdered on Amin's orders.

His killing shocked the world. Churches across Africa, Europe and other parts of the world condemned the murder. Within Uganda, Christians mourned him not only as an Archbishop but also as a man who had stood up for truth and justice during a terrifying period.

Today, Luwum is remembered as one of the most influential church leaders in modern African history. For many believers, he became a symbol of courage, faith and resistance against oppression.

Silvanus Wani (1977–1983): The Quiet Leader Who Guided the Church Through a Painful Transition

When Silvanus Wani became Archbishop in May 1977, the Anglican Church in Uganda was still in shock.

Only months earlier, Janani Luwum had been arrested and killed during the brutal rule of Idi Amin. Fear had spread across the country, and even church leaders were uncertain about what would happen next.

It was into that tense and painful atmosphere that Wani stepped.

Born in 1915, Wani was already 61 years old when bishops elected him as the fourth Archbishop of the

Anglican Church of Uganda, Rwanda, Burundi and Boga-Zaire. The appointment came as a surprise even to him.

Speaking to Christians after his election, Wani openly admitted that he had not expected the responsibility. He reportedly told believers that he was surprised the bishops had chosen "a fairly old man like me" to become Archbishop. Still, he accepted the role, saying he saw it as a call from God.

Unlike some church leaders known for fiery public speeches, Wani was largely viewed as calm, humble and steady.

Those qualities became important because the church badly needed stability after the

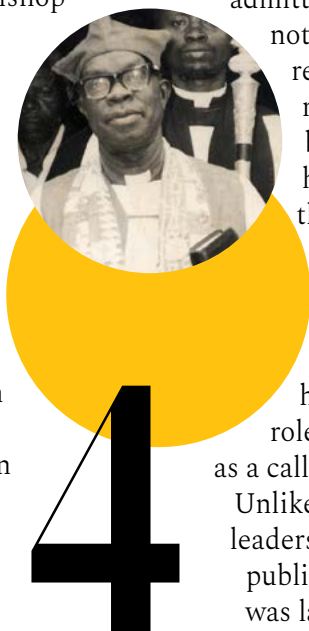
trauma surrounding Luwum's murder.

Uganda itself remained deeply unstable. The country was still recovering from years of violence and political uncertainty under Amin's government. Many Ugandans were living with grief, fear and economic hardship.

Inside the church, clergy and Christians were also trying to heal emotionally after losing an Archbishop in such brutal circumstances.

Wani's leadership therefore became less about dramatic reforms and more about holding the church together during one of its most fragile periods.

He focused on maintaining unity, restoring confidence among believers and helping the church continue functioning despite the uncertainty surrounding the country. During his tenure, another major change took place within the Anglican structure in the region.



In 1980, Rwanda, Burundi and Boga-Zaire separated to form their own Francophone Province, while Uganda became an independent Anglican Province on its own. The restructuring marked an important shift in the organisation of the church in East and Central Africa.

Wani helped guide the church through that transition at a time when both political and religious institutions across the region were undergoing major changes. Although his time as Archbishop did not attract as much international attention as some of his predecessors

HIS LEGACY IS OFTEN ASSOCIATED WITH ENDURANCE, HUMILITY AND STEADY LEADERSHIP DURING A SEASON WHEN THE CHURCH OF UGANDA WAS STILL TRYING TO RECOVER FROM FEAR, GRIEF AND UNCERTAINTY.

and successors, many within the church remember him as a stabilising figure who quietly carried heavy responsibility during difficult years.

After serving through that sensitive transition period, Wani retired in 1983.

He later lived a quieter life away from active church leadership before passing away in 1998.

Today, his legacy is often associated with endurance, humility and steady leadership during a season when the Church of Uganda was still trying to recover from fear, grief and uncertainty.

Archbishop Yona Okoth (1983–1995) Leading the Church through transition

When Yona Okoth became Archbishop in 1983, Uganda was slowly emerging from years of political violence and instability.

The country had gone through dictatorship, war and economic collapse. Many institutions were struggling to rebuild themselves, including the church. Christians across Uganda were looking for stability, direction and hope after years of uncertainty.

Okoth, who succeeded Silvanus Wani, stepped into leadership during this difficult rebuilding period. Born in Tororo District, Okoth had already spent many years serving in church leadership before becoming Archbishop. In 1972, he was appointed Bishop of Bukedi Diocese.

But like many Ugandans during the turbulent years of Idi Amin's rule, Okoth's life was heavily affected by politics.

In 1977, he went into exile as conditions in Uganda became increasingly dangerous. At the time, many religious leaders, politicians and professionals fled

the country fearing persecution, arrest or death.

Okoth remained away until 1979, when Amin's government was overthrown. He then returned home and resumed church work as Uganda struggled to recover from years of fear and instability.

By the time he became Archbishop in 1983, the church faced major challenges. Many dioceses lacked resources, infrastructure was weak and dependence on foreign funding remained high.

Okoth believed the church needed to become more financially independent if it was to grow and remain strong in the long term.

During his leadership, he strongly promoted development projects aimed at helping the church become self-sustaining. Under his guidance, the church invested more energy in income-generating activities and long-term development programmes.

His vision was that the church should not only rely on donations from abroad



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but should also build its own financial capacity to support evangelism, schools, hospitals and community programmes.

Those efforts helped lay the groundwork for many of the development initiatives the Church of Uganda would later expand in future years.

People who worked with Okoth often described him as thoughtful, disciplined and practical. While

earlier Archbishops had faced the immediate crises of dictatorship and political violence, Okoth focused much of his energy on rebuilding institutions and strengthening the church's future.

He served as Archbishop until 1995 before retiring from active leadership. Okoth later died in 2001 at the age of 74.

Livingstone Mpalanyi Nkoyoyo (1995–2004)

From Mechanic to Archbishop of Uganda

When Livingstone Mpalanyi Nkoyoyo became Archbishop in 1995, the Church of Uganda was entering a new chapter.

Uganda was becoming more stable after years of political turmoil, and the church itself was expanding rapidly. The challenges were no longer only about survival. There was growing pressure to strengthen institutions, expand evangelism and make the church financially stronger.

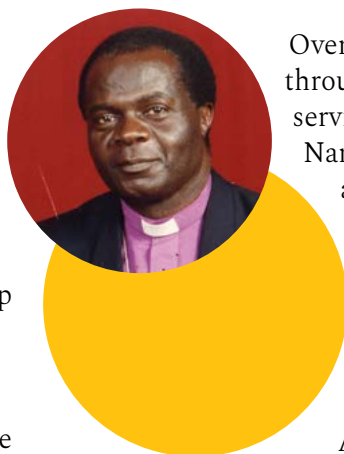
Nkoyoyo would become one of the church leaders most closely associated with growth, development and bold leadership.

Born in October 1938 in Mityana, Nkoyoyo's journey to the archbishop's office was far from ordinary.

Long before becoming a bishop, he worked as an auto mechanic. But in 1959, while attending a youth camp at Ndoddo Church, his life changed dramatically after he got saved.

Friends and church leaders who knew him often spoke about how deeply that spiritual experience affected him. Not long afterwards, he abandoned auto mechanics and committed himself fully to church ministry, beginning as a church teacher.

Nkoyoyo later enrolled for ordination training, preparing for a life in ministry. His ordination as deacon at Namugongo on June 3, 1969 coincided with Martyr's Day.



Over the years, he steadily rose through church leadership. After serving as Assistant Bishop in Namirembe Diocese, he was elected and enthroned in 1983 as the first Bishop of Mukono Diocese.

That role helped establish him as one of the church's most influential leaders.

Then, in 1995, the House of Bishops elected him as the sixth Archbishop and Primate of the Church of Uganda.

Nkoyoyo's leadership style was energetic, outspoken and development-oriented. He strongly believed the church should not remain dependent on foreign support but should build its own financial strength and institutions.

During his time as Archbishop, the church expanded many of its development programmes and evangelism efforts. He also became widely known for championing projects aimed at making the Church of Uganda more self-reliant.

Away from church administration, Nkoyoyo was also a family man. He was married to Ruth Nalweyiso from 1965 until his death, and together they raised five children.

After serving for nine years as Archbishop, Nkoyoyo retired in 2004.

Even in retirement, he remained an influential voice within the Anglican Church and Ugandan public life.

Many Christians continued to view him as a bold and passionate leader who helped shape the modern direction of the Church of Uganda.

Nkoyoyo passed away on January 4, 2018.

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**HIS OUTSPOKEN VIEWS
BROUGHT HIM INTERNATIONAL
ATTENTION AND MADE THE
CHURCH OF UGANDA AN
IMPORTANT VOICE AMONG
ANGLICAN CHURCHES IN THE
GLOBAL SOUTH.**

Henry Luke Orombi (2004–2012)
Preacher who rose to influence

When Henry Luke Orombi became Archbishop in 2004, the Church of Uganda was growing rapidly and becoming more influential both at home and internationally.

Tall, energetic and widely known for his commanding presence, Orombi quickly became one of the most recognisable religious leaders in the country. Whether preaching in a village church or addressing large gatherings, he was known for speaking with confidence, passion and warmth.

Born in October 1949 in West Nile, Orombi grew up during a period when Christianity was expanding strongly across many parts of Uganda. Over the years, he developed a reputation as a gifted preacher and teacher, something he often described as a spiritual calling.

Orombi himself said he felt called by God to teach and evangelise, and much of his ministry reflected that mission. He became especially known for encouraging Christians to take their faith seriously beyond Sunday worship and live it out in everyday life.

In 2004, he became Archbishop of Uganda and Bishop of Kampala, succeeding Livingstone Mpalanyi Nkoyoyo.

During his leadership, the Church of Uganda continued expanding both

numerically and institutionally. Orombi strongly emphasised evangelism, discipleship and strengthening the spiritual life of Christians across the country.

He also became an influential voice within the global Anglican Communion, especially during a period of major disagreements within the worldwide church over theology and social issues. Orombi was widely associated with conservative Anglican positions and often defended traditional interpretations of Christian teaching.

His outspoken views brought him international attention and made the Church of Uganda an important voice among Anglican churches in the Global South.

Despite his strong public image, people who worked closely with him often described him as approachable and deeply committed to ministry. His preaching style was direct, engaging and easy for ordinary Christians to connect with.

Away from church leadership, Orombi is also known as a family man. He is married to Phoebe Orombi, and together they have four children.

In a move that surprised some church members, Orombi retired in December 2012, two years earlier than expected. After stepping down, he was succeeded by Stanley Ntagali, who was consecrated later that same month.



Stanley Ntagali (2012–2020)

From classroom to church leadership

When Stanley Ntagali was elected Archbishop in June 2012, many people within the Church of Uganda already knew him as a humble teacher, experienced missionary and disciplined church administrator.

His rise to the top leadership of the Anglican Church came after decades of service in different parts of Uganda, including difficult missionary work in Karamoja and years of ministry in Bunyoro.

Born in 1955 in Ndorwa County, Ntagali later moved with his family to Wambabya Parish in Kizirifumbi sub-county in present day Kikuube district.

His spiritual journey began while he was still young. In 1974, at the age of 16, Ntagali accepted Jesus Christ, a decision that would eventually shape the rest of his life and ministry.

Before becoming Archbishop, Ntagali first worked as a teacher. Those who knew him during his early years often described him as calm, focused and deeply committed to Christian service.

As his calling to ministry grew stronger, he enrolled for theological training at Bishop Tucker Theological College. He later continued his studies at St Paul's Theological College and also studied at the Oxford Centre for Mission Studies.

His ministry took him to different regions of the country. After serving as a missionary in Karamoja Diocese, Ntagali spent much of his priestly ministry serving in various positions within Bunyoro-Kitara Diocese.

In 2002, he was appointed Provincial Secretary of the Church of Uganda, a role that placed him at the centre of

church administration and national church affairs.

Two years later, in December 2004, he was consecrated as Bishop of Masindi-Kitara Diocese, where he served for eight years before being elected Archbishop.

As Archbishop, Ntagali inherited a church that was growing rapidly but also facing new challenges, including changing social values, increasing urbanisation and debates within the global Anglican Communion.

Like his predecessor Henry Luke Orombi, Ntagali maintained a conservative theological position and continued defending traditional Anglican teachings.

However, many church members also remember him for his quiet personality, pastoral approach and emphasis on evangelism and family life.

Away from church leadership, Ntagali is married to Beatrice, and together they have five children.

As his retirement approached, attention within the Church of Uganda shifted toward the search for a new Archbishop. On July 3, 2019, the House of Bishops meeting at the Provincial Offices of the Church of Uganda in Namirembe announced Samuel Stephen Kaziimba Mugalu, then Bishop of Mityana Diocese, as the archbishop-elect.

NTAGALI MAINTAINED A CONSERVATIVE THEOLOGICAL POSITION AND CONTINUED DEFENDING TRADITIONAL ANGLICAN TEACHINGS.



Samuel Stephen Kaziimba Mugalu (2020 - Present)

From catechist to primate during global crisis

When Samuel Stephen Kaziimba Mugalu was elected the 9th Archbishop of the Church of Uganda, he inherited leadership at one of the most unusual and difficult moments in modern history.

Only months after taking office in 2020, the world was hit by the COVID-19 pandemic. Churches closed, public gatherings were banned and millions of Christians suddenly found themselves unable to attend normal worship services.

For a church deeply rooted in physical fellowship, choirs and parish life, the disruption was enormous. But Kaziimba stepped into the role determined to guide the church through the uncertainty.

Born in Uganda, Kaziimba built his reputation over many years as a humble priest, teacher and church administrator. Before becoming Archbishop, he served as Bishop of Mityana Diocese, where he became widely known for his calm personality, approachable leadership style and focus on community ministry.

Unlike some church leaders known for dramatic public appearances, Kaziimba often came across as soft-spoken and pastoral. Yet behind that calm image was a leader trusted by many bishops to guide the church into a new generation.

His election as Archbishop was announced in July 2019 after the House of Bishops met at the Provincial Offices of the Church of Uganda in Namirembe. He succeeded Stanley Ntagali, becoming the spiritual head of millions of Anglicans across Uganda.

Soon after taking office, Kaziimba introduced what he described as a “Business Unusual” approach as the pandemic disrupted normal church operations. Services moved to radio, television and online platforms, allowing Christians to continue worshipping from their homes while churches remained closed.

In many villages and towns, families gathered around radios and television sets to follow prayers and sermons. For some churches, it was the first serious move into digital ministry.

Beyond the pandemic, Kaziimba’s leadership has largely focused on youth empowerment, evangelism, family values and strengthening church administration. He has repeatedly spoken about the need for the church to remain relevant to younger generations living in a rapidly changing world shaped by technology, unemployment and urbanisation.

At the same time, he has maintained the conservative theological position traditionally associated with the Church of Uganda.

People who have worked closely with him often describe him as disciplined, prayerful and community-oriented. His leadership style has generally been viewed as less confrontational and more pastoral, with emphasis on dialogue and unity within the church.

Under Kaziimba, the Church of Uganda continues balancing old traditions with modern challenges, from digital worship and youth engagement to economic pressures affecting ordinary Christians.

As Archbishop, he now leads one of the largest and most influential religious institutions in the country, carrying forward a legacy shaped by leaders who guided the church through colonial transition, dictatorship, civil war and social change.

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