



# Ikara N'omanya

Hoima Catholic Diocesan Newsletter, MARCH 2022

2,000/-



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## OMULIISA AHIKIZE EMYAACA MUKAAGA

By'Omusaki wa Katumanye

**O**muliisa w'Isaza lya Hoima, Ow'ek. Muno Vincent Kirabo Amooti ahikize emyaaka mukaaga bukyajwekwa obw'Episkooopi n'Okwikalizibwa omu ntebe y'Oburolerezi bw'Isaza lya Hoima.

Uwe omuliisa, omu ruhanda runu arozi abantu omu Isaza nibeeyongera kukura omu kwikiriza n'omu kwehayo, kugonza n'okusagika Eklezia. Parish/Ebigo bihyaaka ebitandikire, buli burorwaho burungi oburukwoleka enkuraakurana y'Eklezia.

Oihireho ayongiire kwoleka ihongo erinyakuroho, gamba nk'okwegesa abaana engeso. Kakibe, baingi nibeekwasa ngu bikaleetwaho omwigarro habw'ekihinzi biino nkondo ekyakw'Isaza lya Hoima, baitu kakuba twasangirwe tweteekaniize kurungi twakurabiremu tutaine buhuta bwingi. Akagira:

"Ningoza itweena tube bajunaanizibwa; Eka ebe **nursery bed** y'okukuza abaana abarungi abeegomboozibwe. Kinsaasa nitungisa Kofrimansiyo kwitirana abaana abarukuzooka nk'abanagirizibwe. Omwana n'ajwara esaati amapeesa tigaroho, isoke tiritiirwe, atateekaine n'azooka nk'aizire kusahura eby'obuguuda bw'Eklezia. N'omu maka gaitu, kuramukya n'okulya oteekaine kwafwibwahoga: haby'okulya titwaterrahoga mpaka! Ninsaba tugarreho enyikara egi ey'okutiina Ruhanga n'abantu; omu njwara n'emibalize yaitu."

"Ningoza okusiima Ruhanga na boona abaturukukora nabo omulimo gwa Ruhanga; Abasaseredooti, Abanyadiini, Abeebembezi b'abantu omu Klezia n'abantu ba Ruhanga boona Abaturukukwataniza hamu. Kandi ninsiima n'obusagiki bwoona."

Omuliisa n'asiima Gavumentu n'ab'eb'okwerinda habw'omulimo murungi ogu barukutukorra kandi yayoleka nk'oku buli bujunaanizibwa bwaitu kukwataniza nabo. Omuliisa

n'arora abantu abaine enjara y'ekigambo kya MUKAMA baroho na habw'eki n'omulimo guroho.

Hati, Omwigarro gwa Covid-19 gurugireho, leka tukole n'amaani, tukoze kurungi akagisa kanu kukolera enkuraakurana n'okwimukya enyikara n'entaahya yaitu omu maka.

Amaliiriire n'asaba abantu kukwataniza nawe omu kaliitango enu ey'okwombeka Bujumbura Irwarro ery'embaganizo ery'abakazi n'abaana habw'okuba bunu buli bujunaanizibwa Kristu obu arukugonza tukole, kuheereza abantu obwomeezi obwijulire kimu.

Emikoro y'Okujaguza ekiro kinu ekaba St. Mary's Kagadi Parish, Kagadi Vicariate ebiro 28.02.2022 kandi n'Omuganda gw'okwombeka Irwarro gukasoroozibwa.

Omuliisa Vincent Kirabo Amooti akagaruka omu bigere by'Omuliisa Deogratias Muganwa Byabazaire Abwooli Atalyeba (AoB). Akatungisibwa Idaara ly'Obw'Episkooopi ogu ou akaba ali Isebaroleerezi w'Isaza likuru erya Mbarara, Is'Ab'Episkooopi Paul K. Bakyenga n'akoonyerwaho Omuliisa w'Isaza lya Hoima ayahuumwire, Omuliisa Albert Edward Baharagate Akiiki n'Omuliisa Lambert Bainomugisha Adyeeri omu mukoro gw'ekitiinisa muno ogwabaire ha Klezia Rugaatwa, Bujumbura, ebiro 28.02.2016.

Onu ali Muliisa wa Kana kulema Isaza lya Hoima eryatandikire ebiro 9.08.1965; n'akuratira Abaliisa, Dakit. **Cyprian Biyehima Kihangire** (9.08.1965–19.12.1968), Dakit. **Albert Edward Baharagate** (5.10.1969–9.03.1991 Saaha 4:00 eza rwebagyo); Dakit. **Deogratias Muganwa Byabazaire** (9.03.1991–28.02.2014).

Kirajukwa, omu kasumi Dakit. Byabazaire Muganwa Abwooli akaba arwaire, kuruga ebiro 13.11.2019 – 30.11.2015 Paapa Benedicto XVI akatumira Isaza lya Hoima Omulinzi, Omuliisa **Lambert Bainomugisha** kandi obwire obu akaba ali Mukoonyezi w'Omuroleerezi w'Isaza likuru erya Mbarara. Hati nuwe Isebaroleerezi w'Isaza eri ●

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- ▶ Camping Facilities
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-  [www.kabalegaresort.com](http://www.kabalegaresort.com)
-  1.423820, 31.377683 - Hoima  
1.670393, 31.746547 - Masindi
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Hoima Branch



Masindi Branch



## TOURIST SITES TO VISIT

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  - ▶ The Rhino Sanctuary

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Masindi Conference Center

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# EBY'OMUHANDIIKI MUKURU

## EDITOR'S NOTE:

March 1, 2022

Hali Omusomi wa "Ikara N'Omanya, **[Stay Profoundly Informed]**  
Kuruga Omu Kitongole Ky'Amahurre, ky'Isaza Iya Hoima.  
[hcdsocialcommunicationdept@gmail.com](mailto:hcdsocialcommunicationdept@gmail.com)

### Omusomi Omurungi,

**K**unu okwezi kwetwa Bwansa rundi ljobyamiyonga. Omu Bunyoro na Tooro, ekyanda kyateeraga omu meezi asatu; Desemba eyetwa Kyanda rundi Katuruko, Januali/Buswagu hamu na Februari/Kayaga. Abahiigi baayokya empiira, n'abalimi nibookya ebisaaha nibateekaniza ebiteme rundi ensambu zaabu.

Hati aho emiyonga y'entakahya n'ereka neehuuuuka na kahweera n'egihwerra! Ensi yoona n'ebohoha emiyonga! Obujura obwabanzaga kugwa bwajaga ha mpero y'Okwezi kwa Kabiri rundi ha ntadiko y'Okwezi kwa Kasatu. Obujura obu bwayetwaga "ljobyamiyonga." Bwateekanirizaga abalimi kubyaara obulime bwabu omu kwezi kwa Kasatu hagati rundi ha ntandiko y'okwa Kana.

Obujura obu bwakoonyeraga n'enswa kuhuuka; abantu nibeejuna obunyaata. Omu kasumi kanu baimukiraga empahu. Nikyo obundi kweterwa Bwansa. "Ikara N'Omanya" buli bwijukizi bwawe kukukoonyera kuteebwa enginga nkuru zinu otiireho n'okukumanyisa ebindi ebi obaire otamanyire nukwo ohangaale obwomeezi obw'obujunaanizibwa; obumanyisiibwe, obuhabwirwe kandi oburukwenyumiriza. Omuntu atamanyire nambere arukuruga, talimanya mbere arukugya: n'obuteekaguzza bukatwara amaizi nyamusana n'ekiro bwoona.

Akalimi k'obwongo, kalamu; na itwe katuhandiike nukwo obwongo bwa buli omu arasomaga orupapura runu atunge obwijukizi kandi n'ihunde erinyakuli omu bwongo bw'abantu abandi litunge akalimi k'okuliranga n'okulihikya oku iwe omusomi nambere oli, nukwo ohurre iraka ery'okukuhwitura kuruga omu nyikara y'okuzimandaalira omu kibi, ekigwire n'okufooka empaamaangi. Empaamaangi nuwe kihimbaara arubata atyo fwa, kiharaizima; ataine muramwa (kigenderrwa)!

Oraijuka, bingi ebitwayegere omu byafaayo; tukatandika kubisubirra nk'abaabirozire oti rundi si nk'ababaireyo, kandi kunu na itwe tukabisoma – busoma omu byahandiikirwe. Na iwe rwanisa kwikaraga n'osoma haakiri empapura nka ikumi buli kiro nukwo osuukurrwe amagezi agabbutiikirwe omu mpapura z'ebitabu nyamwingi.

Ebisale by'okuranga biri biti; **Orupapura rwona, 200,000/=, Ekicweka 100,000/=** kandi **akapacu k'ekicweka 50,000/=**. Mutusagike tugende omu maiso. N'obundi twitirane. Mugoroobe!

**D**ear Esteemed Reader, It's another splendid occasion to introduce to you to the Hoima Catholic Diocese Newsletter, February 2022 Volume. Endeavor to Stay profoundly informed. Don't be gullible, but develop a writing and reading culture. The Latin dictum goes, "Verba volant, scripta manent" so to say "Spoken words fly away, written words remain." 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.



Rev. Fr. Patrick  
Museveni

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

By Bridget Atugonza

**T**he Catholic Church is teacher and mother (Pope John XIII).

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

### 5. Provide pleasant atmosphere.

Parents should make sure that the kids are provided with a peaceful and pleasant atmosphere at home.

It is good to avoid discussing family problems in kid's presence and don't create a mess at home with unnecessary quarrels.

Both father and mother should consider the importance of their study life and give them adequate moral support.

### 6. Give constructive criticism.

If you notice that your kid is not performing well or giving less importance to studies, correct them at the beginning itself.

However, it is not good to spoil their peace of mind with ill words. Have some patience and give only constructive criticism if you notice any downsides. Make them understand what is right and wrong rather than simply blaming them.

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

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

Bya Bridget Atugonza.

**E**k'lezia Katolika aba mwegesa kandi muzaire (Papa Yohana XXIII).

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

### 5. Leetaho enyikara nungi

Abazaire baina kurora ngu: abaana bali omu nyikara nungi kandi ey'obusinge omuka.

Tikiri kirungi okuhanurraho ebizibu by'omuka n'okuleetaho akanyamulyaine omu maiso g'abaana.

Abazaire bombi, baina kumanya omugaso gw'okusoma kw'abaana baabu kandi babaheereze obusagiki bwoona oburukwetaagisa kwikara kurungi.

### 6. Heereza encwaamu erukwombeka

Kakuba okizoora ngu omwaana waawe tarukwekamba kurungi rundi okweega n'akuheereza amaani make, muhabule n'akyatandika.

N'obu kyakubaire ngu tikiri kirungi okusiisa obusinge bwaabu n'ebigambo ebirukuhutaaza, baitu baho n'eky'orukugamba n'obugumiisiriza kandi oheereze ecwamu erukwombeka kakuba ozoora ekitaterekeriire kyoona. Bakengese ekihikire n'ekikyamire kukira okubajunana-bujunaana.

*Mutyo muno abarungi, tulibyongeraho omu rupapura oruligarukaho...*

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## RADIO MARIA PROMOTIONS IN MARCH 2022

### ISIMBA CLIMAX 20 MARCH 2022

● PRIESTS:

Parish Priest: Rev. Fr. Leonard Kirikaram Akiiki

Curate: Rev. Fr. Josephat Kiiza Amooti

Curate: Rev. Fr. Aloysius Mugisa Atwooki

Curate: Rev. Fr. Godfrey Barungi Ateenyi

1. Isimba Sub- Parish
2. St. Felesta Bwijanga Sub- Parish
3. St. Mary's - Kyabahirita Sub- Parish
4. St. Jude Tadeo – Bubanda
5. St. Joseph Mukasa Balikudembe - Kinenabuhere Sub-Parish
6. St. Peter & Paul - Kisambo Sub-Parish

### MITUJUU CLIMAX 6/3/2022

Parish Priest: Fr. Emmanuel Alinaitwe

Curate: Fr. Joseph Muhumuza

Coordinator: Bizimungu Deogratias – 0771500753

Mituju parish has 3 zones & 14 sub- parishes

1. Mituju
2. Bujeru
3. Itomero

## RADIO MARIA 'U' HOIMA 90.7FM - MARIAN NIGHTS (JANUARY – JUNE 2022)

NO	DATE	FACILITATOR	ADDRESS	TELEPHONE
1.	27th Jan. 2022	Fr. Josephat Kiiza	Murro Parish	0774313423
2.	25th Feb. 2022	Fr. Jude Semambo	St. John Bosco Seminary	0782723279
3.	25th March 2022	Fr. John Bosco Mugisa	Rwenkobe	0783086842
4.	25th April 2022	Fr. Simon Kasangaki	Rwemisanga Parish	0776-557714
5.	27th May 2022	Fr. Andrew Mubiru	Kigaaya Parish	0775-108926
6.	24th June 2022	Fr. Joseph Tibaijuka	Rugashari Parish	0779-783521

BY PROMOTIONS TEAM



## MEET RICHARD 27, MAKERERE GRADUATE MINTING CASH FROM CHALK MAKING

By Johnbosco Tugume . 17/02/2022

It's a sunny day and time check is 1:30 Pm. As people are busy enjoying lunch, I'm approaching one of the commercial houses in Kiryatete located behind Good Samaritan Primary; behold three youth busy mixing materials for chalk making.

At a full glance of the building, the whole compound is covered with big wooden racks used as chalk drying facilities.

Within a blink of an eye, someone welcomes me into a production room where I find a young man in his 20's putting on a blue-white-stained overall.

It's none other than Richard Kurohoki, a 27-year-old graduate of Agricultural and Rural Innovation from Makerere University, 2019. With a jolly face, he explains how chalk is prepared, dried and packaged despite the fact that he has not attained a formal training about it.

A born of Kikoboza village, Buhimba sub-county in Kikuube district, Richard said he is very grateful to God who helped him complete studies. "It's by God's grace that I managed to study university under a full scholarship by MasterCard Foundation, he said, because my mother who is a tailor couldn't manage to pay Makerere tuition."

He scored 15 points in GEA/Maths from St. Andrea Kaahwa's College in 2013.

The MasterCard Foundation Scholarship Programme provides financial, social, and academic support to students whose talent and promise exceed their financial resources to complete their education.

### Unmet need

Richard says from childhood, he wanted to be self-employed but had not fully conceived any business idea to venture into even after completing university. Having searched for jobs for over six months in vain, Richard in 2020 decided to volunteer at a company.

"I was at home watching videos on u-tube on my phone when I landed on a video alert where a jobless graduate from India was sharing his experiences

after venturing into chalk-making. He was making good proceeds".

According to Richard, the story inspired him and decided to make some research about the same innovation in Uganda and Bunyoro.

"I learnt that chalk-making doesn't need a lot of capital to start, it has virgin market in Bunyoro since most schools get it from Kampala, it doesn't require high skilled personnel to operate and needs less labour to run" he said.

Worried about Covid-19 lockdown impact, Richard, in April 2020, got a formal job which was a stepping stone to achieving his business goal.

*"I immediately started saving some money and continued to watch videos on YouTube on how chalk is made, required materials, machinery, drying, packaging and marketing among others," he said.*

In February 2021, Richard quit the job after saving Shs. 1,500,000 to venture into his own chalk enterprise. At this time, he had already procured his first chalk molding machine at Shs. 500,000 and reserved Shs. 1,000,000 for space and other materials.

In March 2021, he produced his first chalk products, but were rejected due to poor quality. "The clients told me it was too hard and couldn't write well on the chalk board. Besides, I wasted a lot of materials to produce it. It was a total loss," laments Richard.

### Second Attempt

"In my consultations, I realized that there was a mistake at production level whereby I failed to balance measurements for mixing detergents, so I had to adjust".



ABOVE: Richard hands over a box of chalk to a client

At that point in time, he produced soft chalk which all got spoiled at drying level but did not give up. He continued to make adjustments and consultations until the best came out.

At this time, Richard thought all was done and it was time reap big.

### **Covid-19 lockdown broke hell**

Although the market was promising, in April a Covid-19 lockdown was declared. His business couldn't survive. "I had to close the business because there was no market for my products since schools had closed. At this time, I almost lost hope but decided to use this break to seek for more knowledge on chalk production. I went to one of the factories for hands-on training in Kampala," he said.

### **Lockdown down turns into an opportunity**

While in Kampala, Richard learnt that he needed to register a company to tap bigger markets hence the birth of RICKY INDUSTRIES. He also branded his products as Smart Chalk.

Late 2021, Richard decided to procure another chalk molding machine of higher production capacity. "My first machine produces 100 pieces in every after 15 minutes, but procured a second one with capacity to produce 400 pieces of chalk every after 10 minutes. It produces better quality chalk and it doesn't waste materials," he said.

He also decided to employ more people to help in production, drying and marketing of chalk. In total,

he employs five workers.

In June they decided to resume chalk production after getting green light that schools would open.

"By the time lower schools re-opened in January, we had a big stock and we thank God there is good market for our products," he recounted.

### **Chalk Prices and market**

Smart Chalk prices differ according to quantities. A small box of 150 pieces' costs Shs. 3,000 while a carton containing 20 small boxes costs Shs. 60, 000. "Our products can be found in almost all big stationary shops in Hoima but we do deliveries to schools. We also sell our products using social media platforms like WhatsApp groups, Facebook pages, among others," said Atanansi Naliwawe, the marketing manager while stating that "Our products are durable, dustless and cheap".

### **Challenges**

Richard's dream is to expand the enterprise into a one stop shopping centre for education facilities and provide more jobs to the youths but they lack machines to dry their products.

"We need an electric drier machine to dry our chalk within a short period of time. Currently, we depend on the sunshine which takes about two days to dry our chalk but an electric drier, if provided can only takes us 30 minutes."

He is worried that once the rainy season starts, it will badly affect them.

Limited packing materials and poor attitude by some schools' administrators who think local products are of poor quality.

### Future Plans

"Ricky Industries Limited should be a one stop shopping factory for education facilities. We are planning to start making stationary facilities like counter books, papers among others including liquid shop," he said.

### Advice

Richard advises youth to have trust in God, discover what they are passionate about, start small and persist ●



## NEW SCHOOL OPENS, STUDENTS NEED NO QUALIFICATIONS

KAKINDO Catholic Parish has formed a vocational school that does not need any qualifications for students to enroll.

Following the official opening of **Mother of the Rosary Diamond Jubilee Vocational School Kakindo** by Rev. Fr. Patrick Sheedy on **Sunday, February 13, 2022**, the school is now fully operational. Courses in Wood work (carpentry and joinery) and welding have kicked off in full swing.

Applications can be obtained from Sem. Twinomujuni Emmanuel on 0785 238126.

All the furniture has been highly subsidized and many students are as well studying for free.

*We are grateful to Fr. Patrick Sheedy from Ocala, USA and Sr. Juliet for the wonderful contribution towards the beginning of this project, aimed at skilling the youth and generating some income for the parish.*

God bless everyone as we rise up to build Kakindo anew.

Fr. Edward MANYIREKI,

Fr. Anatoli KIRIGWAIJO, SNR.,

Fr. Godfrey SANDE,

Fr. Tom KYALIGONZA.



## LITURGY CORNER

Fr. Leonard Kirikarama Akunobere  
Bush Akiiki.

### Sunday, March 6: The First Sunday of Lent.

Deuteronomy 26:4-10; Psalm 90; Romans 10:8-13;  
Luke 4:1-13.

#### THEME: JESUS' TEMPTATION AND OURS.

In our first reading from the book of Deuteronomy we see Moses instructing the people. He tells them that they must bring their first fruits to the Lord and to declare their faith in him. This will be their way of thanking God for all that they have received from him. In our second reading, St. Paul also speaks about creeds and tells us that the creed of the Christian is that Christ rose from the dead and redeemed us regardless of race or colour. Our trust in God must therefore be shown by our lives and proclaimed by our words.

In our gospel reading from St. Luke we read of the temptation of Christ in the wilderness during his fasting and prayers of forty days. Despite all that Satan offered him he remained faithful to his Father and to his mission. The temptation narrative invites us to look at our life from God's perspective and not that of the tempter. What does God want from me in my concrete life situation today? Certainly He does not want me to get hooked on miracles or to pay allegiance to demonic forces, or to demonstrate or be enticed by demonstrations of putative powers.

If He had succumbed to the tempter, Jesus would have betrayed and abandoned His mission. Jesus' response is instructive. Our life is dependent on God whether or not we are in need. God does not allow us to be tempted beyond our strength. Let us learn to trust in Him - and in Him alone. He is enough for us.

Our Lenten season is about facing up to the times when we have given in to temptation and resolving to say 'no' to them in the future. It is also about preparing to celebrate the events which are central to our faith and which bring us salvation. A blessed Lenten season to each one of you ●

## AKAYUGI K'EBY'OKWEGAMBIRRA

Na Fr. Leonard Kirikarama Akunobere Bush Akiiki.

**Sande, Bwanswa 6: Sande Y'okubanza Omu Kisiibo.**  
Ebiragiro 26:4-10; Zabbuli 90; Abaroma 10:8-13; Luka 4:1-13.

#### OMUTWE: OKWOHEBWA KWA YESU N'OKWAITU.

Omu Isomo lyaitu ery'okubanza kuruga omu kitabu ky'Ebiragiro, niturora Musa n'ayegesa abantu. Nabagambira nk'oku basemeriiire kuleeta ebijuma eby'okubanza eby'itaka MUKAMA yabahaire babihembere Ruhanga kandi baatule okwikiriza omuli Ruhanga. Obu baraabaga nibasiima Ruhanga habw'ebirungi byoona ebi yabahaire. Omu isomo lyaitu erya kabiri Paulo omuhikiriire nawe n'abaza ha kwikiriza, kandi n'atugambira ngu okwikiriza kw'Omukristu nukwo ngu: Kristu akahumbuuka omu bafu kandi yajuna abantu boona atarukusigikira ha nganda rundi erangi. Okwesiga Ruhanga waitu nikuragirwa kuzookera omu bwomeezi bwaitu n'omu bigambo byaitu.

Omu isomo lyaitu ery'Evanjiri kuruga omu Luka, nitusoma okwohebwa kwa Kristu omu irungu obu akaba n'asiiba kandi n'ayesengereza okumara ebiro makumi ana. Sitaani n'obu araaba yamuraganiize ebintu bingi, akasigara ali mwesigwa hali lse na habukwenda bwe. Amakuru g'okwohebwa ganu nigaturaaliza kutunurra obwomeezi bwaitu n'okubwombekera ha mikorre ya Ruhanga, hatali ey'omwohi. Ruhanga nyowe n'agonza nkole ki omu bwomeezi bwange kiro kinu? Tarukugonza nyesibe ha bihuniiriza rundi mpondere amaani g'omwohi, rundi nyoleke rundi ntwalirizibwe obusobozi n'amaani ebitarumu nsa. Obu yakubaire ahondiire eby'omwohi, Yesu akubaire agobiize kandi anagiriize obukwenda bwe. Engarukamu ya Yesu n'etwegesa: "Ruhanga nuwe alema obwomeezi bwaitu katube tuli omu bwetaago rundi tutarumu." Ruhanga tasobora kwikiriza tuhikweho okulengesibwa okurukutukiza amaani. Leka twege okumwesiga – kandi niwe wenka twesigege. N'atumara.

Obwire bwaitu obw'ekisiibo nibutukoonyera kurora emirundi eyi twaikiriize kwohebwa nukwo tusobole kugambaga "nangwa" obu turaizirwaga okwohebwa omu busumi obuliija. Bwongera butukoonyera kweteekaniriza kujaguza ebintu ebikuru muno omu kwikiriza kwaitu kandi ebituloetera okujunwa. Inywenya nimbagondeza obwire bw'ekisiibo obwijwire emigisa ●



## ALTERNATIVES TO CORPORAL PUNISHMENT FOR POSITIVE UPBRINGING

*From Justice and Peace Commission, Hoima Catholic Diocese*

**C**orporal punishment is the commonly used mode of disciplining children in Africa. Many African children say that they have experienced corporal punishments in different forms which include caning, thrashing, slapping, kicking, hitting with hands/stuffs, burning, pinching, forced ingestion among others.

Corporal punishment is defined as any punishment in which physical force is used to cause pain. *It also means any non-physical punishment which belittles, humiliates, threatens, scares or makes fun of a child.*

We should all understand that corporal punishment does not teach the child the right thing or the consequence of behavior but rather hurts them physically, emotionally, relationally, behaviorally and creates learning difficulties. Corporal punishment doesn't make a child learn instead it makes them timid, fearful, unhappy and often such children drop out of school or run away from home.

Corporal punishments make children feel bad a more reason we should look for better, respectable and valuable means of disciplining children by practicing positive discipline in which children are taught life skills, guided using fair and non-violent responses, a positive environment within which children see values and standards modelled to them. Teaching children life skills that enable them make better decisions to succeed in life. These life skills could include thinking before acting, long term planning, persistence, patience, creativity, honesty and kindness which are most times traits of successful people.

Rejecting violence and never using fear or shame while disciplining children. For example, when was the last

time you said to your child, "You have done a good job" or "Thank you for all the good help you give me." The teacher will say in school "You have done well so far, John, now you can try this extra bit." Praise the good effort the child has made, even if it is not as good as you would wish. That praise will encourage them to make a bigger effort to achieve more.

There is no such a thing as a bad child. The offence or deed maybe bad, but not the child; the actions the child does are probably learned from copying an adult – maybe, even in your own home. Other times the child is trying something new, is learning from itself. If it gets it wrong, then help make it right. Guide them onto the right lines.

Positive discipline does not mean there are no consequences for bad behaviour, rather it means consequences are fair and consistent that is focused on correcting behaviour, focused on helping children learn and not making them pay nor commensurate for their mistakes. For example, you find a child cheating when given an exercise; a teacher would want to beat the child in order to make him/her pay for the mistake.

However, under positive discipline, a child would be made to write an essay about the disadvantages of cheating. This would teach the child essay writing skills, help the child reflect on the mistake that the child has done and hence not repeat it.

In conclusion, we urge parents, teachers and caretakers to resist the use of corporal punishment and resort to positive discipline which has long term results and teaches a child to behave themselves even when being unnoticed by anyone ●



## EMIRINGO ENDI EY'OKUHABURA ABAANA HABW'ENKUZA ENUNGI

*Birugire omu Katebe K'obwinganiza n'Obusinge, Isaza Iya Hoima*

**E**bifubiro ebihinguraine nibyo bikyakizire kukoze sibwa omu kufubira abaana omu Africa. Abaana ba Africa bagamba bafubirwa kwo ekihinguraine omu miringo nk'enu; kuteerwa embooko, empi, kusambwa emigire, kwokebwa, kusunwa, n'okuhambirizibwa kulya eby'okulya.

Ebifubiro ebihinguraine nibyo ebikorwa ebibamu okukoze amaani kukira muno omuntu arukukiraho omwana obusobozi n'ekigenderrwa ky'okuleeterezaho oburumi hali omwana; kandi nikimanyisa n'ebifubiro ebindi eby'orujwogerize, kuswaza, kutiinisa rundi kusekereza omwana.

Tumanye ngu, ebifubiro ebihinguraine tibegeza mwana ebirungi rundi ebibi by'ekikorwa rundi engeso, baitu bibarumya ha mubiri n'omu biteekerezo, bisiisa enkoragana n'engeso kandi bireetereza n'obuteega kurungi. Ebifubiro binu tibegeza omwana, baitu bimutiinisa, tibimusemeza kandi omwana ayeenoba; asobora n'okuruga omu somero rundi kwiruka omuka.

Ebifubiro ebihinguraine bireetereza omwana kwehurra kubi: enu nsonga endi habwaki twina kukozeza emiringo endi enungi ey'okuhabura abaana, eyi turaayekoonyeza kwegesa abaana engeso, tukabatereekereza, batatirwe. Tubahe obwikaro oburungi hali baraayegera engeso nungi n'okukora ebintu ebirabagasira kuhika ha ncwamu nungi omu bwomezi bwabu; nk'okwecumitiriza batakakozire kantu, obugumiisiriza, amagezi g'okucumba omutwe kukora ebihikire, kubaza amazima, n'okubaga n'embabazi.

Tufuuha akanyamulyaine n'obutakozesa ebikorwa by'okutiiniriza n'okuswaza abaana obuturukuba nitubafubira. Eky'okuroraho: okasemba di kugamba omwana wawe "okozire omulimo murungi!" Rundi "webale muno omu byoona eby'orukunkoonyera." Rundi iwe omwegesa wakasiimahoga omwegi waawe; "olengereho, mwiru wange," hati lengaho na kinu." Siima buli maani omwana ag'atiiremu, n'obu garaaba

gatahikaine n'omutindo ogw'obaire n'okyetaagamu. Kinu, kyekambisa omwana kugumizamu n'ayongeramu amaani okukora kurungi.

Tiharoho omwana mubi. Ekintu omwana eky'akozire kisobora kuba kibi, baitu hatali omwana. Obumu tuzoora, ebikorwa binu, abaana babikopa hali omuntu mukuru na ha ka. Obusumi obumu omwana aba n'ayerengesa. Obu arakorramu ensobi mutereekereze.

Omu kukozeza emiringo endi ey'okuhabura abaana, tikimanyisa ngu ebikorwa ebibi tibijunaanwa, nangwa bijunanwa omu miringo endi ey'obwinganiza kandi omuhabuzi talekera aho. Tulengese; kutunuulira ha kuteerekerereza engeso, kukoonyera abaana kweega hatali kubalehesa. Eky'okuroraho, "kusanga omwana n'akopa ebigerengeso, omu kiikaro ky'okumuteera; mugambe ahandiike oruganikyo orw'ebibi ebirukurugirra omu kukopa ebirengeso." Kinu kifubiro ekirukwegesa omwana okuhandiika n'okwecumitiriza ha bibi ebiruga omu kukopa ebirengeso. nikimukoonyeraho obutakigarukira.

Nituteereera abazaire, abeegesa, n'abalenzi b'abaana okwehara kukozeza ebifubiro ebihinguraine, baitu bakozese empabura eraatereekereza engeso zaabu n'obu okuba otaroho, oleke bakole ebirungi ●

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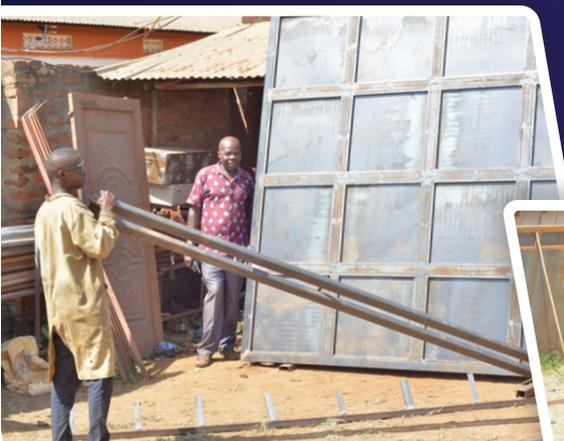
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## CHURCH HISTORY CORNER

with Rev. Fr. Peter Bakaaye

Jesus lived during a tumultuous period of Jewish History dominated by the Roman Military occupation of Palestine; the aftermath of the momentous upheavals of the rule of Herod the Great; and the fragmenting of Jewish Politics and Religion into various competing sectarian factions, each with their unique perspective on the practice of their faith and their understanding of contemporary circumstances.

The destruction of the Northern Kingdom of Israel at the hands of the Assyrians in 722/ 721 B.C.E., and the destruction of the Southern Kingdom of Judah, including Jerusalem and Solomon's Temple, around 588/589 B.C.E., demonstrates that the mission of the Prophets was ultimately unsuccessful. The loss of Jerusalem in general, and the Temple and the Ark of the Covenant in particular, were a catastrophe in Jewish history. Israel would now languish under the control of foreign empires ruled by pagan idolaters for hundreds of years.

The Babylonian Empire would soon be succeeded by the Persian Empire, whose rulers at least allowed the elite Jewish exiles to return from captivity in Babylon and rebuild Jerusalem and the Temple. But Jerusalem and Israel were now part of a colony of the Persian Empire.

The Persians would eventually be subdued by the great campaigns and conquests of Alexander the Great from Macedonia at the end of the 4th Century B.C.E. Israel then fell under the control of the Greek Egyptian quadrant of Alexander's Empire, ruled by the Ptolemaic dynasty based in Alexandria.

This was a period of Hellenization where the benefits of Greek civilization – its education, arts, language, philosophy, technology and medicine, architecture, and athletic lifestyle – would be exported to all peoples under Greek rule. The Ptolemaic dynasty also probably requested the translation of the Jewish scriptures, particularly the Torah (first five books of the Bible), into Greek, to be placed in the legendary Library of Alexandria.

It also provided access for many of the Jews living in the Diaspora, following the collapse of the Israel and Judean kingdoms, to the sacred texts and the sacred traditions of their faith in the vernacular language of Greek that was now spoken throughout the Eastern Mediterranean world and the Near East.

Control of Israel changed hands between two different sections of the Greek empire at the beginning of the 2nd century B.C.E. when the Seleucid Empire under the control of Antiochus Epiphanes IV took control of Israel from the Ptolemaic dynasty. Antiochus' insistence that a statue of Zeus is put up in the temple provoked the rebellion led by a priestly clan called the Hasmoneans or Maccabees. This revolt (167-142 B.C.E.) led to a brief relief from foreign imperial control when the Hasmoneans led the Jews in driving out the Greeks, and then declared themselves to be both chief priests and kings at the same time.

The period of the Hasmonean theocracy was brief and tumultuous: the central religious parties and factions of Judaism that we are familiar with from the Gospels were established at this time, and Israel staggered on the brink of civil conflict throughout the Hasmoneans' tempestuous rule.

The Hasmonean monarchy came to an end abruptly in 63 B.C.E. when the two great regional powers of the day – the Parthian Empire based in Babylon to the east, and the expansionist Roman Republic in the west – intervened in a dispute between two feuding Hasmonean brothers who both claimed the throne at the same time.

The Roman intervention was decisive, and Roman control of Israel begins at this point. The Romans placed a military governor over the surviving puppet Hasmonean, an Idumean general called Antipater, and had served under General Pompey. He would eventually be succeeded by one of his sons who was called Herod.

The rule of Herod the Great (37 - 4 B.C.E.) brings us to the threshold of the life of Jesus of Nazareth, who appears to have been born at the end of Herod's reign. Of course, Herod the Great is the person you love to hate in Jewish history.

Nevertheless, nobody in Israelite history has left more of a physical and cultural imprint on the land of Israel than Herod did. He had the world view of the Roman Empire, whom he served as a puppet/client king; but he wielded ruthless autonomy in Israel, and was determined to turn Israel into a modern Greco-Roman state - and in particular, he wanted Jerusalem to be seen as the "Athens of the East."

He embarked on massive building projects which demanded huge reserves of slave labour and massive

amounts of revenue acquired through punitive taxation. Both of these strategies made him hugely unpopular. However, the results of his building projects can be seen in one of his masterpieces, the rebuilding of the city of Jerusalem and the construction of the Second Temple – all of these monumental achievements stand as testimony to his “greatness” right through to the present.

Herod was undoubtedly a paranoid sociopathic ruler who killed many of his male relatives and refused to choose an heir to succeed him for fear that they might rise and kill him, just as he was rumored to have poisoned his father, Antipater, to take power.

From what we know of Herod the Great through secular Jewish history, it seems quite consistent with his character that he would feel threatened by the birth of a would-be “Messiah” in Bethlehem, and would then seek to murder all the babies under the age of two to assuage his anxiety ●

## AKAYUGI K'EBYAFAYO

*N'Owek. Fr. Peter Bakaaye Amooti*

**Y**ezu akazaarwa omu bwire buzibu bw'ebyaafayo bya Isirairi nibikira kuswekerrwa aba Palestine n'Ihe ly'Abarooma; haahonderaho okwimukirra omu bulemi bwa Herode. Buli omu aine enteekereza eyahukaine omu mulingo gw'okutwazamu eby'enyikiriza otiireho n'okwetegereza nyikara y'obwire obu.

Abasiriya obu baasangwire obukama bwa Isirairi, omu matemba omu mwaka 722/721 Kristo atakazirwe otiireho n'okusasangura obukama bw'omu masirimuka ga Yuda n'orubuga Yerusaalemu na Yekaro ya Solomoni omu mwaka 589/588 Kristo atakazairwe kikooleka nk'oku omulimo gw'abarangi gukaba gugwire butaka.

Okufeerwa Orubuga rwa Yerusaalemu, Yekaro n'esanduko y'Endagaano, kikaba kikangabwa ky'amaani omu byafaayo bya Isirairi. Kumara nyingi, Isirairi ekaba hati n'ekootakootera omu bulemi bw'Abakama abanyamahanga abaramyaaga embandwa.

Obukama bwa Babilooni bukagweterwa Obukama bw'aba Perusi. Haakiri, abalemi baabwo bakaikiriza Abayudaaya abaali batwairwe omu bunyagwa kugaruka owaabu kwombeka buhyaaka Orubuga Yerusaalemu na Yekaro. Yerusaalemu na Isirairi obwire obu bikaba bicweeka by'obukama bwa Abaperusi.

Ha mpero y'ekyaasa kya kana Kristo atakazairwe, Alekisanda omu Makedonia akasesera Aba Perusi. Isirairi yagaruka hansi y'obulemi bw'Omukama Alekisanda, bwinamu emitwalize y'Abagiriki n'ekitebe kyaabwo kikaba kiri omu rubuga Alexandria.

Obwire obu bukaba bw'okutwaza emikorre y'Abagiriki mbere hali eby'okusomesa – orulimi, eby'amagezi (ebya kalimagezi), eby'obujanjabi, eby'okwombeka n'ebya'emizaano. Obulemi obu bukaragira ebitabu bitaano ebirukubanza omu Bbaibbuli (ebitabu by'ebiragiro) bihindurwe, bihwe omu Ruheburaayo bigarrwe omu Rugiriki; ekimanyirwe nka Septuaginta.

Kinu kikakoonyera Abayudaaya abakaba bali omu buhangaguki kuhikwaaho ebihandiko ebirukurwe, n'ebyaafayo bw'okwikiriza kwabu omu Rugiriki, orulimi orukaba nirusinga kubazibwa omu buturuka musana bw'enyanja Mediterani.

Eby'obulemi bwa Isirairi bikahinduka emirundi ebiri hagati y'Abakama Abagiriki babiri. Obukama bukabanza kwebemberwa Antioko Epifane owa kana hanyuma bwasesirwa kandi bwagwa omu bulemi bwa Alesanda. Antioko akagonza ekibumbe kya Zeusi kiteekwe omu Yekaro. Kinu kikaletaho akeesaalingo nikeebemberwa ab'oruganda rw'Abanyakatagara orwetwa Hasimonia rundi Makabbeo.

Akaimukirro kanu (hagati y'omwaka 167-142 Kristo atakazairwe) kakaleetaho akalemberezi kuruga omu bulemi bw'abanyamahanga, aba Makabbeo obu baayebembiire Abayudaaya kubinga Abagiriiki kandi aba Makabbeo bayerangirra nk'abakuru b'abanyakatagara kandi bakama ha murundi nugwo gumu.

Obwire obw'aba Makabbeo bukaba bugufu kandi bw'akasasamaro: ebihanda ebibaganizaamu ediini y'ekiyudaaya ebiturukumanya kurugirra omu Makuru Amarungi bikatandikwaho omu bwire bunu, kandi Isirairi ekatangatanga haihi kuhika kwebaganizamu. Obulemi bw'aba Makabbeo bukawaho omu mwaka 63 Kristo atakazairwe. Aba kiri maani babiri – obukama bw'aba Babiloni nibusigikira omu buturuka musana, n'obukama bw'Abarooma buli bugwa izooba nubwo baizire kuculeeza obutakengangana hagati y'ab'oruganda babiri aba Hasmoni, ab'agonzanga bombi kuteera engoma ha murundi gumu.

Okwijamu kw'Abarooma kukaba nikwetaagisa kandi kukatandika bwire obwo. Abarooma bakataho omulemi omusirikale, Generali ayayetwaaga Antipata kandi akaheereza hansi ya Generali Pompe. Antipata akagarukwa omu bigere omu ha batabani be ayayetwaaga Herodi.

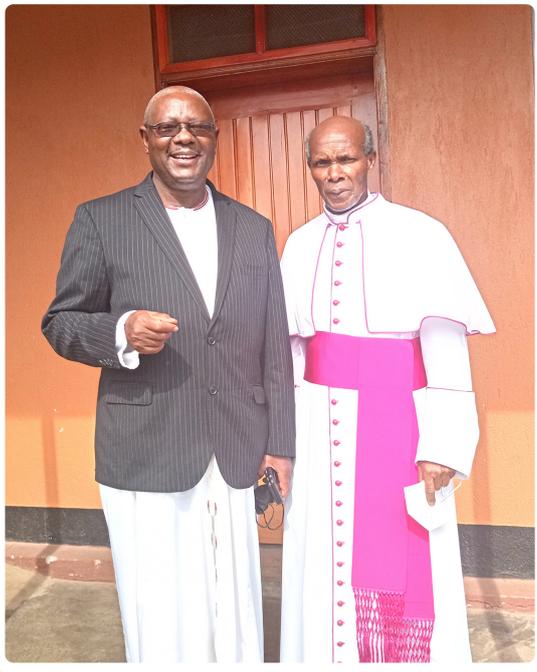
Obulemi bwa Herodi (37 – 4 Kristo atakazairwe) nibutuhikya ha kwija kwa Yesu owa Nazareeti, ayazairwe obulemi bwa Herodi ow'Amaani nibuhwaho, kandi Herodi onu akanobwa muno omu byafaayo by'Abayudaaya.

Baitu omu byafaayo bya Isirairi, busaho muntu yasigire ekirale nka Herodi. Yaroraga ebintu nka Abarooma abayaheerezaaga, nk'ali omu mapapa gaabu baitu akaba aina obusobozi omu Isirairi kandi akaba amaliriire kufoora Isirairi orubuga rw'omutindo nk'eza Abarooma – muno muno yagonzaaga Yerusalemu erorwe nk'Orubuga Atena orwa buturuka musana.

Akatandika omulimo gw'amaani ogw'okwombeka nigwetaagisa amaani g'abairu baingi n'ensimbi nyingi ezaaliz'okuruga omu kugereka n'okusorooza

omusoro. Emihanda enu yona ekaleetereza Herodi kunobwa. Baitu ebyarugire omu mulimo gw'okwombeka nibisinga kuzookera omu byafaayo by'okwombeka orubuga rwa Yerusalemu hamu na Yekaro eya kabiri. Binu byombi, bujulizi oburukwoleka amaani ga Herodi kuhika na hati.

Herodi akaba mulemi ayaikara n'ayekenga muno. Akaita abasajja ab'oruganda rwe kandi akanga kukoma omugwetwa (ow'okumugaruka omu bigere) n'atiina kumwimukirra akamwita, uwe nk'oku kigambimbwa akaita Ise Antipata n'obutwa nukwo atwaale obulemi. Ebitumanyire, ebibazaho Herodi ow'amaani kurugirra ha byafaayo bya Isirairi, nibihikaana n'enyetwaza ye! Ngu akatiina muno habw'okuzaarwa kw'Omujuni omu Batereheemu, ekyamuhambiriize kwita abaana ab'emyaka ebiri n'okugaruka hansi nukwo ahurre atekaine ●



## PICTURE OF THE MONTH

*Former Permanent Secretary in the Ministry of Energy and Mineral Development, Omujwarakondo Dr. F. A. Kabagambe-Kaliisa after the official opening of St. Joseph Catholic Parish Bukonda (23.01.2022) posed for a photo with his former teacher at St. Edwards Secondary School Bukuumi, Msgr. John Mary Kitone Kabyanga Amooti.*

*Msgr. Kabyanga was posted to work in Bukuumi as Chaplain in 1970's where he met Kaliisa as an O'level finalist, before he went to Makerere College School for his High School certificate and then Makerere University where he graduated with Honours in Geology and Chemistry in 1976. Before going to Australia in 1980 for post graduate diploma in Mineral exploration, Mr.*

*Kabagambe discovered 12 million tonnes of gypsum, a mineral used in making cement in Semiliki, in 1976. Three Years later he discovered 30 million tonnes of Marble in Moyo District.*

*Msgr. Kabyanga is currently the Parish Priest of Bujuni Parish and episcopal vicar of Kibaale Vicariate. According to the May 1995 Hoima diocese Synodal acts, "what the Vicar General does is what the Episcopal Vicar does in his Vicariate.*

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*Artistic impression of St. Mary's Specialised Children and Women's Hospital Bujumbura - Hoima Catholic Diocese.*

Ego, ebizibu biroho, baitu iwe okozireho ki kukeehyaho amabone gaawe n'agabandi omu nsi munu!

Oyoheriize ira Obusagiki bwawe kwombeka Irwarro ery'embaganizo ery'abakazi n'abaana nkooku Omuliisa yakitusabire?

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