



Ikara N'omanya

Hoima Catholic Diocesan Newsletter, **JUNE 2022**

2,000/-

NUNCIO VISITS HOIMA DIOCESE

TOP STORY:
By Name to be
provided

Vatican State Representative and Papal Nuncio to Uganda, His Excellency Luigi Bianco on Friday, May 27, 2022 afternoon arrived safely in Hoima.

Archbishop Luigi Bianco arrived at about 12:15 PM and was received by the Rt. Rev. Vincent Kirabo Amooti, Bishop of Hoima who was flanked by Msgr. Robert Mugisa His Vicar General and Lord Chancellor Fr. Dominic Ndugwa Ateenyi.

In his earlier communication to the Clergy, after Chrism Mass in St. Nicholas Hall, Bujumbura on Tuesday, April 12, 2022, Bishop Vincent Kirabo had noted already that "the Purpose of the Papal Nuncio's visit to Hoima Catholic Diocese was Pastoral."

Shortly before start of the 9:00 O'clock Ascension Sunday Mass at Our Lady of Lourdes Cathedral – Bujumbura, which was presided over by the Nuncio, on behalf of the Christian Community and all God's people in Hoima Catholic Diocese, Bishop Vincent Kirabo the Ordinary of Hoima warmly welcomed His Excellency Luigi Bianco, the Papal Nuncio to Uganda in our Diocese and so earnestly prayed that God's favour rests upon His Grace Luigi throughout his Pastoral Visit to Hoima Diocese and that he may have a serene refreshing time with us, a safe stay and journey mercies on his way back to the Nunciature to Uganda at Mbuya.

Bishop Vincent implored that the blessings that His Grace imparted upon us may stay with us and bear fruit in us.

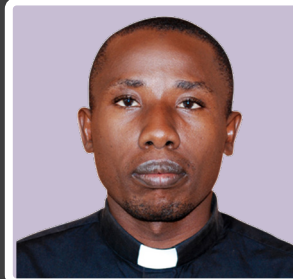


This is the brief programme that the Nuncio executed during his Pastoral Visit to Hoima Catholic Diocese;

A) Friday, May 27, 2022, 5:00 PM – after arrival, he visited St. John Bosco Minor Seminary, Hoima, Bujumbura.

B) Saturday, May 28, 2022, 11:00 AM – he visited Panyadoli Refugee Settlement

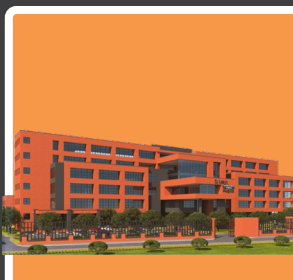
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**Ground breaking
Ceremony due - Pg 15**



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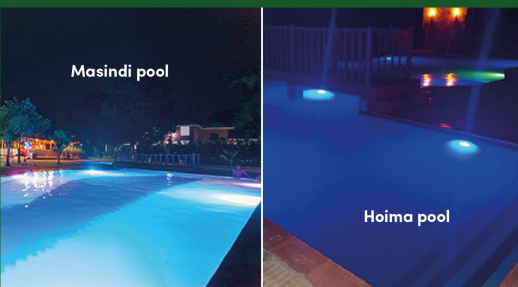
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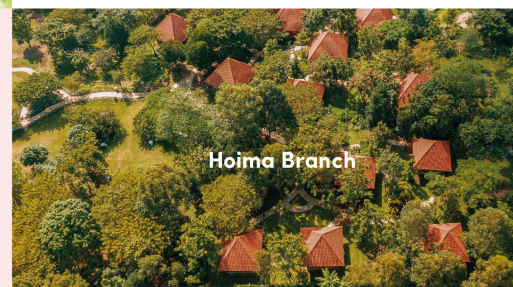
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Masindi Branch



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Masindi Conference Center

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EBY'OMUHANDIIKI MUKURU EDITOR'S NOTE:



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June 1, 2022

Hali Omusomi wa "Ikara N'Omanyana",
[Stay Profoundly Informed]

Kuruga Omu Kitongole Ky'Amahurre, ky'Isaza Iya Hoima.
hcdsocialcommunicationdept@gmail.com

Omusomi Omurungi Kandi Omugonzibwa,

Nimbatabaarukya okumaraho okwezi kwa Kataano/Rwenseizere kandi nimbatangirra omuli kunu okwa mukaaga/Kasambura. Juuni, obundi okwetwa **Rwenkoonzi** omu *Runyoro-Rutooro* kuba n'ebiro 30. Ibara linu likaruga omu kigambo **Junjo**, Omukamakati Ow'embandwa z'Abarooma. Kandi omu Bangereza **June** Kimanyisa okwezi okwa Kasambura. Akasumi kanu ebinyansi, okukira muno enkoonzi, biba bikuliraine.

Bunu bwabaga bwire bw'okwibira enfuka omuhini; nibagesa ebihimba enyakibisi n'okurahura ha matuuti g'ebitakuli kwihayo ak'okwesiza abaana.

Omu Klezia, okwezi kwa Mukaaga kukahongerwa Omutima ogurukwerra kimu ogwa Yezu kandi munuka kuba kwezi kw'Abakaiso n'Okuramaga omu Kijukyo ekikuru muno - Namugongo. Leka tusabe, abakaiso ba Uganda abarukuhirwa omu Iguru, batutonganire omwa Yezu oleke tugwagwane.

Ebirungi binu byoona obisanga omu rupapura rwaawe engaanzi, "Ikara N'Omanyana." Kityo nu nimbasaba tukwatanirize hamu okwemereza obuheereza bunu. Tusagike nituhandiika, nitugura kandi nitusoma orupapura runu. Leka abaana bakule nibarora orupapura runu, habw'okuba obw'otaaruboorooze, nibajja kwesomera ebindi.

Kurangira eby'obusuubuzi byaawe omu rupapura runu tikirukucwa nsahu n'akake! Ebisale by'okuranga na itwe darabyo: **Orupapura rwoona, Shs. 200,000, Ekicweka Shs.**

100,000 kandi Akapacu k'ekicweka Shs. 50,000. Okuhika obundi, mugoroobe!

Dear Esteemed Reader, Welcome to the new month of June. June obtains its naming from the ancient Roman goddess, the protector and special counsellor of the state. She was equated to Hera, queen of the gods in Greek mythology. A daughter of Saturn, she was the wife of Jupiter and the mother of Mars, Vulcan, Bellona and Juventas. In Europe it's summer time. June is 30 days.

Liturgically, the month of June is dedicated to **The Sacred Heart of Jesus**. In Uganda, it is also dedicated to the Uganda Martyrs. We hold a pilgrimage to the Martyrs Shrine – Namugongo with the climax on Martyr's Day June 3. We pray through the intercession of Ugandan Martyrs that we may continue to witness to the faith.

All this information is only brought to you by this newsletter. I therefore charge you to synergize with us for its sustainability through writing articles, buying and reading the paper. Let the children grow with it, otherwise, they'll feed on other materials.

To advertise with us, these are the rates: **Full Page 200,000/=, Half 100,000/= and a quarter page at 50,000/=**. Kindly support us in our teaching role. *God bless you all.*

.....From Page 1

Centre, Katulikire Parish, Kiryandongo District. He shared his love and imparted upon them an apostolic blessing, a gesture of solidarity with the refugees and the Christian Community that is currently under the care of Fr. Sylvester Birungi Atwooki, the proper pastor; Frs. John Mary Vianney Nyakweza, Francis Ssewanyana, Jerome Kabuubi and Msgr. Deogratias Sserunjoji being his assistants.

C) Sunday, May 29, 2022, 09:00 AM – He led the representative Congregation of Hoima Catholic Diocese gathered in Bujumbura Cathedral into Holy Mass which was solemnly animated by Our Lady of Lourdes Choir, Bujumbura;

D) Thereafter he was treated to a luncheon at midday by his host, Bishop Vincent Kirabo Amooti at his palace. A section of the lay faithful, Heads of institutions, public servants, leaders

both civil and political, members of the diocesan curia and heads of diocesan departments dined with him. Notably was the Hon. Minister of state for public service *Mrs. Grace Mary and her husband Mr. Aloysius Mugasa Adyeri*, the Hoima City Deputy Mayor *Mrs. Sylvia Nalumaga* and her husband *Mr. Balyesiima*.

The nuncio was very grateful to Hoima Diocesan Community for the visible aspects of synodality and earlier on he had already expressed deep joy in his opening words at Mass. "I am very happy to celebrate this Holy Sacrifice of the Mass with you and for you," His Grace Luigi remarked, adding that, "I thank Rt. Rev. Vincent Kirabo the Bishop of Hoima, the clergy, religious and all people of God in Hoima for welcoming me." He conveyed to us fraternal greetings from the Holy See shortly before imparting on us a "plenary indulgence" through the intercession of St. Peter and the Apostle Paul ●



NEWS FROM HOIMA DIOCESE DEPARTMENT OF EDUCATION

BEGINNING OF THE SECOND TERM 2022

The Hoima Diocese Department of Education wishes to congratulate all the school communities in Catholic Education Institutions and other education institutions upon the completion of the First Term Holidays. We wish to welcome all the school communities to the beginning of the Second Term of the Academic Year 2022.

We extend our appreciation to all the parents and caregivers for safely keeping the learners during the holidays and giving them the required scholastic materials for the smooth running of their studies during the Second Term.

We Call On All Learners to Return to School

During the First Term, we put a lot of emphasis on the

all parents to use the available means to ensure that your children return to school. The responsibility to ensure that all children attain an education belongs to everyone. In a spirit of co-responsibility, therefore, we call on all the people of God, wherever you are, to remind every parent whose children are out of school to take back their children to school.

KEY ACTIVITIES FOR THE SECOND TERM 2022

We appreciate all the Catholic Education Institutions and other stakeholders who actively participate in the programs of Hoima Diocese Department of Education. It is for your wellbeing that this department exists. For the Second Academic Term 2022, we have prepared the following key activities for our different stakeholders in the education sector, which we request you to adequately prepare for and participate in accordingly:

i. Monitoring of all Catholic Education Institutions and collection of data: Officials from the Education Office of the Diocese will reach out to all Catholic Education Institutions to do monitoring of the education programs and to collect data.

ii. Education Meetings at Parish Level: Officials from the Education Office of the Diocese shall come to conduct education meetings at Parish level to assess the progress of education programs in the Parish. These meetings will take place in the month of July. The Dates of the meetings for each of the Parishes will be communicated in another document. The participants at these meetings include: Members of the Parish Education Committee (PEC); All Heads of Catholic Education Institutions; Chairpersons Management Committees and Boards of Governors; the Priest in-charge of Education, the Parish Priest, Head Catechist, Chairperson Parish Council; etcetera.

iii. PLE Mock Examinations organised by the Education Office of the Diocese will take place on Monday, July 4 – Tuesday July 5, 2022. The purpose of this paper is to have all Catholic Primary Schools in the Diocese assessed on the basis of one-mock paper to ensure preparedness of the learners in our institutions.

iv. UCE Mock Examinations organised by the Education Office of the Diocese will take place from Friday, July 8 –



▲ Community Sensitization on the Relevance of Education during a Radio Talk Show at Radio Spice on 28/4/2022.

sensitization of various education stakeholders on the relevance of children staying in school; campaigns against teenage pregnancies; and campaigns against child-labour. We did this using various platforms such as Radio Jingles, Radio Talk-shows and other forms of community engagements. These campaigns are still taking place until the end of the year.

We have, however, noticed that in many schools' learners have turned up for the Second Academic Term in small numbers. We, therefore, wish to use this platform to remind

Friday, July 29, 2022. The Timetable for this examination will be delivered to the respective schools in due course.

v. Coordination meetings with the different district education departments: During the month of August the Education Secretary together with selected Diocesan Education Officials will visit the different districts' education departments within the Diocese of Hoima to give share reports and to reach an understanding on the way forward. At an appropriate time, a communication will be sent to the different districts.

EDUCATION WEEK 2022

The climax of Hoima Diocese Department of Education's activities for 2022 is THE EDUCATION WEEK which will take place from 24th of September to 1st of October. The main objective of this week is to celebrate the Catholic Church's contribution to the provision of Education Services in the Diocese, raise awareness of the need to continue working for a better education system and raise funds to support the Church's work in education. The theme for this year's Education Weeks is: **"Educating is an act of love; it is like giving life."**

Below is the detailed concept of the education week. We call upon each and everyone in the Diocese to actively participate in the various activities of the education week.

No.	Activity Description	Expected Output	Date
1	Education Run 2022: The run, which is intended to create awareness about the importance of education and to raise funds to support education will be hosted in Hoima City but publicized widely in the whole Diocese and the Country.	i. At least 1,000 participants actively involved in the run. ii. Education awareness created. iii. Funds to support education services raised.	Saturday 24th, Sept
2	Education Sunday (All Parishes and Sub-Parishes) i. Learners and teachers will animate liturgy both at the Parish and Sub Parish levels depending on their location. ii. Financial collection to support education activities at National and Diocesan levels will be conducted.	i. All Catholic School communities actively participate in the liturgy. ii. School communities support Diocesan education activities.	25th, Sept
3	Liturgical Music Festival for Catholic Primary Schools: Selected Primary Schools from the Diocese will participate in Liturgical Music Competitions	i. Improved participation of pupils in the celebration of the liturgy. ii. Catholic Schools' Anthem	27th, Sept
4	Hoima Catholic Diocese Education Compact at Bujumbura: This will be attended by Diocesan Education Board members; All Heads of Catholic Schools; All Chairpersons of Management Bodies of Catholic Schools; and other invited key partners of the Diocese in the education sector. Issues affecting the education sector of the Diocese will be discussed.	i. Hoima Diocese Education Agenda will be communicated to the participants. ii. All Catholic Schools will make a contribution to the Bishop's work in the Diocese.	29th, Sept
5	Education Expo (Bujumbura) Different Catholic Education Institutions and other stakeholders in the education sector, will show case what they are doing in the provision of education services. It will be mandatory for all tertiary institutions.	i. Education innovation in Catholic Education institutions exhibited. ii. Catholic Education Institutions popularised.	29th Sept – 1st Oct
6	Diocesan liturgical Music Festival will be part of the expo.	i. Improved participation of students in liturgical celebrations. ii. Catholic Schools' Anthem.	30th Sept.
7	Catholic Teachers' Convention (Bujumbura Cathedral): i. Catholic teachers from the whole Diocese will make a pilgrimage to the Diocese. ii. Holy Mass will be led by the bishop.	i. One best performing Parish in Education programs awarded. ii. Four best performing schools awarded iii. 10 Best performing teachers in the Diocese of Hoima recognized and awarded.	1st, Oct.



The financial proceedings from the education week of 2022 will be committed to the construction and/or renovation of four Catholic Schools in the Diocese; that is, one from each Vicariate.

Rev. Fr. Patrick Mugisa, Education Secretary - Diocese of Hoima.



PROF. DR. ANNE MERRIMAN, AND THE BIRTH AND JOURNEY OF HOSPICE AFRICA AND HOSPICE AFRICA UGANDA: SUCCESSES AND CHALLENGES STORY - CONT'D...

By Martha Rabwoni Adyeri

Germans Natuhwera, a Palliative Care (PC) Medical Clinician, and Site Programs Manager, Little Hospice Hoima/Hospice Africa Uganda recently spoke to **Prof. Merriman** as she shared her story of pioneering PC in Africa.

Germans: Reflecting on the early days of introducing palliative care in Uganda, and Africa at large, what inspired you?

Prof. Merriman: Hospice Africa was inspired by the suffering I witnessed in Nigeria in the 1960's and in Kenya when working with Nairobi Hospice, and other African countries. The vision is "Palliative care for all in need in Africa". The method we would use was planned in Liverpool where the first Board of Hospice Africa UK was commenced. 7 countries had asked me to help them start services such as we had in Nairobi, following my article in the Christian Journal Contact in 1992. We visited 4 other countries to decide which one would have the model. We chose Uganda because we needed a country with a good name with donors. Uganda was the best at the time as Museveni had done such a great job, bringing Uganda out of war. He was the darling of donors. The country needed a low corruption estimate and Uganda had the lowest of the 4.

The country was poor and just coming out of war and needed support for cancer as HIV was getting a lot of help already. HIV was rampant (34%) and had doubled the incidence of Cancer.

The then Minister of Health, Dr. James Makumbi, when he heard about oral affordable morphine we had designed and used in Singapore and Kenya successfully without any addiction said "My people are suffering, please come..." Prof. Merriman recalls.

Germans: What are you happy or unhappy about in regard to PC in Uganda/Africa? What opportunities and challenges have been, and are there for PC?

Prof Merriman: I'm happy about the support from Uganda Ministry of Health from 1998 to 2004, and to



date. Following a conference bringing together all those involved with suffering, a committee was formed chaired by Dr. Jack Jagwe. It took long before their appeal for a change in the statute allowing midwives to prescribe pethidine, added onto the statute that nurses specially trained in palliative care and registered could also prescribe. Up to then only doctors, vets and dentists could prescribe and we had (and still have) so few doctors that there are not enough to see, assess and prescribe for the thousands in pain. In 2003, the statute was

passed and the Diploma in Clinical PC was commenced at HAU. Also from then, our Government has paid for morphine production so that oral morphine is free to all in severe pain who are prescribed by a recognised prescriber.

On challenges, I'm particularly dissatisfied by the slow progress on having a functional policy framework for PC, the lack of recognition of PC as a specialty. It has been a specialty in the UK since 1986, in the US since 2006 and now in several African countries but not Uganda, and the lack of knowledge of the extent of PC available in the country by those making public health decisions. See, Covid-19 patients need PC more than ever. PC has the answer to breathlessness and pain that is a large part of the suffering, and also supports the existential suffering which comes with unexpected approach of death. The failure of other specialities to call us in early enough to know the patients and family before the end (this is improving but it is slow) is a challenge as well.

Germans: Where do you see HAU and palliative care in the next ten years? Funding? Sustainability of the service...?

Prof Merriman: PC is here to stay. Uganda is still seen as the best in PC in Africa but others are taking over this as they are coming up now fast. Oral affordable morphine

has increased, the countries with PC from 3 in 1993 when we commenced HA and now 37 through our training and the advocacy to change ancient policies and myths regarding addiction. It is through training that the vision for Africa will be met in years to come. This is through the Institute of Hospice and PC in Africa (IHPCA) and our department of international Programmes that bring students for clinical training here twice a year from Anglo and Francophone countries. Through commencing PCAU in 1999, which bring us all together, PC service availability has moved from 1 District to 107 now. APCA (the African Palliative Care Association) brings all the African countries together and brings advocacy internationally and to African Governments as well as other areas. Funding is now scarce and the Covid-19 has made matters worse. Many of our patients are poor and living below the poverty line and now are hungry also, so food is a big problem. We have between 1,500 patients and 2,000 we are caring for at any one time.

Germans: Any other things to mention, recommendations to stakeholders, civil society organizations, media, government, private sector...?

Prof. Merriman: External donors are reducing, and unless Uganda can carry us forward with funding, PC will fail. We must remember that none of us will live forever. We cannot take our money with us. Let us use it for the needy now. These are our brothers and sisters, whether rich or poor. PC is needed by us all when our turn comes, to relieve the pain, symptoms and to assist with support for you and your family.

Case Scenario

John (not real name), was a 67-year old patient with advanced cancer of the penis, a terrible, huge and offensive wound. He had visited multiple health facilities, including traditional healers and worship centers in search for a cure and pain relief but all in vain. He in turn lost all the hopes for a cure, or at least pain relief. He had spent a lot of money; mainly from the sale of his property, including land and this got him poorer and desperate. To him, he got nothing from all his expenditures in search for a cure and pain relief. His family abandoned him in a poorly ventilated room due to the bad smell from the wound. They would only step in his room when they took him some food, or when they collected used utensils. The question of why he was suffering to this extent, including being abandoned was common with him. He thought he was 'dead living'.

One day, the Little Hospice Hoima team visited him at home after being informed by a well-wisher from the community. John initially declined care and mentioned to the team that he would be grateful if they could help him with a drug to terminate his life-the only solution he thought would end his pain and suffering. Later, upon being counseled, he accepted hospice care. "The next visit was joyful. He welcomed us, greeted us wearing a wide smile which tempted us to tease him, our friend, we have come with what you requested most, are you ready for it? He happily replied, "God forbid. God bless you. God is great. I want to know more about you. Even before you left, I was already beginning to feel better..." The rest of the meeting was characterized by unending appreciations of the special gift we had brought him [narrates a palliative care nurse at Little Hospice Hoima].

Martha Rabwoni Adyeri, is a specialist PC nurse and the Health Services Coordinator at Mobile Hospice Mbarara. She is one of the first two nurses that worked with Prof. Merriman to start up PC in Uganda in the very early days, and has worked with HAU since 1993 to date. Martha describes Prof. Merriman in these words: "She is focused and if she wants anything she has to get it no matter what. She's very compassionate, and she's someone who values everyone and that is what has kept Hospice going for all these years. Anne makes her vision known to everyone she's working with... I think Anne has done her part. The rest is ours to make sure that her legacy lives on when she's no longer here. We can't hold onto her forever, she's a human being".

Please visit our website to learn more about us: www.hospice-africa.org

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20 WAYS: Parents Play a Role in the Education of their Children

By Bridget Atugonza

The Catholic Church is teacher and Mother (Pope John XIII).

We are the community of believers; we are the Church. At baptism, we share in the responsibility, to love God and all his people as Jesus Christ taught us. Equally, I am fulfilling this noble task of educating children and their parents by adding on where I stopped in the last issue. Here are other more two ways which parents can adopt to help in their child's education:

11. MAINTAIN PARENT-TEACHER RELATIONSHIPS

Don't skip the parent teacher meetings and interaction sessions. It is good to keep a good relation with your kid's teachers.

Learn from them about the child's activities in school and make sure to correct the child if something is wrong. Maintaining parent teacher relationships also shows your interest in your kid's matters which gives them a good feeling.

12. SET ASIDE TIME FOR KIDS

It is a fact that working parents would be busy with their tight schedules. However, set aside some time for your kids and don't leave them lonely at home. Make a comfortable space for them at home by maintaining a good parent-child relationship. Eat together and play with them in the free time and go for occasional trips to free up their mind.

your generous support. To be continued in the next issue...

EMIRINGO 20: Abazaire bakoonyera omu by'enyegeza by'abaana baabu.
Bya Bridget Atugonza.

Ek'leza Katolika aba Mwegesa kandi Muzaire (Papa Yohana XXIII).

Eklezia niitwe ekitebe ky'Abantu ba Ruhanga itweena hamu. Omu kubatizibwa tubagana ha bujunaanizibwa obw'okugonza Ruhanga n'abantu boona

nk'oku Yezu Kristu yakitwegesize. Uwe MUKAMA nukwo yafundize ati ebiragiro byoona.

Na nyowe ndiyo nimpikiriza obujunaanizibwa obu obw'okukugura abaana n'abazaire ninyongerereza nambere twakangiire kwezi kuhoire. Enu niyo emiringo endi abazaire eyi barukusobora kwekoonyeza kusagika abaana omu kusoma kw'abo;

11. IKAZAHO ENKORAGANA NUNGI HAGATI Y'OMUZAIRE N'OMUSOMESA.

Otayosa orukurato rw'abazaire hamu n'abasomesa, hamu n'okuhingisaniza ebiteekerezo. Kirungi muno okwikazaho enkoragana nungi n'abasomesa b'abaana baawe.

Tunga okumanya kuruga hali abeegesa banu omulingo omwana waawe arukukoramu ha somero kandi orore ngu wahabura omwana waawe kakuba haijaho ekitatereekeriire.

Kwikazaho enkoragana nungi hagati y'Omuzaire n'Omusomesa, kyoleka nk'oku orukutwara ensonga z'okusoma kw'Omwana nk'ekikuru muno kandi kiheereza abasomesa ekisisani kirungi.

12. TAHO OBWIRE BW'ABAANA HARUBAJU.

Nikisoboka, abazaire abakozi b'emirimo basobora kuba bataina bwire oburukumara.

Nahabweki ihaaho akaire k'abaana baawe harubaju kandi otabaleka omuka booka beenatiire.

Taho ekiikarokyo obuhuumurro omuka habw'abo n'okikazaho enkoragana nungi hagati y'omuzaire n'omwana. Mulye hamu kandi muzaanemu hamu kandi murubateho hamu omu ngeendo z'okwehuumuzamu n'okusemererwa nukwo oinganainganize obwongo bwaabu.

Mutyo muno abarungi, tulibyongeraho omu rupapura oruligarukaho...

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LITURGICAL REFLECTION CORNER

Liturgical Highlights in the month of June 2022

Fr. Leonard Kirikarama Akunobere Bush Akiiki.

The month of June is dedicated to **The Sacred Heart of Jesus**. In Uganda, it is also dedicated to the Uganda Martyrs. The beginning of June falls within the liturgical season of **Easter**, which is represented by the liturgical colour White — the colour of **light**, a symbol of joy, purity and innocence (absolute or restored). The remainder of the month falls within the liturgical season of **Ordinary Time**, which is represented by the liturgical colour **Green**. This symbol of hope is the colour of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is used in the divine offices and Masses of Ordinary Time. In this part of the ordinary tide we have great **feasts of the Lord**.

FOCUS OF THE LITURGY

The Gospel readings for June are taken from St. John and St. Luke, and all are from Year C.

June 5th - Pentecost Sunday
Acts 2:1-11; Psalm 103; Romans 8:8-17;
John 14:15-16, 23-26

In the Gospel reading, we see Jesus telling his disciples that he will send them the Spirit – whom he calls the Advocate – to be with them to strengthen and to guide them. As heirs of the apostles we too have received the Holy Spirit, most notably at Baptism and Confirmation, and it is up to us to respond to the promptings of the Holy Spirit in our lives and to give praise and glory to God by the lives we lead.

June 12th - Most Holy Trinity
Proverbs 8:22-31; Psalm 8; Romans 5:1-5;
John 16:12-15

In the Gospel reading from St. John we see Jesus telling his disciples that he has many things to say to them, though not enough time, but that the Spirit will guide them after he has returned to the Father. The word 'trinity' may not have been used by Christ but in this short passage all the three persons are mentioned by him and all are clearly equal. The Father wants us to be with him and his Son has shown us the way while the Spirit fortifies us for the journey. All that remains is for us to accept that guidance and follow the path marked out by Christ.

June 19th - Corpus Christi
Genesis 14:18-20; Psalm 109;
1Corinthians 11:23-26; Luke 9:11-17

In the Gospel we have St. Luke's account of the miracle of the loaves and fish in which Christ fed a multitude that was hungry. Christ has told us that he is the bread of life and that those who partake of his body and blood will want for nothing because his body and blood will strengthen and guide us. It may be difficult to grasp how a small wafer or a drop of wine can be so important or undergo such a change, but faith is not dependent on proof and so we keep today's solemnity, asking the Lord to lead us toward our true homeland and to strengthen our faith in this most precious of sacraments.

June 26th - 13th Sunday in Ordinary Time
1Kings 19:16, 19-21; Psalm 15;
Galatians 5:1, 13-18; Luke 9:51-62

In the Gospel passage from St. Luke we see Jesus heading resolutely for Jerusalem and his impending Passion and death. Along the way he meets three men: one who promises to follow him but is dismissed by Christ, and two others who are unable to follow him just then. Because of their conditions they are sent home by Christ. This is a reminder to us that following Christ is a wholehearted and total commitment – one which can have no conditions on our part.

HIGHLIGHTS OF THE MONTH

As we begin to feel the warmth of June, we can reflect that we celebrate the feasts of Trinity Sunday (June 12), Corpus Christi (June 19), the Sacred Heart of Jesus (June 24) and the Immaculate Heart of Mary (June 25). God is Love and the Sacred Heart of Jesus — present on earth in the Blessed Sacrament — is the human manifestation of God's Love for people. Also on June 6 we celebrate the Memorial of Mary, Mother of the Church. This feast is to be celebrated on the Monday following Pentecost.

The saints that we will focus on this month are St. Justin (June 1), Sts. Marcellinus and Peter (June 2), St. Charles Lwanga & Companions (June 3), St. Norbert (June 6), St. Ephrem (June 9), St. Barnabas (June 11), St. Anthony of Padua (June 13), Sts. John Fisher and Thomas More (June 22), St. Cyril of Alexandria (June 27), St Irenaeus (June 28), the Solemnity of

Sts. Peter and Paul (June 29) and the First Martyrs of the Church of Rome (June 30). The feasts of St. Boniface (June 5), St. Romuald (June 19) and St. Josemaria Escriva (June 26) are superseded by the Sunday liturgy. The Solemnity of the Nativity of St. John the Baptist (June 24) has been transferred this year to June 23 because of the Solemnity of the Sacred Heart. However, where Saint John the Baptist is the patron of a nation, diocese, city, or religious community, the Solemnity of the Nativity of Saint John the Baptist is instead celebrated on Friday, June 24, and the Solemnity of the Most Sacred Heart of Jesus is transferred to Thursday, June 23.

A TIME OF LOVE

Following Pentecost, the Church begins her slow descent from the great peaks of the Easter Season to the verdant pastures of Ordinary Time, the longest of the liturgical seasons. She pauses briefly, to praise the Holy Trinity — Creator, Redeemer, and Sanctifier; and then the Sacrament of the Body and Blood of Christ, Corpus Christi. The green of the liturgical season

points to the new life won for us by the Redemption of Jesus Christ, the new life of Charity. For Our Lord came to cast the fire of His love on the earth, and to that end, sent His Holy Spirit at Pentecost in the form of tongues of fire.

Therefore, the close of the Easter season marks not the cessation but rather the beginning. Ordinary Time is the commencement of the Church's activity. Ordinary Time is the hour to "go out to all the world and proclaim the good news." The feasts of June highlight this expansion of the Church. At least ten times, the Church vests in the red of the martyrs whose blood is the very seed of her growth. She also celebrates the feasts of the Apostles Peter and Paul, and the birth of St. John the Baptist, proto-disciple and prophet.

We too are called to be witnesses like the apostles and martyrs. May the Heart of Jesus inflame our hearts so that we may be worthy of our Baptismal call to holiness. Immaculate Heart of Mary, pray for us.

ENDOZA Y'OKWEGAMBIRRA HA BY'ENSOMA OMU KWEZI KWA KASAMBURA 2022

By Fr. Leonard Kirikarama Akunobere Bush Akiiki.

Okwezi kwa Kasambura kukahongerwa Omutima gwa Yezu ogurukwerra kimu. Omu Uganda kwongera kuba kwezi kw'Abakaiso ba Uganda. Obwire bw'okuhumbuka bwolekwa erangi erukwera – erangi y'ekyererezi, akarorwaho k'okusemererwa, oburukwera n'okusemerra. Obwire obwa butoosa/bulikiro bwolekwa erangi ya kibabi. Akarorwaho kanu ak'okunihira niyo rangi y'ensigo ezirukumera kandi ereetera abaikiriza kunihira okugesa igesa ly'ebiro byoona, iguru, na muno muno okunihira okuhumbuka omu kitiinisa.

Ruhanga aba ngonzi, kandi Omutima ogurukwerra kimu ogwa Yezu – ogunyakuli omu nsi kuraba omu Sakramentu erirukwerra kimu – nugwo gwoleka engonzi za Ruhanga hali abantu be. Hanyuma Ya Pentikooti, Eklezia n'ija kusirimuka eruge omu nsozi ez'amaani eza Paska egende omu iriisizo

ly'obwire bwa butoosa, obukirayo oburaira omu Mwaka gw'Eklezia. Nitwija kusibamu kake, tuhaise Trinita Omuhikiire – Omuhangi, Omucunguzi kandi Rutweeza; hanyuma tujaguze Sakramentu ly'Omubiri n'Esagama ya Kristu. Erangi ya kibabi n'ija kutwoleka obwomeezi obuhyaaka obutwatungire Kristu obu yatucungwire, obwomeezi obuhyaaka obw'engonzi. MUKAMA waitu akaija kuhemba omurro gw'engonzi ze omu nsi, kandi habwa kinu yasindika Mwoyo Muhikiire ha kiro kya Pentikooti omu ndimi z'omurro.

Nahabweki obwire bwa Paska obu buhwaho kiba nikimanyisa kutandika emirimo y'Eklezia. Obwire bwa butoosa nubwo bwire "bw'okugenda omu nsi yoona okurangirra Amakuru Amarungi." Ebiro ebikuru omu Kasambura byoleka okukura kunu okw'Eklezia. Haakiri emirundi ikumi, Eklezia n'ija kujwara ebirukutukura (ebirukunanata) eby'Abakaiso abaaseesire esagama yabo kandi yafooka nsigo y'okukura kw'Eklezia. Na itwe nitusabwa kuha obukaiso nk'Abatumwa n'Abakaiso. Leka Omutima gwa Yezu guhembe omurro omu mitima yaitu nukwo tusobole kuhikiriza ebiragano bya Batismu yaitu kuba bahikiire. Ai Mutima gwa Maria ogutaina kamogo otusabire. **Amiina.**

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CHURCH HISTORY CORNER

with Rev. Fr. Peter Bakaaye

During Jesus' ministry on earth, he amassed many followers. He chose twelve disciples to accompany Him, preach His word, heal the sick and cast out demons. Of these, eleven would become Church leaders after Jesus' resurrection. One would betray Him. Last month we took a deeper look at only three of them; in this edition we also bring afore the Hagiography of another FOUR of these men.

4. Andrew

The Bible doesn't give Andrew a cool nickname like his brother Peter. But the Church has one for him: *Protokletos*. It's Greek for "first-called," because of the twelve, Andrew was the first to follow Jesus. In fact, Andrew was in the 'discipling business' well before the other eleven. Before Jesus began his ministry, Andrew followed another important Prophet: John the Baptist.

One day, John pointed Jesus out to Andrew, saying Jesus is "the Lamb of God who takes away the sins of the world." Andrew spent the rest of the day with Jesus. By nightfall, he's sure of two things: Jesus is the long-awaited Messiah and He had to tell his brother Simon (Jn. 1:38–41).

From working nets to networking Andrew, was a fisherman like Peter, and Jesus promised to make them both "fishers of men" (Mt. 4:18–19). After the resurrection, Peter led the Early Church and converted many to the faith. But we saw Andrew bringing people to Jesus even earlier. In fact, whenever Andrew came up in the story of Jesus, he was bringing people to the Lord. Andrew introduced his brother to Jesus. When 5,000 people got hungry at once, Andrew brought Jesus a boy with bread and fish and Jesus used the food to feed the multitude. Andrew even helped Philip bring some God-fearing Greeks to see Jesus (Jn. 1:41, 6:8–9, 12:20–22). E 21

According to tradition, Andrew was bound to an X-shaped cross in Achaia and crucified by the sea. Today, you can see Saint Andrew's cross on the Flag of Scotland, as Andrew is Scotland's Patron Saint.

5. Philip

Of all the Apostles, Philip was a level-headed, well-educated, approachable guy. Plus, his name in Greek "*Phillippos*" means "horses-loving." When we first met Philip, he was telling his friend Nathanael that he has found "Him of whom Moses in the Law and also the Prophets wrote." (Jn. 1:45).

Even though Philip may have a Greek name, but he was decently familiar with the Jewish Scriptures—our Old

Testament. Philip doesn't get much face time in the Gospels of Matthew, Mark, and Luke, but he was vocal in the book of John—that's the only book of the Bible that really tells us anything about Philip. On that note: there are at least three Philips mentioned in the New Testament. Philip the apostle is easily confused with Philip the evangelist in Acts (Acts 6:5, 8:5ff)—don't get mixed up.

Philip took a practical approach to things but doesn't always grasp just how supernatural Jesus was. For example, remember the feeding of the 5,000? When Jesus saw the multitude getting hungry and asked Philip a test question: "Where should we buy bread for everyone?" Not realizing that Jesus would feed them miraculously, Philip said it is impossible—not even 200 days' wages could feed them all (Jn. 6:5–7). Philip had another moment like this on the night of Jesus' betrayal. Right after Jesus said that he was the only way to the Father, Philip proposed that Jesus just show them the Father. Again, Philip didn't understand that by seeing Jesus, he had seen the Father.

Like Andrew, Philip invited other people to see Jesus. When Jesus called Philip to follow him, Philip found his friend, Nathanael, saying, "Come and see" (Jn. 1:46). Philip also helped some God-fearing Greeks meet Jesus. The Greeks approached Philip, Philip brought them to Andrew, and they both brought them to the Lord (Jn. 12:20–22). Died in Greece According to tradition, Philip took the Gospel to Greece and was martyred in Hierapolis. His tomb was reportedly found there in 2011.

6. Bartholomew

We don't know much about this guy. Matthew, Mark, and Luke list him as one of the twelve, and that's all we got on the name "Bartholomew." However, the Church has generally assumed that Bartholomew was the same person as the man named Nathanael in John's Gospel.

There are a few reasons for this. Firstly, Matthew, Mark, and Luke included Bartholomew in their lists of the twelve apostles but never mentioned a Nathanael. There's no Nathanael in Acts or the epistles, either. Secondly, John never mentioned Bartholomew, but he included Nathanael in stories that otherwise only feature other apostles. For example, he included Nathanael in the story of Jesus meeting Peter, Andrew, and Philip—all recognized as members of the twelve by the time the Gospel of John was written.

So that leaves us with a question: “Who was this Nathanael guy, and why was he showing up in these apostle stories?” One answer the Church found: Nathanael is Bartholomew. If so, he wouldn’t be the only apostle to go by more than one name—Thaddaeus and Matthew did, too.

Bartholomew a male name of Hebrew origin literally means “son of Tolmai.” It’s possible that a man named Tolmai had a son named Nathanael, and some people just called him “Tolmai’s boy.” Bartholomew was originally skeptical about Jesus’ hometown. He asked Philip, “Can anything good come out of Nazareth?” (Jn. 1:46).

Still, his curiosity got the better of him, and Bartholomew followed Philip to Jesus. When Jesus met him, Jesus called Bartholomew “an Israelite indeed, in whom there is no deceit” (Jn. 1:47).

Jesus knew all about Bartholomew, from the motives of his heart to the tree he sits under. Bartholomew declared Jesus to be his Rabbi, God, and King on the spot. But Jesus told him that he’d see even greater things (Jn. 1:45–51). And so he did. After Jesus’ resurrection, Nathanael went fishing with six other apostles and witnessed an apparition of the risen Jesus Christ on the Sea of Galilee (Jn. 21:2).

7. Thomas

Even if you’ve never studied the apostles, you’ve heard about this guy. He’s remembered as “doubting Thomas,” but in a way, you can’t blame him. Some of the other apostles saw the Lord Jesus Christ risen from the dead and walking among the living.

They went around telling their friends Jesus is alive, even though everyone knew he’d been killed and buried.

To be fair, Thomas wasn’t the only one who doubted this story (Mt. 28:17; Mk. 16:11; Lk. 24:38). He was just the only one who wanted physical proof. So later, Jesus appeared to Thomas and the others. Jesus invited the skeptic to inspect his nail-pierced hands and the hole in his side, where he had been speared. Thomas believed, and proclaimed, “My Lord and my God!”

Unfortunately, we don’t remember him as “brave Thomas”—even though the Gospel of John paints him that way, too. When Jesus heard Lazarus was dead, He planned to visit the grave even though the local Jews wanted to kill Jesus. The other disciples tried to talk Jesus out of it, but it was of no good. Jesus was going to Judea and it was Thomas who rallied the other disciples to follow Jesus, even though it meant they might all die with him (Jn. 11:16). Thomas had a nickname: Didymus, which is Greek for “twin.” We don’t know why they called him that or if he had a twin, the Bible doesn’t say.

However, Thomas didn’t know where Jesus was going (before the cross), or the way to follow. (Jn. 14:5). Martyred for his faith Thomas was originally confused about where Jesus was going and how to follow him (Jn. 14:5). But after seeing Jesus alive again, Thomas followed and worshiped him to the end.

According to tradition, Thomas took the Gospel to India. He converted many, but eventually, he was run through by spears for his belief in Jesus. Thomas came full circle; just as his faith began when he saw Jesus’ spear wound, His ministry ended with the same kind of wound. Indeed, Thomas was true to his first recorded words: “Let us also go, so that we may die with Him” (Jn. 11:16).

AKAYUGI K’EBYAFAYO BY’EKLIZIA

N’Owek. Fr. Peter Bakaaye Amooti

Yezu obu yakoraga omulimo ogw’amuleesire omu nsi, akasikiriza abantu baingi; bamukuratira. Omuli bbo akakomamu ikumi na babiri kumuhondera, kwegesa Ekigambo kye, kukiza abarwaire n’okubinga emyoyo emibi. Omuli banu ikumi n’omu bakafooka beebembezi b’Eklezia – Yezu amazire kuhumbuka. Omu akaba w’okumugobeza. Kwezi kunu, katwongere kwetegereza abasajja banu kukiraho, nitwongeraho bana ha rukarra rw’okwezi kwahingwire...

4. Andereya

Baibbuli temurukiriza nk’oku kyabaire hali mwenewaabu Petero. Kyonka Eklezia ekamutungira ibara: Protokletos. Nirugira omu rulimi Orugiriki, nirimanyisa “ayabandize kwetwa” habw’okuba Andereya nuwe yabandize kuhondera Yesu. Nikigumibwa, Andereya nuwe yabaire w’okubanza hali abandi ikumi n’omu omu mulimo gw’Obutumwa. Yesu atakatandikire obutumwa bwe, Andereya akaba muhondezi w’Omurangi ruranganwa: **Yohaana Batista**.

Kiro kimu Yohaana akaragirira Andereya, n’amwolekereza Yezu n’agamba ati: “Darawe Katama ka Ruhanga, anyakwihaho ebibi by’ensi.” Andereya akamara ekiro eki kyoona na Yesu. Nambere bwairiire akaba amanyire ebintu bibiri: Yesu nuwe Omujuni ou abantu b’amazire obwire bwingi balindiriire kandi akaba aine kukigambira mwenewaabu, Simoni (Yoh. 1: 38-41).

Andereya akarugira omu kusumikaniza obutimba habw'okuba akaba ali musohi nka mwenewaabu, kandi Yesu akaraganiza bombi kubafoora "basohi b'abantu" (Mat. 4: 18-19). Hanyuma y'okuhumbuka, Petero akeebembera ekitebe ky'abaikiriza ab'okubanza kandi baingi bakeegarukamu, baikiriza.

Baitu enyumaho, tukarora Andereya n'aleta abantu hali Yesu. Ky'amananu, Andereya buli obu yakahulikikaga omu rukanikyo rwa Yezu, yabaga n'amuletera abantu. Andereya nuwe yayanjwire mwenewaabu hali Yezu. Abantu enkumi itaano obu b'arumirwe enjara, Andereya nuwe yaleesire akoojo akakaba kaine emigaati n'encu kandi Yezu akeekoonyeza eby'okulya ebi kuliisa abantu. Andereya akakoonyeza Filipo kuleeta Abagiriki abaikirizaga Ruhanga hali Yesu (Yoh. 1:41, 6:8-9, 12:20-22).

Kusigikira ha byafaayo, Andereya bakamuboha ha musalaba ogukikirwe (X-shaped) omu kicweka kya Akaya nambere yabambirwe haihi n'enyanya. Hati bunu omusalaba gw'Andereya. Omusalaba ogu tugurora ha Bendera ya Scotland habw'okuba Andereya aba Mutonganirizi w'Ensi egi.

5. Filipo

Omu Batumwa boona ikumi na babiri Filipo nuwe yali mukwata mpora, akaba asomereho, n'ayanguha kuhikirirwa. Ibara lye omu Rugiriki "Phillippos" nirimanyisa "agonza enkaina." Obu tubanza kwitirana Filipo, akaba n'agambira Nasanairi munywani we ngu: "Turozire ogu Musa ou yahandiikireho omu Biragiro kandi Abarangi ou baarangire" (Yoh. 1:45).

Gonze Filipo yali n'ibara ly'Orugiriki akaba amanyire Ekitabu Ekirukwera Eky'Abayudaaya – Ekiragaano Ekikuru. Filipo takira muno kuzooka omu Vanjiri ya Matayo, Marko na Luka, baitu ayatukira muno omu Vanjiri ya Yohaana – nikyo ekitabu omu Baibbuli yoono ekitugambira ebirukukwata hali Filipo. Haroho haakiri emirundi esatu nambere Filipo abazibwaaho omu Kiragaano Ekihyaaka. Filipo omutumwa abuzaabuzibwa na Filipo omurangirizi w'Amakuru Amarungi (Ebik. 6:5, 8:5....)

Filipo akaba n'enkora ekwanguhirra (practical approach) baitu kitamwanguhire kwetegereza nk'oku Yezu yali w'embaganiza, hatali muntu wa buli kiro. Eky'okurooraho Yesu obu yaroziro abantu enkumi itaano nibarumwa enjara, akakaguza Filipo ekikaguzo kumulengensa: "Turagura nkaha emigaati kuliisa abantu banu boona?" Filipo akaba atamanyire Yesu nk'oku arukugenda kubaliisa omu mulingo gw'amahano, obu yamugarukiremu ngu tikirukusoboka – gonze omusaara gw'ebiro bikumi bibiri gukaba gutakusoboka kubaliisa boona (Yoh. 6:5-7). Omurundi ogundi omu kairirizi yaheerirweyo, Yesu akagambira abatumwa busaho arahika mba ise atarabire omuli uwe. Filipo akasaba Yesu aboleke Ise. Akaba atakeeteriize ngu anyakurora Yesu aba aroziro Ise.

Nka Andereya, Filipo akeeta abantu kwija hali Yezu. Yezu obu yamwesire kumuhondera, Filipo akasanga munywani we Nasanairi yamugambira "Ija orole" (Yoh. 1:46). Filipo akakoonyera Abantu ba Bugiriki ab'atiina Ruhanga kwitirana Yesu. Abagiriki bakahika hali Filipo, Filipo yabahinkya mba Andereya bombi b'abahikya hali MUKAMA (Yoh. 12: 20-22). Filipo akatwara Amakuru Amarungi omu nsi y'Abagiriki nambere yaitirwe kandi yaziikwa kusigikira ha byafaayo. Ekituuro kye kikazoorwa omu mwaka 2011.

6. Batolomayo

Titumanyire bingi hali omusaija onu. Ebike ebitumumanyireho tubiihira hali Matayo, Marko na Luka. Bakamuteka omu rukarra rw'abatumwa ikumi na babiri. Baitu Eklezia yoono hamu n'eteebereza ngu Batolomayo akaba muntu omu na Nasanairi omu Vanjiri eyahandiikire Yohaana.

Haroho ensonga ezirukusoborra kinu. Omu kubanza, Matayo, Mariko, na Luka bateeka Batolomayo omu rukarra rw'abatumwa ikumi na babiri, baitu tibabazaho Nasanairi. Omu kitabu ky'Ebikorwa by'Abatumwa naho tiharumu Nasanairi. Ekyakabiri, Yohaana tabazaho Batolomayo, baitu akakozesa ibara Nasanairi omu nganikyo ezibamu abatumwa abandi. Eky'okurooraho Yohaana obu akaba n'ahandiika Evanjiri, akakozesa ibara Nasanairi omu rukanikyo rwa Yesu n'aitirana Petero, Andereya, na Firipo – boona abamanyirwe nka abamu ha batumwa ikumi na babiri.

Kinu nikituleetera ekikaguzo: "Nasanairi onu akaba oha kandi habwaki yazookire omu rukanikyo rw'Abatumwa?" Eklezia ekazora engarukwamu emu enu: "Nasanairi nuwe Batolomayo." Nahabw'eki Batolomayo tali nuwe wenka anyakwina amabara abiri – haliyo Taddeo na Matayo. Batolomayo ibara ly'abasaija, ly'Ekiyudaaya limanyisa "mutabani wa Tolmai." Nikisoboka omusaija akaba amanyirwe nka Tolmai akaba aina mutabani we amanyirwe nka Nasanairi, kandi abantu bacwamu kumweta mutabani wa Tolmai. Batolomayo mukubanza akaba n'agurukyagurukya ekicweka ky'obuzaale bwa Yezu. Akakaguza Filipo "Nazareeti esobora kurugwamu ekintu kirungi?" (Yoh. 1: 46).

Okugurukyagurukya kwe kukamuhodereza obu yahondiire Filipo yamuhikya hali Yezu. Yezu obu yaroziro Nasanairi n'ajira nambere ali, yamugambaho ati: "Dora omunyaisirairi mali ataina bugobya." (Yoh. 1:47). Yezu akaba n'amanya byoono ebyakwatahoga Batolomayo kurugirra ha biteekerezo by'omutima gwe kuhika obu yali hansi y'omutiini. Batolomayo akarangirra Yesu kuba Mwegesa, Mwana wa Ruhanga kandi MUKAMA wa Isirairi. Baitu Yesu akamugambira akaba w'okurora ebikuru ebikukiraho (Yoh. 1: 45-51) kandi akabirora kwo. Yesu amazire kuhumbuka, Nasanairi akagenda kusoha hamu n'abatumwa abandi mukaaga kandi bakarora Yesu n'abeyooleka ha Nyanja ya Galiraaya (Yoh. 21:2).

7. Tomasi

Gonze otakasomahoga ha batumwa ningumya oina kuba wahulireho Tomasi. Omusaija onu ajukwa nka "Tomasi omugukyagurukya" baitu omu mulingo gwe t'orukumucwera omusango. Abamu ha batumwa bakarora Yesu Kristo ahumbuukire kuruga omu bafu kandi n'arubatira omu bomeezi. Bakagenda nibagambira enganjanzi zaabu Yezu ayomiire, gonze buli omu akaba amanyire ngu akaitwa kandi yaziikwa.

Omu kuba bainganiza Tomasi atabe nuwe wenka ou akaba n'agurukyagurukya ebigambo ebi (Mat. 28: 17; Mar. 16: 11; 24:38). Akaba nuwe wenka ayayendaga kugumya burole. Na habweki, hanyuma Yezu akazookera mba Tomasi hamu n'abatumwa abandi. Akeeta ayagurukyagurukyaaga kwekebija emikono eyacumisirwe emisumali n'orubaju nambere yacumisirwe. Tomasi akaikiriza kandi yagarukamu ati "MUKAMA wange kandi Ruhanga wange!"

Eky'omugisa mubi, Tomasi titumwijuka "nk'emanzi" – n'obu kyakubaire ngu Evanjiri eyahandiikirwe Yohaana emwoleka "nk'emanzi." Yezu obu yahuliire nk'oku Lazaro akaba afiire, akateekaniza kubunga mbere b'amuziikire, kakibe ngu Abayudaaya b'ekiikaro eki bagonzaga kwita Yezu. Abatumwa abandi bakalengaho kumwihamu

ekiteekerezo eki, baitu kitaleeteho mbaganizo yoona. Yezu akaba w'okugenda Buyudaaya kandi Tomasi nuwe yayesire abatumwa abandi kuhondera Yezu; gonze kyamanyisaga basobora kufa hamu nawe (Yoh. 11:16). Tomasi akaba arukiriziibwe Didimo omu Rugiriki ekirukumanyisa "murongo." Titumanyire habwaki b'amwesire batyo, na Bbaibbuli teyoleka rundi akabayo n'omurongo mugenzi we!

N'obu kiraaba, Tomasi akaba atamanyire nkaha nambere Yesu akaba n'agenda (atakahikirweho omusalaba) rundi omuhanda gw'okumuhondera (Yoh. 14:5). Mukubanza, Tomasi kikaba nikimutalibaniza, n'agonza kumanya Yezu nambere akaba n'agenda kandi mulingo ki ogw'okumuhondera (Yoh. 14:5). Baitu hanyuma y'okurora ahumbuukire Tomasi akahondera kandi akaramya Yesu kuhika ha kumaliira.

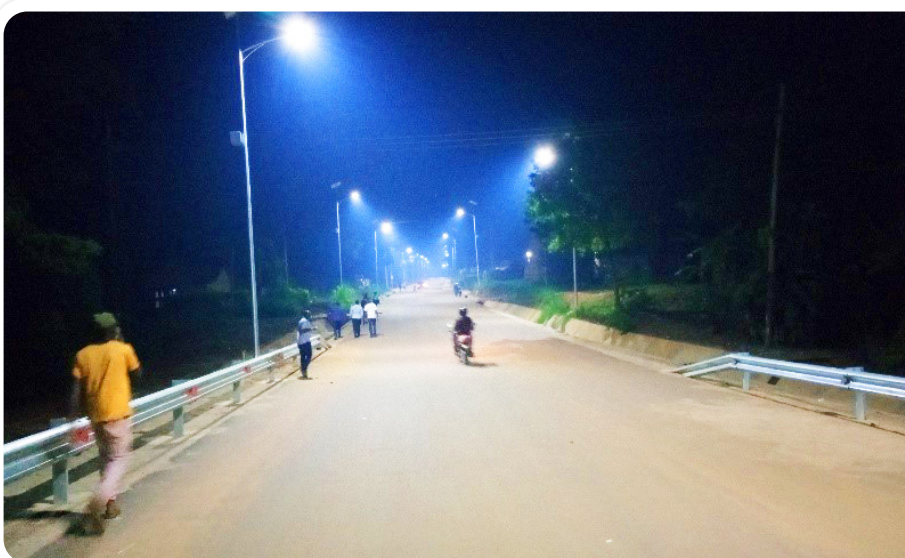
Kusigikira ha byafaayo, Tomasi akatwara Amakuru Amarungi omu nsi ya India. Akahindura baingi, baitu akacumitwa amacumu habw'okwikiriza kwe omu Yesu. Nk'oku okwikiriza kwe kwatandikire amazire kurora mbere bacumisire Yezu, obutumwa bwe bukakaanga nawe n'atunga ebihuta habw'okucumitwa. Tomasi mazima kwo akahikiriza eki yagambire "Leka itweena tugende tufe hamu na Uwe" (Yoh. 11: 16).



PHOTO OF THE MONTH

Bujumbura alight!

This picture was taken in the night hours of Saturday, May 21, 2022 at Bigaajuka bridge along Cathedral Road, the day these street lights were installed. Cathedral triangular roads up to the Hoima Catholic Diocese Bishop's Palace are lit. This Road project is a fulfillment of a presidential pledge made on the 28th Day of February, 2016 at the Episcopal Ordination and installation of



Rt. Rev. Vincent Kirabo Amooti, at Bujumbura Cathedral at the request of Hon. Grace Mary Mugasa Akiiki, the state minister for public service by then Mayor of Hoima Municipality.

Cathedral triangular roads have been attached to Hoima-Biiso-Buliisa Oil road project that is being constructed by Chongqing International Construction Corporation (CICO) under the in-house supervision of Uganda National Roads Authority (UNRA).



PRESS RELEASE

GROUND BREAKING CEREMONY FOR THE CONSTRUCTION OF ST. MARY'S WOMEN AND CHILDREN'S SPECIALISED HOSPITAL - HOIMA CATHOLIC DIOCESE

The Bishop of Hoima Catholic Diocese invites the people God within and outside Hoima Diocese to the Official launch of the **CONSTRUCTION OF ST. MARY'S CHILDREN AND WOMEN'S SPECIALISED HOSPITAL.**

This function will take place at Bujumbura on Rwenkobe Road on **Saturday, June 25, 2022**, Starting with Holy Mass at **10:00am** LED BY THE **RT. REV. VINCENT KIRABO AMOOTI**, BISHOP OF HOIMA. Thereafter, we shall have a fundraising drive towards the construction of the hospital.

Everyone is invited to support this project by donating generously and praying for its success.

This fundraising shall be continuous, starts before the function, during and after the ground breaking ceremony. We are all encouraged to work together to save and improve the quality of lives by setting up a standard, well equipped

and long lasting health facility.

MONEY DONATIONS CAN BE DEPOSITED ON:

Centenary Bank Account; Name: St. Mary's Children and Women's Hospital Project. Account Number: 3100058859
Mobile Money Accounts; **MTN** – 0777 802 459, and **Airtel** – 0702 662 004, both in the Names' of **Davis Mugisa Musiime.**

For more details, contact:

1. Dr. Fred Kabagambe Kaliisa - Chairperson Task Force – 0772 633 025
2. Mr. Isingoma Charles – Finance Committee Chairperson – 0772 474 747
3. Fr. Jude Ssemambo – Publicity Committee Chairperson – 0782 723 279
4. Fr. Davis Mugisa Musiime – Project General Coordinator – 0783 392 052

Radio Maria Uganda Hoima wishes all her dear listeners, donors, LEXCOM, staff, volunteers and agents a Grace filled Uganda Martyr's Day Celebrations, June 3, 2022. In special way, Radio Maria Uganda Hoima Congratulates and wishes Fort Portal Diocese success as they lead Uganda Martyrs Day Celebrations, Namugongo, 2022.

You can tune in to Radio Maria Uganda Hoima on **90.7FM** and **104.6FM** Fort Portal. You can support us using mobile money, merchant code, bank account (Details below).

Radio Maria, "Tugihulirize, Tugigonze Kandi Tugisagike."



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