

The Legacy of St Janani Luwum

1922-1977



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PART I

Introduction

Who is Janani Luwum 1922-1977?

The Most Rev. Janani Luwum was the sitting Archbishop of Uganda, Rwanda, Burundi and Boga Zaire when he was murdered on February 16, 1977. He had shown courageous leadership in opposing tyranny, gross human rights violations and religious persecution in Uganda during Idi Amin's time. He was recognized as Archbishop Janani Luwum of Uganda, Africa's Martyr of the 20th Century in a dedication in the Chapel for 20th Century Martyrs in Canterbury Cathedral, mother church of the Anglican Communion. In a high profiled ceremony attended by Her Majesty, the Queen, at Westminster Abbey, London, on July 9, 1998, Janani Luwum's statue was unveiled among other 20th century martyrs such as African-American Civil rights leader and social prophet, Dr Martin Luther King Jr., and South African Virgin Martyr, Manche Masemola.

Archbishop Luwum's theological roots are in the Chosen Evangelical Revival (CER) in Northern Uganda led by Yusto Otunnu in which he was dramatically converted in 1948. Three distinctive features of the Otunnu Revival in Northern Uganda include *gendered leadership* of the movement, *vernacularization* and *enculturation* of the gospel in Acholi (Luo) language and cultural idioms. The local magistrate arrested

Janani Luwum after his conversion, but he was so yielded to Christ that he was ready to die for Him even quite early on. It is the inculturation, authentically African Acholi (Luo) proclamation and reception of the gospel and total surrender to Christ that characterized Archbishop Janani Luwum's life, ministry and faithfulness unto martyrdom. Luwum was true to the Northern Uganda Diocesan Motto: *Bed lagen ni oo wa ikum too ni, ci abimini lalukana me kwo*. [Be faithful unto death and I will give you the crown of life]. *George Piwang-Jalobo. Duke University Durham, NC USA February 2006*

Part II

Last words of Archbishop Janani

1. Janani's Legacy on the Centenary of the Anglican Church of Uganda

"...We have seen that the Church is founded on the belief in the sure foundation who is Jesus Christ, the Saviour. He is the Rock of our salvation and therefore we will not fear any evil. Jesus is not only the rock of our salvation or our refuge; He is also the Way, the Truth and the Life. The same God the Father through His Son Jesus Christ and His Holy Spirit who guided the Church during the past one hundred years will most surely do the same.

for the next century. Our experiences of failure and lost opportunities for whatever reason should, if we

are willing to learn, help us to try and find better ways of achieving our objectives, since we are sure the Church is founded on Jesus Christ the beginner and finisher of our faith. There is no better assurance for the next journey than this. In the light of the firm belief that the basis of our faith is in the Lordship of Jesus Christ, who is also the ground of our Life and Mission as well our Unity, we must now try to re-examine what we have been able to do..."

1. Contained in Archbishop Luwum's writings in the Foreword and Epilogue of A Century of Christianity in Uganda, 1877—1977 Dr Tom Tuma and Dr Phares Mutibwa, eds, Nairobi: Uzima Press 1978.

2. Janani's Legacy on theological enculturation, liturgical reform and nature of the Church:

"In our attempt to make the Christian Gospel more relevant to our people we should beware of 'oversimplification' in liturgical reforms' for example in Prayer Book revisions and hymns set to local tunes... Present day liturgical reforms seek to engage the worshippers fully and endeavor to make them conscious of the family nature of the Christian Church where every member has something to do in Worship.

It is also important to ensure that the Doctrinal basis of our Liturgy is sound. Here we need to appoint or revive the Theological and Doctrinal Commission and Liturgical Consultants to advise the Church and share its study with other members of the Anglican Communion so that we may bring our individual Christian experience to contribute to the richness of the worldwide Christian Church so that we may grow together. This is where the Church here and elsewhere [in Africa] could give direction on 'Black Theology' or 'Indigenous Theology'....

"Our talented Ugandan men and women who have been imbued with the Spirit of the Living God should begin to express themselves in Music, Art, Drama, Literature and other creative forms in order to revive our valuable cultural and traditional heritage so that the Christian Gospel can be communicated at a level our people can easily grasp".

3. Janani's Legacy on unilateral actions and lack of generosity:

"...It is important for us to consider the area of communication a little more deeply. The reason being that hitherto our Church has not taken this aspect seriously and this is having adverse effect on the Church. The effect is disintegration. For a family that

does not communicate with one another will always grow further and further apart. This is a picture of what the Church may become unless we watch out. Let me give some examples. At the moment, Dioceses have a tendency of trying to work in isolation. Some of the major policy decisions we agreed upon in the past to do certain things together are being undermined by unilateral actions in Diocese. ...Another example is the unwillingness within the Church from some of our more financially stable Dioceses to share a part of their resources with others who are not so strong. This is why Bishop Tucker Theological College is in the midst of a financial crisis because we are not united in our policy decisions. Furthermore our unwillingness to share our resources of land and properties is hindering the work of Christ through the Church in our Province”

4. Janani’s legacy on ethnic divisions and the challenge of unity:

“One of the problems, which is frustrating the Church’s programmes, is the lack of unity of purpose. This is tearing us apart in many areas and instead of the Church growing more and more together; the Church is becoming more and more divided.

Because of our divisions and lack of commitment many of our common organs like Bishop Tucker Theological College, the Provincial Cathedral at Namirembe, land and other properties, Bishop Usher Wilson Theological College, Buwalasi for ordination training (now closed), the Provincial Secretariat and others are being threatened. We have, so far, failed to start the Church Commissioners because there is no common agreement of land ownership as to who the beneficiaries are. This has held us back for a long time during a crucial time in the history of the Church in our nation. The Church has continued to experience lack of funds to run many of her essential services and to pay pastors and other Church workers reasonable salaries. Therefore we often fail to attract well-educated people to work for the Church...My prayer is that the Good Lord will help us move away from selfish motives in favour of collective benefits and efforts which are of more lasting value. It has been said that ‘united we stand, divided we fall’. One wonders if the hardships and frustrations we have passed through during the years have not been a result of our divisions.

5. Janani’s Legacy on unique challenges to the Church in his home region of Northern Uganda:

I remember vividly when I was Bishop of Northern Uganda we discussed the problems which were weighing down the Church in the North and obviously

there were many. They included lack of spiritual depth, superficial commitment, misunderstandings etcetera, which had resulted in lack of voluntary spirit where in a number of cases members only gave with the hope of receiving some reward or benefit. This is not wrong in itself but it can lead to a very selfish attitude. The Church ceases to see beyond its walls and as a result stagnates and becomes a lifeless non-entity. I am aware of the strong feelings in the North that the area was not developed as much as other areas were but may I suggest that we use such strong feelings to do more in the North to imbue the people with spiritual life that the Church may become alive, more responsible and more mature for witness and work”

6. Janani’s legacy on the growth and unity of his Anglophone and Francophone Province in the Great Lakes Region of Africa:

“Numerically we have about 3,000, 000 or so Church members in Uganda and about another 500,000 members in the neighboring countries of Zaire, Rwanda and Burundi. We have over 750 clergy and 24 bishops. Twenty-one of the Bishops are Diocesan and 3 Assistants, and these bishops 18...are in Uganda and 6 of them in the Francophone countries. Given God’s blessings and the goodwill of all concerned the francophone Province should come into being during or after 1977. After this we must keep the bond, built up through the years for the spiritual

and material encouragement of all our people in each region. We are praising God for all this growth. Furthermore, most of the bishops are now national except two expatriates, one in Uganda and the other in Boga Zaire. Although there are many signs of expansion, a lot remains undone and we must press on to the one thing that Paul speaks of when he wrote in his letter to the Philippians: “Not that I have already obtained or am already perfect; but I press on to make it my own, because Christ Jesus has made me His own...” (Phil 3:12)”

7. Janani’s Legacy on risky evangelism and compassionate pastoral care.

“The long standing accusation that the Church of Uganda is only interested in the ‘ninety nine’ who are not lost and does not care about the ‘one’ who is not in the fold should cease as we enter a new era. The Evangelist took great trouble to give us every detail of the story. The fact that the one who is lost is searched for until recovered is very important. I am stressing this point because there is a dangerous attitude existing within the Church which gives the impression that we do not care about those who are living in sin. And yet Christ came to save sinners. But how can Jesus save them without a preacher? We must love sinners but hate sins. This love should move us to try and take a risk to rescue them.

When we do this we shall soon demonstrate the love of Christ.”

8. Janani's Legacy on the Church as Eucharistic, worshipping and evangelistic community in home fellowships.

"We must also take regular house to house fellowship meetings for Prayer and Bible Study seriously. We must endeavor to build strong worshipping, evangelistic and caring congregation who share regularly in the Lord's Supper. ...We are reminded that people will only believe the Gospel when we proclaim it within the context of the Eucharist—where we unite in love around the Lord's Table and then we go out into the world to show Christ first of all in our brotherhood and Unity in Him, then proclaim Him in our words and deeds—preaching and teaching... Unfortunately we have tended to emphasize one aspect of the Gospel in our preaching which has tended to build strong individuals at the expense of the main Body, the Church.

Jesus Christ Himself promised: 'For where two or three are gathered together in my Name there am I in the midst of them' (Matthew 18:20)...The Word means that if we want God the Father and His Son Jesus Christ and the Holy Spirit to be with us then we must learn to be in communion with others— otherwise there is no basis for our Christianity. This concept does not disregard individual commitment to the Lordship of Jesus Christ and His Church. We are not

Christians on our own but we must grow, stand and work in fellowship with others" .

9. Janani's Legacy on politics, socio-economic justice and prophetic witness

"For the Christian religion is universal in its nature and we must accept the concept of responsible freedom and independence of the Church in each place. We are calling upon our people to demonstrate maturity in every respect as we enter the second century of Christianity of this Church. Such maturity should be seen in the way we participate in the religious, political, economic and social fields in our country. The kind of partisan religious politics, which other people have tried in the past here and elsewhere will not do any good...

What is important for the Church is her commitment to the Christian principles and ideals and she must always be conscious of her role of leading her people to stand firm on these ideals. The Church is sometimes referred to as the 'conscience of the people' through her members and leaders in public life who speak for the poor and the 'underdog' of our society".

10. Janani's Legacy on global peace, reconciliation and interfaith dialogue.

"It is also important to remember that as Christians we have a responsibility towards the reconciliation of mankind to God and to one another and in pursuance of this goal we need to remember that we belong to a global world where there are many living faiths and different ideologies. The Church and these different groups have many things in common, one of which is the need to survive, which compels us all to seek those things which contribute to peace and survival of mankind. Our Church will be called to pursue pilot schemes from time to time with a view to helping others who are not necessarily members of our Church.... Those who believe are called to be the salt, the light, and the leaven in society. The Church should not allow itself to be conformed to the powers of darkness but rather it should transform the world for Christ."

Part III

Other People's words about Archbishop Janani

11. Janani's Legacy on his conversion.

Janani, an Acholi, was a typical Nilotic [Luo]. Tall, jet black, he was a giant of a man. He was born in 1922, at Mucwini in East Acholi, close to the border with Sudan...Janani came to the Lord on January 6th, 1948, at half past noon, in his own home village, through the preaching of Yusto Otunno and his wife

Josephine, members of the "balokole". The word "balokole" comes from the Luganda word meaning 'saved ones'..."—*Ms Margaret Ford.*

12. Janani's Legacy on his persecution after conversion.

"On the 2nd of May 1948, nine brethren were arrested—in the compound of the Church of Uganda at Mucwini Chua—because they were preaching the Gospel of Repentance.

The leaders of that Church, Ejira Olum Olyer and his assistant Maliko Adot were responsible for the arrest of: - (1) Yusto Otunnu, (2) Janani Luwum, (3) Yokonani Nyeko, (4) Eliya Okello, the father of Janani Luwum, (5) Aloni Okecho, the brother of Janani Luwum, (6) Yosam Ludolo, (7) Yekonia Ogal, (8) Marako Oriba, (9) Pirimon Oryem Lupyelo. The Church leaders called upon the Divisional Chief of Police to arrest these nine brothers...because of their open air preaching....They were annoyed indeed at our open air preaching of the gospel of repentance...They took away our shoes from our feet saying, "Right now you are our prisoners". And they sent us on our way to prison without shoes on our feet, a distance of 39 miles to walk under constant beatings...We spent 7 days in prison which to us were like 700 days. We were beaten with whips like Jesus. There was lack of food and water...The beatings went on...Although we were tortured, we were praising our Saviour, the Lord Jesus Christ, all the time." *Evangelist Yusto Otunnu*

13. Janani's Legacy on his stewardship of power.

"Luwum struck me as a man intimately aware of the realities of a world of power. His way of working in his diocese clearly revealed a Christian whose method was specifically geared to building the confidence of the people and the Church in Northern Uganda... 'We have the power of Christ to participate and thereby discipline the powers and institutions to be more responsive to human need' he often said, with a twinkle in his eye... He saw many Christians conspicuously avoiding the abuses of power. But abdication of the exercise of responsibility was not a moral option. Luwum took the view that abdication was as much an abuse as was the oppression of others" -- *The Most Rev and Rt. Hon. Dr John Sentamu*..

¹ Margaret Ford was Janani Luwum's former CMS Missionary in Uganda and Janani's Personal Secretary from Gulu who continued with him when to Namirembe, Kampala, when he became Archbishop. She is author of the book "Janani: the Making of a martyr" (London: Marshall, Morgan & Scott 1978) Evangelist Yusto Otunnu in "Personal Notes on the Chosen Evangelical Revival" from Otunnu Family Archive courtesy of Ms Hellena Lapolo Otunnu. *The Most Rev and Rt. Hon. Dr John Sentamu, Archbishop of York in Andrew Chandler (ed), The Terrible Alternative: Christian Martyrdom in the Twentieth Century (Cassel: New York 1988)*

14. Janani's Legacy on his holistic pastoral care and nurture

"Luwum's compassionate nature as a pastor was demonstrated in various ways. There was his interest in leprosy work—presiding of discharge ceremonies and thanksgiving services for the discharged patients and obtaining money for a new ward for lepers; his persistent search for those arrested by Amin's soldiers; the spiritual counsel and material help he gave to the bereaved widows and orphans; and his fervent evangelistic appeals to the lost sinners to come to Christ and be forgiven"—*Canon Kodwo Ankrach*

15. Janani's Legacy on his courage and faithfulness unto death.

"Janani Luwum had a role to play in the affairs of his nation. He refused to tremble before Idi Amin. He faced him... Archbishop Luwum was not seeking martyrdom; and church leaders should not seek martyrdom. But they must not run away from it. As the situation worsened during Luwum's last days, his wife, Mary, pleaded with him continually to run out of Uganda. The Archbishop refused putting it clearly that he had no guilty conscience on Amin's accusations. Sometimes it is said that it is the privilege of the great to watch catastrophe from a terrace. Luwum refused to run away and watch catastrophe from the terrace. He put down his life for the sheep. It is said that he kept telling his brother bishops: 'we must see

the hand of God in this'. He saw God's hand in everything that was happening in those days before his murder" *Rt. Rev Dr Henry Okullo*.

16. Janani's Legacy on his unique vision for African clergy ministerial formation to include Development Economics.

He requested that all incoming students to Mukono Theological College should be taught Development Studies...to broaden the understanding of the future Church workers and leaders in matters of the economy and in factors contributing to economic decline in Africa, and in Uganda in particular... Luwum in his thinking was almost two decades ahead of many Church leaders in East Africa"--*Canon Kodwo Ankrāh* =*Canon Kodwo Ankrāh, "Janani Luwum in Pursuit of Compassionate Leadership" in Janani Luwum Memorial Lectures: A Twentieth Century Christian Martyr of the Church of Uganda (Kampala: Centenary Publishing House Ltd 1999). Latø Rt. Rev Dr Henry Okullo, Bishop of Maseno, Church of the Province of Kenya, "Janani Luwum: A Christian leader and Martyr" in Janani Luwum Memorial lectures: A Twentieth Century Christian Martyr of the Church of Uganda (Kampala: Centenary Publishing House Ltd 1999).*

Part IV

The Significant Memory of Archbishop Janani

17. Janani's Legacy to the Anglican Communion.

"Not since the days of [Archbishops of Canterbury] Cranmer and Laud has an Anglican archbishop suffered the ultimate penalty for his faith, and Luwum has therefore a special place in the history of the whole Anglican Communion "Janani Luwum was the 'Thomas of Canterbury', a man who was able to face Amin with a divine calm"--*Rev Dr Kevin Ward* *Prof Adrian Hastings*. 1.*Rev Dr Kevin Ward, "Archbishop Janani Luwum: The 2. Prof Adrian Hastings in his book A History of African Christianity 1950-1975 cited in Rev Dr Kevin Ward, op. cit.*#

18. Janani's Legacy for the Anglican global and local relevance.

"In Janani Luwum, the martyr who grew up herding goats in the African savannah grasslands of Northern Uganda, African Anglicanism otherwise stereotyped as poor, weak and 'superstitious' interfaces with Euro-American Anglicanism handicapped by a colonial baggage of power, privilege and elitism. Luwum is the conjunction in whom power has stooped to touch the poor and is thereby humanized to serve the weak. Unveiling and hoisting up his statue at Westminster Abbey [July 1998] enables visitors to the Abbey to take a fresh look at the life and witness of Luwum,

African Anglicanism's gift to the world. As the martyr son of Acholi from Northern Uganda.

The despised, underdeveloped and war ravaged backwaters of a former colony—whose memory is now exalted in the 'coronation cathedral' of the empire on which once the sun never set; Janani Luwum symbolizes the demystification of Anglicanism's power and privilege to show that Anglicanism is at its best when, in Christ, male and female, Jew and Gentile, Black and White, Hutu and Tutsi, Prince and Peasant and Rich and Poor are accepted and together exalted"--

George Piwang-Jalobo-"Dilemmas of Loyalty, Opposition and Witness in Amin's Uganda" in *David Maxwell with Ingrid Lawrie* (eds), *Christianity and the African Imaginations: Essays in Honor of Adrian Hastings* (Boston: Brill 2002).:-

19. Janani's Legacy to Luwum's homeland of Acholi, Northern Uganda.

"Westminster Abbey, the 'royal peculiar' that hoisted and unveiled Luwum's statue [July 1998] has thereby proclaimed the victory of Christ over the powers and principalities that denigrate, oppress and dehumanize. It is victory made sweeter considering that Luwum is a product of Anglican mission gospel nurtured by Acholi (Luo) vernacular streams of the Otunnu CER Revival in Northern Uganda. Luwum's ethnic community, the Acholi, is threatened by extinction in

the Northern Ugandan catastrophe that has gone non-stop for 20 years since 1986. With his statue unveiled and lifted high at Westminster Abbey, Janani Luwum is the fulfillment of destiny for his community and all oppressed people according to the Acholi (Luo) rendering of his "Luwum" name that means "many gloaters" (that is, he will silence those who have gloated over our misfortune). Luwum is given to a child born during misfortune or suffering of the family over which others have gloated.

Luwum is therefore a prayer, a wish or answer of the parents/clan that the newborn child will silence those who have gloated over their misfortune....

Therefore Luwum the martyr has become a sign, symbol and hope for his people, the Acholi and all the oppressed...Luwum is a sign that his people's suffering and tears will one day come to an end; he is a symbol of their tenacity that faith in Christ wins even though it appears to lose momentarily; he is their hope that victory shall come for they shall overcome someday. And when that day comes, then Luwum, true to his Acholi (Luo) name and hope through martyrdom, will have silenced all those who have gloated over the misfortune of his people.

As the Acholi Bwola (Royal) dancers sang and danced at his consecration and enthronement as Bishop of Northern Uganda in 1969: "**Luwum wod Nyako, lam paco; wek paco wa okwe**" [Luwum, son of a young

woman, bless the homeland; so that there can be peace in our homeland]"--George Piwang-Jalobo.

20. Janani's Legacy on Mission and Evangelism

Janani's hands touched me when he confirmed 22 of us at St Philip's pro-Cathedral Church in 1971. I remember his sermon on Mark 8:38 "If anyone is ashamed of me and of my words in this sinful and adulterous generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father and the angles."

Three years later, the Holy Spirit used his words from Mark 8:38 for my salvation on 11/11/1973. This was my spiritual birthday and I am not ashamed to share that subjective experience of knowing Jesus and making him known as my Lord and Saviour today. I still remember when Janani said, "*Only changed people can change people, and the people they change will change the world.*"

Rev. Modicum Okello Founder and Chairman of Archbishop Janani Luwum's Trust (UK) ©Registered Charity Number 1110006 in England and Wales .

21. Janani's Legacy for global, ecumenical and Anglican reconciliation:

"The martyrs in this book were in a sense chosen for me, since they were the ones commemorated at the

Martyrs Chapel in Canterbury during Pope John Paul II's visit in May 1982. It was the murder of Janani Luwum, Archbishop of Uganda in February 1977, which prompted the Dean and Chapter of the Cathedral to set aside a chapel in memory of the saints and martyrs of our times. It was dedicated in July 1978 during the Lambeth Conference of Anglican Bishops held in Canterbury. Twelve men and women (three Orthodox, three Roman Catholic, two Protestant and four Anglican) were selected from the list of many thousands who have died in this 'century of Christian martyrdom.' During the Pope's historic visit, Archbishop Robert Runcie accompanied him, together with five other Christian leaders, to the Martyrs Chapel. Each of them spoke aloud the name of a chosen martyr and placed a lighted candle in a seven-branched candlestick. In relighting these seven candles, I hope, as they did, to bring the day of reconciliation a little nearer. Reconciliation not only between Christians but among men and women everywhere".

22. Janani's Legacy for the first black Archbishop of York.

"Janani Luwum gave to the Church of Uganda, Rwanda, Burundi and Boga-Zaire a new spirit and vitality. His wise leadership had encouraged Christians not to disregard, but to confront issues of church and state in Uganda. That he challenged the authorities of

his day publicly, like the prophet Nathan, set him apart from other bishops of the church, whose relations with the state had often been confined to the private sphere. His contribution was also characterized by the confidence of his faith; that the gospel of Jesus Christ could offer eternal values to a violent, unjust and deceitful political power. He sought to shape his Province into a distinctive Christian body that cherished its past and its diversity, but one that reached out to what was universal in the gospel. For me, his martyrdom was a defining moment. The day he died I resolved to be ordained.”

The Most Rev and Rt. Hon. Dr John Sentamu, Mary Craig: Memory and legacy of Archbishop Janani Luwum's Martyrdom:

23. Janani's Legacy for Bishops of Northern Uganda.

“It was through Janani Luwum's ministry as a parish priest in Lira Palwo in Northern Uganda and Chaplain to the Junior Secondary school there that God called me into the ministry. After Janani became Bishop of Northern Uganda in 1969, he ordained me deacon and later as priest. He presided over my consecration as Bishop in the Church of God and enthronement as Bishop of Northern and his successor on September 29, 1974. He had earlier presided over our wedding. My life was in danger after he was murdered and so I was forced to flee into exile. My family and I lived in exile in Canada from 1977-1980. On return from

exile, I led the Diocese of Northern Uganda to found the present Archbishop Janani Luwum Theological College in Gulu for training Church and national leaders. We also started a co-educational high school in Mucwini, Janani Luwum's childhood home, and called it Archbishop Janani Luwum College.

The Rt Rev.DD Bishop B. Ogwal Abwang. Bishop of Northern Uganda 1974-1986.

“I first saw Janani Luwum as a mulokole ('saved' one) in Mucwini, Kitgum, in 1950 and was immediately struck by how happy he was. He also looked earnest. I got to know Janani personally when he wedded my late wife, Winifred, and I soon after he became Bishop in 1969. I was then training for the ordained ministry at Bishop Tucker Theological College, Mukono, and he was my Diocesan Bishop. He ordained me Deacon in early 1972 and priested me at the end of the same year. I became a Diocesan Secretary of Northern Uganda Diocese in 1976 and lived in the same house Janani and Mary Luwum had lived in when he was Bishop of Northern Uganda. Bishop Ben Ogwal, his successor occupied another house. Whenever I visited Kampala, I would stay with Janani and Mary in the Archbishop's Residence. They took care of me and many other people from different parts of the country and Province who used to be guests in their home. It was during one such stay in their home after armed

men broke in and searched his home a week or so before he was murdered that Janani Luwum shared with me his fears for the future of Uganda and the Church. It was obvious he was in imminent danger from Idi Amin. He told me how he resisted pressure from his wife Mary and other relatives and friends who urged him to flee into exile.

He said even the British High Commissioner in Kampala at the time offered to dress him as a diplomat and help him out of Uganda. But he refused. Janani was concerned about his flock and nation of Uganda. He told me, "If I, the shepherd, flee, what will happen to the sheep?"

My son, Janani Luwum, was born February 22, 1977, six days after Archbishop Janani Luwum was murdered. My wife gave birth in the same house Janani Luwum lived in because we could not go to the hospital as it was all tense after Archbishop Luwum's murder. A couple weeks later, Government soldiers attacked our house and looted everything except my clerical shirt, which they slit through with a bayonet, and bible. My wife and I and the children fled into exile in neighboring Congo when our newborn Janani Luwum was barely two weeks old. We lived in exile from 1977-1980 and returned to Northern Uganda Diocese as Diocesan Secretary.

I became Bishop of Kitgum Diocese carved out of Northern Uganda Diocese in 1994.

As bishop, I conceived plans to develop Archbishop Janani Luwum's gravesite at St Paul's Church, Mucwini, his childhood home, and the co-educational high school (Archbishop Janani Luwum College) into a recognized Anglican Pilgrimage Shrine and Center of learning to be part of a future Archbishop Janani Luwum University in the Upper Nile Basin of Africa. This would be a worthy legacy and memorial of Janani Luwum's love for his Lord Jesus and people."--*Rt. Rev. Macleord Baker Ochola II-The first Bishop of Kitgum Diocese*

24. Janani's Legacy as African Anglicanism's gift to the Anglican Communion

"At Westminster Abbey, Luwum the martyr and African Anglicanism say with St Paul: "My strength is made perfect in weakness...for when I am weak then I am strong" (2 Cor. 12:9-10). In bringing former empire and colony together, and in witnessing to 'powers and institutions' to serve human need in the power of Christ, Archbishop Janani Luwum of Uganda, 20th century Africa's martyr from Acholi, Northern Uganda, shows us the best in Anglicanism. It is only fitting that a Foundation for unleashing high profile lay Anglican leaders to serve Christ and the world be named after him. Hence the Archbishop Janani Luwum leadership Foundation proposed for promoting his model of Anglican integrated theology, leadership as coach-team player and shepherd from the front, sacrificial commitment to reconciliation, peace

building and peacemaking in and through the Anglican Communion"-- *George Piwang-Jalobo*.

25. Janani's Legacy for Africa/African-American and Anglican-Baptist Solidarity

"The 20th Century of martyrdom [of Archbishop Janani Luwum, Dr Martin Luther King Jr. and South African Virgin martyr, Manche Masemola] closed with such unprecedented violence and suffering in Africa, particularly against women and children that Africa and her Diaspora entered the 21st century traumatized: from the Rwanda genocide and ongoing Northern Uganda Conflict to HIV/AIDS, TB, Malaria, Famine and Starvation.

In both Africa and Africa's Diaspora in North America, domestic violence, sexual assault, HIV/AIDS and poverty constitute gendered violence that affect a disproportionate number of women and children. "Healing the Middle Passage" is a program to educate and transform the academy and society regarding domestic abuse and sexual assault in Africa and the African Diaspora, which include the USA and the Caribbean...ending violence against women fundamentally depends on men and women together becoming allies and joint storytellers of Jesus' ministerial vision amidst his ethic of love.

With such a vision, the Church in Africa, the Black Church in America and the Caribbean hold the key not

only for the "Healing of the Middle Passage" but also for an innovative re-thinking of gendered and shared leadership in the Church informed by an African inculturated and womanist ecclesiology.

There are therefore historical and theological reasons for a partnership between Shaw University Divinity School and Archbishop Janani Luwum College in Northern Uganda to address violence against women and children. Shaw University is the oldest black university in the South and was founded by Martin Tupper to educate people new to freedom. The University stresses character development which includes religious, cultural, social and ethical values. The Divinity School educates women and men for ministry in the contemporary world sensitive to the needs of the souls, minds and bodies of Black folk. The Divinity School has engaged over several years in research and programming on domestic violence, sexual assault, HIV/AIDS, prison ministry, and health disparities in the Black Community. Further, the Divinity School is moving to mainstream these issues in the general curriculum as we seek to prepare women and men to do ministry in contemporary churches where many of these social issues are concerns of faith.

Archbishop Janani Luwum Theological College in Gulu, Northern Uganda, was named after Africa's most famous Christian martyr of the 20th century killed by Idi Amin's regime in 1977. Archbishop Janani Luwum

The Legacy of Janani Luwum

College houses the Institute of Development Studies (IDS) established to undertake programs in Spirituality, Theology and Community healing; Conflict Transformation, Reconciliation and Peace Building; Leadership Development and Public Policy Studies; and Education, Health and Sustainable Development.

It was Archbishop Janani Luwum's martyrdom that moved Canterbury Cathedral to dedicate a Chapel in honor of 20th Century Martyrs that included Dr Martin Luther King Jr. Twenty years later in 1998, Westminster Abbey followed suit and honored three *Afro Martyrs*, namely, Archbishop Janani Luwum, Dr Martin Luther King Jr, and South African virgin martyr, Manche Masemola-- a victim of domestic violence whose parents killed her to prevent her from receiving Christian baptism. The three Afro Martyrs embody Africa and her Diaspora. Both Archbishop Luwum and Masemola were martyred in the month of February that is also Black History Month in the USA. Although Dr King Jr was assassinated in April, he had predicted his death in a sermon he preached in his Ebenezer Baptist Church in Atlanta two months before in February.

Therefore the *3 Afro Martyrs of Westminster Abbey: Luwum, Masemola and King Jr* (2 Anglicans—male and female--and 1 Baptist male) constitute the underpinning for the Africa/African-American and Anglican-Baptist ecumenical collaboration between

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Shaw University Divinity School (American Baptist) and Archbishop Janani Luwum College (Anglican). This will expand to include Liberia in West Africa, South Africa for all of Southern Africa and Jamaica or Trinidad and Tobago for the Caribbean. Thus we can see that the memory and legacy of Archbishop Janani Luwum, an Afro Martyr of Westminster Abbey, have impact in three continents."

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