

Ikara N'omanya



Hoima Catholic Diocesan Newsletter, APRIL 2022

2,000/-

NINDANGIRRA KALIITANGO Y'OKWOMBEKA IRWARRO – BISHOP KIRABO



Omuliiisa w'Isaza lya Hoima Owek. Muno Vincent Kirabo Amooti atongoizeho Kaliitango y'Okwombeka Irwarro ery'embaganizo ery'abakazi n'abaana eriraayetwaga: **St. Mary's Children and Women's Specialized Hospital Bujumbura**. Kinu akakirangirra ebiro 28.02.2022, obu Eklezia y'Isaza lya Hoima ekaba eyesorooreliize ha mbuga nkuru y'Itwale erihyaaka erya Kagadi okujaguza n'okutabaarukya Omuliisa emyaaka mukaaga ey'Obwepiskoopi kandi ali Murolerezi w'Isaza lya Hoima kuruga ebiro 28.02.2016.

Omuliisa, omunyegesa ye ey'obusobozi akagamba, "nindangirra kaliitango y'okutandika kwombeka Irwarro ery'embaganizo ery'abakazi n'abaana," n'agira ngu, "omu ihanga lyoona Bunyoro niitwe tutaine Irwarro lirungi ery'embaganizo kandi kunu abaana n'abakazi nibafa muno endwara ezirukubaire nizijanjabwa." Omuliisa yayongeraho ngu; "kusigikira ha alipoota y'Arुकukurra akatebe akarukwirukaniza omulimo gunu, Irwarro linu nitusobora kulyeyombekera itwe, itwenka busaho ondi arukusobora kulitwombekera."

Omuliisa akanjurra hali abantu akatebe (Taskforce) k'abantu 16 abarukwirukaniza omulimo gunu. Nikeebemberwa Omujwarakondo Dakit. Kabagambe Kaliisa. Abandi abali ha katebe ako nubo banu; Omuny. Isingoma Charles, Omuny. Isingoma Edgar, Eng. Isaac Nyabwana, Eng. Mutabazi Joseph, Dakit. Emily Kugonza, Dakit. Dan Kyamanywa, Sr. Dakit. Assumpta Nabawanuka, Dakit. Tom Ediamu, Fr. Davis Mugisa Musiime, Fr. Joseph Birungi, Fr. James Aliomu, Owek. Grace Mary Mugasa, Omuny. Zondera Amon, Sr. Josephine Kirabo na Sr. Annette Kyaligonza.

Akatebe kanu kakeetiiza obukugu bw'abantu abandi 14. Nubo banu; Omuny. Oscar Kizige, Fr. Matovu Robert, Fr. Jude Ssemambo, Fr. Francis

Xavier Magezi, Fr. Patrick Mugisa, Dakit. Kiiza Emmanuel, Omuny. Kato Mathias, Omuky. Dorothy Byarugaba, Fr. JohnMary Busobozi, Omuky. Doreen Kabasindi, Mr. Taddeo Atuhura, Omuky. Grace Koojo, Omuny. Aliguma Innocent, na Sr. Rita.

Omuliisa akamanyisa ekitebe kyoona ngu, "ebiro 25.06.2022 omukoro gw'okutongoza okulima omusingi nubwo gulibaho."

Omuliisa akongera kunywanisa ekirango kinu n'enyegesa ye ey'obuzaire n'asigikira ha bigambo Yezu ebi yagambiire Simoni Petero hanyuma y'okumara kukora obwire bw'ekiro bwoona n'aserra encu, ataine k'akwasize. Yezu Kristu akamuhikaho ajwahire, ayeenobere, ataine kunihira kwoona. Nukwo yezu kumugambira ati, "Irizaayo obutimba, munage omu nziha."

Simoni Petero n'atwooleka itwe abantu nk'oku tuteekereza. Habw'okuba akaba ali musohi mukugu n'ateekereza byoona abimanyire. Yezu Kristu eki yatwegesaga, nukwo kwehayo kukora n'omutima gwaitu gwoona kandi tuli hamu nawe omu bwomeezi bwaitu. Omuliisa yayongera kutwijukya, "Petero obu yakwasize encu zoona atagende nazo n'amaato atagende nago, akabirekera abandi. Nukwo kusaba abantu ati; "na itwe nituragirwa kukora ekirungi eky'embaganizo eki tulirekera abandi, abaliija."

Kuruga omu bigo munaana eby'Itwale lya Kagadi n'abantu ba Ruhanga boona abakaba beebembiirwe aba Bwana Mukuru baabu n'abeebembizi abandi ab'Eklezia, Omuliisa n'akatebe k'okwombeka Irwarro bakasoroza omuganda ogurukwinga milyooni **30,620,100** omu nsimbi za Uganda. Ebisembo aba Kagadi basibiriire Omuliisa, ebirukwingana milyooni **9,059,000** omu nsimbi za Uganda nawe akakora eky'embaganizo yazongera ha kwombeka **...Continued on Page 4**



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River Kafu encroachers given 3 months to evacuate

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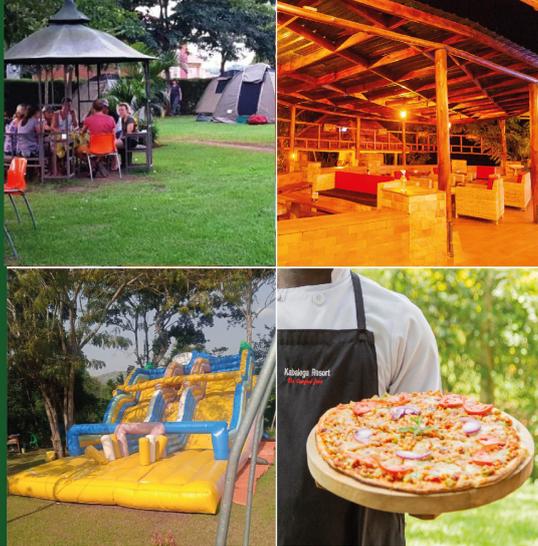
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Our Amenities/Services

- ▶ Accommodation
- ▶ Food & Drinks
- ▶ Conference Facilities
- ▶ Camping Facilities
- ▶ Tour Services
- ▶ Swimming Pool
- ▶ Outdoor Games
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Hoima Branch



Masindi Branch

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Masindi Rooms



Hoima Rooms



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Hoima Conference Center



Masindi Conference Center



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Kabalega Resorts are an ideal place for honeymoons, business travelers, tourists in transit and backpackers. The Resorts have spacious and luxurious self contained rooms with all the modern facilities.



Rev. Fr. Patrick
Museveni

Executive Director
Social Communications
Department

📍 Hoima Catholic Diocese,
Bujumbura Hill,
P.O. Box 34, Hoima
(Uganda).

☎ +256 774 723 863

✉ pmuseveni@gmail.com

🌐 www.hoimadiocese.org



April 1, 2022

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

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

Omusomi Omurungi Kandi Omugonzibwa,

Ninkutabaarukya kumaraho okwezi kwa kasatu (Bwansa/ljubyamiyonga) n'okuhika hali kunu okwa Kana. Bunyoro na Tooro, okwa Kana kweetwa Itoigo. Kaba kasumi k'okusiga ebirimwa ebirigeswa ha Kasambura rundi okwa Musanju.

Kanu nuko akasumi baaganikizamuga enganikyo z'okucwa obugara n'okwota omurro. Baagarramuga abalimi amaani nukwo baturukye enfuka hanyuma y'emijumbi n'okugumira oburuma nfuuzi nibabyaara, nibombera rundi nibajuba. Enganikyo zinu zaakonyeraga abalimi kukenga obujura obu nk'amagita g'abalimi.

Eky'okuroraho, oruganikyo rw'akazina k'obunyonyi rwagendaga ruti: "Kanyonyi k'aruga kuli nseeri, tindya buro, kaija k'agambira abalimi, tindya buro; balimi mukwat'enfuka mulime, tindya buro, pai boojo mbagambiire, tindya buro."

Mukitwarre ngu, nitubateereera okukora n'amaani. Murwanirre enkuraakurana omu maka gaanyu kandi musagike n'emirimo ya Ruhanga. Nk'abalimi oku baraba omu bufuki, oburuma nfuuzi, n'okutuuya, na inywe mugumire emihito yoono ha mirimo yanyu. Ekiizira busa "ruhara!"

Omugonzibwa butwale nk'obujunaanibwa okuranga eby'obusuubuzi bwawe omu rupapura runu nukwo tutunge orutege rw'okuhangaara ha katale. Ebisale by'okuranga na itwe mbinu: **Orupapura rwona, 200,000/=, Ekiicweka 100,000/= kandi akapacu k'ekiicweka 50,000/=**. Okuhika obundi, mugoroobe!

Dear Esteemed Reader, every month of the calendar year has a descriptive name. Our Nyoro culture has adages and anecdotes which point to hard work. April is denotative of a planting and weeding season. Farmers brave the cold, scorching sun – to eat from their sweat; we implore you to work hard to sustain your families and offer support to Church activities and community projects. "Man is a child of his work as done by his hands," (J.F. Donceel: Philosophical Anthropology).

Kindly, take it a necessity to advertise with us in order to keep us afloat. 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.

.....Continued from Page 1

Irwarro – nukwo kuhikya Milyooni 39,679,100 (zoona hamu) ezarugire omu mukoro ogu.

Omukoro nugwo gumu, Omuliisa akarangirra akatebe akarukusorooza ebiteekerezo kuruga omu bantu habw'orukurato rw'Abepiskoopi orwarangiriirwe Paapa Francis Okitoba 2021 kandi oruliikarra 2023 (Synod 2021-2023). Akatebe kanu nikeebemberwa Fr. Paul Bigirwa akarukuteeraniza emirimo y'Obuliisa omu Isaza Iya Hoima. N'akora na banu; Msgr. John Mary Kabyanga, Fr. Agapitus Businge, Fr. Musinguzi Clement, Fr. Lawrence Ayesiga, Fr. Patrick Museveni, Mrs. Mary Aliba Kyaterekerera, Ms. Atuhura Asumpta, Fr. Musinguzi Nicholas, Ms. Harriet Kihuumuro na Fr. Peter Isingoma Rupere.

Omuliisa akasiima abantu boona omw'ltwale lye erya Kagadi habw'okumutangirra kurungi n'ekihika kandi yasaba abantu okusomaga kurungi ekigambo kya Ruhanga, hatali kukimuumuuta.

Omuliisa akateereera abantu kujumbira entegeka za Gavumenti habw'enkuraakurana gamba nk'enu empyaaka enyakuroho hati eya Parish Development Model. Kujumbira entegeka z'enkuraakurana nka zinu nikikoonyera muno abantu omu byaaro okukorra hamu n'okwimukya enyikara yaabu habw'entaahya enyakugalihire.

Omuliisa akasiima Ruhanga habw'emigisa yoona eyi aseesiire Isaza Iya Hoima obusumi bunu bwoona bukya litandika kurugirra kimu hali Abaliisa Cyprian Kihangiire, Albert Edward Baharagate, Deogratias Byabazaire, omu busumi bw'Omuliisa Omulinzi Lambert Bainomugisha Adyeeri n'okuhikira kimu omu kasumi ke. Akasaba abantu

kumusabira. "Munsabire, mbe mwesigwa omu kukora omulimo gunu ogw'okujuna abantu;" kandi yayongeraho ati, "nimpurra nyine amaani habw'obusagiki bwanyu. Emyaaka mukaaga eyi ndukujaguza n'eyombekera ha musingi gw'Abaliisa banu boona ababandize na ha kwikiriza kwanyu, abantu ba MUKAMA boona abarukugonza Eklezia."

Hanyuma akagondeza abantu emigisa n'obusinge ebiruga hali Ruhanga Isiitwe kandi yaraganiza okubaijukaga omu saara ze nukwo MUKAMA abakoonyere nabo babagane ha migisa ye ey'obutumwa.

Ha mukoro hakabaho Omusigire w'Isaza Iya Hoima Msgr. Robert Mugisa, Fr. Dominic Ndugwa Omuhandiiki Mukuru w'Isaza Iya Hoima, Omusigire w'Omuliisa omw'ltwale Iya Kagadi Msgr. Peter Kaberenge, Fr. Paul Bigirwa Omuteeraniza w'Emirimo y'Obuliisa, Abasaseredooti baingi n'Abanyadiini. Omu beebembezi abandi ha ruhi rwa Gavumenti tukaba n'Omunyorokati Jenifer Mbabazi Omukurasi Omukazi Owa Nyamasaza ya Kagadi, Omuny. Eric Musana Acaali Omukurasi w'Isaza Iya Buyaga eya Buturukamusana, Yosia Ndiwabi Munkuru w'Entebe ya Kataano Kagadi, Amon Zondera Isebakristu w'Isaza Iya Hoima hamu n'abantu ba Ruhanga baingi.

Itwaale Iya Kagadi (Vicariate) erirukwebemberwa Msgr. Peter Kaberenge niritwara ebigo Munaana (8 parishes). Oihireho Kagadi nambere ekitebe kikiru kiri, nuho hali St. Therese Kinyarugonjo, St. Charles Lwanga, Kahunde, Our Lady of Presentation Mugalike Parish, St. Francis of Assisi Burora, Sts. Peter and Paul Rugashari, St. Joseph Husband of Mary Muhorro, na St. Peters Bwikara ●



HOIMA DIOCESE LAUNCHES THE CHILD PROTECTION PROJECT



▲ Project launch by Hon. Nyirabashitsi Sarah Mateke, Minister of State for Youth and Children Affairs in the Ministry of Gender, Labour and Social Development at St. Nicholas Parish Hall, Bujumbura on 9th/9/2022.



▲ Rt. Rev. Vincent Kirabo Amooti, Bishop of Hoima Diocese giving his closing remarks at the project launch at St. Nicholas Parish Hall, Bujumbura on 9th/9/2022.

Hoima Diocese Department of Education in partnership with Manos Unidas launched a Child Protection Project "PROTECTION OF A GIRL CHILD IN THE FACE OF COVID-19." The project will be implemented in the district of Hoima, Masindi, Kibaale, Kagadi, Buliisa, Kiryandongo, Kikuube, Kakumiro, Hoima City and Masindi Municipality with a Child Protection

Officer and field offices created in each of the districts. The project will run for a period of one year.

The project was conceived to protect a girl child who has been adversely affected by the COVID-19 lock down. The lock down for 2 years exposed the pupils and students to a number of effects, these include among others: early

pregnancy and sex exploitation, early and forced marriage, as well as limited or no access to education when schools closed and a heightened risk of never returning to school.

THE FOLLOWING OUTCOMES ARE EXPECTED FROM THE PROJECT:

1. The community will be sensitized on the need and importance of protecting the Girl child and promoting Girl child education. At least 500,000 stakeholders will be reached using various means of communication.

- 2. Girl Child Protection systems in at least 100 schools in the Diocese of Hoima will be strengthened.
- 3. Structures through which Girl Child rights’ abuses are detected, reported and handled will be established.
- 4. Existing Government structures for the protection of the Girl Child will be strengthened.
- 5. At least 10,000 girls will be empowered with life skills to overcome possible abuses and to handle cases of abuse.
- 6. Psycho-social support will be provided to at least 5,000 victims of abuses.

HOIMA DIOCESE DEPARTMENT OF EDUCATION FIELD OFFICES

For successful implementation of this Girl Child Protection project and the other activities of education in the Diocese, the department has opened up field offices in the following locations:

DISTRICT	LOCATION OF FIELD OFFICE	NAME OF OFFICER	CONTACT OF OFFICER
Hoima	Hoima Diocese Headquarters	Ms. Ategeka S. Martha	0781108680
Kikuube	Munteme trading centre – Kolping building	Ms. Kabagenyi Mary	0784324932
Kagadi	Kagadi Catholic Parish	Ms. Kirabo Agnes	0781083925
Kibaale	Bujuni Catholic Parish	Ms. Kirabo Harriet	0772773997
Kakumiro	Kakumiro Catholic Parish	Ms. Nsita Sarah	0777060121
Buliisa	Buliisa Catholic Parish	Mr. Tumusiime Gabriel Solomon	0777055953
Masindi	St. Jude Town Parish – Masindi	Mr. Kusiima Julius	0788372357
Kiryandongo	Kigumba Catholic Parish	Ms. Kyakuhaire Scovia	0774801047

For any cases regarding abuse of the girl child, including abuse of other children, and other Catholic education programs, these officers can be easily reached. We call upon the general public to utilize our available child protection information, services and offices.



MESSAGE FROM THE SECRETARY HOIMA DIOCESE DEPARTMENT OF EDUCATION

I wish to use this opportunity to thank all parents and guardians who have taken their children back to school after the lockdown. I urge all parents and guardians who have not yet taken their children back to school, kindly to do so. As we come to the end of the First Term of the Academic Year 2022, I wish to convey my sincere appreciation to all heads of education institutions and all teachers for successfully implementing the education programs in your respective schools. I wish all learners and teachers fruitful holidays. Education is a journey of human formation, that does not only take place in the school setting, but also at home. Therefore, I encourage parents and guardians to profitably use the holiday time to contribute to the formation of their children. In addition, the protection of the Girl Child, and indeed, of all children, is everyone’s responsibility. Let us all take due diligence to see to it that our children are well protected from all forms of harm during holidays.

I wish you all a fruitful celebration of Easter, with many blessings.

Rev. Fr. Patrick Mugisa,
Education Secretary,
Hoima Catholic Diocese.

PHOTO OF THE MONTH

On Wednesday, March 16, 2022, at 5:00 pm at Hoima Booma Grounds, Camera sighted a young Student at St. John Bosco's Minor Seminary, Hoima praying for his school team to win a football game through the intercession of our BLESSED MOTHER MARY.

He held the Rosary tightly and indeed the Seminary team won (St. John Bosco's Seminary, Hoima 0 (3) - 0 (2) Premier S.S and qualified for the first HOIMA CITY COPA COCA-COLA FINALS 2022 EDITION, WHERE THEY PLAYED AGAINST ST. MARK S.S, BUJUMBURA and the latter emerged first City Champions on penalties 2-0 after a 1-all draw after 90 minutes of regular play.

This is the first time they played in the finals of this competition nearly in 20 years following the last time in 2003 in which they lost to Mandela SS, 3-0 (three goals to nil) which were scored in the opening 12 minutes of the game after the first whistle.



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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).). All in all, I would like you to appreciate that, the family is the first Church where children are nurtured into responsible citizens pleasing in the sight of God and his people. A nation that does not care for its young, never mind their future! Young people are the grip of the spears.

In addition to where we stopped last month, here are other ways which parents can adopt to help in their child's education:

7. Help with home assignments

Giving good support to kids in their studies would lift their spirit for learning.

Show it with small gestures such as helping them with home assignments or projects.

However, it is not advised to do every lesson for them and let them play.

Do it together and help them with some tips and guidance in doing the assignments better.

8. Prepare them for tests

When it is their exam time, don't leave them alone with their lessons. Help them to prepare for the tests with good guidance and support.

You may even conduct mini tests at home before the actual test to lessen their exam worries and tensions. You may also give additional help with the lesson areas in which they are weak.

Brethren, thanks for following me always. I wish you a blessed Lenten period.

Beloved, thanks. To be continued in the next issue...

EMIRINGO 20: Abazaire bakoonyera omu by'enyegesa by'abaana baabu.

Bya Bridget Atugonza.

Ek'lezia Katolika aba mwegesa kandi muzaire (Papa Yohana XXIII). Omu byoona, ningonza mukimanye, eka niyo Klezia y'okubanza hali abaana batendekerwa, bakooroowa kufooka bantu abarukusiimwa Ruhanga n'abantu. Ihanganga eritafaaho abaana abato, otalifaaho kuhabuza ngu ebiro byaabu eby'omu maiso biriba bita! *Ensinganto nizo mmango.*

Okwongerereza hali twakangire, enu niyo emiringo endi eyi abazaire barukusobora kwekoonyeza kusagika abaana omu kusoma kwabu;

7. Bakoonyereho na ha mirimo y'Omuka

Okuheereza obusagiki burungi hali abaana omu by'okweega kwaabu kikoonyeraho muno omu kwimukya omwoyo gwaabu ogw'okweega.

Kyoleke omu burorwaho buke nk'okubakoonyeraho omu mirimo y'Omuka. N'obu kyakubaire ngu tikiri kirungi omwana kumukorra buli kimu.

Mubikorre hamu kandi obakoonyere n'obahabura kukora emirimo yaabu kurungi.

8. Bateekanize habw'Ebirengeso

Omu busumi bw'ebirengeso, otabalekerra bonka. Bakoonyere kweteekaniriza ebirengeso: bahe obuhabzi burungi n'obusagiki obundi.

N'osobora kubalengesamu n'ebirengeso ebindi omuka batakabaire kukora ebirengeso byonyini nukwo obaihemu okweraliikirra n'obutini. N'osobora kubaheereza obukoonyezi obundi omu by'okweega na muno hali bali baceke.

Ab'oruganda omu Kristu mwebale kumponderaga butoosa, Nimbagondeza ekisibo ekirungi.

Tulibyongeraho omu rupapura oruligarukaho.....

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Little Hospice Hoima - Hospice Africa Uganda: Palliative Care for Serious Health-Related Suffering

By Germans Natuhwera

Who we are!

Hospice Africa Uganda (HAU) www.hospice-africa.org/uganda, is a not-for-profit charitable Organization established in 1993 by Nobel Peace Prize Nominee Professor Dr. Anne Merriman with a vision "Palliative Care for all in need in Africa". HAU is a duly registered health facility and is licensed by the Uganda Medical and Dental Practitioners' Council (UMDPC). In addition to Hospice Kampala, HAU founded two other hospices namely; Mobile Hospice Mbarara in southwestern and Little Hospice Hoima located on Kijungu Hill, Hoima Oil City in 1998 with the goal of extending Palliative Care services to the most underserved communities.

Our work and who we serve.

We offer specialized holistic Hospice and Palliative Care (PC) to patients and families with life-limiting illnesses and serious health-related suffering, including but not limited to cancer and HIV/AIDS. Across the three sites, holistic services (addressing physical, emotional, psychosocial, mental, and spiritual and bereavement needs of the patient and family) are provided by a multidisciplinary dedicated team. HAU uses a range of blended models to provide care to patients. These include; care in the homes (mainly for patients with severe disability, the very sick and elderly patients), outreaches and roadside clinics, hospital visits in partnership with other health facilities, day care and outpatient care at each of our three sites. Care is provided to both children and adults regardless of their gender, ethnicity, religion, socioeconomic status or political inclination. Since inception in 1993, HAU has cared for over 35,000 patients and families. HAU cares for at least 900 patients every month across its three sites. Majority (at least 85%) of our patients have cancer.

HAU manufactures oral liquid morphine (an essential medicine used in the management of severe pain) for Uganda through a private-public partnership with the Ugandan government and the Uganda Ministry of Health.

HAU owns the Institute of Hospice and Palliative Care in Africa (IHPCA) which is accredited by the

National Council for Higher Education (NCHE) to offer undergraduate and postgraduate degrees and diplomas in Palliative Care (PC) in affiliation with Makerere University. The IHPCA also offers short certificate courses in PC for health professionals, and non-health professionals including community volunteer workers, spiritual leaders, lawyers, family caregivers, and traditional healers from all over Africa. Through training and advocacy initiatives of HAU's International Programmes department and the IHPCA, the number of African countries with a PC service has risen from 3 in 1993 to 37 now. In Uganda, PC service availability has also grown to 107 (out of 132 districts) in 2021.

What is palliative care and hospice care?

"Palliative care is the active holistic care of individuals across all ages with serious health-related suffering due to severe illness, and especially of those near the end of life. It aims to improve the quality of life of patients, their families and their care givers." PC is provided at any stage including before a diagnosis of life-limiting illness is made. On the other hand, hospice care (also known as end-of-life care) is care given to patients at end-of-life.

Why the need for palliative care?

- In Africa, only an estimated 5% of patients with serious-health related suffering have access to palliative care, and again, cancer cases are rising exponentially at a projected rate of 400% by 2050.
- In Uganda, deaths from Non-communicable diseases (NCDs), mainly cancer have increased by at least 100% in the last two decades. It is known that nearly all cancer patients need some form of palliative care i.e. either physical, social, psychological, mental, emotional, and spiritual care support.
- An estimated 400,000 adults and 46,000 children need PC in Uganda.
- However, only 11% of those in need are able to access services.
- Palliative care for pain and symptoms relief is a universal human right to health not a privilege and is needed for prevention of unnecessary and undignified suffering.

- Under Sustainable Development Goal (SDG) 3.8, attainment of Universal Health Coverage (UHC); health care for all includes promotive, preventive, curative, rehabilitative and palliative care services. There is no UHC without palliative care.

- In Uganda, over 80% of cancer cases are diagnosed in advanced stages when a cure is very unlikely, and palliative care for symptom relief makes a very big difference to provide comfort and preserve dignity for the patient and their family.

- Scientific evidence has shown that palliative care significantly reduces hospital admissions and re-admissions, hence reduces health-related spending.

Challenges

Over the years, HAU has heavily relied on grants and funds from the overseas Hospice Africa charities and in-kind donations from individuals to sustain its services across its three sites in Kampala, Mbarara and Hoima.

In 2020, as Uganda faced the COVID-19 pandemic, we saw a rise in Ugandans willing to support the response to the COVID-19 pandemic, as well as contribute to sustainability of Ugandan charities.

We need your support – whatever it is you can give; time, funds, ideas, materials to enable us continue to ensure that no one in need of palliative care, regardless of their status or physical location is left to die in pain without accessing palliative care.



*Germans Natuhwera,
Specialist Palliative Care Clinician, Manager Little Hospice Hoima - Hospice Africa Uganda*

CONTACT DETAILS:

Email: gmatuhwera@hospice-africa.org

Phone: 0778 202 664 / 0702 661 960

Clinical lines: 0772 890 216 / 0700 457 971



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LITURGY CORNER

Fr. Leonard Kirikarama Akunobere
Bush Akiiki.

Sunday, April 3 2022: The Fifth Sunday of Lent.

Isaiah 43:16-21; Psalm 125; Philippians 3:8-14; John 8:1-11.

Our first reading today from the prophet Isaiah tells us that our past deeds are not called to mind by God or held against us. He has redeemed us and now all we have to do is to accept that redemption. The Psalm reminds us that the Lord has delivered his people from their bondage and redeemed them.

In our gospel we see Jesus confronted with the woman who has been caught in adultery and who the elders were about to stone in accordance with the Law. But Christ turns the situation around and confronts the elders making them face their own sinfulness. The woman is sorry for what she did and so Christ forgives her and wipes out her guilt – it will never again be called to mind. The Lord does not condemn and is simply waiting for us to turn to him for forgiveness. It is important to note, however, that Jesus also does not condemn the condemners of the woman. He will not even accuse or judge the very ones who have accused and judged the woman. This is the challenge of unconditional love, to condemn no one. The readings of today are thus a consolation to everyone, no matter to which category we belong. Even if we are like the Scribes and Pharisees in the Gospel story of today, quick to condemn others and point fingers at them, it is an assurance that God will not condemn us or point a finger at us.

If we identify with the woman in the Gospel story, then to us too the message is that we are not condemned for our sin. However, no matter with whom we identify, the next step after having experienced the forgiveness of God in Jesus is, like Paul, to forget what lies in the past and to press on to what lies ahead. And, what lies ahead is only unconditional forgiveness, mercy, and love. Will we press on? God does not condemn. Do you?

St Paul tells us that adherence to the Law is not enough for us to achieve perfection, which is what the elders were doing in the gospel. Fulfilling the Law is important because it helps us along the path to freedom but it is useless if it is not backed up and grounded in a deep rooted faith in God. Without faith adherence to the Law is nothing but a hollow gesture and will not bring us freedom. I wish you God's blessings in the Holy Week ●

AKAYUGI K'OKWEGAMBIRRA

Bya Fr. Leonard Kirikarama Akunobere Bush Akiiki.

Sande, Itoigo 3, 2022: Sande ya Kataano omu Kisiibo.

Isaaya 43:16-21; Zabbuli 125; Abafilipi 3:8-14; Yohaana 8:1-11.

Isomo lyaitu ery'okubanza kiro kinu kuruga omu kuranga kwa Isaaya niritugambira nkooku Ruhanga atajuka ebibi byaitu ebyahingwire obu aba amazire kubiganyira. Akatucungura, kandi itwe eki twina kukora nukwo kwikiriza okucungurwa oku. Ezabbuli n'etwijukya nkooku MUKAMA yajunire abantu be kuruga omu bwiru kandi yabacungura.

Omu isomo lyaitu ery'Evanjiri niturora Yesu nibamuleetera omukazi akaba akwasirwe n'asihana kandi ou abakuru b'abantu bakaba bali haihi kuteera amabaale okuhikiriza ebiragiyo. Baitu Yesu yahindura enyikara kandi yahindikira abakuru b'abantu kubooleka nkooku nabo basemerire kuzira ebibi byaabu. Omukazi akasaalirwa, yazira ekibi eki akaba akozire kandi na Kristu yamuganyira, yamwihaho omusango – ekibi kye tikiryongera kwijukwa. MUKAMA tacwera muntu musango baitu atulindiire kumuhindikira nukwo atuganyire.

Kiri ky'omugaso kwongera kwetegereza ngu abo abaabaire bacwerire omukazi onu omusango, Yesu, uwe atabacwera musango. Kanu nuko akabbali ak'engonzi z'ekicumbi; kutacwera muntu weena omusango. Nahabw'eki amasomo ga kiro kinu nigasemerra kuhuumuza buli omu, omu kiti kye. N'obu twakuba tuli nk'abeegesa b'ebiragiyo n'Abafarisayo ab'omu Vanjiri ya kiro kinu, ab'anguha kucwera abandi omusango n'okubooleekereza akaara, nitugumizibwa nkooku Ruhanga atarukwija kutacwera musango rundi kutwoleekereza akaara.

Obu turaaba tuli nk'omukazi w'omu ruginikyo runu, obutumwa hali itwe nubwo bunu; "titucweriirwe musango habw'ebibi byaitu," baitu "tumazire ira kuhikwaho obuganyizi bwa Ruhanga omuli Yesu" kandi, "nka Paulo nituragirwa kwebwa ebyahingwire n'amaiso gaitu kugahanga ebiriya omu maiso." Ebiriya omu maiso, nukwo "okuganyirwa, embabazi n'engonzi." Turaagumizamu n'okuhendera abandi? Ruhanga tatucwera musango. Itwe kandi tukora tuta?

Paulo omuhikiire n'atugambira nkooku kukwata ebiragiyo kitarukumara kutufoora bahikiire, habw'okuba kinu nikyo abakuru b'abantu b'akoraga (dora omu Vanjiri). Ky'omugaso kuhikiriza ebiragiyo habw'okuba bitukoonyera omu muhanda gw'okutufoora b'obugabe, baitu obu biba bitasigikiire ha kwikiriza okuhamire omu Ruhanga biba bitakyatwinira mugaso. Tutaina kwikiriza, okuhikiriza ebiragiyo tikibamu nsa, oihireho kaba karorwaho akatasobora kutuleetera obugabe.

Nimbagondeza emigisa ya Ruhanga omu Wiiki Erukwerwa ●



RIVER KAFU ENCROACHERS GIVEN 3 MONTHS TO VACATE

By Johnbosco Tugume Araali . 18 March 2022

Kikuube district leaders are tightening the grip on the conservation of River Kafu banks which has been grossly depleted. The leaders including the District Natural Resources Committee and District Security Committee observed that it was paramount to wage war against the destroyers to ensure the environment is protected and preserved for future use.

Pauline Nambi, the Kikuube district senior Environment officer said although environmental protection issues are highly politicized since they affect voters, they have decided to involve all stakeholders to ensure this is a wining war.

Addressing residents of Kisenyi-Njarwe and Kirimbi villages respectively in Ruhunga parish, Buhimba sub-county recently, Ms. Nambi said they expect no any other human activities on the banks of river Kafu after three months.

"We are not going to destroy your crops but the directive is, don't open more land and after harvesting just vacate voluntarily to avoid being handled with an iron hand of the government," She warned.

The alleged encroachers mainly cultivators have opened fresh gardens, with some planting rice, maize, water melons, vegetables among others whilst others carrying out charcoal burning and cattle grazing.

Amlan Tumusiime, the district security committee chairman and also the Kikuube District Resident Commissioner said the grace-period is meant to give space to those who have planted crops to harvest them. "There are plans to demarcate the buffer zone of river banks to ensure communities know the redlines for them and to understand and appreciate the district efforts," he said.



Amlan Tumusiime (holding a stick) inspecting parts of the depleted River Kafu

River Kafu which flows through 17 districts has its source in Kitooma Swamp in Greater Kibaale and empties into Victoria Nile.

Mr. Tumusiime however cautioned local leaders against asking money from encroachers on the pretext of advocating for their stay as well as villages leaders who endorse renting out wetlands to cultivators.



Pauline Nambi, the Kikuube District Environment Officer addressing river Kafu encroachers

However, some of the encroachers pleaded to be accorded ample time to vacate and be supported with irrigation technologies.

"We are ready to vacate the area as directed, but how are you are going to support us to ensure that we don't completely lose out on farming? Give us irrigation technologies like water pumps to enable us continue practicing our farming," pleaded a one Fred Katusiime, a resident of Kirimbi Village, "because we don't have an alternative."

On this issue, Tumusiime asked them to form a group and ensure that they actively participate in government projects, adding that "this is good because government is able to do that without any hesitation; just get prepared by forming organized groups and I promise we shall support you".

According to Prime Safaris and Tours Africa, the river basin features a wide range of fauna and flora including Bush duiker, Sitatunga, Bohor, Reedbuck, Dafass waterbuck, Bushbuck, Bush pig, Oribi, Leopards among others.

Environment act

Section 36, subsection (1) of the 1995 National Environment Act of Uganda states that, "no person shall reclaim or drain any wetland; erect, construct, place, alter, extend, disturb any wetland by drilling or tunneling in a manner that has or is likely to have an adverse effect on the wetland."



CHURCH HISTORY CORNER

with Rev. Fr. Peter Bakaaye

This month, we are going to look at the political and social setting of the people at the time of Jesus. The church was born in Palestine in the world of Judaism. Judaism is not only a religion, but also a way of life, culture and philosophy.

Religiously and politically there were six groups at the time of Jesus that we shall look at.

1. The Sadducees

The origin of this Jewish sect cannot definitely be traced. It was probably the outcome of the influence of Greek customs and philosophy during the period of Greek domination. The first time they are met with is in connection with John the Baptist's ministry.

The only reference to them in the gospels of Mark (12:18-27) and Luke (20:27-38) is their attempting to ridicule the doctrine of the resurrection, which they denied, as they also denied the existence of angels.

There were many Sadducees among the "Elders" of the Sanhedrin. They seem, indeed, to have been as numerous as the Pharisees (Acts 23:6). They showed their hatred of Jesus in taking part in his condemnation (Mat. 16:21; 26:1-3, 59; Mark 8:31; 15:1; Luke 9:22; 22:66).

They endeavoured to prohibit the apostles from preaching the resurrection of Christ (Acts 2:24, 31, 32; 4:1, 2; 5:17, 24-28). They were the deists or skeptics of that age. They do not appear as a separate sect after the destruction of Jerusalem.

2. The Pharisees

Pharisees - separatists (Heb. *persahin*, from *parash*, "to separate"). They provided the religious leadership of the masses and were the chief rivals of the Sadducees. They were lay men rather than priests and believed in the resurrection of the body. They were known for their strict observation of the law and scribal interpretation of the law.

They spent a lot of time in study and elaboration of the law. In the time of Jesus, they were the popular party (John 7:48). They were extremely accurate and minute in all matters appertaining to the law of Moses (Mat. 9:14; 23:15; Luke 11:39; 18:12). Paul, when brought before the council of Jerusalem, professed himself a Pharisee (Acts 23:6-8; 26:4, 5).

On the first notice of them in the New Testament (Mat. 3:7), they are ranked by Jesus with the Sadducees as a "generation of vipers." They were noted for their self-righteousness and their pride (Mat. 9:11; Luke 7:39; 18:11, 12). They were frequently rebuked by Jesus (Mat. 12:39; 16:1-4).

From the very beginning of his ministry the Pharisees showed themselves bitter and persistent enemies of Jesus. They could not bear his doctrines, and they sought by every means to destroy his influence among the people.

3. The Sanhedrin

Sanhedrin - more correctly Sanhedrin (Greek. *Synedrion*), meaning "a sitting together," or a "council." This word is frequently used in the New Testament (Mat. 5:22; 26:59; Mark 15:1) to denote the supreme judicial and administrative council of the Jews, which, it is said, was first instituted by Moses, and was composed of seventy men (Num. 11:16, 17). But that seems to have been only a temporary arrangement which Moses made.

This council is with greater probability supposed to have originated among the Jews when they were under the domination of the Syrian kings in the time of the Maccabees. The name is first employed by the Jewish historian Josephus.

This "council" is referred to simply as the "chief priests and elders of the people" (Mat. 26:3, 47, 57, 59; 27:1, 3, 12, 20), before whom Christ was tried on the charge of claiming to be the Messiah. Peter and John were also brought before it for promulgating heresy (Acts. 4:1-23; 5:17-41); as was also Stephen on a charge of blasphemy (6:12-15), and Paul for violating a temple by-law (22:30; 23:1-10).

It is said that decrees of this council were binding, not only on the Jews in Palestine, but on all Jews wherever scattered abroad. Its jurisdiction was greatly curtailed by Herod, and afterwards by the Romans. Its usual place of meeting was within the precincts of the temple, in the hall "gazith," but it sometimes met also in the house of the high priest (Mat. 26:3), who was assisted by two vice-presidents.

4. The Essenes

These people formed a Jewish mystical sect somewhat resembling the Pharisees. They had their writings in sea side called the Dead Sea scrolls, having discovered them in the caves near the Dead Sea.

Their fidelity to the law and zeal for its complete and pure fulfillment drove them out of the public to community life. They observed strict ritual washings at meals, kept the Sabbath, practiced baptism and expected the arrival of the messiah to be soon.

For that reason, they did not marry and lived monastic life. John the Baptist may have lived among them. They are not directly mentioned in Scripture, although they may be referred to in (Matt. 19:11, 12, Col. 2:8, 18, 23).

5. The Zealots

The Zealots were a sect of Jews which originated with Judas the Galilean (Acts 5:37).

The Zealots emerged as a distinct political group during the reign (37-4 BC) of Herod the Great. In AD 6, when Judea was put under direct Roman rule and the authorities ordered a census for purposes of taxation, the Zealots, led by Judas of Galilee, called for rebellion. Acknowledging the authority of the pagan Roman emperor, they argued, would mean repudiating the authority of God and submitting to slavery.

They were an extremist group called Sicarii ("dagger men"), adopted terrorist tactics, assassinating Romans and also some prominent Jews who favoured cooperation with the Roman authority. One of Jesus' disciples, Simon, was a Zealot (Luke 6:15).

6. The Scribes

The Scribes acted as secretaries of state, whose business it was to prepare and issue decrees in the name of the king (2 Sam. 8:17; 20:25; 1 Chr. 18:16; 24:6; 1 Kings 4:3; 2 Kings 12:9-11; 18:18-37). They discharged various other important public duties as men of high authority and influence in the affairs of state.

There was also a subordinate class of scribes, most of whom were Levites. They were engaged in various ways as writers. Such, for example, was Baruch, who "wrote from the mouth of Jeremiah all the words of the Lord" (Jer. 36:4, 32).

In latter times, after the captivity, when the nation lost its independence, the Scribes turned their attention to the law, gaining for themselves distinction by their intimate acquaintance with its contents. On them devolved the duty of multiplying copies of the law and of teaching it to others (Ezra 7:6, 10-12; Neh. 8:1, 4, 9, 13).

It is evident that in New Testament times the scribes belonged to the sect of the Pharisees, who supplemented the ancient written law by their traditions (Matt. 23), thereby obscuring it and rendering it of none effect. The titles "scribes" and "lawyers" are in the gospels interchangeable (Mat. 22:35; Mark 12:28; Luke 20:39).

They were in the time of Jesus the public teachers of the people, and frequently came into collision with him. They afterwards showed themselves greatly hostile to the apostles (Acts 4:5; 6:12).

Some of the Scribes, however, were men of a different spirit, and showed themselves friendly to the gospel and its preachers. Thus Gamaliel advised the Sanhedrin, when the apostles were before them charged with "teaching in this name," to "refrain from these men and let them alone" (Acts 5:34-39; 23:9) ●

AKAYUGI K'EBYAFAYO BY'EKLEZIA

N'Owek. Fr. Peter Bakaaye Amooti

Kwezi kunu katutunurre enyikara y'eby'obwebembezi hamu n'enyikara ya butoosa nk'oku ekaba eri omu bwire bwa Yesu Kristo. Eklezia ekatandikira Palestine omu nsi y'Ekiyudaaya. Obuyudaaya etabe nyikiriza kwonka baitu gukaba mulingo gw'enyikara omu bwomeezi hamu n'entekereza y'abantu b'ekicweka eki.

Omuby'enyikiriza n'obwebembezi hakaba haroho ebitebe mukaaga ebiturukugya kutunurraho.

1. Abasadukaayo

Endugirro y'ekitebe kinu eky'Abayudaaya tikirahukire kugitoolerezaho, baitu nikiteeberezibwa ekitebe kinu kikarugirra ha bantu kwenda kwesisaniriza omu myetwalize n'amagezi g'Abageriki omu bwire baali nibalemwa Abayudaaya. Omurundi gw'okubanza kwitirana Abasadukaayo guli omu butumwa bwa Yohaana Batista.

Omu Makuru Amarungi babazibwaho omu Vanjiri ya Marko (12:18-27) na Luka (20:27-38) nibalengaho kuhakaniza "okubaho kw'Abamalaika n'okuhumbuuka kw'abafu."

Hakabaho Abasadukaayo baingi omu bakuru b'abakuru. Nka Abafarisaayo, nabo bakaba baingi (Ebik. 23:6). Bakooleka nk'oku bataagonzaga Kristo nibeetaba omu kumucwera omusango (Mat. 16:21; 26:1-3, 59; Marko. 8:31; 15:1; Luka 9:22; 22:66).

Bakalengaho muno kuhakana Abatumwa kwegesa ha kuhumbuuka kwa Kristo (Ebik. 2:24, 31, 32; 4:1,2; 5:17, 24-28). Obwire obu bakaba bantu abarugurukyagukya. Hayuma y'okusasangurwa kw'Orubuga Yerusaalemu, batongere kuzooka.

2. Abafarisaayo

Abafarisaayo – kimanyisa abaahukaineho (nikirugira omu Ruheburayo “persahin” ekirugira omu kigambo “parash” nikimanyisa kwahukaniza”) Bakaba bakuru omu diini kandi tibaikiranizaga n’Abasadukaayo.

Bakaba bantu kwonka batali banyakatagara kandi baikiririzaga omu kuhumbuuka kw’omubiri. Baali bamanyirwe habw’okuhondera n’okwanjurra ebiragiyo omu bwijwire. Baamaraga obwire bwingi omu kusoma ebiragiyo n’okubisoborra. Omu bwire bwa Yesu Kristo bakaba kitebe ky’amaani (Yoh. 7:48). Baahonderaga buli kantu koono akakwasire ha biragiyo bya Musa. (Mat. 9:14; 23:15; Luk. 11:39; 18:12). Paulo obu yalesirwe omu rukurato rwa Yerusalemu, akagumya nk’oku uwe yali Mufarisaayo (Ebik. 23:6-8; 26:4, 5).

Kubanza kubamanyirra omu Kiragano Ekihyaka (Mat. 3:7) Yesu Kristo akabata omu kiti kimu n’Abasadukaayo yabeeta “ab’enteekereza nk’eyencwera.” Baarorwaga nk’ab’ayemanyaga kuba bahikiriire n’okwekuliriza (Mat. 9:11; Luk. 7:39; 18:11, 12). Buli kaire baikaraga nibajunaanwa Yesu Kristo (Mat. 12:39; 16:1-4).

Kurugirra kimu ha kutandika kw’omulimo gwa Kristo, Abafarisaayo bakeeyoleka kuba banyanzigwa be. Tibaasoboraga kugumira enyegesa ye kandi bakakora kyoona kurora okumanywa kwa Kristo kusambaigirwe.

3. Orukurato rw’Abayudaaya (The Sanhedrin)

Egigambo Sanhedrin nikirugira omu kigambo ky’Orugiriki “Synedrion” ekimanyisa kwikarra hamu rundi orukurato. Ekigambo kinu kikoze sibwa muno omu Kiragano Ekihyaaka (Mat. 5:22; 26:59; Mar. 15:1,) kumanyisa “orukurato orw’abaramuzi kandi abalemi b’Abayudaaya orurukukirrayo kimu,” orugambwa kuba rwatairweho Musa rurumu abasaija nsanju (Okub. 11:16, 17). Baitu egi yazookaga nk’enteekaniza y’akacu Musa eyi yakozire.

Orukurato runu, nikiteeberezibwa muno kuba rwatandikirweho Abayudaaya obu bakaba bali hansi y’obulemi bwa Asiriya, omu bwire bwa Makabeho. Ibara eri likabanza kukoze sibwa omunyabyafaayo Omuyudaaya Yosefu. “Orukurato” runu rukabaho “Banyakatagara hamu n’Abakuru b’abantu” (Mat. 26:3, 47, 57, 59; 27:1, 3, 12, 20), abaatonganiize Yesu Kristo ha musango gw’okweyeta Mujuni. Petero na Yohaana nabo bakaletwa omu maiso g’orukurato runu nibajunaanwa kurangirra enyegesa y’ebisuba (Ebik. 4:1-23; 5:17-41); na Stefano habw’okujuma Ruhanga (6:12-15), hamu na Paulo haw’okucwa ebimu ha biragiyo bya Yekaro (22:30; 23:1-10).

Nikigambwa, encwamu y’orukurato runu tiyakwatahoga Abayudaaya abaali omu Ihanga lya

Palestine honka baitu Abayudaaya boona nambere bakaba bali. Obusobozi bw’orukurato runu bwalemwaga Herodi hamu n’Abarooma. Ekicweka kyabu ky’okwitiraniranamu kyaali omu kisiika ky’omu Yekaaro baitu obundi baitiraniraga omu nju ya Nyakatagara omukuru obwire obu (Mat. 26:3). Yabaga aina abakoonyezi babiri.

4. Abaseeni (Essenes)

Abantu banu bakakora ekitebe ky’Abayudaaya nikyeesaniriza Abafarisaayo. Baali baine ebihandiiko byaabu ha rubaju rw’enyanya ebyetwa “emizingo y’eynja efiire” (Dead Sea scrolls), ebyazoirwe omu bwingira obwali haihi n’enyanya enu.

Okwikirizakwabu, amateekan’ekihika ky’okugahikiriza kikabaleetera kuruga omu bantu kugenda omu nyikara ey’okweyahukaniza. Bahikirizaaga emirwa y’okunaaba ekwasire ha kulya, balindaga Sabato, nibakora batiisimu kandi nibanihira okwija bwangu kw’Omujuni. Habw’ensoga egi, tibaasweraga kandi baikaraga omu bwomeezi bw’ekimonaaki. Yohaana Batista asobora kuba yaikaire nabo. Tibabazibwaho omu bihandiiko ebirukwera, baitu basobora kuba babaziibweho omu (Mat. 19:11,12, Bak. 2:8,18,23).

5. Abarwanirizi b’Ihanga

Abarwanirizi b’Ihanga lyaabu, bakaba kitebe ekyatandikire na Yuda Omugalilaaya (Ebik. 5:37). Kikaba kitebe ky’obulemi nikitandika omu bwire bw’obulemi bwa Herode ow’amaani (37 Kristo atakazairwe- 4 Kristo azairwe).

Omu mwaka gwa 6 Kristo azairwe obu orubuga rwa Yuda rwatairwe hansi y’obulemi bw’Abarooma kandi abalemi baaragira habeho omubaro gw’abantu n’ekigenderrwa ky’okusorooza omusoro. Abarwanirizi b’Ihanga banu nibekulemberwa Yuda owa Galilaaya bakatandika okwegugunga. Bakagira; “kwikiriza obulemi bw’Omukuru w’Abarooma kyamanyisaga kufurungura obusobozi bwa Ruhanga kandi n’okwehayo omu bunyagwa.”

Abarwanirizi b’Ihanga banu, kikaba kitebe ky’omutalibaine nibeetwa “abasaija b’ebitara” abayekoonyezaga obukodyo bw’ekikaburu kuhwerekereza Abarooma hamu n’Abayudaaya abaakoraganaga n’obulemi bw’Abaroma. Omu ha batumwa ba Yesu Kristo, Simoni akaba Murwanirizi w’Ihanga lye (Luk. 6:15).

6. Abeegesa b’Ebiragiyo

Abeegesa b’Ebiragiyo baakoraga nk’Abahandiiki bakuru Omu Ihanga. Omulimo gwabu gukaba gw’okuteekaniza n’okuturukya ebihandiiko omu Ibara ly’Omukama (2 Sam. 8:17; 20:25; 1 Byok. 18:16;

24:6; 1 Bakam 4:3; 2 Bakam. 12:9-11; 18:18-37). Baakoraga emirimo endi nk'abasaija abaina obusobozi bwingi omu kurambika emyetwalize omu ihanga.

Hakabo ekitebe ekya hansi eky'abeegesa b'ebiragiro abarukusinga baali ba Levi. Bakasinga kukora nk'abandiiki. Eky'okurooraho, Baruki ayahandiikire Ekigambo kya Ruhanga nikirugira omu kanwa ka Yereimiya (Yer. 36:4,32).

Hanyuma y'obwire bw'okutwarwa omu bunyagwa, obu ihanga lyabu lyafeeriirwe okwerema, Abeegesa banu bakata amaani gaabu ha kukuguka omu biragiro. Bukaba bujunaanizibwa bwabu kuturukya ebihandiiko by'ebiragiro n'okubyegesa abandi (Ezir. 7:6, 10-12; Neh. 8:1, 4, 9, 13).

Omu bwire bw'Ekiragaano Ekihyaaka abamu ha Beegesa b'ebiragiro bakaba Bafarisaayo

abaayongereriize ha biragiro ebyahandiikirwe nibabiiha omu nyetegereza yabu (Mat. 23). Kinu kikamaramu ebiragiro orusa, byafooka nk'ekitakyaagasa. Ekitiinisira kya "Abeegesa b'ebiragiro" rundi "looya" bikozezibwa nibihingisanizibwa (Mat. 22:35; Mar 12:28; Luk. 20:39). Omu bwire bwa Kristo bakaba beegesa b'abantu kandi mirundi nyingi baatomeranganaga nawe. Hanyuma ya Kristo bakagenda omu maiso kuba banyanzigwa b'Abatumwa (Ebik. 4:5; 6:12).

Abamu ha beegesa b'ebiragiro bakaba bantu b'omwoyo gw'embaganizo kandi bakeeyoleka kuba nganjani z'Amakuru Amarungi n'abaageegesaga. Nikyo Gamalyeri yaheeriire Orukurato (Sanhedrin) amagezi obu Abatumwa bakaba nibatonganizibwa "habw'okwegesa omu Ibara lya Yesu Kristo," n'agamba "abasaija banu babalekere" (Ebik. 5:34-39; 23:9) ●

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Enamba z'esimu zinu zoona ziri omu mabara ga,
MUSIIME MUGISA DAVIS



OKUSIIMA KURUGA HA NTOBO Y'OMUTIMA



**Kasajja Damien
Ssentamu**
(17.Feb.1945 – 5.Mar.2022)

Rev. Fr. Francis Makumbi Akiiki n'asiima Rt. Rev. Vincent Kirabo Amooti Bishop wa Hoima, Msgr. Mathias Nyakatura Adyeeri, Abakuru n'abantu ba MUKAMA boona ab'amwirukiriire obu yaferiirwe Mukuru we Kasajja Damien Ssentamu. Hali mwaihire, MUKAMA abongereho emirundi katarwa kandi abahe omugisa.

MUGENZI WAITU, itweena tulifa! Busaho alyomerra omu nsi munu ebiro byoona, baitu ekigenderrwa kyaitu kibege okukoraho ekintu ekirifooka mmannyikirizo y'obwomeezi bwaitu ebiro byoona. Mukuru waitu, "kinu okakikora omu bwomeezi bwaitu." Itwe hamu n'abaana baawe; Basirika Veronika, Birungi Sophia, Kitatta Frederick, Kiwanuka John Robert, Mugagga Tonny, Nakaayi Patricia, Namusisi Mary Goreth, Nandagire Margret, Sarah Nyanzi, Ssekaayi Herman Joseph, Ssentamu Charles na Winnie Namazzi nitukusabira ohuumule omu businge. Amiina.

Nyati Agro Inputs



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