

Establishing the Heritage Value of the Roman Catholic Parish Church in Ugandan Christian Visual Culture

Jude Kateete

Abstract

The parish church was not only a product of Christianity's imprints on Ugandan civil society but it also broadened the concept of heritage value in the country beyond the religious realm. It has historic, social, scientific/psychological, nationalistic, commercial aspects, and so forth. It is exactly these aspects that give heritage value and cultural significance to the Roman Catholic parish church. This discussion invokes The Burra Charter (2013) in the narrative of the parish church in Ugandan Christian Visual Culture. Using an empirical historical investigation, including participant-observation, the thesis establishes that heritage value was incidental to the parish church's role in the lives of the community where it blossomed, and an improved way of understanding the predicament of the parish church emerges through knowing what it was meant to achieve in the community. The research intervenes in the implication of the parish church as agency to engaging the Roman Catholic Church and the Ugandan civil society. Adopting a community-centred rather than a believer-centred perspective demonstrates the demythologizing of the historiography of the parish church in the Ugandan cult of images.

Keywords: Heritage value; Roman Catholic; parish church; Christian visual culture; Ugandan civil society

Background

The story of Christian devotional images in Uganda is widely entwined in the history of the parish church. The parish church was the embodiment of a crusade to sway African believers to the morality of the Roman Catholic faith. It took a distinctive architectural style that was appropriated from Western tradition such as the neo-Romanesque, the neo-Gothic, and the neo-Baroque styles, and in some cases it was eclectic in style. Representing the spirit of the age, the Christian devotional images which were put in the church gave it character which made the Roman Catholic parish church more recognizable and impressive than other centres of worship in the country. Thus, the parish church was the lifeblood of devotional images because it broadened its heritage value and cultural significance in the history of Christianity in Ugandan civil society. “Heritage value is what makes a historic place significant to a community of people. It is comprised of the many meanings and values people attach to a place” (Canadian Register of Historic Places 2006, 11). Parish churches in the Roman Catholic Archdiocese of Kampala as witnesses to the faith in the country, since 1879, gained heritage value and cultural significance. According to The Burra Charter (2013) ‘cultural significance’ means the aesthetic, historic, scientific, social or spiritual value for past, present or future generations. The parish churches in the Roman Catholic Archdiocese of Kampala satisfy the values ascribed by The Burra Charter (2013). Their heritage value and cultural significance made them suitable sites for building cohesion in the communities of people in Uganda. “A single place may have more than one heritage value. It may be valued for different reasons by different communities of people. The heritage values associated with a place may also change over time as the understanding of its

history develops and the need and context of the community change” (Canadian Register of Historic Places 2006, Ibid). Thus, the Roman Catholic Church’s building enterprises set up mission centres in form of parish churches as landmark posts that epitomized the portrayal of power and control through advancing submission to a cult that was vouched for, by missionaries, for particular devotional needs of believers which were in flux over the years. They took morality into account as opposed to mere aesthetics. The style of the parish church was according to its moral implication.

Methodology

This study was designated into a historical investigation basing on the surviving evidence from the parish churches in the Roman Catholic Archdiocese of Kampala from 1879 to 1997. As an empirical historical study whose main exponents included Francis Bacon (1561 – 1626) and Leopold von Ranke (1795 – 1886), an ideographic approach was used to understand the testimony of the parish churches as historical evidence and primary sources. There was also investigation through archival sources to generate data from seminal texts, classic texts, foundational texts, and from standard references. Participant-observation was also used in order to get a deeper knowledge of the subject of study. In this study, a Catholic parish is understood , according to the Code of Canon Law, as a certain community of the Christian faithful stably constituted in a particular Church, whose pastoral care is entrusted to a pastor (*parochus*) as its proper pastor (*pastor*) under the authority of the diocesan bishop (Cann. 515 – 552). Under the same Code of Canon Law a parish church is a principal seat of worship and shrine for the veneration of saints, sacred images and relics in a certain territory of the Roman Catholic faithful.

Findings

The parish church was the evidence of the community's social standing in society. There were some social and historical differences between some of the parish churches. The differences depended on the missionary groups that evangelized in the given areas and built the churches. They also depended on the location of the churches. However, the common thread was that they were places of prayer. Prosper of Aquitaine argued that: "*Ut legem credenda lex statuat supplicandi*" (Senn 2000, 11). That fifth century Latin maxim by Prosper of Aquitaine (c.390-c.455) a disciple of Saint Augustine of Hippo translates that: The law of praying establishes the law of believing. It manifests a correlation between belief and prayer. The definition that: "Prayer is an expression of faith and an effective way toward establishing the personal relationship with God that leads to a commitment to serve others," (International Commission on the Apostolate of Jesuit Education 1987, 28) fits into that maxim. It has a bearing on the theory that sacred space shapes sacred places. Although that old maxim came to be referred to as "The Rule of Prayer" and was subsequently modified in Latin as "*Lex orandi, lex credendi*" (As we pray so we believe), some theologians considered it as the influence of practice on doctrine. However, Frank C. Senn (2000) argued that: "It is not a matter of one law influencing the other. If it were truly a matter that practice always influences doctrine, then there definitely needs to be a theological critique of practice, because practices get started for all kinds of reasons – most purely pragmatic" (Ibid). There are instances where practice influences doctrine although not always. An example of such occasions is when popular devotion shapes the cult of images and determines their location. Within that context popular devotion was a basis for titular of churches and altars to distinctive devotional cults. When prayer influences belief, and vice versa, then it is

plausible that in such a case practice influences doctrine. From such influences sacred space shapes into a place with a titular invoked through dedication. Rankin-Smith (2011) postulated that: “However it is defined, the sacred space remains ambiguously physical and metaphysical, material and spiritual. It is in these ambiguities and in the embedded notions of tradition, ritual and mystery that define the sacred, that it invokes the power of place: in effect, a sacred space is always a place” (108). Popular devotion is first manifested in the metaphysical and finds expression in material form of an experiential spirituality. As a liturgical factor, the ritual of dedication to the sacred designates “power of place” invoked through titular associated with the mystery of belief. According to the Code of Canon Law, “Sacred places are those which are designated for divine worship or for the burial of the faithful by a dedication or a blessing which the liturgical books prescribe for this purpose” (Can. 1205). To consider churches as sacred places is to emphasize the tradition of the Church, its ritual of worship, and the mystery upon which its faith is built. “From the very beginning, religion had helped people to relate to the world and to root themselves in it. The cult of the holy place had preceded all other reflection upon the world and helped men and women to find a focus in a terrifying universe,” argued Karen Armstrong (1998, 353). The cult of the holy place was instrumental in Christian visual piety and in the choice of titulars for the parish churches as a response to devotion. “The deification of the natural forces had expressed the wonder and awe which had been part of the human response to the world” (Armstrong 1998, Ibid). Thus, the law of praying established the law of believing and the sacralisation of places of worship.

The maxim that “the law of praying establishes the law of believing” had a fundamental impact in the building of churches and their dedications. It helped in the articulation to Christians of the

concept “form follows function” in building churches as witnesses to their faith. “Christian communities wrestle with how best to articulate their faith in material form through the buildings they construct for worship and ministry. Our core religious beliefs impact the articulation of the buildings we construct,” argued Mark A. Torgerson (2007, 9). In Uganda the parish churches were not only witnesses to the faith but also to the backgrounds of the missionaries who championed their construction and their influences to the populace. To tip the balance of power in favour of the Roman Catholic Church, the parish church was the motif for the expression of the imprints of the White Fathers, Mill Hill Fathers and Verona or Comboni Fathers, to mention three who had great impact on the Church’s terrain in Uganda. Although they bear witness to some syncretism, they mainly kept to the traditional Western theology of images so as to protect the Church’s tradition but later became more liberal to fit in the spirit of modern times.

The parish churches were also command posts for ecclesiastical power and control as well as symbols for the expansive influence of the Roman Catholic Church in Uganda. Wherever they stationed the missionaries built parish churches as mission posts for evangelical work. They scattered over places with a large number of believers to pastor. A good site for a parish church was a place central in a community where they could also build a school and a health centre. That partly explains why some historians referred to missionaries as agents of colonialism through their leading role in education and health care. The survival of the parish churches is evidence to the preservation of the distinctive character of Roman Catholicism that took rank with the legacy of imperialism. That influence defined the iconography of the parish church and its devotional images, which captured attention through special features believers would identify with as well as essential sacred stories interpreted for different problems in Uganda. The

believers were actively involved in the labour work of the construction of the church. The dominant way it was built and the type of devotional images that were put inside demonstrated the power and importance of the Church in the community. The parish church was a grand structure in the community so as to accommodate a large congregation, and the outreach post to the populace. The earliest churches were built after a style not hitherto known in Uganda.

The parish churches were pegs that hang the tapestry of the history of distinctive devotional cults in the Roman Catholic Archdiocese of Kampala. They catalogue a history of a remarkable witness to the faith and are critical evidence to the predominance of Roman Catholicism in the country and its liturgical norms. Celebration of the liturgy as central to Catholicism makes the building of churches necessary for congregational, Eucharistic, and pilgrimage purposes, among others. Thomas G. Simons (1998) argued that: “The church building, in addition to being a symbol of the Church, is also a place of celebration (baptism, eucharist and prayer) and a place of loving service to those in need” (9). The iconographic architecture of the churches varied depending on beliefs and desires, or on intentions of the clerical authorities that championed their construction and dedications. The dedications for parish churches also varied according to the needs of the parishioners and on the hope of entering a heavenly kingdom that promised a better life after death. “The Roman Catholic church building is a *prolepsis*, an anticipation of the future. It is a three-dimensional introduction into the heavenly kingdom,” argued Duncan Stroik (2012, 43). The Christian as a pilgrim builds on hope for greater glory. This hope was shaped in building social structures that knit the pattern of veneration based on popular devotion. Distinctive popular devotional cults were an expression of new hope for eternal life which led African believers to submit to Christian morality that they believed offered better answers to

their problems and a better hope for eternal life even when they had hope in the afterlife promised to them through their traditional religion.

However, when critical concern shifted to eschatological buildings the parish churches became the most important task of the society's institutionalized religious tradition that promised a better future for believers than nature religion had offered to the Africans. Stroik (2012) explained that: "An eschatological building is a place designed for the future, which is timeless and universal rather than merely stylish" (Ibid, 44). The transition from mere style, which demonstrated power in terms of political and ecclesiastical superiority to power in terms of spiritual morality, determined the titular of churches and the hierarchical placements for altars. The parish church, therefore, became a symbol of a redeemed people and the most important task of the Ugandan society during mission evangelism. The most important task of society tells something about that society because such a task means something to it. The titular in the feature of the churches and their dedications carried a redemptive pitch and succour from patronage because of the essential sacred stories interpreted for different problems in the country. Redemption from the vicissitudes of life was critical to African believers, and the faith that would offer them succour from deities would win their hearts and minds. Christianity, among other faiths, offered that hope. The building schemes for churches vouched for redemption and symbolized a heavenly Jerusalem that was a place of peace without any more suffering nor toil. A question is posed by Simons (1998): "How does one construct a building that is a symbol of the redeemed people who are making their pilgrim way to the heavenly Jerusalem, whose splendour is to be discerned even in the earthly Church?" (Ibid). There is a need to answer that question in light of the Ugandan context. The task of translating Western religious beliefs into African cultural values turned the

parish church into a cultural feature of distinctive devotional cults. Those cults suggested certain syncretistic characteristics of Christianity which enabled African believers to adapt Roman Catholicism and its cult of images discernible to them through archetypes that were associated with them and had some parallels with their own traditional devotional images. It was more of an indoctrinating influence and proselytism that drew the Africans to the Church rather than a redemption leading to a heavenly Jerusalem. To that end there were successes in the following ways: local visual piety; levels of borrowings, innovations and adaptations to the Western cult of images that were possible or impossible in given settings; and the parish church as a cultural feature that provided some answers to the existence of parallels and asymmetry in the assimilation of imported Christian devotional images. If it be asked how the dual cultural legacies were manifested in the visual historicism of Ugandan Christian devotional images, the answer is to be found in the parish churches and their evidence of assimilation.

The interior of the parish churches became a representation of the epochal visual piety and how it influenced hierarchical placements for altars and their iconography. Stroik (2012) argued that: “The church building is anthropomorphic: modeled on Christ’s body in its general form, embodying the saints and martyrs in its elements, and expressing the Church and its beliefs through iconography. The analogy of the body is an accessible and profound way to understand the meaning of the Universal Church” (Ibid, 40). The symbol of the church building as a body is translated as a eucharistic building because it is also dedicated as liturgical. Thus, it is a “*domus Eucharistica*.” Stroik (2012) also added that: “A *domus Eucharistica* can be likened to a gift offered by a bride to her bridegroom. Through its particular architecture and iconography, the Eucharistic house can represent the Church as well as Christ her spouse” (Ibid, 32). Worship,

instruction, and rituals turned church service into a social event for Christians through rites or rituals. John S. Mbiti (1991) made the following definition: “A rite or ritual is a set form of carrying out a religious action or ceremony. It is a means of communicating something of religious significance, through word, symbol and action. Therefore a ritual embodies a belief or beliefs” (131). The Eucharistic house of prayer is also an embodiment of beliefs emphasized by rituals. Rituals helped in cementing a community once it was established.

One of the roles in the acquisition of new meanings in the church was to provide a community which one could trust. Going to church was also a desire to belong to the group or community one wanted to identify with. In African tradition loyalty was in the community and in the clan or family and cemented by rites. It was adapted to the Church and shaped according to the beliefs of the congregation. For example, the rite of shaking hands in church service is when a community is created. Similarly, participating in the rituals such as baptism, communal or a ritual meal, marriage ceremony, and funeral rites cemented loyalty in the community. Thus the Church emerged as a social institution that offered more of such loyalty through similar rites. In Uganda the parish church became the centre of information, teaching, and sociability. It raised the intellectual tone of the parishioners by cultivating their minds to the ideas of the time. From its dedications and distinctive devotional cults there emerged cells, associations, and guilds in order to build the community. Before attention was shifted to new attractions the parish church was also the exception to go and listen to music that touched the soul, to see impressive architecture and attractive devotional images, to listen to interesting homilies and stories during the litany, and to socialize. Music had a special place in the lives of believers much more than mere touching their souls. “Music can create a special closeness and joy to those who experience it

together. However, for a child, there is more to music than mere enjoyment. Language development, muscular coordination, body awareness, rhythmic proficiency, auditory discrimination and self confidence are a few of the benefits acquired from an early exposure to music” (Beall and Nipp 1979, Preface). Such attractions were the church’s demand drivers. Thus, the parish church spoke to the believers. Its impressive architecture at the time and attractive devotional images were meant to directly appeal to them so that they would associate with the solemn enterprise of their time. In order to engage them and have their attention each missionary group struck its own note in building the parish church and in including, where possible, syncretistic elements and special features as well as essential sacred stories for the dedications. However, the churches were also a site of contestations, for example when they offered sanctuary to rebel forces in the 1980s, which provoked invasion from Ugandan government forces, the Uganda National Liberation Army (UNLA), to weed them out. An Anglican theologian in the Protestant Church of Uganda, David Zac Niringiye, wrote that: “Neither the rebels nor the government troops considered clerics and ecclesial centres ‘too holy’ for their political-military adventures. On one level, it is though the rebels took advantage of their canonical ‘holy’ status, hoping that if they used them, the government troops would be afraid of ransacking them because of their ‘holiness’ ” (2016, 252). By giving sanctuary to dissident groups in the armed rebellion in the country, the churches lost neutrality. It was difficult to distinguish the worshiper from the attacker because, as argued by Niringiye (2016): “[t]he worshiper can at the same time be the attacker and vice versa” (Ibid, 255). Neutrality in armed conflict had been associated to sacredness of the church premises. A dual identity of worshiper and attacker led to mistrust and loss of neutrality of the church in its service to the Church. That mistrust was highlighted by Niringiye (2016) as follows: “But the UNLA commanders soon

discovered that the rebels were using them and could no longer interpret canonical holiness as neutrality in the conflict” (Ibid, 252). That led to a new interpretation of sacredness in Uganda beyond the limits of location to sacredness as a site of space and dutiful obligation. The Church in Uganda was faced with the dilemma of vertical allegiance to the state and horizontal allegiance to the society. The tradition of the church as a sacred place, therefore, had to be maintained.

The liturgical books also prescribe titulars for the churches when they are to be dedicated as sacred places. According to *The Rite of Dedication of a Church and an Altar* the following is prescribed:

Every church to be dedicated must have a titular. This may be: our Lord Jesus Christ invoked according to a mystery of his life or a title already accepted in the liturgy; the Holy Spirit; the Blessed Virgin Mary, likewise invoked according to some appellation already accepted in the liturgy; one of the angels; or, finally, a saint inscribed in the Roman Martyrology or in a duly approved Appendix (ICEIL, 1973).

The criterion of determining the dedications for the churches and their altars was usually based upon popular devotion and to intercessory attributions to petitionary prayer by the clerical authorities that made the decisions for the consecrations. It fell within the above parameters for devotion, which distinguished the Roman Catholic Church from other denominations. In Uganda Marian devotion took precedence over other devotional cults. John M. Lukwata, a Ugandan theologian and liturgist wrote that: “Upon their arrival, the White Fathers dedicated their mission of Buganda to Mary, Queen of Africa. Mgr. Livinhac the first Catholic Bishop of Buganda started a novena in honour of Our Lady at the end of which the Vicariate of North Nyanza (Buganda mission) was consecrated to the Immaculate Heart of Mary” (1991, 48). That dedication was influenced by the hardships the missionaries encountered and which they

submitted to the intercession of the Blessed Virgin Mary. Thus wrote Marie André why the White Fathers dedicated Uganda to the Blessed Virgin Mary: “Tu sais que la Vierge Marie, que l’on représente écrasant le démon figuré par un serpent, est la plus grande ennemie de Satan. Les missionnaires avaient besoin de son secours pour faire régner Notre – Seigneur dans le pays” (1936, 24). [You know that the Virgin Mary who is shown crushing the demon which is depicted by a serpent is Satan’s greatest enemy. For their help the missionaries needed to establish the reign of Jesus Christ in the country]. Of the 37 parish churches in the Roman Catholic Archdiocese of Kampala from 1879 to 1997 there are 23, which are connected to Marian devotion and they also include two devotions to the Sacred Hearts of Jesus and Mary, and one to the Holy Family of Nazareth.

The parishioners did not usually take part in the choice of titular for their churches and altars to distinctive devotional cults. The decisions for the dedications were made by the clerics because of their influence and the precedence they gave to intercessory attributions for specific needs. Concerning dedications, The Code of Canon Law postulates that: “Only churches and altars are dedicated; other sacred places are blessed. A dedication is a sacramental that makes a church or an altar a sacred place” (Cc. 1205 – 1243). When an altar is consecrated then where it is located is designated as a sacred place. The following explanation for altar is worth attention because it amplifies the meaning by giving examples, stating functions and showing their effect: “Altars are one of the oldest cult objects, indicating man’s veneration and propitiation of supernatural forces. They are places of sacrifice, and have come to be an integral part of religious observance and hence of sacred places, temples, and churches” (The Oxford Dictionary of Christian Art & Architecture 2014). In popular religion, the altar is considered as a special place to experience

the presence of God. It is the centre for liturgical service in the church. “Churches of the Roman rite, except oratories, have a high altar and at least one subsidiary altar, usually dedicated to the Virgin Mary (‘Lady Altar’). Monastic churches have several altars, according to the size of the house.[...] Churches also have subsidiary altars in chapels belonging to a family or a pious association, or dedicated to individual saints” (The Oxford Dictionary of Christian Art & Architecture, Ibid). The popular cults or saints had high or subsidiary altars dedicated to them. Stroik (2012) argued that: “There is no place set apart for celebrating the liturgy unless it has an altar. From earliest times the altar has been the hierarchical center of the church, the focus of the liturgy and a representation of Christ” (Ibid, 20). The centrality of the altar in Judeo-Christian tradition provided a religious experience that shaped the nature and hierarchical form of dedications for parish churches. It had syncretistic elements from ancient Roman tradition of dedication. In ancient Rome, “according to the legend Romulus dug a deep trench, filled it with fruit, covered it with earth, and erected an altar over it. Romulus then marked with a plow the place where he wished to erect the walls”(Holroyd 1979, 193). An almost similar rite is followed in consecration/dedication of an altar in the Catholic Church. The beauty and furnishing of the altar became a key factor in drawing the attention of believers to the dedications.

The choice of names for parish churches and patronages that determined dedications for distinctive devotional cults was also a witness to the intercession attributed to the saints, sacred images and relics. It implies that there was something about the titular of churches and their dedications that related to the vicissitudes of life for believers. The question is posed: What is in the titular of dedications for churches? The answer to that question is: popular devotion and intercessory attributions to distinctive devotional cults from the sacred stories, which inspired the

dedications. The sacred stories were depicted in the visual narratives that were drawn from the Scriptures and from emphasized ecclesiastical sources. The narratives usually followed hierarchical placements. The main dedication for the church was accorded the hierarchy's highest point of high altar. A popular saint tended to get an image or an altar. For the missionaries the most popular saints were: The Virgin Mary; St. Joseph; St Peter Claver; St Francis Xavier; St. Thérèse of Lisieux, St. Anthony of Padua; St. Francis of Assisi; St. Jude Thaddeus; and the Martyrs of Uganda. Those saints were usually accorded altars and images for veneration because of their popularity at the time and their special patronage to missionary activities. However, Marian devotion took precedence over the years and it overshadowed a number of European popular saints except those whose patron roles continued to connect with the needs for succour interpreted for different problems in Uganda. Along with the Virgin Mary, these included: Christ the King, Sacred Hearts of Jesus and Mary, St Michael the Archangel, St Joseph, St Jude Thaddeus, and the Martyrs of Uganda. As the expectations of missionaries changed so did the popularity of some of the dedications that they championed regardless the titular. Nevertheless, the dedications represent devotional cults that shaped their space and place of sanctity.

The veneration of the Martyrs of Uganda was something added to the cult of images. Heroicity of virtues in the fabric of veneration led to the cult of martyrs. In the need to associate with local heroes the veneration of Martyrs of Uganda started as an original devotion, which was associated with the seeds of mission evangelism in the country. The Roman Catholic proselytes that were martyred in the 1880s were in 1912 declared Venerable by Pope Pius X (1903 – 1914) and in 1920, Pope Benedict XV (1914 – 1922) beatified them. The beatification of the Martyrs of

Uganda opened way for the dedication of altars to them. Their devotional titular were determined for the following parish churches before the Martyrs were canonized in 1964: Our Lady Queen of Martyrs Parish Church Namugongo, dedicated in 1935; St. Charles Lwanga Parish Church Ggaba, dedicated in 1953; and St. Charles Lwanga Parish Church Jinja Karoli, dedicated in 1960. There was an exception to the rule which made those dedications acceptable as according to the following citation: “A blessed may not be the titular without an indult of the Apostolic See” (ICEIL 1973). The above mentioned three titulars based on devotion to the Martyrs of Uganda were possible before the canonization of the martyrs because, according to Yves Tourigny a Roman Catholic theologian from the Society of the Missionaries of Africa, “In June, 1934, Pope Pius XI declared Blessed Caroli Lwanga special patron with God, of the African youth movements of Catholic Action” (Tourigny 1948, 17). Thus, the cult of the Martyrs grew in popularity in Uganda. It thereby changed the country’s devotional landscape in the indigenous contribution to the cult of images. There was also need for Papal approval of the cult of the Martyrs of Uganda as saints. It came from acknowledging miracles of healing from a plague which was an instance of prayer influencing belief and vice versa. “The miracles whose recognition by the tribunal justified this final verdict concerned two Sisters of Our Lady of Africa (White Sisters): Sr Rechildis Buck and Sr Mary Aloyse Criblet. Both of them had contracted the plague while attending to Sr Philothy, of the Bannabikira, who had caught it herself in similar circumstances” (Tourigny 1979, 175). Sr Mary Aloyse was a Swiss and at that time she was Superior at Lubaga Convent, and Sr Rechildis Buck was a German who was in charge of Lubaga Hospital. In 1941, Uganda was hit by the deadly plague, which they contracted in line of duty attending to their patients. Tourigny (1979) wrote that: “Bacteriological analysis confirmed that it was bubonic plague; Dr Ahmad, who was treating them, consulted a second

doctor and, although they tried various types of medicine, there seemed to be no possibility of saving the patients' lives" (1979, Ibid). Contracting such a plague, which had no specific cure at the time, meant submitting to divine intervention through intercessory prayer. In that case, the law of believing had to establish the law of praying.

Belief in divine intervention was essential for petitionary prayer for the two sisters and for any other patients. Bishop J.G. Edouard Michaud (1933-1945) called for such a prayer: "A novena in honour of the Blessed Martyrs was immediately started in Rubaga Cathedral and the Martyrs' relics were placed on the dying Sisters. Three days later, to the doctors' amazement, both patients were completely cured" (Tourigny 1979, Ibid). Belief and prayer were central to intercessory attributions to the Martyrs of Uganda when the Sisters cured. Two credible witnesses testified the cure. According to Tourigny (1979) "The two main witnesses were the doctors who had attended the case, Dr Ahmad, a Muslim, and Dr Reynolds, a Protestant" (Ibid). A testimony of two witnesses, coincidentally from a Muslim and the other from a Protestant, merited consideration. "The cure of the Sisters was medically acknowledged to be a miracle, attributed to the help of the Uganda Martyrs. The good news was published in *The Life Magazine* a US leading medical journal as a miracle in 1953" (Ssekitto 2010). There was sound reason to introduce the cause of canonization of the Uganda Martyrs because of that miracle which was attributed to their intercession. Ssekitto (2010) added that: "When the news reached the Vatican, Dr. Lal Din Ahmad was invited to Rome in 1956 to give a scientific verification of what had taken place" (Ibid). The Congregation of Rites examined the case, validated it and on 18 October, 1964 the Uganda Martyrs were canonized. Their cult subsequently gained prestige and universality. In May 2016 such universality of the Ugandan Martyrs was also expressed when

their relics went on display in Poland as was reported in *The New Vision* as follows: “[T]he relics of the Uganda martyrs went on display for the first time in Krakow, Poland. Archbishop Lwanga was invited by the Catholic Church in Poland to celebrate with them the Feast day of St. Stanislaus – patron of Poland and the same time the Ascension Day, where Christians got a chance to see the relics of the Uganda Martyrs” (Lukwago 2018). Devotion to the Uganda Martyrs was also a contribution to the new cult of images which was a Ugandan contribution to the cult of images. The law of praying established the law of believing in their intercession. That belief was a basis for the following prayer published by Ssemakula (1983):

O Lord Jesus Christ, You have wonderfully strengthened the Saint Martyrs of Uganda, Charles Lwanga, Matthias Mulumba and Companions; and have given them to us as examples of faith and fortitude, chastity, charity and fidelity; we beseech You that their intercession the same virtues may increase in us, and that we may deserve to become propagators of the true faith. Who live and reign world without end. Amen (1983, 43).

The names invoked in the above prayer represent hierarchical placement in the devotion to the Martyrs of Uganda. First, the Lord Jesus Christ takes precedence. The next is St. Charles Lwanga the patron of the Youth and Catholic Action, who is followed by St. Matthias Mulumba the patron of Chiefs and Families. The heroicity of virtues of martyrdom forms the pitch for intercession. “Devotion to the saints grew by leaps and bounds during the Middle Ages and is present throughout the Catholic Church today. The saints are honored because they have lived the Christian life to the fullest, and their help is sought so that we can follow in their footsteps,” wrote Matthew F. Kohmescher (1980, 175). Although the saints are attributed as intercessors to the faithful Jesus Christ is considered as the chief mediator in Christian popular devotion.

Popular devotion also accounted for some double dedications in the titular of churches. Three examples suffice in the case of the Roman Catholic Archdiocese of Kampala. They include the following: Sacred Hearts of Jesus and Mary Lubaga Cathedral (1879); Sacred Hearts of Jesus

and Mary Parish Church Entebbe (1902); and Our Lady of Perpetual Succour and St. Jude Thaddeus Parish Church Naggulu (1954). They were peculiar dedications given that *The Decree from the Congregation for Sacraments and Divine Worship, Prot. No. CD300/77* postulated that; “A church should have one titular only; unless it is a question of saints who are listed together in the Calendar” (ICEIL Ibid). The Sacred Hearts of Jesus and Mary were subjects of popular devotion, which led to the approval by the Apostolic See of the alliance of the two hearts that inspired double dedications. In 1954 the double titular of Our Lady of Perpetual Succour and St. Jude Thaddeus Parish Church Naggulu constituted a special piety that was approved by the local Ordinary into a National Shrine. According to the Code of Canon Law, “The term shrine signifies a church or other sacred place to which the faithful make pilgrimages for a particular pious reason with the approval of the local ordinary” (Can. 1230). The faithful in their distress accorded devotion to St. Jude Thaddeus as a patron of hopeless cases and to the patroness of Our Lady of Perpetual Succour. Those two popular devotions had positive parallels in their intercessory attributions although they are not listed together on the Calendar as allied devotional cults. The interpretation of religious experience in their intercessory roles crossed boundaries and, the choice for double titular was psychological. That choice is best explained by cognitive dissonance because the latent content of intercessory attributions to petitions determined the dual patronage that led to the manifest content of the titular.

Conclusion: The choice for titular of churches and hierarchical placements for altars was mostly based on popular devotion by the missionaries because of the attachments they had to particular cults rather than on the interests of parishioners. A popular cult to the missionaries or clerical authorities tended to get an image or a dedication of the altar which they recommended for devotional needs of parishioners. There was a dedication of the church which was given a high

altar, and there also was a different dedication which was given a subsidiary altar. The missionaries believed more in the cult of saints, sacred images and relics for their needs of healing while the Africans were more attached to traditional healers. The dedications for parish churches vouched for devotional cults that were proffered by the missionaries in the pitch of mission evangelism. Therefore, the law of prayer influenced belief from the position that it determined contexts for dedications.

Recommendations

The 21st Century will have to deal with feminism and a balance of the sexes, birth control, globalization, the struggle for a better political order, corruption, pollution, digitalization, health care, and so forth, and some of the old problems like epidemics and war. In a way, Catholic Christianity promises stability, which is necessary in a world of rapid change. The sacred texts have not changed and the moral lessons derived from them are still pertinent. However, Catholicism also has to find answers for the urgent needs of the present so that it may not be abandoned by its adherents. What does that mean for the parish church? It has to compete with emerging social spaces and platforms such as social networking sites or social media. Be that as it may, the parish church should be managed as a site of heritage value in Ugandan civil society.

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