



Pope and President

Pope Paul VI and President Apollo Milton Obote of Uganda stand together during welcoming ceremonies for the pontiff at Entebbe airport in Kampala. (Religious News Service)

Not Only Catholics Honored by Pope

Kampala, Uganda — Christians of the world reading about Pope Paul's visit to eastern Africa to consecrate a shrine honoring Catholic blacks who were martyred here in the 1880s should know that 23 black Anglicans and many non-Christians were also killed for their faith in that period.

Between Nov. 15, 1885, and Jan. 27, 1887, 22 Roman Catholic converts were put to death on the orders of the King of Buganda, whose Kingdom now forms part of modern Uganda.

Their martyrdom was first recognized by the church in 1920, when they were beatified by Pope Benedict XV and again in 1964, when they were canonized by Pope Paul VI. They are the only Catholic saints from black Africa.

The religious crisis in Buganda began in 1884 with the accession to the throne of Mwamba, then 18 years old. Described by a contemporary as a man with a weak-looking mouth, fickle and fitful and vengeful, the new ruler was addicted to smoking hashish and, it is said, was a sodomist.

Less than a decade earlier, the first British Protestant missionaries and the first French Catholics had arrived in Buganda. The Britons in response to an appeal from the journalist and explorer Henry Morton Stanley for practical Christian tutors who would teach people how to become Christians, construct their dwellings, cure their diseases and understand and exemplify agriculture.

All went well, until Mwamba — under the influence of his chancellor, Mukasa, who hated the Christians

with a blind passion — began to resent the changes the new religion was making in his kingdom. No longer did his subjects accept his every edict and gratify his every wish; they looked also to God for guidance.

According to standard accounts of the period, Mwamba, was particularly outraged by the behavior of some of his handsome pages, who had been converted to Christianity by Joseph Baikudembe, the court major domo. Convinced that sodomy was a mortal sin, they rebuffed all of the Kabaka's advances.

In October, 1885, acting under the King's orders, troops killed the first Anglican Bishop of Uganda, Baikudembe. Mwamba had him beheaded and burned in a ritual fire.

But the Kabaka's action failed to slow the spread of Christianity, especially within his own court. Mwamba — by all indications unsure of himself and insanely suspicious — grew more and more frustrated by his inability to halt "this new medicine."

On May 25, 1886, he set off a reign of terror that lasted for 10 days.

Christian converts were rounded up, tied together at the neck, two by two, with ropes that had been moistened to make them shrink and led off through the hush toward Namugongo. The spot was chosen because it had been a sacrificial site in the traditional religion of Buganda.

Some members of the column were dismembered along the way, and their bodies left at important crossroads as warnings to others who might want to flirt with Christianity. But most completed the march.

Meanwhile, raiding parties were sent through the countryside to find and kill other Christians.

Father Simeon Lourdel, one of the French missionaries, tried repeatedly to dissuade the Kabaka. But he got nowhere. The Chancellor told him, "Teach as much as you like, but as many as you teach, we will kill."

Finally, on June 3 — Ascension Day — 31 Christians were burned to death on a huge pyre at Namugongo. As they died, they murmured prayers, sang hymns and spoke words of comfort to one another.

Pope in Dramatic Effort To Bring Nigerian Peace

Kampala, Uganda — (NC) — Pope Paul VI parlayed his African pilgrimage into a determined and dramatic effort to halt Nigeria's two-year-old civil war.

In Kampala he carried out lengthy and unscheduled discussions with representatives both of breakaway Biafra and federal Nigeria, in an attempt to get both parties around the discussion table.

A final meeting with Nigerian representatives lasted an hour and a half and broke up shortly before midnight.

Then there was a session with a three-man delegation from Biafra just before the windup of the papal visit. Pope Paul departed without

making any public statements about the discussions.

A statement issued at midnight of Aug. 12 at the Apostolic Pronouncement in Kampala said Pope Paul and the Nigerian delegation discussed "the position of the Federal government about the possibility of negotiations to resolve the Nigerian conflict."

They also discussed the thorny problem of aid to the suffering on both sides of the war. (Nigeria's insistence on daylight mercy flights into Biafra and Biafra's refusal to accept daylight flights have severely reduced the airlift of food and medicines for the ten millions or so in the isolated redoubt of Biafra.)

Approved in Detroit

New Funeral Guidelines May Have Wide Impact

Detroit — (RNS) — John Cardinal Dearden has approved a set of guidelines for funerals in Catholic churches in his archdiocese which will have broad ecumenical implications.

Formulated on the recommendation of 25 archdiocesan vicars, the guidelines state that every Catholic family requesting the services of its parish priest on the occasion of a death is to be given a funeral service, except in extremely rare instances.

"In the past," an archdiocesan spokesman explained, "Catholics who for long had neglected to practice their faith, non-Catholic members of Catholic families, some suicides, and Catholics who married invalidly sometimes were refused a service or else given only a greatly curtailed one."

Cardinal Dearden in approving the guidelines, established a three-part funeral service for all as a general practice. These parts are: a wake service — either recital of the Rosary or a Scriptural rite — preceding the funeral day; a funeral Mass; or else a rite in the funeral home, preceding the burial; and rites in the cemetery.

The following guidelines were presented:

"In liturgy and para-liturgies for

the dead and their families, those with pastoral responsibility should make use of all legitimate means of evidencing — the paschal character of the occasion. In planning the wake services, the wishes of the family should be respected, i.e., rosary or scripture service.

"Each ceremony should be properly planned, taking into consideration the faith of the family and the deceased. With this as a basis, an appropriate choice of music, vestments, texts and homily shall be used.

"Catholics are to bury their dead in these burial grounds set aside for the Christian community. The members of any household, whether they are Catholic or not, may be interred in a Catholic cemetery in a family plot where Catholic family members are or will be buried.

"Conducting graveside ceremonies is considered to be part of the parish priests' service to their people and may be conducted in any cemetery. Ministers of other faiths may conduct appropriate services for their dead in Catholic cemeteries.

"When a member of a Catholic family requests it, priests may conduct appropriate services for those who are not Catholic."

the great fur fakery — davis of boston

The car coat crowd will love this fabulous fakery of now styling with the fur look that's it for fall! Featured is the ¾ length shaggy wrap coat with front slit pockets andw simulated leather tie belt. It's 70% Acrylic, 30% Modacrylic in a beige/white combination, \$55. The double-breasted belted coat is 100% Rayon pile with front flap pockets, sleeve tab trim and quilted lining. In black or milk chocolate, \$45: Both in misses sizes. Sibley's Career Coats on fashion floor 2 and all-suburban stores.

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