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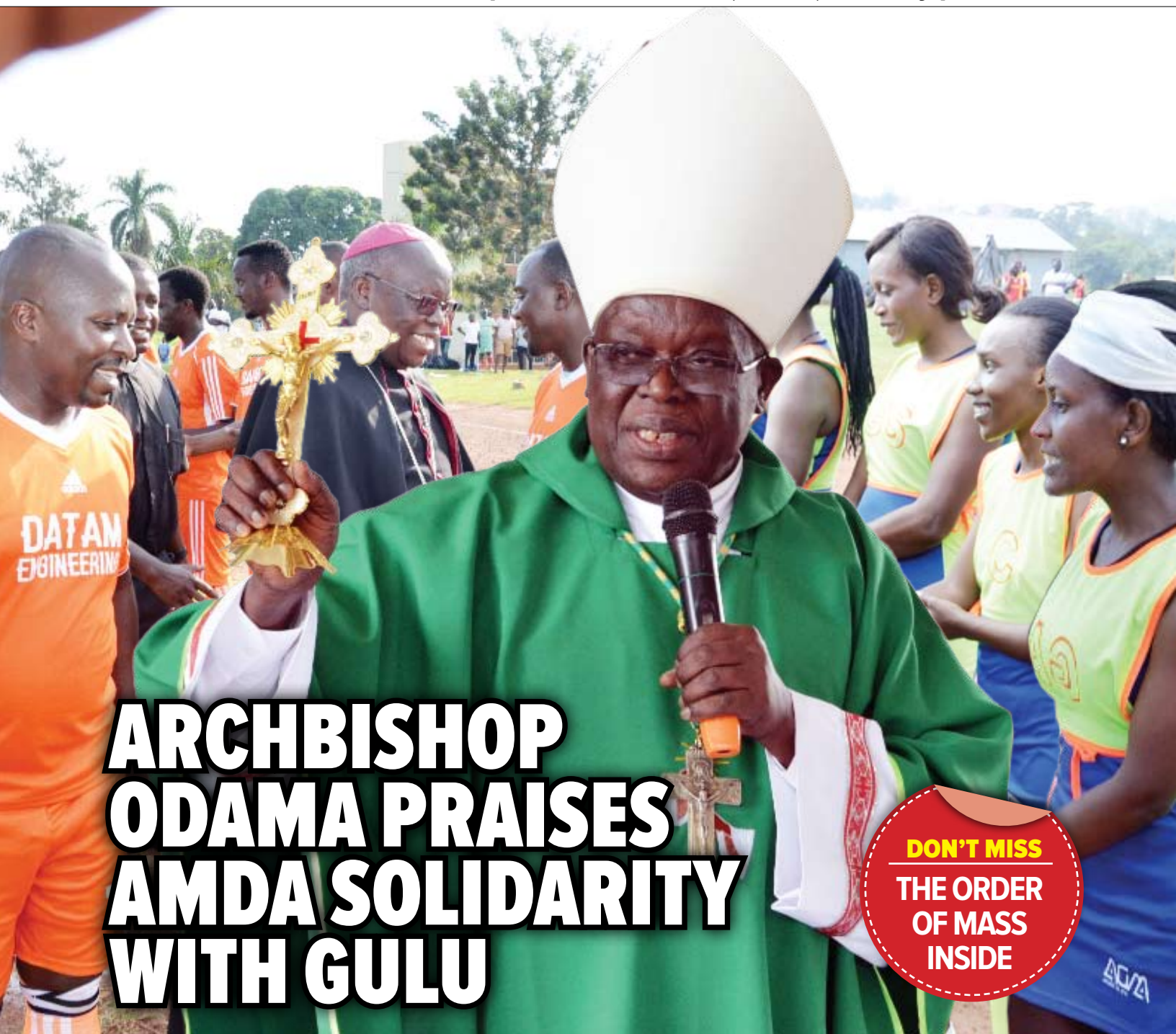
AMDA

Bulletin



ABOUT ABAGAHE CLAN OF ANKOLE
Special coverage on... p4, 6, 7, 8, 9 & 10

Archdiocese of Mbarara Development Association (AMDA) monthly publication



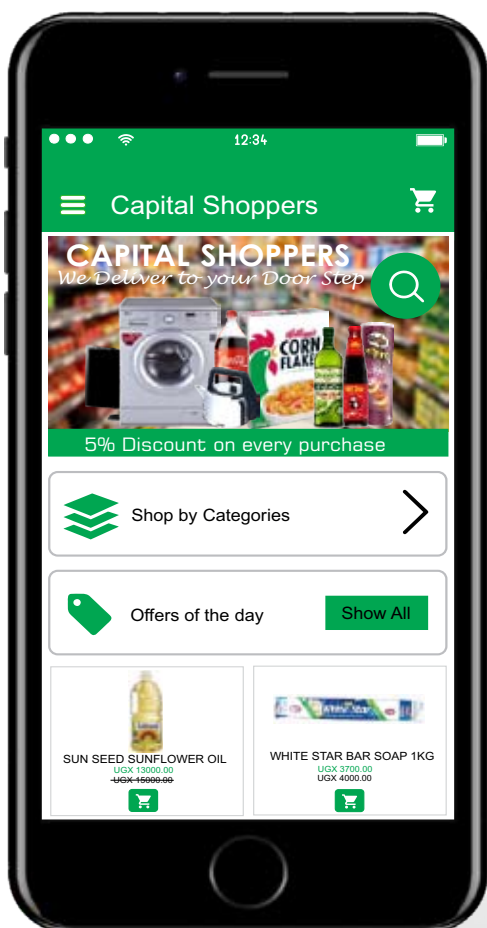
ARCHBISHOP ODAMA PRAISES AMDA SOLIDARITY WITH GULU

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THE **AMDA BULLETIN** IS PRODUCED BY THE
AMDA MEDIA & PRESS COUNCIL:

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for Layout & Design: Contact Richard V.K
Muhoozi, Chief Executive Officer - 0772590485

EDITOR'S NOTE

Greetings to you all and welcome to this terrestrial March Edition of the AMDA Bulletin.

In a special way, we welcome you all to the monthly mass animated by the 'Abagahe' Supra Clan!

This edition is terrestrial because the copy you are holding is of a special bulletin that has deep content about the animating clan, its extensive roots and its global presence.

The organising committee thanks the AMDA EXCO for having allowed us to have the rare opportunity to animate and contribute towards the AMDA Rubaga project. We would also like to thank the AMDA Press Council for having given us the assignment to run this special edition as Guest Editors!

We also thank the advertisers, partners, benefactors and all people of good will who continue to support us and AMDA to do God's work.

May the good Lord reward you abundantly!

In a special way, we welcome to AMDA our main celebrant Bishop Lambert Bainomugisha, our Auxiliary bishop for Archdiocese of Mbarara, and our Chief Guest, Maj. Gen. Sabiiti Muzeeyi, the deputy Inspector General of Police.

May you all go through this Lenten season with vigour, devotion, sacrifice and prayer.

Arinaitwe Rugendo,

**Guest Editor & Chairman Abagahe
Clan Media Committee**
Tel: 0752 466 778
Twitter: @RugendoQuotes

EDITOR'S PICK >>



05 Main Celebrant. The Auxiliary Bishop of Mbarara, Lambert Bainomugisha, is leading the AMDA Mass today.



11 Pictorial. AMDA vs Gulu Uganda Martyrs Day solidarity friendly games.

16 Children's Bulletin. Games and fun activities in the kids section.

The AMDA Rubaga Project



WORD FROM THE **CHAIRMAN ABAGAHE FORUM ORGANISING COMMITTEE**



The importance of communities

Dear AMDA Family,

I greet you in the name of our Lord Jesus Christ. I take this opportunity to welcome all of us to today's Mass. I thank AMDA EXCO for giving the world class clan; the Abagahe clan, the challenge to animate today's mass.

It has created a lot of awareness among ourselves, but importantly we have got to know more ourselves as a clan and set the foundation for future networking and comradeship. We thank you abundantly.

I want to thank all the Abagahe in the world for pulling this out. Thank you team for the job well-



Christian family. As a Christian family, it is very important to emphasize stable families in which we all live, in strengthening our faith. The second important family will then be our clans.

done so far. I want to thank the AMDA EXCO for the guidance during the preparations. We are ever grateful.

I thank our Guest of honor, who is also a Mugahe (Mwene Kiyombo) for accepting to be with us despite his busy schedule. Maj. General Sabiit Muzeeyi Magyenye sir, we thank you for your time among other resources and engagement. Your being with us today has reenergised us more to love and respect our security forces as well as

our beautiful country and the region.

As a Christian family, it is very important to emphasize the importance of communities, starting with families in which we all live in strengthening our faith. The second important family will then be our clans in this administrative structure. It is in this structure that it was always emphasized; that the kid belongs to the entire village. Recall most villages were occupied by the same clan at the time. This created communal responsibilities to raise responsible children and society. These play a very important role in strengthening the faith that we all proclaim.

I call all other clans to find it important to participate in this kind of arrangement not as a competition to raise the highest amount of money for our Rubaga project; we surely need the money, but rather to realize the importance of communities in strengthening our faith.

Invite you all to enjoy the mass and praise the Lord together as a family for this far he has brought us.

Finally, I thank my committee for the hard work, sacrifice, resources and time you put in to realise today's success.

May the good Lord bless you and reward you abundantly!

Dominique Jumbesigye,

— **Chairman AMDA Abagahe
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FR. DARIUS MAGUNDA, AMDA CHAPLAIN

Sande ya 4 Omukisiibo C 31.03.2019



Embabazi za Ruhanga Taata

Yoshwa 5:9a, 10-12; 2 Abakorinto 5:17-21; Luka 15:1-3, 11-32

Dear AMDA Family,

Abakundwa omuri Kristo, nimbaakiira aha Sande ya kana omubwire bw'ekisiibo! Ninyenda ngu twehabure aha mbabazi n'okusaasira ebi Ruhanga atwiniire. Ruhanga tayenda kucwekyerera kw'abasiisi, kureka okwegarukamu bakaakiira embabazi ze. Obu n'obwire bw'okushwijuma emitima, ebiteekateeko, n'emitwarize yaitu. N'obwire bw'okwehara eitima, enziika, emparana, emihondano, obutasaasira, n'okwebaganisamu. Okusaasira n'ekintu ekigumiire baingi. Nangwa nikitangaaza kushanga obumwe abakristo nikibakora kubi kureeba omusiisi rurangaanwa naayegarukamu kandi akaakiirwa omu Kerezia. Ahabw'abo enkozi z'ebibi zishemereire kufubirwa zikacuubwa obutagaruka kubarirwa omukigombe ky'abaikiriza.

Enfumu y'omutsigazi ekirare eine bingi ebi erikutwegyesa. Okwecwa ahari Ruhanga nikutweetera twagwa omumitego y'omubi Sitaani, haza twihamu okubonabona n'okutuntura. Kaingi nitwebuuza ahabwenki Ruhanga naatureka kukora enshobi. Ruhanga naatuha obugabe bw'okusharamu, agaruka atuha eneema y'okumanya n'okutukundisa okukora ebirungi. Baitu obujunaanizibwa nibutsigara ahariitwe kusharamu. Omu vangiri y'erizooba titurikuhurira ishe w'omutsigazi ekirare nayanga kuha omutabani oburagwa bwe, ninga kumuzibira kwegyendera emihanda ye. Akamurekyera obugabe kukora eki arikwenda. Naitwe nikyo kimwe, Ruhanga tarikutugyema, ninga kutuhaaririza kugyendera omumihanda ye. Emitwarize yaitu mibi nehenda endagaano yaitu na Ruhanga etaana n'emitwarize eshemereire abantu. Omutsigazi ekirare akacumura okushaba ishe oburagwa ishe akihuriire (omuburyo obuhikire oburagwa nibuteebwa omunkora kiraga yaaheza kufa). Okushaba oburagwa ishe akihuriire n'okumutsigaho n'ab'eka ye nikimanyisa ngu akaba atakiine kakwate nabo, kyoreka ngu ahabwe ishe akaba ari nk'ofiire, kandi nawe ari encuubwa. Manya ekyo nikyo kirikubaho twagomera Ruhanga. Nituba twaferwa ekyeshusha kya Ruhanga omuriitwe, kandi twayecwa ahaka y'abaana ba Ruhanga.

Buri omwe omuriitwe ari ekirare omumuringo gwe. Nitwetwa kumanya enshobi zaitu, kwetegyereza ngu amagara g'ekibi tigarimu kushemererwa. Nitwetwa kumanya obubi bw'enshobizaitu, tukagirank'omutsigazi ogwo tuti "kanyimukye ze owa Taata, mmwetuuire mmugire nti " Taata nkacumura ahari Ruhanga n'ahariiwe...tinkiri w'okushemerera kwetwa omwana wawe." Ruhanga naatsigara ari omunyambabazi kandi orwigi rwe rwigiwiire kwakiira abasiisi nk'oku ogu mushajja yabaire ategyereize omutabani. Nitushoma ngu

omutabani kuyareetsirwe seeri Ishe yamureeba, yamwizira, yamugwa omunda, yamunywegyera, yamwakiira. Ishe taragiire nakuhurikiza ebi omutabani yabaire naagamba. We ekikuru kikaba kiri ngu omwana we owabaire azaahire akazaahuuka. Naitwe nitwetwa kugamba ebigamba nk'eb'ogwo mutsigazi twaba nitwirira embabazi za Mukama omu Penetensia. Okuza omu Penetensia nikwo kuruga omubuzaahe bw'ekibi tukagaruka omuka owa Ruhanga Taata Omunyambabazi niturabira omu mwana we Yesu, ou abasaserdooti barikwemerera omumwanya gwe omu Isakaramentu rya Penetensia. Nikyo turikugirira tuti "Taata mpa omugisha ahabwokuba nsiisire munonga..." haza tukiheza kwatura ebibi byaitu tukagambira omusaserdooti tuti "ninyikiriza ebibi ebi, na byona ebyanyeba, na byona ebinaakozire okwiha ahakiro kya Batismu, ninshaba embabazi za Ruhanga, naiwe Taata onyanyire (onsaasire) ku orareebe kinshemereire."

Omuntu oyeteitsize nayakiirwa kandi ayirira emeeza ya Mukama kubagana ahabugyenye bwe (Ukaristia) nk'oku nyamutsigazi yakoreirwe obugyenye. Ekigambo kya Mukama erizooba nikitutaisa okugira omutima nk'ogw'omutsigazi omukuru owagiriire eitima n'ehari omurumuna owayegarukiremu, akagaruka omuka ayeteitsize. Ahabwe, omurumuna akaba ashemereire kuguma okwe hare, akabonabonerayo ahabw'ebihagaro bye. Bamwe omuriitwe obumwe nitukingira abasiisi kwegarukamu. Nitureeba omuntu agwiire omukibi tweshekyera, tumuteera mutinzi, omumwanya gw'okumuhabura tukamuhwera kwegarura butya. Eky'okureeberaho, nitumanya ngu nanka n'omusinzi, tugaruka tumutiha ebirikusiinza. Obumwe nitweshara, kandi twanga kwehitsya omuntu oyegarukiremu orikwenda kwehitsya ekigombe ky'abaikiriza. Aho nituba tutarikutaana n'omutsigazi omukuru ow'omuvangiri.

Abakundwa omuri Kristo, omumaisho ga Mukama twena twine enshobi, turi abasiisi, twegarukye mu, tweteise. Paulo entumwa yaatugira ngu "nahabwekyo omuntu weena, ku aba ari omuri Kristo, aba ekihangwa kisa. Ebya kare bihwaho, haza byona bihinduka bisya"

Turekyere aho kutegyekwa obuhangwa bwaitu; kutegyekwa emibiri yaitu, amairu g'omubiri, eitima, enziika, omururu, okweyendeza n'okwebaganisamu.

Reka twakiire embabazi za Mukama omu Isakaramentu rya Penetensia kandi naitwe tuzigirirane.

"Obu nubwo bwire bw'okusaasirana, tukagarukana, tukaba entoore za Ruhanga!"

Mukama agume naimwe!

— Fr. Darius Magunda

ABAGAHE

A HISTORY OF THE WORLD'S MOST RESPECTED CLAN

By Arinaitwe Rugendo

Introduction:

As we celebrate our monthly Mass of the Archdiocese of Mbarara Development Association (AMDA), this story presents a fairly accurate historical account and profile of the animating clan- the Great Abagahe Clan, whose Totem (Omuziro) is the sacred black stripped cow (Ente Ngoobe).

Scope:

AMDA covers the geographical area that comprises the traditional nationalities of Nkore. This is the prime area of interest to this story, that also stretches to the surrounding regions like Kigezi and as far as Tanzania and Rwanda. However, my inquisitively roving eye has established that this great clan is internationalist in nature. My research has shown that it has an evidential footprint in such nations as Kenya, Rwanda, Burundi, the Kivus, Zambia, Namibia, Angola, Zimbabwe, South Africa, Botswana, Madagascar, Somalia, Ethiopia, Eritrea, the Vatican, Texas, Denmark, Lango, Bugisu, Buganda, Tanzania, to mention just a few.

Clan Composition in Nkore and Kigezi:

There are four main clans that make up the traditional Nkore (Ankole) nation as we have historically known it, and which is the epic centre of AMDA operations. The rest of the clans as we shall see are called Sub-Clans (English), Emiryango (Runyakytara), Imiryango (Kyinyarwanda/Kyirundi/Kinyamulenge).

These four main clans are: Abahinda, Abashambo, Abeishekatwa and Abagahe.

In the traditional Kigezi nation, the clan composition that make the sub region's tribes of Bakiga, Banyarwanda, Bafumbira and Batwa, is known to be ten. This composition comprises such clans as: Ba Kyinyangyiro, Abasigyi, Abashambo, Ba- Mugyesera,



THE SACRED
BLACK STRIPPED
COW (ENTE
NGOUBE), THE
ABAGAHE CLAN
TOTEM.

Abagahe Origin- The Nkore-Kigezi Account:

According to various accounts in Kigezi sub region, all members of this "Abagahe" Clan originate from a very charismatic, wealthy but polygamous ancestor called KAGAHE.

Like King Solomon of the biblical times, Kagahe had hundreds of wives to his name. With his humongous conjugal endowment, he produced many sons and daughters who became prominent in their own right, creating different sub statuses that came to be known as Emiryango/Imiryango/sub clans.

According to the Kigezi account, amongst Kagahe's sons were two prominent ones; Kasigyi and Nkurukumbi. These two sons became prominent over the rest of the siblings largely due to their military prowess and exploits in the region. The rest of the offspring spread far and wide but their progeny kept tagged to their lineages way up to these two prominent sons. Many of those unknown children spread across the Great Lakes Region and beyond, mainly because of his expansionist military prowess. With this, these two great patriarchs and several families and their progeny found it easier to affiliate along their family lines.

For example, many offspring of Kasigyi took on the nomenclature- Ba Kasigyi/ Ba-Musigyi and occupied large swathes of Kigezi, Northern Rwanda and Eastern DRC

His brother Nkurukumbi had very many wives too. But one his many wives emerged more prominent, almost overshadowing her husband. He name was Kyinyagyi. She was from the Omwinika- Muhutu clan, a renowned PRIESTESS with unique spiritual powers and a herbalist who was skilled in strategic military warfare and tactical military manoeuvre.

Various accounts say she wielded immense spiritual power, so powerful that she would mobilise women to take food and herbs to the men on the frontline. She would cause rain to fall on the enemy while protecting her warriors. She would keep extra weapons while repairing spoilt ones. She would also hold special prayers for her fighters that would aid them to win various wars.

As years of military success kept piling up, everyone started calling themselves 'Ba-Kinyagyi'. Prominent of her children were Kaheesi, Karegyesa, and Kayundo. There was also Kacucu (Abacucu Sub clan) but this one was from a different man.

Nevertheless, many sub clans sprouted

from these two lineages as we shall see in our subsequent revelations.

The Nkore Version:

As noted in the beginning, Nkore Sub region is composed of three main clans. Namely; Abahinda, Abagahe and Abashambo.

People of the Abasingo clan usually like to portray themselves as a distinct clan. My friend and brother Mr. Emma Mbareebakyi, the head of the head of Protocol at AMDA, is the chief architect of this distortion. I reject it because it is culturally false. Abasingo are the children of the larger Bagahe Clan. What distinguishes them from the rest of the Bagahe sub clans is that their Ente Ngoobe Totem (Omuziro...), has a distinct white strip up to its tail (Eyo'murara).

Origins:

In Nkore, the same is said of the Bagahe having originated from one ancestor called Kagahe. The children of Kagahe were: Kasiita, Kariisa and Kagina. They came with a sister from Karagwe in northern Tanzania to Mpororo. When they moved up north, legend says they built a house at Kyabujuko in present day kingdom of Mpororo. These three boys and their sister had only twenty cows. One night, a crow (Ekyihirira) came to dwell on top of their house in Kyabujuko. But the next morning, it was gone. The three siblings found it strange and went to consult a sorcerer who told them to watch and follow the bird for it would bring them a kingdom, one day. The crow came every night on top of their house and in the process erected a nest therefrom. After the hatching period, the crow went away with its chicks. This is the time the three siblings decided to follow it. The crow went very far up to Bunyoro Kingdom palace. When the king of Bunyoro saw the siblings, his face beamed with blessedness when he particularly their very attractive sister. Unfortunately the many accounts I have read do not mention her name. The king then asked Kasita, Kariisa and Kagina for their sister's hand in marriage.

The boys accepted. So the king was very pleased and he gave every one of them hundreds of cows, a drum and a kingdom. So, all of them received a kingdom for the marriage of their sister and they subsequently became kings of Buhweju, Buzimba and Butaye (failed to locate this one). The sub clan in Nkore known as 'Abariisa',

emerged from the Buhweju line.

In fact, when I asked my friend, Ms. Allen Kagina, the Executive Director the Uganda National Roads Authority (UNRA), she perfectly corroborated this story. She exclaimed in her own words:

"Wow!!! My mother was a Muriisa of Buhwezhu (note the 'Z' consonant in what we have come to know today as 'Buhweju')! My father was a Muyombo from Mpororo. Both are sub clans of Bagahe abazira Ngoobe," she lectured me.

Indeed, both Abariisa and Bene Kiyombo sub clans of Nkore and Mpororo sub regions, observe the stripped cow (Ente Ngoobe) as their Totem.

The intention of this legend is an indication concerning the origin of the great Bagahe clan. Space cannot allow me to exhaust it. But to be understood, one must know about the role played by the crow in everyday life. It is supposed to signify good or bad luck. No wonder the crow (particularly the one known as Ekihirira) is said to be the friend of every Mugahe in Nkore and beyond.

Totemism: A Biblical Perspective:

When the child Jesus was born, his mother Mary laid him in a manger (Lk 2:7). The word "manger" comes from the Latin word mundicare which means "to eat." A manger or crib is a wooden or stone feeding trough or food box that holds hay for larger farm animals like cattle, horses, and donkeys.

The phrase appears in the New Testament in Revelation 5:5: "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." This is widely regarded as a reference to Jesus among Christians.

One of the oldest traditional set up in identification is apparently in totems. In every tribe, language and race totems were used directly or indirectly. In ancient

Israel where Christianity is derived from, even Jesus Christ has a totem (The Lion of Judah)

He was born in kral.



IN ANCIENT ISRAEL, EVEN JESUS CHRIST HAS A TOTEM (THE LION OF JUDAH).

BAGAHE SUB CLANS OF NKORE:

1. Aboyombo
2. Abariisa
3. Abasinga
4. Abagina
5. Abazigaba
6. Abangwi
7. Abatorogo
8. Abasiita
9. Abakibiza
10. Abareega
11. Abashegi
12. Abasingo
13. Abamoori
14. Abayebe
15. Abakyekyezi
16. Abacwezi
17. Abagyenza
18. Abaami
19. Ababito
20. Abanyonza
21. Abenebiraro
22. Abanyigana
23. Abenekihimba
24. Abanyeitaka
25. Abakurungo
26. Abanyara
27. Abenemakuma
28. Abayanzi
29. Abaziro
30. Abataayi
31. Abanuma
32. Abanyakafunjo
33. Abamigwa
34. Abarura
35. Abanyimbi
36. Ababuga
37. Abayanja
38. Abaishanza
39. Abanyakya
40. Abaheesi

BAGAHE SUB CLANS OF KIGEZI, MPORORO, RWANDA & THE KIVUS

1. Abatabarwa
2. Abasheegi
3. Beene Kiyombo
4. Abasiita
5. Abarihira
6. Abacucu
7. Abasigi
8. Bakarobwa
9. Mwitsya Murengye
10. Ababare
11. Ababiga
12. Abahigwa
13. Ababuringa
14. Ababwiga
15. Abafungurira
16. Abaiguru (Abaheiguru)
17. Abakokora
18. Abarimba
19. Abayoriho
20. Abashoma
21. Abatambara
22. Abateete
23. Abazooro
24. Ababanda
25. Ababinyi
26. Abagwisa
27. Abahingo
28. Abakokoma
29. Abakongwe
30. Abarahusya
31. Abarengye
32. Abagaro
33. Abashaaru
34. Abatukuza
35. Abanyama
36. Abareere
37. Ababunde
38. Abafumbira
39. Abagambo
40. Abagina
41. Abagyeri
42. Abahaka
43. Abahiiga
44. Abahundo
45. Abajara
46. Abakamba
47. Abakoma
48. Abakonzo
49. Abambibe
50. Abandari
51. Abanyonyera
52. Abariisa
53. Abarinda
54. Abarundo
55. Abasaka
56. Abashaaki
57. Abashongye
58. Abatambira
59. Abatimbo
60. Abatuura
61. Abazooro
62. Abakungu
63. Abasindi
64. Abakongoro
65. Abashamure
66. Abanyabutumbi
67. Ababeizi
68. Abahuurwa
69. Abahwihwa
70. Abanyakaaju
71. Abanyampo
72. Abanyonyi
73. Abaramba
74. Abaregyeza
75. Abashanja
76. Abasiiga
77. Abasiku
78. Abeenebwiru
79. Abashengura
80. Abaheesi
81. Abacucu
82. Abayundo

Bagahe Sub Clans in Buganda

The Buganda Sub Region is composed of several clans among which are Bagahe. This particular clan is presented as the "Nte Clan." Its clan head (Ow'akasolya) is known as Katongole. Its Minor Totem (Akabbiro) is called 'Ng'aali (Crested Crane).

Its clan seat (Obutaka) is located around Mulema on the western shores of Lake Nnalubaale (Victoria), Buddu County in present day Rakai District.

The clan motto (Omubala) goes like; "Ekyuma nkiridde n'omukimba ngulidde." Which is loosely translated as: "I got part of the metal on top of being paid."

Various accounts I accessed for this story show that when the people come to the iron smith (Omuweesi/Omuheesi) with their metal, they would specify what they wanted made. The smith would put the metal in the fire, in the process when the metal is red-hot, he would cut off a piece and leave it in the ashes. With the remaining piece, he would make the customer's desire. In the end he would keep the hidden piece for himself and also get paid a fee (Omukimba).

The Nte Clan has many sub-clans, but there are six that are more common and well known.

1. Ente Eteriiko Mukira oba Enkunku (The tailless Cow): This is a Sacred Cow born without a tail called "Enkunku" that is a rare born cow once in a while in a herd. This is the largest of the sub-clans.

The Nte clan members do not eat meat of any other animals born without a tail, "enkunku". The clan members do not even eat plantains and bananas off trees that bear fruit without the flower bud "empumumpu".

2. Ente ya Lubombwe.
3. Ente ya Kaasa (Cow with a white spot on the head).
4. Busito (These do not drink milk from a cow that becomes in-calf again less than nine days after it gives birth).
5. Ente Eya Kayinda (This is a cow that has a black back ridge running from the head to the tail).
6. Ente Erina Ekinuulo Ekiddugala Ekiganja Ekimu ate Ekirala nga Kyeru (A cow with one part of its hoof black the other half white).

All the people within these sub-clans are all headed by Katongole, as the head of the overall Nte Clan. But each sub-clan has its own Bataka ba Masiga that report

07

Cows as totems. There are seven specific types of cows that are totemic and the rest are not.

to Katongole. Each sub-clan keeps and observes its own rituals, values and customs. Katongole says that he left Bunyoro during the reign of Omukama Winyi I. (Winyi I is the fourth Omukama from the present dynasty of the Ababito emperors of Kitara)

Nte clan members are referred to as the Abagabo of Mulema. This name (Abagabo) comes from a long held practice of spiritual renewal and fasting that is done by clan members at the time of the full moon for three nights. The spiritual renewal spans three days before and three nights after the full moon. The practice also involves offering sacrifice to the demi-gods (Lubaale) of the Nte clan. The most prominent among them is "Wangi".

Names of Ente Clan in Buganda:

The clan traces its origin from Kantogole of the tailless cow who came from Bunyoro. His leaving was a result of persecution from the king of Bunyoro who married his sister and unfortunately gave birth to an albino. The king's fortune-tellers advised him to kill the child, her mother and Kantogole as well. Words reached him in good time and he organized all members of his family to leave immediately. He hid in a forest called Teero near lake Victoria (Nnalubaale) through Mawokota. He later moved to Bijja the present day Biikira where his sons Nakaana, Lukyamuzi and Lwegaba left to go to Mulema. They settled there but despite their effort to

bring their father and join in their lucrative smith activities, Katongole

refused and remained in Mulema.

Kantogole eventually fell sick of Kawumpuli and died. His son Nakaana was the heir but he shifted the clan seat from Bijja to Mulema where it is still to date.

There are seven specific types of cows that are totemic and the rest are not. The six are the tailless cows (Abagobo) the cow with a white patch on its head (Ente ya kaasa) the cow with a dark stripe from head to tail (Ente ya kayinda) the stripped cow (Ente ya lubombwe) the cow that conceives before nine days elapse after giving birth (Ente y'obusito) and a cow whose lower limbs are black or brown one side and white the other, a grey spotted cow (Ente empuule) and Ente eyina ekinuulo ekyeeru nekiddugavu erudda n'eruda.

All these cow clans are under Katongole as the chief clan head. However, each totem has a head answerable to Katongole. The Clan has deep roots in Buddu where most of Nte clansmen and women are concentrated.

THE FOLLOWING ARE OUR NAMES IN ENTE CLAN

1. Katongole
2. Lukyamuzi
3. Kakooza
4. Kaweesi (Kaheesi)
5. Miwanda
6. Kityamuweesi
7. Muwulya
8. Ssemanda
9. Wangi
10. Ssempijja
11. Ssemanganda
12. Ssekyanzi (Ekyanzi/Milk gourd)
13. Nakaana
14. Lwasampijja
15. Lwegaba
16. Ddungu
17. Kigulenkumbi
18. Nakaddu
19. Kayaabula
20. Lwebuga
21. Ssenyiondo
22. Kaweewo
23. Luwerekera
24. Kasumba
25. Mutagubya
26. Mulema
27. Sserugo (Orugo/Kraal)
28. Zzalugo
29. Ssebuma
30. Mukimba
31. Mudde
32. Nsasi
33. Ssemuluwa
34. Nanyunja
35. Nakiwala
36. Nalugo



NOT ALL COWS ARE TAKEN FOR A TOTEM.

Abagahe: A global perspective

By Arinaitwe Rugendo

During the wide reading I made for this story, I discovered that Bagahe are not only in Nkore, Kigezi and Buganda, they are spread far and wide. For example in Tanzania, I discovered that there are many Bagahe among the Banyambo of Northern Tanzania. Prominent of these are the late Laurean Cardinal Rugambwa, the first cardinal Catholic Tanzania, Joseph Rwegasira, former Minister of Foreign Affairs under President Hassan Mwinyi, and Prof. Anna Tibejuka, former UN Undersecretary General and now, MP for Muleba South Constituency.

From here, we move further down south the Namibia and Angola where we find a tribe known as the Ovambo also known as Aawambo people. These Aawambo belong to the same sub clan called 'Aakwanangombe' loosely translated as 'people of the cattle' - which means their totem is a cow known as Ngombe - which is known in Western Ugandan as 'Engoobe'. The similarity in the names 'Ngombe' and 'Engoobe' cannot be over emphasized.

The Aawambo are the largest ethnic group of Namibia, found in its northern regions and more often called Ovambo. They are also found in southern Angolan province of Cunene where the name Ambo is more common.

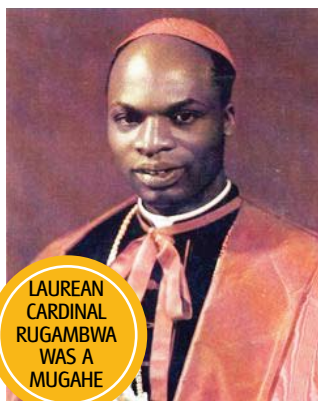
The Ovambo consist of a number of kindred Bantu ethnic tribes who inhabit what was formerly called Owamboland. Accounting for about fifty percent of the Namibian population, the Ovambo are its largest ethnic group.

In Angola, they are a minority, accounting for about two percent of the total Angolan population.

The Ambo people migrated south from the upper regions of Zambezi in the period around the 14th century. The contemporary total Ambo population is about 1.6 million, and they are predominantly Christians (97%).



LIKE ABAGAHE, THE POPE LOVES COWS.



LAUREAN CARDINAL RUGAMBWA WAS A MUGAHE

The Himba (singular: OmuHimba, plural: OvaHimba)

Call them: 'The Hima/OmuHima/ AbaHima

These are indigenous peoples with an estimated population of about 50,000 people living in northern Namibia, in the Kunene Region (formerly Kaokoland) and on the other side of the Kunene River in Angola.

There are also a few groups left of the OvaTwa (AbaTwa), who are also OvaHimba, but are hunter-gatherers. The OvaHimba are a semi-nomadic, pastoralist people, culturally distinguishable from the Herero people in northern Namibia and southern Angola, and speak OtjiHimba, a variety of Herero, which belongs to the Bantu family within Niger-Congo.

The other groups with traces

of Bagahe are Shona, Ndebele, Tonga, Venda, Shangani, Ndau, Manyika (Okumnyana), Coma, Korekore, Kalanga, Fengu, Nyanja, Lozi, Numbias etc

The Nkomo

The Inkomo or Nkomo totem (cattle/cow) is popular among the Matabeleland inhabitants. It originated from South of the Limpopo river during the Nguni mfecane. The nkomo people are very mature, intelligent and nationalistic. They however have a little cowardice. Intellectuals are bred from among them, but no known fighters.

Dr Joshua Mqabuko Nkomo a founding nationalist and Zimbabwe independence leader was one for them.

The others are The 'Mahafaly' tribe of south-western Madagascar. Their graves can be recognised from a distance because they are painted with wooden cow totems and countless cow skulls.

The others are the 'Surma' of South-western Ethiopia and the Herero of Namibia and Botswana.

Pope Francis

There are also accounts which show that His Holiness Pope Francis' love for cows is way beyond as seen in the above picture where he blessed one inside St. Peter's Square recently.

SOME OF THE PROMINENT BAGAHE IN UGANDA

1. President Yoweri Museveni
2. Gen Muhoozi Kainerugaba
3. Maj Gen. Sabiti Muzeyi Magyenya (Today's chief guest)
4. Beatrice Wabudeya
5. Gen. James Mugira
6. Charles Mbiire
7. Tumusiime Mutebile
8. Stephen Bamwanga
9. Dr. Kasheya Beyeza
10. Bishop Geofrey Rwabusisi
11. Amb. Hatega Emmanuel
12. Athanasius Rutaro
13. Fr. Gaetano Batamyenda
14. Prof. Joy Kwesiga
15. Bishop George Katwesigye
16. Prof. Charles Kwesiga
17. Eng. Geoffrey Mutabaazi
18. Herbert Kabafunzaki
19. Brig. Henry Matsiko
20. Gen. Timothy Mutebile
21. Eng Batuma
22. Zam Zaramba
23. Munini Mulera
24. Shem Bageine
25. Manzi Tumubweine
26. Dr. Tumubweine Twinmanzi
27. Hon. Bitekyerezo
28. Bruce Kyerere
29. Hon. Wilfred Nuwagaba
30. Col. Herbert Mbonye
31. Fr. Dr. Adrian Rwekaza
32. Fr. Hillary Katusiime
33. Fr. Ignatius Nimwesiga

ENTE
NGOOBE, THE
TOTEM OF
ABAGAHE

Ente Ngoobe

What's this animal?

By Perez Rumanzi

Deep inside Ntungamo District, 372 kilometres south of Kampala, lies a mass of water called Lake Nyabihoko from which the sub county where it is located; Nyabihoko, got its name.

The six-square-kilometre lake cuts into the three sub counties of Bwongyera, Nyabihoko and Rubaare, which are largely inhabited by a cattle keeping (Bahima) community.

The lake is surrounded by gentle slopping hills. In its centre, there is an island, where Mr Dan Kaguta, the Resident District Commissioner of Wakiso, has established a place for leisure called Mutuumo Island Resort.

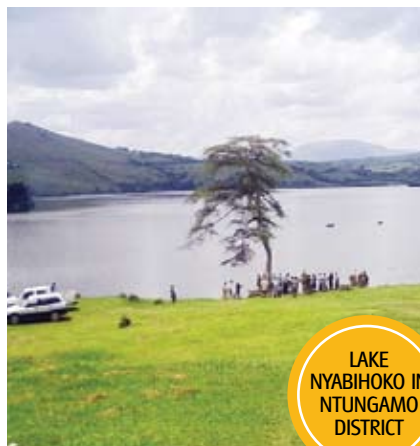
It is not by accident that the name Mutuumo became the choice of the resort proprietor. It is a name associated with the legend about the formation of the lake on which this island sits.

Legend behind the lake

Popular legend in Ankole has it that the lake swallowed a family of a cattle keeper called Mutuumo centuries ago. There are two popular and intriguing accounts of how and why the family of the legendary cattle keepers' family "drowned".

"Our father told us stories he heard about how this place became a lake. It was a grazing land. The lake came and swallowed Mutuumo's family that lived here," Mr Gideon Bitahwire 79, who is also the chairperson of the fishing community at the lake, says.

Mutuumo was a muhororo cattle keeper. But he was also a merchant who left his family behind for weeks to trade in cattle products like ghee to Rwanda, Democratic Republic of Congo, Tanzania and Buganda on foot, a life that would later contribute to his family's peril.



LAKE
NYABIHOKO IN
NTUNGAMO
DISTRICT

Different accounts

Mutuumo was not at home when the lake swallowed his family. According to the legend, his youngest daughter, Keitetsi, used to hear soil dropping from where she always sat, while making ghee.

Keitetsi would tell her family about hearing soil beneath the calves' house, and how it sounds like its dropping into deep water.

Her repeated claim would often be dismissed by the family as a sign of laziness on her part. But while Mutuumo was away in Rwanda, the homestead and family members got submerged by the forming lake.

Another version about the formation of Lake Nyabihoko is the myth about Mutuumo's family members eating a forbidden cow.

Mutuumo, a herdsman, kept many cows but in his kraal was born a forbidden cow locally called Ente Ngoobe (the cow is born with multiple colours and is up to now never eaten by the Bagahe clan in Kigezi and Ankole) which he was told by his gods that he should never eat even when it dies.

When he was away on his trade errands, the cow died and his family feasted on it.

This triggered heavy rains that fell for 28 days non-stop, causing floods in the area until the water swallowed the family, and the area turned into a lake.

The number of children Mutuumo had is not known, but it is believed that he had not produced any boy and he used Bairu (cultivators) as herdsman of his hundreds of cattle.

It is said the servants liked meat a lot and are believed to have requested Mutuumo's wife to slaughter the Ngoobe for them and not let other family members eat it, if it was forbidden.

But since Mutuumo had fathered one of his children from a servant (Mwiru woman) and his official wife never knew about it, the consequence to the whole family was inevitable... a child of his had eaten the forbidden meat.

Some accounts have it that when Mutuumo returned from Rwanda and saw the lake, he knew that all his cattle, his wife, children and servants had perished. Out of sorrow, he drowned himself in the water.

However, another account says Mutuumo went to a place called Kakyera in Mburara (present Mbarara) where he became a servant in the farm of a Mwiru (cultivator). While there, he got into a quarrel with other servants and distressed, he drowned himself in Lake Kakyera (presently in Rakai).

Kaguta says they have found evidence that Mutuumo or other people lived in the area.

"A strong herdsman must have lived here. Parts of pots people used, a smoking pipe and many other things, which are hundreds of years old have been found. These attest to the existence of human life here. But what we can't verify is the whole story about Mutuumo and how it ended," he says.

— Source: Daily Monitor newspaper, Uganda

Archbishop Odama praises AMDA solidarity with Gulu

By AMDA Media Team

The Archbishop of Gulu, John Baptist Odama has commended the Catholic laity of the Archdiocese of Mbarara and the AMDA community for focusing on issues that promote unity in humanity.

The Most. Rev. Odama was on Sunday, February 24, preaching as he presided over monthly mass for the Archdiocese of Mbarara Development Association (AMDA) at Kitante PS in Kampala.

The Archbishop was in Kampala to launch awareness activities for the preparations for this year's Uganda Martyrs Day Celebrations to be animated by the Archdiocese of Gulu.

The activities kicked off with volleyball, netball and football games between Mbarara and Gulu on Saturday February 23, before the mass on Sunday.

"What pleases me is seeing all of you



Unity. What pleases me is seeing all of you investing in activities that unite us in humanity.

— Archbishop John Baptist Odama

investing in activities that unite us in humanity," Archbishop Odama said as he presided over AMDA Mass at Kitante, and encouraged Christians to promote peace.

"Let's promote peace and love for one another; let's promote peace in families," he said.

The archdiocese of Gulu has been mandated by the Uganda Episcopal Conference to lead the 2019 Uganda Martyrs Day celebrations, with Archbishop Odama set to be the main celebrant.

Archbishop Odama said the theme of this year's celebrations will be: "Obey God Always and Everywhere (based on Acts.4:19), as a rallying call to all pilgrims who annually come to honor the Uganda Martyrs and indeed all mankind, to come back to God and be loyal to Him.

AMDA Chaplain Rev. Fr. Darius Magunda said the Mbarara Archdiocese community will do whatever they can to support Gulu Archdiocese for the success of the Uganda Martyrs Day Celebrations 2019.

"We pledge our solidarity and support. We shall render support where we can in the preparations for the 2019 Uganda Martyrs celebrations at Namugongo, animated by Gulu Archdiocese." He said.

The Mbarara Archdiocese community raised UGX. 30 million to help in the preparations for the day.



Archbishop Odama poses for a picture with the AMDA and Gulu netball teams. (Inset) The Archbishop receives offertory gifts presented by AMDA women.

(ALL PHOTOS BY PIUS MUHAMYA/MARINE PHOTOGRAPHY)



**ARCHBISHOP
ODAMA PRAISES
AMD A SOLIDARITY
WITH GULU**

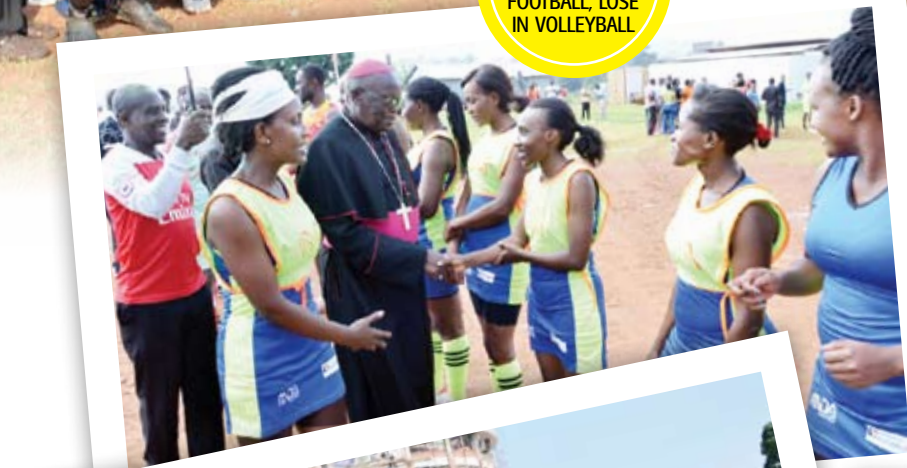
VISITORS GULU
NIP AMDA IN
NETBALL AND
FOOTBALL, LOSE
IN VOLLEYBALL







VISITORS GULU
NIP AMDA IN
NETBALL AND
FOOTBALL, LOSE
IN VOLLEYBALL



AMDA women tipped on financial management

By Agatha A. Siima

Economic empowerment is one of AMDA pillars and an activity that the AMDA Women Council has highlighted to prioritize in its 2019 work plan.

The council has planned a series of economic empowerment and financial literacy training for women members of AMDA, with the aim of empowering them to earn and manage finances in a more sustainable and profitable way.

The women, during a half-day training, discussed how to manage financial success as a journey rather than a destination, awareness before venturing into any business enterprise, as well as ways in which women affect the way money is viewed.

Attendees were also encouraged to be smart and visionary ladies, that are self-driven, intelligent and invest in constantly learning how to earn and manage finances in their homes.

The meeting was facilitated by Mr. Balikuddembe Kizito, a Financial Literacy consultant, Mr. Alex Kanyagonga, a Human Engineer at Mindset Academy,



MR. KIZITO INTERACTS WITH AMDA WOMEN.

Mr. Robert Katabaire, an Investments Professional at Insurance Company of East Africa, Mrs. Susan Kanyemibwa, Secretary to Bank of Uganda and Mr. Venny Birusya who represented AMDA Chairman Dr. Gastone Ampe.

The workshop facilitators emphasized the role played by women in planning, earning, saving and investing in profit-making ventures – all aimed at boosting finances in their homes.

Ms. Donnah Mugarura, the Secretary to the Women Council was appreciative of days facilitators saying that the topics were relevant and timely but

most importantly, that the knowledge sharing would empower women and trigger their mind on how

to earn more, save and invest. The women expressed the need for continuous engagements on how to deal with finances in their homes.

Other topics covered included balancing career, family and social life, use and abuse of social media, the importance of social capital and possible investment options such as rentals, fixed deposits, Treasury bills, and bonds, among others.

Mr. Birusya emphasized the role of women in society and homes saying that family businesses managed by women tend to take off very fast because of women's unique ability to plan, manage and spend wisely, as well as sustaining businesses.



AMDA women participate in one of the training sessions.

(ALL PHOTOS BY JENNIE. T)

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- Certificate in Brick Laying and concrete Practices
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- Motor Vehicle Driving
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- Certificate in Plumbing
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REGISTRATION IN PROGRESS

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 swiftconnections449@gmail.com



Jacklina .K.

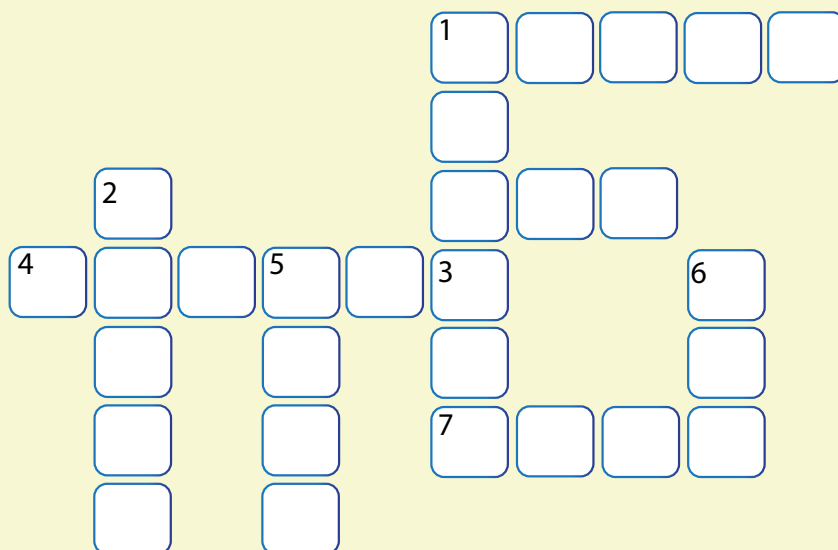
Children's Corner

Issue: 3

FIFTH SUNDAY OF LENT

31st March, 2019

crossword puzzle



ACROSS

1. When something which was lost is relocated.
(I have ____ my book)
3. The Number that is equal to one plus one.
4. A large amount of money and other valuable possessions.
7. A piece of jewelry, generally made of precious metal and worn on a finger.

DOWN

1. A male parent.
2. A large special meal to celebrate something or honor someone.
5. Unable to find something (I _____ my book)
6. A farm animal with pink or black skin, short legs and a flat nose.

TWO

FEAST

RING

FOUND

PIG

WEALTH

FATHER

LOST



AMDA Children's Ministry

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





Colouring Picture



Jesus told the parable of the prodigal son. Luke 15:11-32

Dot To Dot Puzzle

Connect the dots to complete the picture.



ii





CAESAR'S SUNDAY THOUGHT

Proving that someone is inadequate in a given area doesn't make you any better

Humanly speaking, one can't be truly adequate in all spheres of life. This is part of the beauty of the tapestry called life. Sometimes, we're tempted to focus so much on other people's inadequacies: flaws, weaknesses, errors, mistakes, and baggage. Because it seems easier to shine the torch upon others than on the self, we may be tempted to waste our resources on noticing, analyzing and communicating other people's weak points (Romans relish the time spent dissecting the Caesar's weaknesses, instead of acting). Now, however true these analyzes may be (and they're true most of the time), they don't add



Celebrating another's success. One group includes those who won't celebrate another's success, victory, elevation, or any other blessing (celebration is a great blessing in itself and its own reward). In their estimation, the other person is too inadequate to deserve such a blessing... They think they were more deserving of the said blessings. To them, such a person should face the full consequences of his or her inadequacies.

an iota to our goodness. Proving that someone is inadequate in a given area doesn't make me a better human being in the least (after all, I'd have proved the obvious). In fact, the resources I expend in this endeavor could have been used in improving my lot. Interestingly, you'd be surprised by how many of us make that choice.

One group includes those who won't celebrate another's success, victory, elevation, or any other blessing (celebration is a great blessing in itself and its own reward). In their estimation, the other person is too inadequate to deserve such a blessing (which is true- strictly speaking, we don't deserve blessings, they're simply given; we only appropriate them). They think they were more deserving of the said blessings. To them, such a person should face the full consequences of his or her inadequacies. They see themselves as champions of justice, giving each person their due. Alas, they're looking for all possible ways of distracting themselves, and others, from their own inadequacies.

Paradoxically, such people won't even enjoy what's so abundantly available to them. In situations where they would be royals and sovereigns, they go around as slaves and foreigners. Where Source would have given them their own, they only slave away in servitude, to impress. Somehow, seeing other people enjoy the same blessings God gives freely, abundantly and extravagantly, makes them jealous, angry and hardened (unproductive physiological and spiritual states that make it hard to experience blessing). Ill feelings towards others (envy, jealousy, anger, resentment, hatred, vengefulness, etc) prevent us from entering the hall of celebration.

May we truly experience the extravagant healing and liberating Love of God the Father. May we abundantly share this love with others, like Jesus Christ did.

— Julius Caesar Kamukama



ORDER OF HYMNS

AMDA MASS PROGRAM 31st MARCH 2019

PREMASS: AI MUKAMA

Ai Mukama, niiwe nyimukiza omutiima gwangye

- 1.** Ruhanga wangye niiwe nyesiga, otandeka kwitwa enshoni;
Otaikiriza abazigu bangye kunyehimbisizaho
- 2.** Eego, otaikiriza weena orikukutengyereza kwitwa enshoni
Abareebeza abandi busha baitwe eshoni
- 3.** Ai Mukama ompabure emihanda yaawe,
Kandi onyegyeshe emitwarize yaawe
- 4.** Onyebembere omu mazima gaawe, kandi onyegyeshe,
Ahakuba niiwe Ruhanga w'okujunwa kwangye, Niiwe ntegyereza eizooba ryona
- 5.** Otaijuka ebibi by'obutsigazi bwangye,
N'obu byakuba eby'obuhangare bwangye, Onyijukye nk'embabazi zaawe oku ziri
- 6.** Ai Mukama, ijuka okusaasira kwawe n'embabazi zaawe,
Ahakuba bikaba biriho okuruga ira ryona

ENTRANCE: OBWIRE BW'OKUSASIRANA (T. Busingye)

SA- Obu nibwo bwire bw'okusaasirana

Tukagarukana, tukaba entoore za Ruhanga

TB- Obwire bwahiika bw'okusaasirana; Twange sitaane tube entoore za Ruhanga

- 1.** Abashaija n'abakazi, mwena murahukye
Turuge omu by'ensi; tukuratire Yezu
- 2.** Abatungi n'abakama, mwena murahukye
Turuge omu by'ensi, tukuratire Yezu
- 3.** Abasinzi n'abashuma, mwena murahukye,
Turekye sitaane, tukuratire Yezu
- 4.** Okubeiha n'obugobya, yaimwe tubirekye
Turekye omubeihi, tukuratire Yezu
- 5.** Oburyane n'ebishuba, yaimwe tubirekye
Tugire obusingye, tukuratire Yezu
- 6.** Omubeihi katumurekye, yimwe murahukye
Tugire obusingye, tukuratire Yezu
- 7.** Ebibi byeitu tubirekye, yaimwe murahukye
Turekye sitaane, tukuratire Yezu
- 8.** Mukama waitu tumushabe, yaimwe murahukye
Atutware Bwera, tujaramemo twena

KYRIE: BWANA EWE UTUHMURIE (HOLY FAMILY MASS)

FIRST READING

JOSHUA 5:9, 10-12

Mpaho Nyakubaho yaagira Yoshwa ati: Eri izooba naabaiha-
ho ekihemu kya Misiri. Ogwo mwanya nikyo gweterwa Gili-
gaali, n'eri izooba. Abaisiraeli ku baaire bakisiisiire Giligaali,

baagira omukoro gw'okwijuka okuhingurwaho, aha kiro kya
ikumi na bina, eky'okwo kwezi, omu mwabazyo, omu mpita
za Yeriko. Rero omukasheeshe k'ekiro ekyakuratiire okuhin-
gurwaho, eryo izooba baarya ebyezire omuri eggo nsi:
Emigaatietatumbisiibwe n'ebicoori bikarangire. Ku baarire
ebyezire omuri eggo nsi, omukasheeshe akaakuratsireho,
emaanu yaarekyera aho kugwa. Abaisiraeli tibaatunga
maanu bundi, kureka baaguma nibarya ebyezire omu nsi ya
Kanaani omuri ogwo mwaka.

MEDITATION: SINGIZA MUKAMA

Singiza Mukama iwe magara gangye

Na byoona ebiri omuriinye bisingize Eiziina rye eririkwera

- 1.** Singiza Mukama iwe magara gangye,
kandi oteebwa ebirungi byona, ebiyakukoreire
- 2.** Nuwe asaasira ebyokutahikirira byawe byona, akakiza
endwara zaawe zoonza
- 3.** Akacungura amagara gaawe ngu garekye
kuhwerekyerera, akakujweka embabazi n'okusaasira
nk'ekirunga
- 4.** Akakuhazya ebirungi ngu obutsigazi bwawe
n'obuhangare bwawe bigarukye busya nk'empungu

SECOND READING

2 CORINTHIANS 5:17-21

N'ahabw'ekyo omuntu weena, ku aba ari omuri Kristo,
aba ekihangwa kisy. Ebya kare bihwaho, haza byona
bihinduka bisya. Ebyo byona biruga ahari Ruhanga
owaatwegarukanisiize omuri Kristo, akatukwatsa omurimo
gw'okugarukanisa. Nikwo kugira ngu, Ruhanga omuri Kristo
akabanayegarukanisa ab'omu nsi, atarikubabarira bibi by-
aabo, kandi akatukwatsa obutumwa bw'okugarukanisa.
Reero nu turi entumwa za Kristo, Ruhanga naayehanangiri-
riza omuri itwe. Naitwe nitubeeshengyereza omu iziina rya
Kristo, mugarukane na Ruhanga. Kristo atakamanyaga kibi,
Ruhanga akamuhindura ekibi ahabwaitu, ngu omuriwe
tutungye okuhikiirira kwa Ruhanga.

GOSPEL: SPEAK O LORD

- 1.** Speak O Lord, for your servants hear
Speak living word touch our hearts (2)
- 2.** Speak your word and we shall be healed
Open our minds, guide our steps (2)

Gospel Luke 15:1-3, 11-32

Abashoorizi b'omushoro n'aba nibakuratira kuhurira ei
ari kugamba. Kwonka Aafarisaayo bo hamwe n'abahangu
b'eiteeka, ku baakireebire, baatandika kwetomboita nibag-
ambirana bati: Reba ugu muntu orikwehitya abasiisi akarya
nabo.



ORDER OF HYMNS

AMDA MASS PROGRAM 31st MARCH 2019

Nawe nikwo kubacwera enfumu egi, ati: Yesu kandi agira at: hakaba hariho omushaija owaabaire ayine abatabani babiri. Omuto akashaba ishe ati: Taata, mpa omugabo gw'ebintu ebi waakundagire. Ishe ikwo kubabaganisiza eitungo rye. Ku haahigwireho ebiro bikye, omutabani ogwo omutu jaarundaana ebye byona, yaaza omu nsi ya hare: okwo niyo yaashiishaguriire empilha ze omu micwe mibi. Ku yaabiherizeho, egyo nsi yaatasya enjara mpango, nawe yaatandika kushoberwa. Nikwo kuza kushumbira omwe aha butungi b'omuri egyo nsi, onu akamwohereza omu iriizi-izo rye kuriisa empunu. Kuyabaire aba aziriize, ayetenga kurya ebishushu ebi zaabaire nizirya, Kwonka bambi habura owabimuha.

Ku yaayegarukiremu, yaagira ati: Abakozi ba tata oku baingana, ka nibarya bikashaaga, haza nyowe nkaitirwa aha enjara! Ka nyimukye, nze owa tata, mmwetuure mmugire nti: Taata, nkacumura ahari Ruhanga n'ahariiwe. Tinkiri w'okushemerera kwetwa omwana waawe; ngira nk'omwe aha baheereza baawe abarikukorerera. Atyo yaabaan-datuka, yaatoora ogurikuza owa ishe.

Kuyabaire akiri hare, ishe yaamuranzya, yaamugirira esaasi, yairuka naamwizira, yaamugwa omu maizi g'enda, yaamunwegyera. Omutabani yaamwetongyeza ati: Taata nkacumura ahari Ruhanga n'ahariiwe, Tinkiri wokushemerera kwetwa omwana waawe. Kwonka ishe yaamugambira ati: Yaimwe nimurahukye mureete ekijwaro ekirukuhita ebindi, mukimujwekye, mumjute empeta omu rukumu n'enkaito omu bigyere. Mureete kabera mugiite haza tugire obugyenye tushemererwe. Manya mutabani wangye ogu akaba afire, mbwenu yaazooka: akaba azaahire, mbwenu yaazaahuuka. Mpaho obugyenye butandika.

Mbwenu omutabani omukuru akaba atarimu, ari omu Misiri kuyaabaire naahinguuka, yaahika haii n'eka yaahuurira ebyeshongoro n'ebitaaguriro. Atyo ayeta omwe omu baheereza amubuuza ati: beitu ebyo n'ebyenki? Onu ati: Manya murumuna waawe yaija, kandi shoimwe yaamwitira eri nyana kabera, ngu ahabw'okuba yaagaruka omu ka ye buhooro kandi ahuriire. Ogwo mwojo ku akihurira, ekiniga kyenda kumubarura, ayaanga kutaaha omu nju: ishe arugaho ashohora kumweshengyereza.

Kwonka ogwo mwana agira ishe ati: Noomanya ku mmazire emyaka egi yoona ninkuheereza, kandi ku ntakangaga kukora ebi ondagiire, haza tokampaga nangwa n'akabuzi kugira obugyenye nabagyenyezi bangye.

Mbwenu kitabani kyawe ekyo, ku kuyagaruka kyaherize kushiishagura ebyawe byona na baamaraaya, waakituukurira kabera! Ishe amugarukamu ati: Mwana wangye, obu-

toosha otuura naanye: kyona ekinrungire n'ekyawwe. Kwonka kyaba kihikire okushemererwa n'okunanuka, ahabw'okuba mrumuna waawe ogu akaba afire, mbwenu yaazooka: akaba azaahire mbwenu yaazaahuuka.

CREED: RECITE

PETITIONS:

Nitukushaba Ai Mukama, Ai Mukama otubangire God our Father hear our prayer, hear us God the Son, Holy Spirit hear our prayer mercy on your people Lord

OFFERTORY:

CHILDREN: BRINGING IN THE SHEAVES

1. Sowing in the morning, sowing seeds of kindness; Sowing in the noontide and the dewy eve; Waiting for the harvest and the time of reaping; We shall come rejoicing bringing in the sheaves.
//Bringing in the sheaves, bringing in the sheaves; We shall come rejoicing bringing in the sheaves// x2
2. Sowing in the sunshine, sowing in the shadows; Fearing neither clouds nor winter's chilling breeze; By and by the harvest and the labour ended; We shall come rejoicing bringing in the sheaves.
3. Going forth with weeping sowing for the master; Though the loss sustained our Spirit often grieves; When our weeping is over, he will bid us welcome; We shall come rejoicing bringing in the sheaves.

YOUTHS: NIMWIJE N'EMITOJO (Mr. JB Kazoorā)

Chrs: Nimwije n'emitajo, imwe nkundwa za Mukama; Tumutoijere n'omutima gw'okwekyehesa.

1. Egi niyo Nyaruka ya Nyakubaho Omuhangi, owatuhangire twena, nimwije naitwe tumusiime buzima
2. Mureete emitajo omuri Nyaruju ye, Omu muringo gw'abatatenkuru itwe, oku babaire bamutoijera
3. Bakaba bakora aha matungo gaabo-o N'ebihingwa obwo nibamusiima-aa
4. Omukutoija kw'omuhereza we Abeli, Eye ekasiimwa kandi yaayakiirwa.
5. Mbwenu naitwe twaija n'emitajo yaituu Tugitoije ebe nk'eyomuhereza we
6. Taata yaakiira egi mitajo y'abaana baawe, Abeija kukutoijera nibakusiima

WOMEN: JO NYI AZI JI

Jo nyi azi ji, opi nandraga

Kole nyi ji asi addru si (2)

1. Azi ole (ri) kruise driri, airu ra opi nandraga (2)
2. Azi ole (ri) mugati driri, airu ra opi nandraga (2)
3. Azi ole (ri) vino driri, airu ra opi nandraga (2)



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4. Azi ole (ri) abete driri, airu ra opi nandraga (2)

MEN: MWIJE MWEENA

Mwiije mweena n'emitoiyo yanyu...

Tweena twaija ahabwe

Mwiija mweena n'ebihembo byanyu....

Tweena twaija ahabwe

1. Twaija tweena n'emitoiyo yaitu ...

Twaija tweena n'ebihembo byaitu...

2. Tumuhereze na rukundo yoona...

Tumutoijere na rukundo yoona...

3. Kaniwe ogu atuha amaani Yezu...

Kaniwe ogu atuha obusingye yezu...

4. Twaija tweena tumuhaise Yezu...

Twaija tweena tumusiime yezu...

5. Hati mbwenu katumwehe yezu ...

Atuwheere ebiro byoona yezu...

OFFERTORY PROCESSION: EGI MITOIJO YAITU

Chrs: Egi mitoiyo yaitu Mukama eyi twareeta kukuhongyera; ogyakiire ogijuze Mutima waawe agyeze; Ehindukye etubeere omubiri n'eshagama y'Omwana waawe.

1. Nitukusiima, nitukuhongyera ekitambo kihuriire, kandi ekirikwera

2. Otoore owahongwa ou wakunzire, okatugarukanisa naiwe omu kwetamba kwe

3. Reero nk'oku tutegyezeize okwija kwe kw'ekitiinwa, Nitukuhongyera omubiri n'eshagama ye, Nikyo kitambo ekishemereire, ekijuna ensi yoona

YAKIIRA EGI MITOIJO (T. Busingye)

1. Tutware emitoiyo yaitu, tugitware aha Rutaari, Tugitoije na rukundo, Yezu waitu tumuhimbise

Yakiira egi mitoiyo Nyamuhanga

eyaareetw' abaana baawe x2

2. Ebitungwa byaitu byona, ebitutungire tweena Mukama Rugaba waitu, niwe yaabituhaire

3. Abakaira kyo nimwije, nimushotooka n'emitoiyo, Mugitware aha Rutaari, mutari kugonoonwa

4. Ayi Rugaba Kazooba, oyakiire ebi twareeta, Obyakiire nk'ekitambo, ky'Abeli'Omwana waawe

MUHIKIRIRE: MUHIKIRIRE RUKUNDO YAWE

Muhikirire-e, muhikirire-e,

Muhikirire mukama Ruhanga rukundo yawe n'eyebiro byoona.

Eiguru n'ensi bijwire-ekitinwa kyawe

Rukundo yawe n'eyebiro byoona

N'orikwija omu-eizina ryawe na kasingye

Rukundo yawe n'eyebiro byoona.

Ohimbisibwe, ohimbisibwe nyakusinga omw'eiguru

Rukundo yawe n'eyebiro byoona.

LORD'S PRAYER: RECITE

AGNUS: MWANA KONDO (OKELLO)

//Mwana kondo, Mwana kondo wa Mungu, unaye wondoa, dhambi za dunia, Mwana kondo, utuhurumie, tuhurumie (Mwana) Mwana kondo utuhurumie tuhurumie//x2

Alto: Mwana kondo wa Mungu,

All: Mwana kondo wa Mungu

unaye wondoa, dhambi, dhambi za dunia

T&B: Mwana kondo wa Mungu, unaye wondoa dhambi za dunia utujalie Amani,

(Utujalie) Amani Amani

All: (utujalie) Amani Amani, (utujalie) Amani Amani, (utujalie) Amani Amani, (utujalie) Amani Amani, (utujalie) Amani Amani, (utujalie) Amani Amani, (utujalie) Amani Amani

COMMUNION: SWEET SACRAMENT DIVINE

1. Sweet sacrament divine,

Hid in thine earthly home;

Lo! Round thy lowly shrine,

With suppliant hearts we come;

Jesus, to thee our voice we raise,

In songs of love and heartfelt praise

Sweet sacrament divine (2)

2. Sweet sacrament of peace,

Dear home of every heart,

Where restless yearnings cease,

And sorrows all depart.

There in thine ear, all trustfully,

We tell our tale of misery,

Sweet sacrament of peace (2)

3. Sweet sacrament of rest,

Ark from the ocean's roar,

Within thy shelter blest,

Soon may we reach the shore;

Save us, for still the tempest raves,

Save, lest we think beneath the waves;

Sweet sacrament of rest (2)

4. Sweet sacrament divine,

Earth's light and jubilee,

In thy far depths doth shine,

Thy God head's majesty:

Sweet light, so shine on us, we pray

That earthly joys may fade away:

Sweet sacrament divine (2)

TWAIJA MBWENU TWASHAKA

1. Twaija mbwenu twashaka,

Entanda y'obugwisagye,

Yezu bambe waagaba,

ORDER OF HYMNS

AMDA MASS PROGRAM 31st MARCH 2019



- Eitungo ry'eiguru ndiri
Haisibwa, Himbisibwa, Mwana w'omuhangi, Waijagye,
twakurya gye, twaba n'abaganzi
- 2.** Yezu bambe waihura,
Endiiri y'obushongore,
Naarya, naanywa, naamarwa,
Amaani maingi gaazamu
 - 3.** Naarya, naarya, naiguta,
Mutambi w'enjara enyita,
Nyeena ndi aha mpaagire,
Muhangi Yezu nompamya
 - 4.** Taija tweena twashaka,
Omu nju y'omuriisa-gye,
Twarya tweena twamarwa,
Twatungamu enzira-kabi
 - 5.** Yezu weena waizire,
Matamba-byona yeizire,
Nyeena nkwehe onjajamy, Mutunga-bworo onshongore

THANKSGIVING: YEZU KA NKWEBAZE

- Chrs:** Yezu, ka nkwebaze, wanzindukira;
Waija wantambira, wangaburira;
Niiwe naarya, buzima Niiwe naanywa;
Yaiwe, Omugyenye Ruhanga, kaije.
- 1.** Yezu wandiisa n'omubiri gwawe,
Kandi wanyweisa n'eshagama yaawe.
 - 2.** Yezu ninkwebaza, lwe Muhangi:
Waanyeha ngu mbone kwera kurungi.
 - 3.** Kairu naanyana n'omugabe wangye,
Nakarungi kamwe ntaine na kangye.
 - 4.** Yezu, waakunda ku ntuurana naiwe
ka ngume naanye ndi omwesigwa waawe.
 - 5.** Niiwe naashumbaho, nkunzi y'abantu
Mpwersa nontungisa, ntakiine kantu.

RUBAGA PROJECT: NYIZIRE RUHANGA

- Nyizire Ruhanga, nyizire ontwale
Nyizire kukora eki ongondeza
Nyizire Ruhanga, nyizire ontwale
Nyizire ndi kyonzira na mwana X2
- 1.** Iwe obuhangwa ndigira ha?
Nyizire na Kristo nyehonge
Nserra nkusiime nukwo kwija
Nyizire na Kristo nkusiime
 - 2.** Kwiha onta mu nsi nkalandwa oha "
Nserra nkusiime nukwo kwija "
 - 3.** Nyinye ekhangwa nyakwetwara "
Nyena nukwo ndi nakwekwasa "
 - 4.** Nserra omu byangye oyegomboze "
Twara otatiina nkuhongiire "
 - 5.** Hoona olisiima nuho ontwale "
Kyonka mbe naiwe, nukwo mpiirwe "
 - 6.** Taata na mawe bakumpaire "
Twara ngira obu barongoire "

RECESSION: TWETEISE

- Tweteise abasiisi; Abagwire twimukye;
Twetantare emize mibi; Enshobi tuzegukye
- 1.** Abasiisi Yezu naatweta ngu
twije tuganyirwe; Omutamba bworo
naayenda ngu nyetsya tugabirwe
 - 2.** Omujuni Yezu naakunda ngu twere, tubonere;
Abahakwa be tumwebingye, turungwe, tushemere
 - 3.** Omuzigu waitu naatwosya, rubeiha, ruhabisa;
Ebishuba bye tubyerinde, bireebya, binyagisa
 - 4.** Ebihuzyo by'ensi byerunga, buriijo binuzire;
Orutaahamu nirwekinga, ngu rwije rutumire

PLOTS ON SALE

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1. Gayaza - Kiwenda	10m	35. Ssonde - Seeta rd (Lumuli)	45m
2. Gayaza - Nakasajja	10m	36. Namugongo - Ssonde	45m
3. Mukono - Mpoma	13m	37. Kira-Bulindo	45m
4. Jogoo - Budugala	13m	38. Ssonde - Misindye	48m
5. Gayaza - Ddundu	14m	39. Buwate (Greenhill)	55m
6. Gayaza - Magigye	15m	40. Namugongo	55m
7. Mukono - Nsambwe	15m	41. Gayaza 100x100ft 1 plot	55M
8. Jogoo - Budugala	15m	42. Namugongo	60m
9. Mukono - Kyetume	16m	43. Ssonde - Namwezi 100x100ft 1plot	65m
10. Mukono - Nsambwe	16m	44. Kyaliwajjala	65m
11. Jogoo - Budugala	17m	45. Kira - Mulawa	65m
12. Wakiso 50x100ft	20m	46. Ssonde Town (Behind Total)	70m
13. Gayaza - Kabanyoro	22m	47. Najjera - Kungu 18decimals 1plot	75m
14. Gayaza-Busukuma	23m	48. Gayaza 100x100ft	80m
15. Mukono - near Global junior	23m	49. Kira - Kiyinda 15decimals	65m
16. Ssonde - Joogo	25m	50. Kira - Mermerito rd near Kira Jnr 27decimals	100m
17. Kasangati - Maule	25m	51. Buwate 100x100ft	110m
18. Gayaza - Ndazabazade	25m	52. Namugongo - Ssonde 37decimals 1plot	110m
19. Entebbe rd - Kawuku	27m	53. Gayaza - Busukuma one & a Half acres	110m
20. Gayaza - Makenke	30m	54. Kyanja - Kungu rd 20Decimals	120m
21. Jogoo	30m	55. Kira - Mermerito rd One Acre	300m
22. Nakwero	35m		
23. Gayaza - Octopus	35m		
24. Kasangati	35m		
25. Kira-Nsasa	35m		
26. Kira-Nsasa	35m		
27. Kira - Kasangati rd	35m		
28. Ssonde-Misindye	35m		
29. Kira - Mulawa (Shimoni)	38m		
30. Gayaza - Nakwero	40m		
31. Kira - Mermerito - Nsasa road	40m		
32. Kitende - Kaga (Entebbe rd) 100x100ft	40m		
33. Nabusugwe	40m		
34. Kira - Nsasa	45m		

PLOTS WITH PRIVATE MAILO LAND TITLES - (50X100FT)

Immaculate Heart Girls School Nyakibale

invites all Old Girls and Well Wishers for the
Grand Golden Jubilee Celebrations on June 22, 2019
at the School's Campus in Rukungiri, starting with Holy Mass at 10.am.

Other key activities

6th April 2019: Charity Walk in Mbarara town.

April 7th 2019: Golden Jubilee Awareness Mass at Nyamitanga Cathedral, Mbarara Archdiocese.

April 7th 2019: Students' Concert at Uganda Martyrs Social Centre, Mbarara, 2pm.

27th April 2019: Fundraising Dinner & Dance @Rivonia Suites, Mbuya, Kampala, 6pm.



Pray, Support & Celebrate with us!



AMDA CO-OPERATIVE SAVINGS & CREDIT SOCIETY LTD

LOANS IN ARREARS

We have observed that there are some members of the SACCO who borrowed money but have delayed paying their balances within the stipulated time, as per loan agreements.

The SACCO management and executive committee wish to bring to your attention the following;

1. In the last AGM, we were asked to follow up all the members who have not settled their loan obligations for immediate payments, failure of which, all available means, including but not limited to; publication of their names in the monthly AMDA bulletin, refer them to an Arbitration Committee and use of legal means to ensure full recovery, to preserve the integrity of the SACCO.

We wish to greatly thank those members that have shown interest in clearing their loan obligations and par-

ticularly those that have paid, since the last AGM.

2. Way forward

- a) For those that are still defaulting, we shall proceed to forward your names to the Arbitration committee for further engagement. Subsequently, the full force of the law shall apply, without fear or favor.
- b) The loan guarantors are advised to take note of the above so as to prevail over the members you guaranteed and ensure full recovery is achieved, to avoid liability as per the terms and conditions.

We believe and hope that together, we can build a stronger SACCO and augment one of our AMDA key pillar of Economic Empowerment.

Birusya Venny

Chairman – AMDA SACCO

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