

ABATSYABA

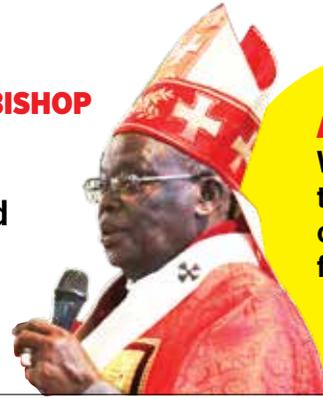


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AMDA *Bulletin*

**FROM ARCHBISHOP
ODAMA:**
We are all
Brothers and
Sisters in
Humanity!

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ABATSYABA.
What you need
to know about
one of Ankole's
famous clans.

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Archdiocese of Mbarara Development Association (AMDA) monthly publication

DON'T MISS

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OF MASS
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AMDA VISITS GULU ARCHDIOCESE IN STYLE

AS BOTH SIDES SHARED SPOILS IN SPORTS

**> Mukama nahurira eshaara z'abamugaragira baine
obwetwazi n'okwekyehesa! AMDA CHAPLAIN...p3**

THE TEAM:

AMDA BULLETIN

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EDITOR'S NOTE

Dear Brethren...

*Greetings to you all and welcome to this
October Edition of the AMDA Bulletin.*



We take the opportunity, on behalf of the AMDA Chairman, welcome back and to thank all those who participated in the AMDA visit to Gulu Archdiocese, at the invitation of His Grace John Baptist Odama, the Archbishop of Gulu.

The trip was a success with several ideas exchanged including members making permanent friends. Inside today's bulletin, we have a full reportage of what happened in pictures.

Our mass today, is animated by our brothers and sisters from the Abatsyaba clan, and we thank them for helping us put together the contents of this bulletin, which will help you trace the origins of one of Ankore's smartest clans.

We want wish success to all our candidates P.7, S.4 and S.6, who are sitting their final examinations this season. May God enable them to excel.



Gulu. The trip was a success with several ideas exchanged including members making permanent friends. Inside today's bulletin, we have a full reportage of what happened in pictures.

Finally, we thank all of you who continue to support the AMDA Press and Media Council activities, including the production of this bulletin.

We wish you God's abundant Blessings this Sunday and pray for you to enter the Advent season in peace.

Alex B. Atuhaire,

Alex B. Atuhaire, Head, AMDA Press & Media Council



yakuha engabirano, yakuha emikago, yakuha eka nungi n'abaana barungi; Mukama akuhaire omurimo murungi, yakuha ebitiinisira; Mukama akuhaire bingi ebi omutima gwawe gwetenga. Mukama akujunire obusaasi, ninga akikuhaire amaani g'okugumira oburemezezi. Kwonka shi omusiimire ota??? Manya ebyo abikuhaire naaraba omubantu. Mbwenushi abandi abakyene bo naija kubahwera ata atarabire omuriwe??? Ahabwenki notsigara ori entasiima???

Manya okweyendeza nikibi beene Taata! Okwetunguura n'okwegira marungi nikyoreka okutamanya eki ori! Iwe shi okaabaho ahabwawe wenka? Okucwera abandi emanja n'okwegira Ruhanga. Mukama waitu Yesu nagira ngu waza kureeba ekitokoozi ekiri omuriisho rya mutaahi wawe obanze orebe empimbi eri omuryawe. Okwenda kugarura abandi ahansi tikirikutuyamba kutunguuka; nikitireetera twaguma ahansi hamwe nabo. Nangwa ogwo owamanya ngu ari ahansi, akamanya obweremwa bwe, obundi akaasherura oburyo bw'okucungurwa.



Okushaba. We Ruhanga naamanya ebiturikwetaaga tutakabimushabire, kwonka nituteekwa kubimugambira, tukabimwanjurira, tukamwetuurira, tukamutakira, tukahoogera embabazi ze.

Ekyo nikyo turikuhurira omuvangiri y'erizooba. Omushorooza w'omushoro akamanya obweremwa bwe yayekyehesa yashaba ekiganyiro, haza yasaasirwa. Kwonka omufarisaayo ahabwokwemanya n'okwegira marungi omumaisho ga Ruhanga obwo ataireho n'okucwera mutaahi we orubanja, kikamureetera obutasaasirwa. Haza nangwa bambe akaba naakora ebintu bingi birungi n'okuha kimwe k'ikumi, okushaba obutoosha, okwesiibyakwo, n'okugyezaho kukuuma

ekitiinisa kye nk'omwikiriza. Kwonka okwetunguura kwe kukamureetera ataamanya buryarya bwe n'ezindi nshobi nk'okugaya abandi, n'okutafa aha bakyene. Manya akeebwa ngu ebirungi byona biruga ahari Ruhanga, kandi ku niwe tushemereire kusiimira byona.

Nitushoma omu Zaaburi 130:3 ngu "Ai Mukama Nyakubaho, ku wakweta ahabicumuro byaitu, n'oha otakasiingwa orubanja?" Nahabwekyo mutaahi wangye, manya ku ori mukye omumaisho ga Ruhanga haza eshaara yawe erugye ahamutima gwawe, oikirize Mukama ategyekye amagara gawe. Gira obwetwazi omukumuhongyera byona ebi okyenire, omushabe ngu akuhe ebi orikwetaaga, bitari bi orikwetenga ahabwokuba we namanya ebikushemereire. Yecureeze omumaisho gye waba nomushaba, ahabwokuba ni Rukiraboona!

Mukama abe naimwe!

Owanyu omuri Kristo,

Fr. Darius Magunda

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MESSAGE > THE CHAIRMAN, ABATSYABA CLAN



“ I want to thank the AMDA Executive who came up with the idea of allowing this kind of arrangement. It has helped us know each other more and understand our background and heritage, this has also helped most especially the young generation to understand their clan and its origin better.

I greet you in the name of our lord Jesus Christ.

Let me take this opportunity to welcome you all who have come to join us as the ABATSYABA CLAN who are members of the Archdiocese of Mbarara Development Association (AMDA) family come together to praise God.

I want to thank in a special way our special invited guests who have come to witness, embrace and be part of this historical moment. Some of our guests have come from as far as Mbarara, this shows how people are passionate about their clans and friends

I would also want to thank you our dear AMDA members for coming to be with us as we animate.

I want to thank the AMDA Executive who came up with the idea of allowing this kind of arrangement. It has helped us know each other more and understand our background and heritage, this has also helped most especially the young generation to understand their clan and its origin better. And importantly, this has given us the opportunity to raise money as a clan to contribute towards the construction of our multipurpose Rubaga project.

My gratitude goes to the Abatsyaba friends who have contributed generously towards our call. I cannot thank you enough! May the good Lord reward you richly.

I would like to appreciate the team that made a research on the abatsyaba clan and came up with an article that traces our origin, you must have sacrificed a lot to have come up with this comprehensive, interesting and educative article, this has left most of our clansmen amazed at the interesting history that traces our roots.

Organizing the Batsyaba clan was not hard as each one of us who was contacted was eager to join the organizing committee. All this has become what it is because of the concerted effort in both organizing for the successful day and also mobilizing money for the multipurpose Rubaga project.

The Rosary peas (Oburunga) is our taboo, as you can

MY GRATITUDE GOES TO THE ABATSYABA FRIENDS WHO HAVE CONTRIBUTED GENEROUSLY TOWARDS OUR CALL.

see the name itself has a great connection to the catholic faith, no wonder some of our people claim that Jesus is a mutsyaba!

We as the batsyaba, Abatakama naba katwere, really appreciate your generous contribution towards the cement for the construction of our Rubaga multi-purpose complex and again thank you for joining us in prayer as we animate. May the good Lord reward you.

Servant Ndyanabo Robert

Chairman Abatsyaba ba AMDA

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Ky' Abanyakitara

8-14
Dec 2019

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- Emirimo y'ahaka nk'okuteeka, okwaara ebitanda n'ebindi
- Enkoragana nungi n'abazaire, ah'eishomero, hamwe n'omumaka
- Obwecumi ahamibiri n'omuka
- Obujunanizibwa omuka, aheishomero n'ahamirimo
- Emizaano hamwe n'okushemererwa kwingi
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Okumanya ebiri kukiraho terera:
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Kitebekanisibwe : **Holding My Heritage**

N'ekyebiro mukaga byanka

The Abatsyaba Clan

Nomenclature: This Depending on location, members of this clan may be called Abacyaba if they are in Gisoro, Rwanda and Burundi (among the Bafumbira, Banyarwanda and Barundi); Abatsyaba if they are in Rukungiri or Ankole region (among the Bahororo and Banyankore); Mugara or Abatsyaba if they are in Kanungu and Kabale districts (predominantly Bakiga). These names can be used interchangeably.

The male Batsyaba are called *Abatakama* (sing. *Omutakama*) while the females are called Katwere. The word *omutakama* (from the verb *okukama*, to milk) means that they were not supposed to milk the cows but workers or other people were supposed to milk and bring the milk home for them to drink and for women to make ghee and other milk products.

ORIGINS

The origins of the Batsyaba are not very easy to trace. There are several theories and explanations as to their origins. However, they all seem to point to the role of a matriarch, Nyirarucyaba/Nyinarutsyaba:

The most consistent one goes that the Batsyaba are descended from the Bagara of Rwanda. The Bagara, also known as Bacyaba, and are descendants of Kagara, son of Gahu, son of Nkara, who was a Muzigaaba. Kagara's mother was Nyirarucyaba, daughter of Gihanga. Gihanga was one of the Banyiginya who were powerful rulers in Rwanda, even annexing neighbouring territories. Nyirarucyaba fled from home after accidentally killing her step-mother while siding with her own mother in a feud for an animal skin. She married Gahu, son of Nkara, and their first son was named Kagara. Through a fortuitous turn of events, Kagara was raised at his maternal grandfather's home who got him a wife when he became of age. Kagara's children were called Bacyaba, after Kagara's mother. Today, strictly speaking, the Bagara can be divided into Batsyaba and Bashonde. Generally, the whole group known as Aba Mugara has these sub-clans: Abatsyaba, Abashonde, Abanyama, Abagara, and Abariitu.

So, the immediate origin of Batsyaba is Rwanda (President Paul



Origin: The most consistent one goes that the Batsyaba are descended from the Bagara of Rwanda. The Bagara, also known as Bacyaba, and are descendants of Kagara, son of Gahu, son of Nkara, who was a Muzigaaba.

Kagame is a Mugara, and so a Mutsyaba)..

Endahiro

The endahiro (from the verb *okurahira*) means a way of swearing. It is a sign of an alliance between family groups. There are two assertions as to who uses the endahiro.

The *endahiro* was: *Omutakama ari Kabuura!* or *Oshusha omutakama wa Kabuura!* or *Ndi Katwere ozira oburunga abandi nibabujwara!* or *Itega rya Kabuura!* Or it could be: *Inga Mugara ya Itega rya Kabuura!* Such a way of swearing was mainly for the women. This was the same practice all over the clans. The purpose was so that whenever a male Mutsyaba would be in sight and hears this, he would know that this was his relative and so could not think of possibilities of marriage (or sexual advances). Yet, there is another current which suggests that the *endahiro* was for the man. In such a case, it would be a sort of rallying cry.

The way of swearing proper to each family group usually contains an indicator of its place of origin, for example, *Itega rya Kabuura* for the Batsyaba. This could be the starting point of their last journey

or the last stage of their journey (and not necessarily their distant origin).

Abakumbi

Families that are closely linked (usually because of common origin or totem) call themselves abakumbi. Insults from bakumbi are tolerated, or most times taken in jest. Clan members who are bakumbi regard themselves as having some kind of affinity. When they meet they crack jokes about each other without taking offence. The Batsyaba are bakumbi to the Bashambo while the Banzira are bakumbi to Batsyaba. This was a very ingenious way of offering fraternal correction, and telling somebody hard truth, in a safe and non-defensive way. Even matters that could have been otherwise embarrassing were amenable to the jest of a mukumbi.

Omuziro

The totem of the clan must here be distinguished from the taboo. Swearing upon the muziro was a solemn oath. False swearing was believed to result in leprosy. The muziro may not be touched or eaten. The muziro may be taken as the badge of the clan or the sign of the family. The Batsyaba have *oburunga* as *muziro*. Once some Batsyaba saw far a way in a swamp the *oburunga* which is the flower of a plant called *enumba*, and it looks very much like sorghum. They ran to harvest it as sorghum, but were drowned in the swamp. Consequently, Batsyaba are forbidden to touch *oburunga*. Because of the colour of the seeds of *ekiko* (*Hibiscus abyssinica*), some people tend to think that these seeds are the actual *oburunga*, which is not the case. According to clan legends, the *muziro* could arise out of unhappy events. The *muziro* is a very practical way of identifying relatives, in spite of the multiplication of sub-clans and the similarity of names. Their totem is a rat (*embeba ni mwene waabo*), and *oburunga* is taboo.





ORDER OF HYMNS

AMDA MASS PROGRAM

ANIMATED BY ABATSYABA

ON SUNDAY 27th October 2019

PREMASS: TUSINGIZE OMUGABE

Mwije mweena tusingize omugabe Rugambwa; Omugabe Rugambwa owa mahanga goona.

1. Omuhwezi ohwera boona katumusingize, Yaija bwangu okutweha katumuramye, Mwije tumusingize.
2. Nyamuhanga Mukama itwe tweena atwesire, Okutaha obugyenyi bwe tweena abaana be, Mwije tumusingize.
3. Omurinzi Orinda tweena hati yaija gye, Yatutambira omubaihi tweena entama ze; Mwije tumusingize.
4. Yaturetera obusingye tweena twabagye, Omuhanda gwa sitani katugurekye, Mwije tumusingize.
5. Omushana gwa tataitwe reeba gwajwagye, Ekibunda kya sitani kyayamuka gye, Mwije tumusingize.
6. Emikuri tugitere yona egambe gye, Nyamuhanga nyakutweha tumusime gye, Mwije tumusingize

ENTRANCE: REEBA NDYAHA MUKAMA

Reeba Ndyaha Mukama, naija kukora ebyorikwenda

1. Nyakiira naija nk'okundi, Nakweha nyena mukama.
2. Reero nkuhereze n'okwecurenga, Nkusiime ninkuhimbisa.
3. Mukama niwe ompaire obu buganzi, ondira, Ebyensi mbyegukye mbe ntore buzima.
4. Omuri oru rweeto rwangye ombangire, Nkusiime ninkuhimbisa

KYRIE: AI MUKAMA OTUSAASIRE (Msg. BARUGAHARE)

Ai Mukama a Otusaasire x3
Ai Kristo Otusaasire x3
Ai Mukama a Otusaasire x3

GLORIA: EKITINWA--A AI MUKAMA- JB KAZOORA

Leader: Ekitiinwa kibe omu Iguru ahari Ruhanga:

All: N'obusingye bube omu nsi aha bantu abasiima Ruhanga, ekitiinwa ai Mukama...

1. Nitukuhaisa, nitukusiima, nitukuramya nitukuhimbisa.
2. Nitukusingiza, nitukusingiza, ahabw'ekitinwa kyaawe kyingi.

3. Mukama Ruhanga omugabe weiguru, Ruhanga omushoborozi wa byoona.
4. Mukama Mwana omwe nyamunegyere, Yesu Kristo, Mukama Ruhanga, Katama ka Ruhanga, mwene Paatri.
5. Iwe oihaho ebibi by'ensi otusasire.
6. Iwe oihaho ebibi by'ensi, yakiira okweshengyereza kwaitu.
7. Iwe oshutami ahaburyo bwa Sho, otusasire.
8. Manya niwe wenka omuhikirire, niwe Mukama wenka.
9. Niwe wenka ori ah'aiguru ya byona, Yesu Kristo.
10. Hamwe na Mutima Orikwera, omu kitinwa kya Ruhanga Paatri, Amina.

FIRST READING: Siraaki 35: 12-14, 16-18;

Obwinganisa bwa Ruhanga

Otariha Mukama enguzi, ahabw'okuba tarikwija kugyakiira; kandi reka kwesiga ebitambo by'o bugobyana, ahabw'okuba Mukama aba omuramuzi otagwera rubaju. Tarigwera rubaju omu bikwatiraine n'omunaku, kandi aryatega okutu okushaba kw'oshaagiziibwe. Taryehuzya okweshengyereza kw'abataine baishebo, nobu kwakuba okw'omufaakazi naashuka amaago ge.

Ou emirimo ye egwisa gye Mukama aryasiimwa, n'okushaba kwe kuryahika omu bicu. "Okushaba kw'orikwekyehesa kwoga omu bicu, tahuumurizibwa okuhitsya obu kuhika owa Mukama, kandi tarekyera aho okuhitsya obu Rukiraboona amuhurira abahikiriire akabaha ebibashemereire, akacwa emanja omu buryo. Mukama tarisiibyaayo, n'obu kwakuba okubagumisiririza, okuhitsya obu arijogajogora amanyaanya g'abatagira mbabazi, akahooro abanyamahanga, akaihaho ekimbuuro ky'abanyamaryo, akahenda enkoni z'ab'obushoborozi abatahikiriire,

MEDITATION: OMPINDURE EKIKWATO KY'OBUSINGYE (Mr. I. Biryomumaisho)

Ai Mukama wangye ompindure ekikwato ky'obusingye bwaawex2

1. Ahi rwango eri, ndeeteho rukundo Mukama waitu Yezu, tureetere okukundana.
2. Ah'okushangizana kuri, ndeeteho okuganyira, Iwe Nyainaitwe Maria, otwegyese okuganyira.
3. Ah'okubanganisa kuri, ndeeteho okwikiriza, Imwe abahikiriire, mutwegyese okwikiriza.



ORDER OF HYMNS

4. Ah'omwirima guri, ndeetehe ekyererezi,
Mukama waitu Yezu, tuhembemu ekyererezi.

2ND READING:

2 Timoteeho 4:6-8, 16-18;

Manya nyowe ndi haihi kutambwa, nk'empongano y'eby'okunywa eshukwa aha itambiro; obunaku bwangye bw'okuruga omunsibuhikire. Ndwayne orugamba rurungi, empaka z'okwiruka nziherize, ndinzire okwikiriza. Eki ntsigaize n'okutunga ekirunga ky'okuhikiirira eki mbiikiirwe, eki Mukama, omuramuzi ohifciriire, ari-mpa ahari ekyo Kiro, kandi tiinye nyenka, kureka na boona abakunda okugaruka kwe.

Omu kwetonganira kwangye okw'okubanza, tihaine wandwaineho, boona bakampungaho. Nkaabaasibwa ki bareka kukiturwa! Kwonka Mukama akandwanaho, yampangaana kurangiriia ekigambo omu bwijwire, ngu Abanyamahanga boona babone kukihurira. Ntyo naashahurwa omu kanwa k'entare. Mukama aryaguma ankize akabi koono, kandi anjune, ndugyeho mpikye omu bukama bwe obw'omu iguru. Aheebwe ekitiinwa ebiro byona. Amiina.

GOSPEL ACCLAMATION:

ALLELUIA : IMWE ABAMAHANGA GOONA

Alleluia, Alleluia, Alleluia, Alleluia

1. Imwe abamahanga goona muteere omungaro,
mweshongorrere Ruhanga namaraka mahango
g'okusingura
2. Ahakuba Mukama Rukira-bioona naatinisa,
N'omugabe Rugambwa orikutegyeka ensi yoona.
3. Akatugoomerera abantu twabategyeka, N'
amahanga yaagata ahansi yebigyere byeitu

GOSPEL : Luka 18:9-140

Enfumu y'Omufarisaayo n'omushorooza w'omushoro

Yesu akacwa enfumu egi, naagigambira abantu bamwe abaabaire nibeemanya ku bari abahikiirire, kandi nibagaya abandi boona. Ati: Aba-shaija babiri bakaza omuri Nyaruju ya Mukama kushaba; omwe ari Omufarisaayo n'ondi ari omushorooza w'omushoro. " Omufarisaayo yaayemerera hangahari, yaashaba ati: Ai Ruhanga, ninkusiima; ahabw' okuba nyowe tindi mwambuzi okora ebitahikire, omushambani nk'abandi bantu, kandi munomuno tindi nk'ogu mu-shorooza w'omushoro. Nyesiibyakwo kabiri buri biro mushanju, kandi mpa kimwe kya ikumi eki ebintunga byona. Omushorooza w'omushoro we yaayemerera

hangahari okukiraho, kandi atarikwehanga kureeba ahaiguru, kureka okwemaamaata naagira ati: Ai Ruhanga, onsaasire nyowe omusiisi! Nimbagambira nti: Ogu mushaija akagaruka owe omuka agarukaine na Ruhanga, okukira mugyenzi we; ahabw'okuba weena oyetunguura, aryabundikwa; kandi weena oyebundika, aryatunguurwa.

CREED: RECITE

Maria Nyina Katonda tuyambe tuli baana bo, tusabire eli Katonda atuwe byetwetaga

OFFERTORY:

CHILDREN: HOW MANY TIMES

1. How many times must his people be told
Before they know they are one?
How many times must he die for their sins
Before they know what he's done?
How many times must he offer his life
Before the victory is won?

*The answer my friend is deep in your heart;
Tha answer is deep in your heart.*

2. How many times must we offer his bread
The body of God made man?
How many times must we offer this wine
Before we all understand?
How many times must we stumble and fall
Before we reach for his hand?
3. How many times must he call out your name
Before you know that its you?
How many times must he tell you to come
Before you know what to do?
How many times must he show us his love
Before we know that its true?

YOUTH: TYERWA WAN WATYERO

1. Tyerwa wan watyero iri,
Wonwa game ki yom cwiny.
Watyero mugati...
Watyero vini...
Watyero cente...
Yao yao yao wawoto yao yao yao,
Watyero tyer maleng ki Rubanga won.
Wun lodongo...
Wun awobe...
Wun anyira...
2. Tyerwa wan watyero iri,
Wonwa game ki yom cwiny.



ORDER OF HYMNS

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Watyero camwa...
Watyero cwinywa...
Watyero ticwa...
Yao yao yao wawoto yao yao yao,
Watyero tyer maleng ki Rubanga won.
Wun lonyondo...
Wun lotino...
Wun lokristo...

3. Tyerwa wan watyero iri,
Wonwa game ki yom cwiny.
Tyer lotino...
Tyer awobe...
Tyer pa anyira...
Yao yao yao wawoto yao yao yao,
Watyero tyer maleng ki Rubanga won

WOMEN: MWIJE TUTOIJERE MUKAMA

Mwije tutoijere Omukama mwije – mwije
Mwije tutoijere Omukama mwije – tumutabaarure

1. Ebitambo by'eri izooba mbibyo byaija mwije
Omugaati n'egyo viini twabitoija
2. Abareetsi b'ebitambo babireeta – “
Omu iziina ryaitu tweena babitamba
3. Ayetamba ku atuhwera Yesu ndiibwa “
Naatwegyesa omuhanda gw'okutoija
4. Akahembo ku oine koonna we takanga “
Okareeta nk'omutiojo we akasiima
5. Abatoija na rukundo yaabo yoona “
Obwo baine Yesu kandi n'abahirwa.

MEN: AYI RUHANGA HAMYA

Chrs. Ai Ruhanga hamya ekintu, eki waatukoreire,
Abagabe baryakutoijera ebiconco, omuri Nyaruju
yaawe eya Yeruzalemu.

1. Obatuntumure nk'omwiika, ababi bahwerekyerere
omu maisho ga Ruhanga, nk'oku entsinda eyagira
aha muriro.
2. Kwonka abahikiriire bo bananukye, besiime
munonga omu maisho ge, Eego bashemererwe
n'okunanuka.
3. Ruhanga omu mwanya gwe ogurikwera ogu
atuuramu, Ni Ishe w'enfuuzi kandi omucwi
w'emanja w'abaafakazi.
4. Ruhanga aha amaka abataine ifo na ruguru,
abohoorora embohe ngu zitungye ebirungi.
5. Mukama asiimwe atwekorera emitwaro
obutoosha, Ruhanga w'okujunwa kwaitu.
6. Imwe obugabe bwoona obw'ensi, Mweshongore
Ruhanga, Mweshongore eby'okuhimbisa Mukama

PROCESSION: UTUKUZWE

1. Utukuzwe ewe Baba Mungu utukuzwe. *Alleluia-a*
Kwani Yesu mfufuka ametualika *Alleluia-a*.
Utukuzwe.....Utukuzwe
Baba Mungu ulimwengu....Alleluia-a x2
2. Tumepokea mkate mazao ya mashamba.
Ndio uwe kwetu ya wema wako mkuu
3. Nitunda la bidi ya mkono na ya mwoyo
Jalie uwe kwetu chakula cha uzima
4. Zawadi ya divai kutoka mizabibu
Ndio alama kwetu chakula cha uzima
5. Nitunda la bidi ya mkono na ya mwoyo
Jalie uwe kwetu chinywaji kyake roho
6. Sifa kwako ee Mungu kwakuotesha mkate, Shukrani
kwako Baba kwa kutulisha sisi
7. Utukuzwe ee Mungu ulie tuchagua
Tuwe taifa lako na kukutumikia
8. Kwa pendo na fadhali umetufurahisha
Ukatufukisha kwa sherehe yetu leo
9. Siku ya leo kwa heshima na sifa
Na utukufu wako na milele yote

SANCTUS: MUHIKIRIRE (RUTOORO)

Muhikirire Muhikirire Muhikirire Mukama
Iguru nensi biiwire, ekitinisa kyaawe Mukama
Hosanna, Hosanna, Hosanna, Haiguru muno x2
Kawomugisa ari kwija, omwibara lyawe Mukama

PATER NOSTER: RECITE

PAX: MUGONZANGANE

1. Muli ngonzi zange, Mugonzangane
Nyakumpurra wange, Mugonzangane
2. Tinkabeeta bairu, Mugonzangane
Tohwerayo mwiru, Mugonzangane
Iteeka mbahaire mugonzangane
Mugonzangane nk'oku mwandesire
Engozi zitazooka nziboolekere,
Omuntu oleke afe akiz'enganzi ze.

AGNUS DEI: HOLY FAMILY- MWANA KONDO

HOLY COMMUNION: OBUGYENYI BWA YEZU (Benedikto K. Mubangizi)

Chrs: Obugyenyi bwa Yezu Omugabe, Mwije
tubutaahe, bakundwa be,
Obugyenyi bwa Yezu Omuga-be, Mwije tubutaahe,
bakundwa be.

AMDA MASS PROGRAM

ANIMATED BY ABATSYABA

ON SUNDAY 27th October 2019

1. Nkunzi za Yezu mumushabe, Abaruhuure, bahakwa be.
2. Ekibariisa kimanyirwe: Egabo, Yezu acumire.
3. Akenda twena ngu tumurye, Okuritunga eiguru rye.
4. Entamutunga, abagara, Omu bakundwa tababara.
5. Abamutunga bagasirwa: Eneema nyingi baigabirwa.
6. Abarya Yezu Omukama: Mutamuriisa ekimama

ATUKUZWE MUNGU

Atukuzwe Mungu wetu pote daima, na milele

1. Ee Yesu mwema uliyeshuka kwetu, Ndiwe uliye mwana wake Mungu wetu, Twakuabudu daima.
2. Ee Yesu mwema ndani ya Ekaristi, Utulishe kwa mwili wako mtakatifu, Chakula bora daima.
3. Ee Yesu mwema uliye na upendo, Tupe nguvu tushike amri yako kubwa, Ya kupendana daima.
4. Ee Yesu mwema utubariki sote, Mwisho utuongoze kwa Bwana mbiguni, Tuishi nawe daima.

THANKSGIVING: BUZIMA NARYA

Buzima narya kandi nanywa eby'ogw'ogw'Omujuni, Amagara gaija nashemererwa, Mukiza boona yaija mbwenu yantambira, Enjara yoona n'eiriho.

1. Nyamurungi ninye nkwine, endyarya yaija n'okuhunga, Ahariwe tinyine bwooba, okuba niwe onyeyiniire
2. Munyasaasi iwe Nyamuhanga, nahwa obwooba tinkitiina, Nagira amaani naaremeera, ogwo mubeihi takimbasa
3. Abakwanga iwe Nyamuhanga, baaza kufeerwa eby'omuhangi; Abazireeba batakihunga, ez'ogw'omwitsi writa bantu.
4. Ninkusiima iwe Nyamuhanga, ninkwebaza mutunga bantu, Nyowe bambe tinyine kantu, ninkweha nyeena nyikirize.

RUBAGA PROJECT:

MUKAMA NYOWE

Mukama nyowe ndakusiima nta?

Mukama nyowe ndakuha ki?

Nyizire kusiima byoona byompa, Webare Mukama okampa bingi!

1. Okampanga muni, okampa obwomeezi, Ondinda butoosa mububi bwoona, Obunkwatwa endwara ruzitanda tondi, *Webale Mukama ninkusiima!*
2. Okatuma Kristu omwana waawe wenka, Kristu akatufeera ha musalaba, Kristu akatufoora abaana ba Ruhanga, *Webale Mukama ninkusiima!*
3. Hamuhanda ondinda, mubizibu bingi, kabube butandwa niwe rundinda, Bantu bange boona obalinda kurungi, *Webale Mukama ninkusiima!*
4. Magezi n'amaani byoona niwe obimpa, Byoona mbikozese ntunge ekyokulya, Binkatunga byoona Taata niwe obimpa, *Webale Mukama ninkusiima!*
5. Nyowe kankusiime kunfoora mukristu, Kandi kankuhaise ebiro byoona, Okanfoora omwana tinkyayetwa mwiru, *Webale Mukama ninkusiima!*

RECESSION: DAILY SING TO MARY

Daily, daily sing to Mary
Sing my soul her praises due.
All her feasts her actions worship
With the heart's devotion true.
Lost in wond'ring contemplation
Be her Majesty confessed.
Call her Mother, call her virgin,
Happy Mother, Virgin blest.

She is mighty to deliver;
Call her, trust her lovingly;
When the tempest rages round thee,
She will calm the troubled sea.
Gifts of heaven she has given,
Noble lady to our race.
She, the Queen, who decks her subjects,
With the light of God's own grace.

Sing, my tongue the Virgin's trophies,
Who for us her make bore;
For the curse of old inflicted,
Peace and blessings to restore.
Sing in songs of praise unending,
Sing the world's majestic Queen;
Weary not nor faint in telling
All the gifts she gives to men.



Children's Corner

Jacklina .K.

Issue: 10 | Thirtieth Sunday in Ordinary Time | October 27, 2019

WORD SEARCH PUZZLE

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| R | V | S | Y | H | E | A | V | E | N | B | I | R | T | J |
| I | O | Q | J | U | S | T | I | E | D | T | B | M | P | E |
| G | K | P | L | T | M | L | A | P | I | E | A | E | E | S |
| H | W | A | L | E | A | H | T | H | E | X | S | R | O | U |
| T | O | R | G | M | N | U | S | A | E | A | O | C | P | S |
| E | L | A | G | P | P | M | E | R | P | L | J | I | L | P |
| O | F | B | O | L | D | A | R | I | I | T | C | F | E | A |
| U | S | L | L | E | N | N | R | S | R | E | E | U | S | R |
| S | Z | E | O | R | S | I | E | E | H | D | G | L | H | E |
| N | G | D | H | H | R | T | I | E | S | N | L | E | E | N |
| E | D | R | S | X | L | Y | S | H | U | M | B | L | E | D |
| S | V | N | T | O | G | N | V | U | B | K | A | Y | F | S |
| S | V | A | O | I | V | V | D | S | I | G | H | T | L | V |
| A | T | P | R | A | Y | E | R | E | R | B | I | Y | F | E |
| M | T | A | X | C | C | O | L | L | E | C | T | O | R | R |

JUSTIFIED EXALTED MERCIFUL PEOPLE JESUS TAXCOLLECTOR PHARISEE
 RIGHTEOUSNESS PRAYER TEMPLE HEAVEN HUMANITY HUMBLD PARABLE

TILE PUZZLE

Below are words arranged on two letter tiles. However, some of the tiles have fallen out of place. You must choose which tiles on the right fit into the blank spaces to spell out the ten correctly. Use each tile once only. No tiles will be left over.

| | | | |
|----|----|----|----|
| | AR | IS | |
| | | BL | ES |
| ME | | IF | |
| HU | | NI | |

| | |
|----|----|
| RC | EE |
| PA | UL |
| RA | MA |
| TY | PH |



AMDA Children's Ministry
'Let the children come to me. Do not stop them' Mk 10:14





**AMDA
GULU VISIT
IN PICS**



We are All Brothers and Sisters in Humanity

Archbishop Odama tells Mbarara, Gulu Catholic Laity

By ALEX ATUAHIRE

Archbishop John Baptist Odama, of Gulu has hailed the relationship between the laity of Mbarara Catholic Archdiocese and that of his Gulu, saying it was the strongest demonstration of what all must do for humanity.

"We are all brothers and sisters," he said.

"In fact, we should not be calling you visitors when you come here, let alone all you being catholic," the Archbishop, also the immediate past President of the Uganda Episcopal Conference said on

“

Origin: The most consistent one goes that the Batsyaba are descended from the Bagara of Rwanda. The Bagara, also known as Bacyaba, and are descendants of Kagara, son of Gahu, son of Nkara, who was a Muzigaaba.

Sunday, October 20, 2019; at the conclusion of a 2-day visit by the laity of Mbarara Archdiocese to Gulu. The Mbarara laity visited under the umbrella organisation -- AMDA (Archdiocese of Mbarara Development Association). The visit was okayed the the Archbishop of Mbarara Paul K. Bakyenga.

The visit, that coincided with the celebration of the martyrdom of the Acholi the

Martyrs -- Blessed Daudi Okelo and Jildo Irwa,

also involved several activities over the two days, including empowerment talks between the different special interest groups -- Youth, Women, Men, the lay apostolate and concluded with sports competitions on the first day.

On Sunday, Archbishop

Odama led a solemn Mass at the St. Joseph's cathedral, Gulu as the two laity communities cemented their friendship. Leader of opposition in Parliament Rt. Hon. Betty Aol, among other dignitaries attended the mass and other earlier activities.

Mr. Gervase Ndyanabo, the president of the catholic laity in Uganda, also a member of AMDA remarked that this was a great day in the history of the laity activities in the catholic church in the country, seeing two brother and sister communities coming together to share and talk about development and the future of the church.





PERMANENT FRIENDSHIP

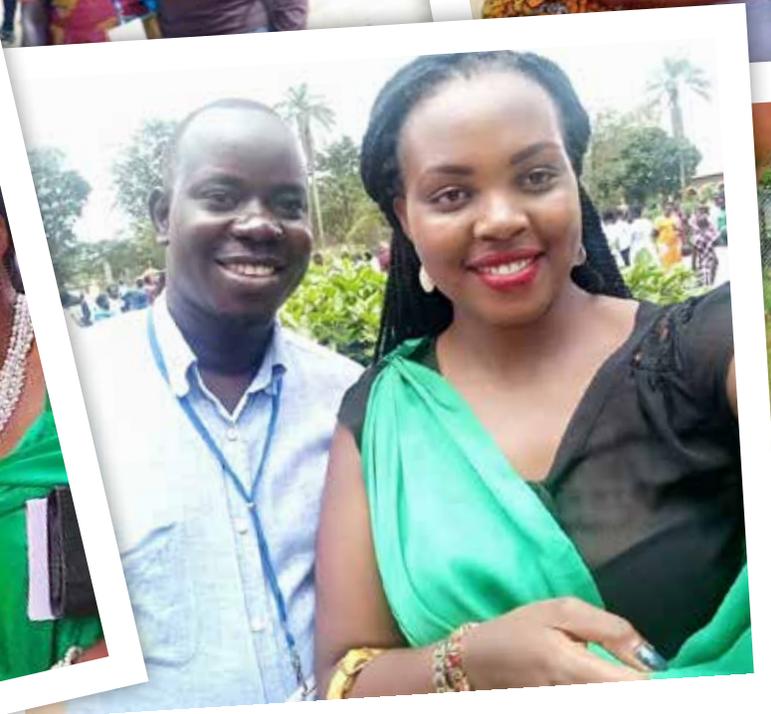
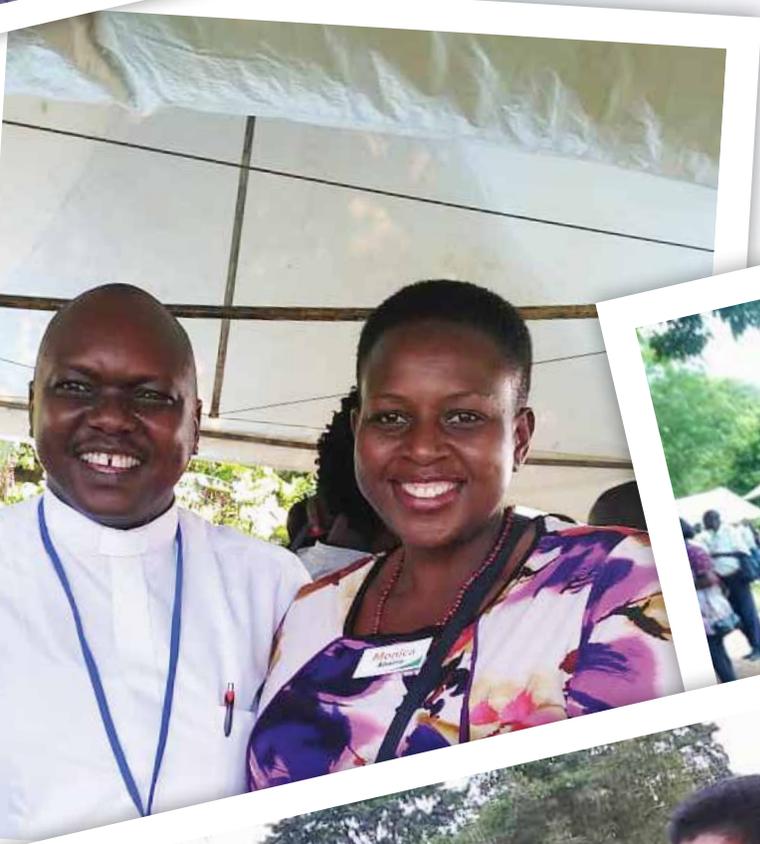
He thanked Archbishop Odama, for being a symbol of peace, not only in the country but in the world and for initiating Foster Parents initiative for young seminarians at Alokulum Major Seminary which is the strongest seed cementing laity and clergy relations all over Uganda so far.

“The relationship between AMDA and the laity of Gulu Archdiocese therefore is a great addition that cements that existing relationships so far because of the Foster parents programme,” Mr. Ndyababo said.

Mr. Ojok Mathew Simon, the head of Laity of Gulu Archdiocese said the AMDA visit was instrumental in cement the role of family life in the integral development of the church and the role of the clergy in peace building, economic, social and political development.

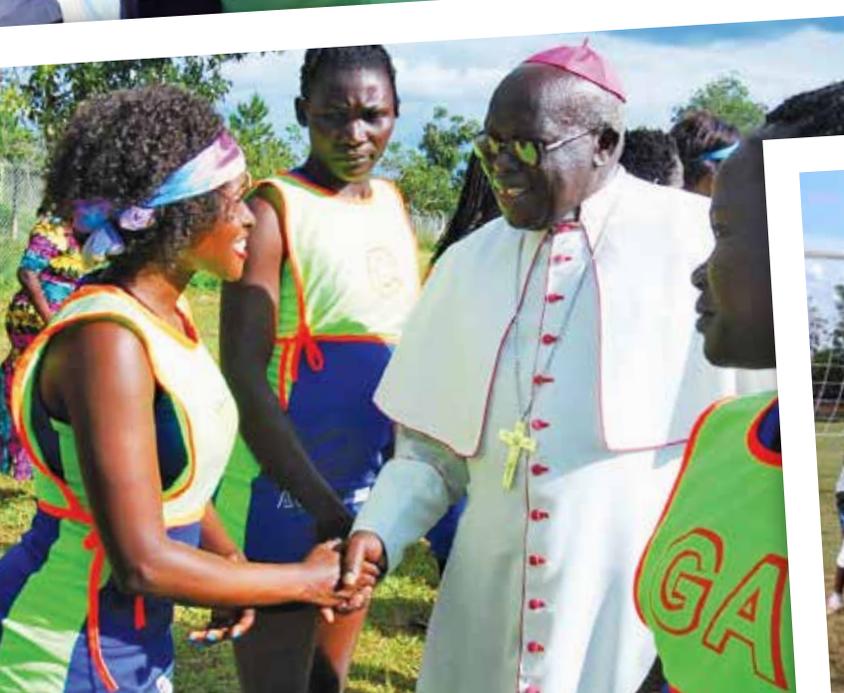
AMDA Chairman Dr. Gaston Ampe hailed the relationship between the two Christian communities and promised all will be ensured to sustain it for development.

In the climax of Saturday as sports events, Gulu drew the first blood, winning the volleyball contest 2:0; in netball, the two teams drew; while AMDA had the last laugh, winning the football game, 3:1, in a match that was closely contested but the scores read differently.





GAMES PICTORIAL





SPORTS

