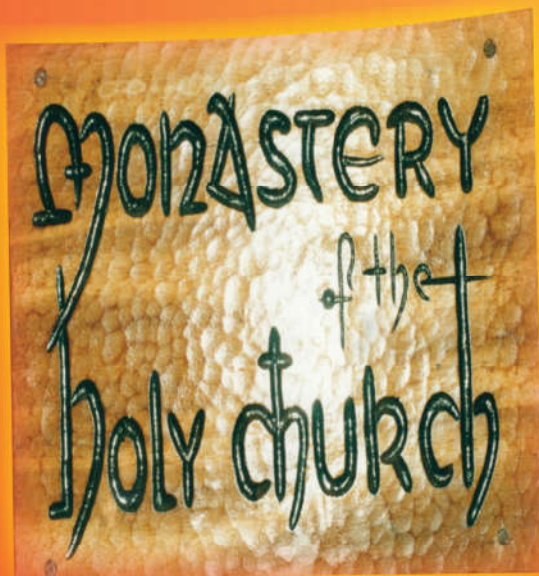


POOR CLARE SISTERS

Celebrating

Golden Jubilee

1967 - 2017





The Secret of Good Health



- Orange Tea Drink
- Energy Drink
- Pineapple Green Tea Juice
- Aloe Green Tea Drink
- Vit Fruit Drink
- Lemon Green Tea Drink

GOOD HEALTH HAPPY LIFE



BONI CONSILII Girls Voc. Sec. School Kyabirukwa

Motto: *We Labour to Excel*



BRIEF BACKGROUND

Boni consilii is an ALL GIRL BOARDING SECONDARY SCHOOL founded by the Sisters of Our Lady of Good Counsel of Mbarara (O.L.G.C) in 2001 at Kyabirukwa. From a humble beginning, the school has risen to be among the trusted schools in Western Uganda to provide quality education to the girl child.

VISION

Holistic Girl Child Education for Exceptional Excellence.

MISSION

To provide a platform for learners to be self sustainable (both academic and Vocational learning) and God Fearing Citizens

CORE VALUES:

- Discipline
- Hard work
- Assertiveness
- Team work



Prefectorial body 2015-2016

Currently we have more than 500 girls from S.1 - S.6, Studying both Arts & Sciences at both 'O' and 'A' Levels with a well trained and qualified teaching staff of 30 members.

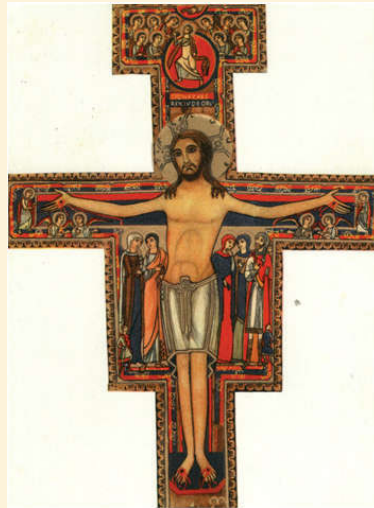
FEES STRUCTURE

● For beginners-	650,000/=
● Continuing students-	440,000/=

WE HAVE VACANCIES IN S.1 - S.3, AND S.5
For ADMISSIONS: Please Contact

Tel: +256 777 724 167 / +256 776 573 244 / + 256 704 656 558
P.O.Box 08, Kyabirukwa, Mbarara Email: boniconsilii256@gmail.com

Management
and
Staff of
Boni Consilii Girls
Vocational School
Kyabirukwa
wish to
congratulate
the
Sisters of St Clare
upon the
Golden Jubilee
of
their
Monastery.
We
Wish You God's
Richest Blessings

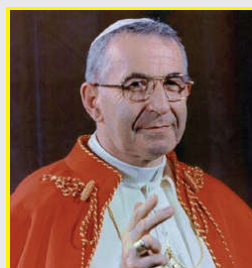


The Church of St. Damian repaired by Francis. There, Jesus from the and gave him the mission to rebuild His church. It became the first dwelling place of Clare and her followers.

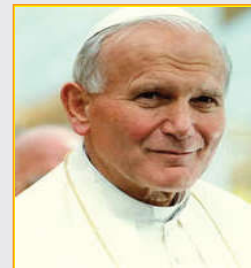
The Lord inspired blessed Francis of Assisi to live, according to the form of the Holy Gospel in the Church, and our Order sprang from this inspiration. Holy Mother Clare, the little plant of the same Father Francis, was also led to share in that vocation and she has handed it down to us. For this reason it is right that our family be called the Order of Saint Clare. It was founded as the second Franciscan order, wholly dedicated to the contemplative life and professing observance of the Gospel, either according to the Rule confirmed by Innocent IV (or according to the Rule confirmed by Urban IV) "Constitutions"



Blessed Pope Paul VI



His Holiness Pope John Paul I



Saint John Paul II



His Holiness Pope Benedict XVI

*"On bended knees
and bowing low with body and
soul, I commend all my sisters, both those present
and those to come, to the
Holy Mother the Roman Church,
and the Supreme Pontiff". (St. Clare)*



His Holiness Pope Francis



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ST. MARY'S GIRLS' VOCATIONAL SCHOOL



ST MARY'S GIRLS' VOCATIONAL SCHOOL

The Board, staff and students' community of St. Mary's Girls Vocational School and the entire Father Bash Foundation congratulate the sisters of POOR CLARE MONASTERY on this Golden Jubilee 1967-2017. God bless the works of your hands.

We are located in Rwebikona, about 500m on the road to Kakyeka Stadium, Kamukuzi Division, Mbarara Municipality, Mbarara District. We offer quality Education to "O" and "A" level (Starting 2017) girls with emphasis on core catholic religious values

CONTACT US ON:

Head Teacher:

Deputy Head Teacher:

0702 316442/0772866465 0701665435/0776 665436



EDITORIAL

This magazine is a special souvenir from the Poor Clare Sisters to all their friends, relatives and families on the occasion of commemorating the Golden Jubilee of their Monastery. On behalf of the editorial team, we give thanks to God for making us part of this memorable history. Special gratitude to the Sisters for according us the honour and privilege to put this magazine together.

Inside the magazine, you will read a detailed account of the unique history and origins of the Order of Saint Clare, their Charism and way of life. You will also discover how the idea of founding a Monastery of the Poor Clares in Mbarara Diocese was conceived and how this Monastery acquired the name 'Monastery of the Holy Church.'

The incredible journey of the Foundresses of the Monastery all the way from Nancy, France to Butare in Buhweju and finally, to the final location in Nyamitanga, Mbarara is all detailed inside. Two members of the founding team still live in the Monastery to date and here, they share a moving account of some of the hardships they endured to eventually shape the legacy that we now celebrate. The pictorial section of the magazine will give you a rich insight into activities and projects that take place behind the scenes inside the Monastery.

Finally, you will find fitting tributes to some of the special people who joyfully returned to the Lord having made lasting impressions on the life of the Sisters: Late Bishop John Baptist Kakubi, Mother Marie Paul and Sr. Mary Benedict. Their love, sacrifice and dedication to the Monastery are fondly remembered; may they forever enjoy the presence of the Lord.

To all the readers, let this jubilee magazine be a lasting reminder of how much the Holy Church owes to the Sisters of St. Clare for their constant prayers and intercessions which have led to the rapid growth of the faith within the Archdiocese of Mbarara. Be blessed as you read every page.

Happy Golden Jubilee Celebrations.

Andrew Ndamira & Max Twongirwe

ON BEHALF OF THE EDITORIAL COMMITTEE



As the Virgin of virgins carried Jesus, so you too following in her footprints especially those of poverty and humility, can without any doubt, carry Him in your chaste and virginal body, holding Him by whom you and all things are held together... May you cling to His most sweet Mother who gave birth to a Son whom the heavens could not contain ..” (3rd Letter of St. Clare)

PRAYER FOR THE GOLDEN JUBILEE

PRAYER FOR THE PREPARATION OF OUR GOLDEN JUBILEE

Father of mercies, we believe that every good and perfect gift comes from you. We give you thanks for your love and mercy which have been extended to this monastery over the past 50 years; for the generosity of the foundresses who came to establish the Clarian life in our Diocese. We give you thanks for our bishops and chaplains who have devotedly celebrated the Sacraments in this chapel to give us spiritual nourishment on our journey of faith; and for the benefactors and friends who have contributed towards the growth of this house of prayer. May the celebration of this Golden Jubilee empower us to grow in our life of prayer and to always remember the heritage of St Francis and St Clare by courageously walking on the “path of happiness”, the path of the Gospel following the Poor and Crucified Christ. Amen

Mary Mother of the Church, pray for us

Our Father St. Joseph, pray for us

Our Father St. Francis, pray for us

Our Mother St. Clare, pray for us

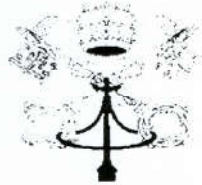
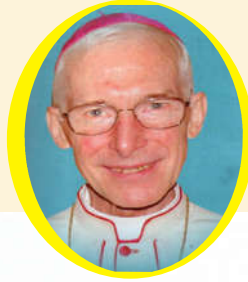
Holy Martyrs of Uganda, pray for us.

**Imwe bantu mwena,
nimwije mutukwatse,
tusiime Ruhanga ahabw'orweto
rwaitu**





NUNCIO'S MESSAGE TO THE SISTERS OF THE MONASTERY OF THE HOLY CHURCH, MBARARA



To the Sisters
of the Monastery of the Holy Church, Mbarara

Dear Sisters,

The Golden Jubilee of your community, to whom Blessed Paul VI gave your name, takes place as the Church in Uganda strives to be renewed by the recent visit of Pope Francis. It is precisely your life that gives an irreplaceable help in assuring that the Papal Visit bears fruit at all levels of the faithful.

You do this, as for the last fifty years, through the community witness of silence, contemplation, the sacred rhythm of the Eucharist and Divine Office as well as daily labour. This austere beauty is more important than ever among today's cultures, whose constant noise and distractions anesthetize us from meeting Our Lord and seeing Him as the visible face of the God of mercy. In that way you point to Him, for whom our human hearts were made, and leave your imprint on the society and culture. Monastic life is indeed "contagious," and we thank God for you.

Your Jubilee is a moment to ponder, in the company of Our Lady, what Pope Francis recently taught about your vocation: "The world and the Church need you to be beacons of light for the journey of the men and women of our time. This should be your prophetic witness. You have chosen not to flee the world out of fear, as some might think, but to remain in the world, while not being of the world (cf. Jn 18:19). Although you live apart from the world, through the signs of your belonging to Christ, you tirelessly intercede for mankind, presenting to the Lord its fears and hopes, its joys and sufferings."

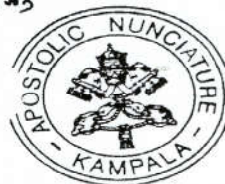
As we thank God for your fifty years of service, we pray that your ever deepening faithfulness may draw more and more faithful recognize in you the one for whom they were made.

"Dear sisters," writes Pope Francis, "may the Lord be ever present and active in your heart and transform you entirely in him, the ultimate aim of the contemplative life" and may your community become a true school of contemplation and prayer for all who meet you.

As your community sings the praises of God on this Jubilee, may you be informed that, in virtue of the faculty granted to Nuncios, you and all who participate in the solemn celebration of January 28th as well as those who join you by their prayer and good works, will receive the Holy Father's Apostolic Blessing.

+Michael August Blume, *Nuncio*
N.A.

Given at the Apostolic Nunciature
Kampala, 28 January 2017





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ARCHBISHOP PAUL K. BAKYENGA'S MESSAGE OF THANKSGIVING AND CONGRATULATIONS TO THE POOR CLARES ON THE OCCASION OF THEIR GOLDEN JUBILEE – JANUARY 2017

Congratulations, congratulations indeed, daughters of St. Francis and St. Clare!

On the occasion of your Golden Jubilee, I want to join you to thank the Lord and rejoice with you, Sisters, for your presence, apostolate, witness and all the Lord has accomplished through monastic life in the Archdiocese of Mbarara. Our hearts are full of joy and jubilation, because it is through you, the Poor Clares, that the believers in Christ, and all the people of God in Uganda received the spirit and spirituality of St. Francis and St. Clare in this entire region. Your life of witness and apostolate has not only touched many lives, but has also produced fruits, fruits in abundance!

As a result of the living witness of Monastic life, and through the intercession of the prayers of St. Francis and St. Clare, I can testify with joy that among the fruits that the Lord has showered upon the Christian community in the Western Ecclesiastical Province and the faithful in Uganda, and perhaps beyond, is the growth of vocations to the priesthood and religious life: the number of young ladies who continue to apply to join monastic life as Poor Clares is thriving. Perhaps in the no distant future, there may be a need to erect another monastery within the Archdiocese of Mbarara, or elsewhere to accommodate the booming vocations. The number of local clergy has more than doubled in the last 50 years. The diocese has also witnessed an increase in religious Congregations, who continue to receive candidates from various walks of life, who are resolved to give their lives to serve as religious men and women, in both local and international religious Orders. We have also registered the opening of more Parishes and Eucharistic Centres, bringing the Lord's presence amidst His people. In addition, we cannot forget to mention that the number of Catholics has also continued to rise.

One shouting and visible sign is the expansion of the Monastery Chapel, which has over the years been gradually modified, in phases, to accommodate the increasing number of participants who come to pray and meet the Lord within the premises of the Monastery.

Whereas we may not solely attribute such an abundant harvest to the witness and prayers of the Poor Clares, since it is all God's doing - which is wonderful to see - surely the intercessory prayers of St. Francis and St. Clare have played a big role in making visible the marvels of faith that we see. What a joy!

So, as we celebrate the Golden Jubilee of the Poor Clares in the Archdiocese of Mbarara, may we pray that the Lord continues to shower His blessings upon the Monastery, the Sisters, priests, religious, and all the people of God in this diocese, so that we continue to grow in faith and commitment in our various walks of life, in the Church and in the world.

Invoking God's blessings upon you all, I am

Fraternally yours in Christ,


+ Paul K. Bakyenga
Archbishop of Mbarara



Nyamitanga-Mbarara - 21 December 2016



TRIBUTE TO THE LATE BISHOP JOHN BAPTIST KAKUBI



On February 12th 2016, the body of Late Bishop John Baptist Kakubi spent a few minutes in our Chapel and we had a moment of prayer around him. The following was the eulogy given:

"...Our Father and Bishop your life was an example for us in following Jesus. For you to be united to Christ was more important than anything else. We witnessed it, we could see it during your many retreats and recollections at our Monastery. You also recognized God's presence in every event. You used to say, "In life there are no coincidences but the providence of God." You always encouraged us to have the same passion for Christ, especially adoring Him in the Blessed Sacrament. As a shepherd you nourished us spiritually, making sure we would never miss the Eucharist. You once travelled very early in the morning from Kitabi to replace the Chaplain who was away on retreat!

Through your canonical visitations you encouraged and advised us especially when the community was very young. You cherished us as a community but you also knew and cared for each one of us individually.

You understood our contemplative life so well, insisting on prayer, silence and enclosure. "Be steeped in the spirit of St. Clare," you would say. We shall always be grateful.

You were a vigilant Shepherd, protecting and defending us from danger.

We shall never forget that night when you came to deliver us from the threats of soldiers during the war, risking your own life.



Your love and devotion towards the Blessed Mother Mary which you spread in the whole Diocese and beyond was rewarded and confirmed as you were called back to the Lord on

Her feast day, the feast of our Lady of Lourdes. Confident that She led you into the embrace of the Sacred Heart, we await to be reunited with you into eternity."

CONGRATULATORY MESSAGE FROM THE VICAR GENERAL, ARCHDIOCESE OF MBARARA



Greetings and best wishes from the Archdiocese of Mbarara.

On the occasion of the 50th Anniversary of the founding of the Monastery of the Holy Church, I wish to congratulate you, the Poor Clare Sisters upon this great event in the life of the Monastery.

I would like to thank the Lord who inspired the Foundress, St. Clare to start the Order of the Poor Clares together with the Founder Father, St. Francis of Assisi in 1212. Through their prayers and intercessions over centuries, the Order has not only kept alive but spread to different parts of the world, including the Archdiocese of Mbarara.

The Archdiocese of Mbarara is particularly blessed to have the Monastery of the Holy Church in our midst; the beginning was by no means easy but by God's grace, we are now celebrating 50 years of existence and growth of the Monastery. In this regard, I am most grateful to the Foundress of this Monastery and I say "Congratulations" to the Poor Clares upon this Golden Jubilee!

Sisters of the Order of St. Clare live a contemplative life in an enclosure and are therefore not involved in active Apostolate. However, the effects of their Apostolate through prayers and intercessions for the people of God are visibly seen in the course of our history.

Congratulations once again upon your Anniversary; we continue to pray for you to remain strong as you pray for the people of God in the world, especially in the Archdiocese of Mbarara.

I wish you God's abundant blessings in your Apostolate.

I am, Yours in Christ,

Rev. Fr. Deusdedit Bukenya
Vicar General, Archdiocese of Mbarara



MESSAGE OF THANKSGIVING



Dear friends and good people of God: May the Lord give you His Peace!

I am delighted to bring you the message of our thanksgiving and rejoicing in the Lord for the marvelous work He has done for us these past 50 years of our existence in the Archdiocese of Mbarara! It is indeed a great moment of rejoicing and celebration.

Six French Sisters of Poor Clare, driven by love and missionary zeal, left their homeland, came to our country Uganda and pitched camp in the hills of Butare. They soon realised life would be difficult far from a major town because of their life of enclosure; they then moved to Mbarara and built a Monastery on Nyamitanga Hill. Their joy and simplicity were good ingredients for a happy life in Uganda which was at the time undergoing a very severe economic and political crisis.

I am very grateful to our Sisters for their courage and self-sacrifice; two of them are still with us today and are our ever-living examples of true Franciscan joy and Gospel life.

Today, the drumbeat of St. Clare's spirit continues to resound on Nyamitanga Hill; prayer and work are the hinges of our life, silence and solitude help us and give us the capacity to listen to God and others.

One thing that gives me great joy is the realization of how much we are loved and our prayer life appreciated: so many people come to ask us to pray for them or to share with us their hopes, disappointments and concerns in life, but above all, to seek God. We have been encouraged on our own journey of faith by the faith and great trust in prayers of those who come to us.

Relying on Divine Providence, our Mother St. Clare and her sisters embarked on a new life of Gospel poverty. They worked with their own hands but also received alms from the begging of the Friars and generosity of good people around them. Down through the years, the noble and austere way of life she founded has never ceased to inspire and attract women who have the generosity and love to follow it. The Lord has continually overwhelmed us with His Divine Providence through the generosity of our dear friends, benefactors and families. We are extremely

grateful to those who help us in all ways, big and small. We have never experienced lack of food or clothing. When our chapel became too small for the faithful who come to pray with us, contributions were offered generously and an extension has now been added!

The Lord is giving us vocations: money has been provided to buy more Breviaries (Prayer Books) and other necessities. We owe all this to the love of God that surrounds us through you all, our dear brothers and sisters.

Our deep gratitude goes to our brother Priests who have never failed to come and celebrate for us the Holy Eucharist and the Sacrament of Reconciliation. Thank you for the spiritual nourishment and help you give us.

Special thanks to our Religious Sisters and Brothers for the support you give us, encouraging us to live our mission of Prayer; you are true companions on the journey of faith.

With joy in our hearts and relying on your prayers we go forward in hope securely, joyfully and swiftly on the path of prudent happiness, as our Mother St. Clare advises her followers.

With the words of St. Paul I wish to end my sharing by saying, "We give thanks always for all of you, making mention of you continually in our prayers that mercy and peace and love may be yours in full measure."

*Sr. Mary Emmanuel
Mother Abbess*





**MESSAGE OF THANKSGIVING AND
CONGRATULATIONS TO THE POOR CLARE
SISTERS ON THE OCCASION OF
THEIR GOLDEN JUBILEE**



“... A tiny whispering sound...” (1 Kings 19: 12)

On the occasion of your Golden Jubilee as Sisters of St. Clare in the Archdiocese of Mbarara, I wish to add my voice to many, thanking the Lord and rejoicing with you for the abundant blessings He has done for His people through your presence and witness in the Western Ecclesiastical Province and beyond.

As you celebrate fifty years of monastic life, my sentiments take me back to the experience of Prophet Elijah and the life of Jesus. As he awaited the Lord, Elijah expected that the Almighty would manifest Himself in a powerful and forceful manner, but to his surprise the Lord did not come amidst a strong and heavy wind, nor did He come amidst the earthquake, nor in the fire, but in a tiny whispering sound!

(1 Kings 19: 11-13).

Centuries down the road, God who had quietly spoken to Elijah, sent His Son, the long-awaited Messiah, who also stunned the world: Instead of a royal palace, He chose to be born in an animal stable; He grew up in Nazareth, the least expected place from which a prophet would come (*John 1: 46*). He lived such a simple life that in His words, He would say about Himself, “Foxes have holes and birds of the air have nests, but the Son of Man has now here to lay His head” (*Matthew 8: 20; Luke 9: 58*).

Alluding to the quiet nature in which salvation comes to us, Jesus preached thus, “The kingdom of God is like leaven which a woman mingled in three measures of flour until it was all leavened” (*Luke 13: 21*).

It is St. Paul who helps summarise Jesus’ life, “... who, though He was God, did not regard equality with God a thing to be grasped; rather, He emptied Himself, taking the form of a slave, coming in human likeness... He humbled Himself, becoming obedient to death, even death on a cross...” (*Philippians 2: 1-11*).

Scriptural background comes to my mind when I

reflect on the Golden Jubilee of the Daughters of St. Clare. The life of the Sisters in the Monastery that is situated in the heart of the Archdiocese of Mbarara is not a loud or shouting presence; it is like a tiny whispering sound through which God has continually spoken to, and consoled, His people, especially through the constant intercession and spiritual support of the Poor Clares. Though cloistered and rarely seen in public, the Sisters’ life of simplicity and joy is like a drop of honey that attracts believers and non-believers far and wide, thirsting for God’s help to come and seek counsel from them. Their life of solitude announces the Gospel without them going to the pulpit or to the streets. To those people who come seeking counsel from the Sisters or attend liturgical services there, or spend some days of quiet retreat on the Monastery grounds, the life of the Sisters acts like leaven which leavens the whole dough in the life of the Church. To a large extent, therefore, the Sisters’ religious vows and life of self-emptying are not in vain: they are a channel through which Jesus repeats those soothing words, “Come to me all who labour and are burdened, and I will give you rest; take my yoke and learn from me, for I am meek and humble of heart; and you will find rest for yourselves, for my yoke is easy and my burden light” (*Matthew 11: 28-30*).

Let me conclude on a personal note, namely, that I have always considered the Monastery of the Poor Clares as the birth place of my vocation to the priesthood. I believe that it is through the inspiration and prayers of my late sister, Sr. Maria Benedict and her fellow Sisters at the Monastery that inspired and encouraged me to feel the attraction towards Priesthood. For that, I shall forever be grateful. Thank you Sr. Maria Benedict (RIP) and thank you Sisters whom I genuinely call my beloved Sisters, for your love, care and support to me and to many other Priests and Religious in the Archdiocese of Mbarara.

As you celebrate your Golden Jubilee as “a tiny whispering sound” in our midst, may the Lord shower upon the community of St. Clare abundant blessings. May your father in faith, St. Francis of Assisi intercede for you to be granted a fruitful life of true witness, not only in the Archdiocese of Mbarara, but also in the entire world.

Fr. Bonaventure Turyomumazima
Chancellor, Archdiocese of Mbarara.



WHO IS ST. CLARE?



In the year 1193 or 1194, Clare was born in a small town called Assisi in Italy. She was born of a noble family. Her Father was called Favarone di Offreducio and her Mother Ortulana. Her Father was a knight. Clare was the third of five children born to this very wealthy family. Her Mother was a very charitable woman full of piety. Even though she was bound by the bond of marriage and was burdened with cares of family, she nonetheless used to help the needy and dedicate herself to works of piety. She made devotional pilgrimages to the Holy Land and other places; afterwards she returned home full of joy. It is no wonder, therefore that in Assisi, she was known as a very devout woman and her neighbours looked to her with great respect and admiration. As the time to give birth to her first born daughter drew near, Ortulana went to the Church, because her consolation and refuge was always in prayer. As she was attentively praying to the crucified Jesus before the cross to bring her safely through the dangers of child birth, she heard a voice saying to her: "Do not be afraid, woman, for you will give birth safely and the child will be a light which will give light to many souls in the world." And indeed, she gave birth safely, trusting in the promises of God. That is why at her Baptism, her Parents called the baby Clare hoping that the brightness of the promised light would in some way be fulfilled in her. Even in her Mother's womb Clare was already chosen by God. Hardly had she been brought out into the light than the little Clare began to shine in the darkness of the world around her. She grew up to maturity and wisdom from

her earliest years.

"A tree is known by its fruit and the fruit is recommended by its tree." Clare imitated her Mother's good examples especially those of charity and prayer. From her mother's mouth she received the first most important gentle teachings of our faith, with the Spirit moulding her interiorly.

She stretched out her hands to the poor and satisfied their needs from the abundance of her father's house. She would deprive her own body of good delicious foods and send them secretly to feed the bodies of the poor in her village. She loved holy prayer like a friend. When she did not have a chaplet with which to count the our Fathers, she would count her little prayers to the Lord with a pile of small stones. Clare had her two younger sisters by the names of Agnes and Beatrice who also followed her in the Monastery of San Damiano. Later her Mother Ortulana followed her as well.

Clare was a very beautiful and charming girl. When she began to feel the movements of holy Love within her, she judged that she would abandon the riches and attractions of her father's house. She began to identify herself with the Poor Crucified Christ; underneath her costly and soft clothes she wore a hair shirt. When she was twelve years old, her parents and relatives wanted her to marry but she refused. As a little girl, she showed that it was not her plan and she entrusted her virginity to the Lord. Her whole being was turned towards God, she wanted to behold him whom her soul loved. Such were the first offerings of her life of virtue and the beginnings of the work of the Spirit in her. Her neighbours began to praise her and her goodness spread about many peoples. She came to hear about Francis of Assisi, a very rich young man who had abandoned his father's wealth in exchange of following Christ, Poor and Crucified. Francis was renewing the world through a life of Gospel virtues.

He visited her often and his words put Clare on fire and won her heart for the Lord. Francis encouraged her to despise the world and he showed her how dry, empty and deceptive the riches of this world were. Clare began to yearn for the God who created her beautiful and she desired to make her body his temple.

One day on 18th March 1212, on the feast Palm Sunday, Clare had gone to pray with other Christians. Francis had told her that on that feast day she was to go well dressed together with the crowd of people. He suggested that on the following night she should turn away from worldly splendours and beauty and unite herself to the passion of Christ. That night she Left the world: Dressed like a bride, she went to pray in the church of San Rufino Cathedral. Bishop Guido was the main celebrant. He was distributing to all the faithful the Palm branches but Clare remained in her place. she could not move. She was contemplating about her decision to become a nun. So the Bishop approached Clare and handed her the blessed palm. In the evening Clare secretly slipped out of her parental home that night of Palm Sunday. She was accompanied by her cousin

Pacifica. They went to Portuincula where Francis and his brothers were waiting for her. They welcomed her in their humble house with torches because it was at night. Clare entered the church and prostrated before the Altar of the Virgin Mary. St. Francis cut her hair as a symbol of sealing her consecration to God. Francis then led her to the protection of a Benedictine Monastery. She lived there for sometime and was later taken to San Damiano where she spent the rest of her life. She lived there with her sisters until her death.

Francis watched over Clare and her sisters with diligence and affection. He was her Spiritual director, her mentor, her guide and protector and that is why Clare called herself the Little Plant of St. Francis. Clare lived for 42 years enclosed within the walls



of Prayer, silence, Poverty, Penance and Charity towards her sisters. On her poverty, she was so eager to conform to the Poor Crucified Lord who she had freely chosen to follow that nothing would stop her way with her Lord. The Lord in His turn took care of her spiritual and material needs. This was illustrated by the following incident: One day in the monastery there was left only one loaf of bread to feed 50 sisters. When the time of eating arrived, she called the sister in charge of the dining room to divide the one loaf and to send part of it to the brothers. From this remaining part she told her sister to cut 50 pieces according to the number of sisters and to place them on the table of poverty. The sister obediently carried out her mother's request. Through divine providence the little piece of bread increased in

the hands of the one breaking it and satisfied the needs of the sisters.



Clare was a mother among her sisters. "It was her custom to come to midnight prayer before the younger sisters whom she called to the prayer by silently arousing them with signs. Frequently in the cold of winter nights she covered her sisters with her own hands while they were sleeping. Those who were unable to follow the daily timetable for different reasons, she governed with gentleness. If a

temptation disturbed someone, if sadness took hold of someone, as is natural for all human beings, she called her in secret and consoled her with tears. She tells us her daughters in her writings, "May the love you have in your heart be shown outwardly in your deeds." Many are the miracles she carried out that it would fill volumes of books to recount them. It is this love that has kept us together up to now. We have received a rich heritage from our Mother St. Clare. It is now our responsibility to nurture it and cherish it all the more and we look to the future with confidence and live the present with enthusiasm and jubilation. At the end of her earthly journey, our Mother Clare died with a heart of gratitude to God who created her. It is with this spirit of gratitude that we enter this celebration thanking the Father of mercies for the gift of our vocation.

WHO ARE THE POOR CLARES ?

The Order of St. Clare whose members are known as Poor Clares (or Sisters of St. Clare) has been in existence for more than 800 years. Poor Clares or Daughters of St. Clare are nuns whom God in his Mercy called to embrace the Life of the Holy Gospel of our Lord Jesus Christ, following in the footsteps of St. Clare who, in her own turn took St. Francis of Assisi as "planter and mentor" in her total self-offering to Jesus Christ who is the WAY to the Father. Like our Mother and Foundress, St. Clare of Assisi, we desire above all else to imitate the way of simplicity, humility and poverty as we were taught from the beginning of our conversion by Christ and our blessed father Francis" (Test. 56-57) St. Clare is the first and only woman ever to write the Rule for her Order and have it approved by a Pope, in her case, Pope Innocent IV. We are the second Order of St. Francis of Assisi; we are Contem-

platives. Our mission is to pray for the needs of the church, the world, and all people.

Because of our relationship with God we bring to the Church and the world gifts of prayer, simplicity, unity, joy and peace for which our world thirst



very earnestly.

The Poor Clare Sisters number about 20,000 sisters throughout the world spread in over 75 countries; we are organized in Federations and Associations. We profess the usual religious vows of Poverty, Chastity, and Obedience, plus the vow of Enclosure.

We are enclosed, and Enclosure is an aspect that makes people question our way of life! We thank God, the Father of Mercies who confirms us through

the exhortations of our Pontiffs particularly the recent ones who earnestly keep emphasizing the importance of our mission in the world.

Living in enclosure is not running away from the world; on the contrary, it puts us right at the centre of it, for enclosure is a great help in "leading a more intense life of prayer in solitude...", to be nourished from the very **source, God himself, and try to be united with the one who gave Himself totally for love of us: Jesus Christ.** If one questions the value of enclosure then he/she ought first to ask if it is worth praying. Indeed "enclosure is a tried and most excellent support to contemplative life." "Clare hid herself, and her life was known to all; Clare was silent yet the fame of her was everywhere heard; she remained in her cell, yet she was preaching to the city" (Bull of Canonisation). Community life is another key factor that identifies the Poor Clares. It is in the community that we concretely offer our lives to God as a living sacrifice for ourselves, for the Church



and for all the people in the world. In community we pray, work and reach out to the human race and all creation tangibly in daily life. In other words, everything is an opportunity for the enrichment and development of the spirit of holy prayer and devotion. In so doing we encourage and comfort our brothers and sisters to whom we are connected in spirit and those who come in great numbers to pray at our Monasteries, bringing their heavy loads of intentions or their heartfelt thanksgiving for graces received from God, the Greatest Benefactor. We carry out our work joyfully and devotedly as our mother St. Clare asks us: work indeed is a grace. Different Monasteries engage in many

varied forms of work as it is necessary to maintain a balance in spirit and body, and this makes us participate in God's creative work; thus we meet our needs and also relieve those of others. The work we do is often done in common as is the tradition of our Order. The question, "Who are the Poor Clares?" is answered by:



- **MOTHER CHURCH**, who urges us to be true to the charism of St. Francis and St. Clare, to live our vowed life of Obedience, Chastity, Poverty and Enclosure at the heart of the church.
- **YOU**, parents, friends and benefactors out there, who confirm and encourage us by coming to meet and help us in taking care of our needs while telling us: "stay there and do what God called you to do: be the support of the weak members of the body of Christ."
- **THE POOR** in spirit and in material wealth who constantly remind us of who we are, the "Anawim" of Yahweh who let God take charge of all we are and have.

The Logo of the Golden Jubilee. Monastery of the Holy Church.



The Tau in white, at the Center of the Icon is the Franciscan Image of the Cross of Christ. Jesus Christ, Crucified; He is the heart and soul of our Common Life. He is the Vine on which we the branches are attached and from whom we have drawn life for the last 50 years. He is the light that drives away all darkness and illumining the whole world with its rays.

The fire, symbol of the love of God, burning bright and clear. The Community of sisters is the wood, which the spirit of God is fanning into a flame. The love of God has brought us from many parts of the world to live as a family and preserve among ourselves the unity of mutual love which is the perfect bond. In the fire we are also reminded of our African cultural setting, the hearth of the home is the treasured and longed for moment that brings the family together each evening. Here the traditions of the clan are handed on from the older to the younger generation.

The drum, is the image of the call and vocation that God has graced us with. Our Mother Church has also mandated us to sing the Praises of God day in and day out with joyful lips. We carry up to the Lord, in our prayer, the joys, desires and concerns of our hearts and those of our brothers and sisters, in our church and those of the whole world.

Go forward with light steps: Our Mother St Clare, Assures and counsels us as a loving Mother to her dear daughters. As pilgrims, and strangers, in this world, we cast all fear away and we follow in the footsteps of Jesus who has been made for us the way.

And so be it, with the love of God in our hearts, and the praises of God on our lips, may God help us to continue on the journey, breaking the bread of life together and rejoicing in Hope of seeing His glory.



Order of Mass

Entrance Procession:

1) TWESIIME YAIMWE

Refrain: Twesiime yaimwe, abanyayuganda twena,
Ahabw'egi diini ya Yesu x2.

1. Ediini Katorika Nyamazima
Ekaruga ahari Kristo buzima.
2. Enyegyesa ehamire nyamazima
Ekabanza na Kristo buzima.
3. Omusingye gwayo ni Yesu Mazima
N'obuhamizo bwayo ni Yesu buzima.
4. Akagishuuruurira entumwa ze mazima
Zaagyegyesa n'omuhimbo buzima.
5. Okwikiriza kwaitu twena mazima
Kukomooka ahari Yesu buzima.
6. Haza naitwe tumutooreze mazima
Ediini ye tugirangaane omu bantu.

2) TURI BAMWE OMURI KRISTO

Ekigarukwamu: Turi bamwe omuri Kristo, Kristo omwana wa
Ruhanga omwe, Tataitwe Nyamuhanga turi bamwe omuri Kristo,
Kristo omwana wa Ruhanga omwe wenka.

1. Amakuru marungi gakaija omu nsi omu,
Gareetwa ago mamanzi, ogwo mukuru Mapeera,
Brother Amans yamushongyera, n'abandi batwizira;
Obwo Uganda yaashemererwa.
2. Buzima ago mamanzi gakaruga omu Bulaya,
Gahika na Kigungu nigaruga Mombasa,
Garaara garaarira, Kristo ogwo gamwegyesa;
Aba Uganda baabatizibwa.
3. Iwe ga Nyamuhanga nitumanya ori Tataitwe,
Buzima abaana baawe nitukusiimira byona,
N'eb'yensi n'eb'y'eiguru omuri Yezu twabyegagye;
Turi bamwe turyakureeba.
4. Turamywe Nyamuhanga, tutende na Kazooba,
Na Muhuumuza-bantu buzima kwo aba rukundo,
Twabeeha twabeesiga, ga bambe batworora;
Turi bamwe turyabashanga.



5. Turamyeye Nyamuhanga nituraba omuri Mwana,
Tushabe Nyamuhanga nituraba omuri Mwana,
Twamwega, twamwegyesa, we Yezu yaatworobya
Turi bamwe turyabashanga.

6. Uganda aga magingo ekweitse neesiima,
Ruhanga Nyamuhanga owaagikunzire yoonu,
Tataitwe ow'embabazi tuhe okukunda n'okwesiga
Tubukaare n'okushemererwa.

7. Iwe Yezu Kigambo Uganda neesiima,
Ezo mbabazi zaawe ezirimu na rukundo,
Waatweha watwemera ga waitwa twacungurwa;
Turi bamwe turyakureeba.

8. Turamyeye Nyamuhanga Ruhanga wa byona,
Tukuheereza kwija owaawe omuri Bwera,
Watweta twakwizira twatuura n'okukundana;
Turi bamwe turyashemererwa.

3) REEBA EIREMBO RYA MUKAMA

Reeba eirembo rya Mukama riboneire,
N'abarirabamu nibataha omwe nabashemeire

1- Buri omwe omu nsi arwanirira kuritaahamu,
Norirabamu waaba nookora ebi Ruhanga akunda.

2-Tihaine omanyanya oburungi bw'orurembo rwa Mukama,
Abahikiriire nibo bamanya oburungi bwarwo.

3- Abakora eby'embabazi omu bagyenzi baabo,
Baryaheebwa omugisha gw'okuraba omu irembo.

4- Abagabira abakyene bakahwera enshoberwa,
Nibo baribanza kuraba omu irembo eriboneire.

5- Abariisa abaine enjara bakajweka abanaku,
Nibo baribanza kuraba omu irembo eriboneire.

Kyrie: (Fr.Bashobora)

Ai Mukama otusaasire, Otusaasire e e.
Iwe owayohereziibwe kukiza abeeteisa. Otusaasire e e

Ai Kristo otusaasire, Otusaasire e e,
Iwe owaizire kweeta abasiisi. Otusaasire e e

Ai Mukama otusaasire, Otusaasire e e
Iwe otutonganiriira ori aha buryo bwa sho o.
Otusaasire e e

Ai Mukama otusaasire, otusaasire e e.



Gloria:

Introduction; Ekitiinwa kibe omu iguru ahari Ruhanga,
N'obusingye, bube omu nsi aha bantu abasiimwa Ruhanga.

Chorus: Ekitiinwa yaimwe n'ekya Nyakubaho

Nitukuhaisa. Nitukusiima. Nitukuramya. Nitukuhimbisa

Nitukusingiza, Nitukusingiza, ahabw'ekitiinwa kyawe kingi

Mukama Ruhanga, Omugabe w'iguru, Ruhanga, omushoboorozi wa byona

Mukama Mwana omwe nyamunegyere, Yesu Kristu,
Mukama Ruhanga, Kataama ka Ruhango, Mwene Patri.

Iwe oihaho ebibi by'ensi, otusaasire.
Iwe oihaho ebibi by'ensi, yakiira okweshengyereza kwaitu.

Iwe oshutami aha buryo bwa sho, otusaasire.

Manya niiwe Manya niiwe wenka omuhikiirire, niiwe Mukama wenka,
Niiwe wenka ori ahaiguru ya byona, Yesu Kristu.

Hamwe na Mutima orikwera, omu kitiinwa kya Ruhanga Patri. Amina

Procession on the Word:

Kristo Nyomwabazyo Kristo.
Kristo eri izooba Kristo
Kristo ebiro byona Kristo

- 1- Nuwe Kigambo wa Ruhanga owabaire ariho,
Okwiha ira n'era. Nuwe Kigambo mwene Ruhanga.
- 2- Kigambo akaba ari Ruhanga, omukutandika akaba ari na Ruhanga.
- 3- Ebintu byoona niwe yaabireeteire kubaho,
kandi ahatari we, tihariho kintu na kimwe ekyahangirwe.
- 4- Omuri we amagara nimwo gaabaire gari,
Kandi ago magara, gakabeera abantu omushana.
- 5- Kigambo ogwo akaba omuntu, yaatuura omuri itwe, aijwire embabazi n'amazima.
- 6- Twareba ekitiinwa kye, ekiri n'eky'omwana omwe wenka,
owaarugire ahari Ishe.



1st Reading: Deut 7:7—9 (Read in Runyankole)

If Yahweh set his heart on you and chose you, it was not because you out-numbered other peoples: you were the least of all peoples. It was for love of you to keep the oath he swore to your Fathers that Yahweh brought you out with his mighty hand and redeemed you from the house of slavery, from the power of Pharaoh king of Egypt. Know then that Yahweh your God is God indeed, the faithful God who is true to his covenant and his graciousness for a thousand generations toward those who love him and keep his commandments.
The Word of the Lord.

Responsorial Psalm:

WE ARE HIS PEOPLE

Chorus: We are his people, the flock of the Lord.

1. Cry out with joy to the Lord, all you lands, all you lands.
Serve the Lord now with gladness; come before him singing for joy.
2. Know that the Lord is God, know that the Lord is God!
He made us we are his, his people, the sheep of his flock.
3. Go, now within his gates giving thanks, giving thanks
Enter his courts singing praise, give him thanks and bless his name.
4. Indeed, how good is the Lord, his mercy endures forever,
For the Lord is faithful, he is faithful from age to age!

2nd Reading: Eph 4:1-7 (Read in English)

I the prisoner in the Lord, implore you to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the spirit by the peace that binds together. There is one body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one Baptism, and one god who is Father of all, over all, through all and with in all. Each one of us however, has been given his own share of grace given as Christ allotted it.
The word of the Lord.

Gospel Acclamation:

YAIMWE BANTU BA MUKAMA

Yaimwe bantu ba Mukama ni mwimukye tukyakiire
Ekigambo kya Ruhanga ohuriire

- | | |
|---|---|
| 1. Obutosha - tukiryeye
N'ekyokurya - ky'amagara
Buri kaire - tukinywe,
N'ekyokunywa - ky'amagara | 3. Twimukye twena
twakire amakuru marungi.
Nikyo kigambo kya mukama waitu ohuriire. |
| 2. Kibinga rwango - omu mitima,
Kituhamya - kituhuguura
Abarwaire - kibakiza,
Kibananura - kibabukaaza | 4. Ekyo kigambo twena omu mitima kituhamye
Kitubangire okuguma nawe ebiro byona. |

Alleluia - iwe magara gangye
Alleluia - himbisa Mukama x2



Gospel: John 10:9-18, 27-28

(Read in English and Runyankole)

JESUS THE GOOD SHEPHERD

Anyone who enters through me will be safe: he will freely go in and out and be sure of finding pasture. The thief comes only to steal and kill and destroy.

I have come so that they may have life and have it to the full. I am the good Shepherd: the good shepherd is one who lays his life for his Sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the Sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep: this is because he is only a hired man and has no concern for the sheep. I am the good shepherd: I know my own and my own know me, just as the Father knows me and I know the father; and I lay down my life for my sheep.

And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will be only one flock, and one shepherd. The father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.

The sheep that belong to me listen to my voice; I know them and they follow me. I give them eternal life; they will never be lost and no one will ever steal them from me.

Homily:

Renewal of Vows (of the Poor Clare sisters)

Song:

OGUME OIJUKYE ENDAGAANO YAAWE

(Karaara Omuhikirire)

Ekigarukwamu: Ogume oijukye endagaano yaawe,
kandi ohamiirize ebiwaatandikire.

1. Eki okwaitse, n'okagume okiramatsi,
Eki orikukora n'okagume nookihikiiriza obutareka.
2. Teera entambwe z'obwira za kagyere-katashiisha-mwariro,
otaine kubanganisa omu miribatature yaawe, otaimutsya n'omucuucu.
3. Nyabura 'we gumizamu ohamire, oshemereirwe n'obwira omu
muhandu gw'obwegyendesereza n'obushemere.
4. Otaikiriza ekintu kyona ekyakubaasa kukuterebura aha
ky'ohamiireho, nari ekyakutega ekitsiriko omu muhandu
gwawe obone kuhikiriiza eki waaraganiise Rukira-boona.
5. Kwonka nk'omworo oshugaine, bumbatira Kristo Omworo,
mureebe, ogwo owagayirwe akacamagurwa aha bwawe kandi
omukuratire nooyehindura orikugaywa omu nsi egi ahabwe.
6. Iwe, mugabekazi w'ekitiinwa, muhangye amaisho,
muteekateekye ho owagayirwe akacamagurwa aha bwawe
kandi omukuratire nooyehindura orikugaywa omunsi
egi ahabwe.



7. Ku orikushaasha nawe, oryashemererwa nawe, ku orikufa
nawe aha musharaba gw'amaganya, oryatunga omwanya omu bikaari bya bweera,
omu bunanukye bw'abanyaiguru,
omu kitabo ky'amagara eiziina ryawe riryayetwa eryekitiinwa omu bantu.

Creed: DO YOU BELIEVE?

Do you believe? Yes I believe. Do you believe?
Do you believe? Do you believe.....
In the Father and the son and the Holy Spirit; yes I believe.

Mighty Father I believe. Do you believe? Yes I believe.
You created heaven and earth. Do you believe? Yes I believe.
I believe in Jesus Christ Do you believe? Yes I believe.
Everlasting son of God. Do you believe?

Equal to the Father's power.	Do you believe?
And through him all things were made.	Do....
He it was who saved us all,	Do....
And from heaven came down to earth.	Do..

Of the Virgin Mary born.	Do..
By the Spirit word made flesh.	Do...
Suffered death was crucified.	Do.
And he rose up from the dead.	Do...

He ascended into Heaven;	Do..
And his kingdom has no end.	Do..
In the spirit I believe.	Do..
Lord and vivifier of all.	Do

With the Father and the Son,	Do ..
He is adored and glorified;	Do...
In the one Church I have faith;	Do...
And one baptism I profess.	Do....

In communion with the Saints,
I confess that God is mercy,
After death I will rise again;
But first I must follow Christ.

I believe in God the Father;
In his son and in the Spirit,
I believe that God is love,
And that I must live in love.



Intercession Prayers:

1. For our beautiful vocation in which we have sought you , found you and enjoyed you .
We beg you to bless all those who have been channels of your blessings in it, all our Poor Clare sisters of different monasteries present here and many others who have supported us in every way.

Response : *Mukama obahereze omugisha*

2. For our spiritual leaders , Our Pope Francis, for our Arch Bishop Micheal Blume, Archbishop Paul K. Bakyenga and his Auxilliary Bishop Lambert Bainomugisha, and other visiting Bishops present here with us. They have been to us loving pastors full of understanding for our way of life, may they find compassion and collaboration in their own ministry .
3. Father of mercies we commend to you our foundresses who worked tirelessly to establish our Clarian life in this country. They have always provided for what we needed in our spiritual growth and encouraged us in our vocation, may this jubilee be a source of vocations for their community.
4. For our chaplains and confessor who have been generous with your mercy, giving us new life and hope after each fall and brokenness. The everyday sacrifice of the Eucharist gives us strength, May they know your care and be filled with every spiritual blessing. And for our benefactors and friends who have made us happy in all sorts of ways, those who have organized this celebration in such a wonderful way in particular for all those who contributed towards the our chapel extension, may you be their reward and fulfill their hearts desire
5. For our families whom we are joined by the bonds of blood, their loving care has built us up and enabled us to stand firm in our faith, we implore your blessing upon them all.
6. God of infinite glory we commend to you all our departed loved ones who lived and worked for this monastery, our loving Sr.M.Benedict , Our shepherd Bishop John Baptist Kakubi, may you reward them with the gift eternal life and make them happy for ever.

Offertory:

1) EBIRUNGI BI ONKOREIRE TAATA

- Ebirungi by'onkoreire Taata, omu nsi omu ndyakuzimurira ki,
Ka ntoore aha biconco biwampaire, nkuhereze ninkusiima.
- 1- Ka ntoore aha kiconco ky'amagara, Ruhanga webare kumpanga,
Nkuhereze nyihire aha mutima, Ruhanga webare kundinda.
 - 2- Ekiconco ki wampaire Mukama, okibangize omukono gw'embabazi zaawe,
Yohereza Mutima waawe ampwere, mbase kukikozesa gye.
 - 3- Ninkusiimira abazaire bu wampaire, abuwandabizemu kuba omu nsi,
Bakankuza n'omutima gw'okukunda ediini, ebyo byoona niuwe Mukama.
 - 4- Byoona ebiriho omu nsi n'embabazi zaawe, ahi otari tibyakubiireho.
Bamaraika n'abarikwera boona omu iguru, nibakuramya nibahimbisa eiziina
Ryawe.



2) MUKAMA NYOWE NDAKUSIIMA NTA?

Refrain: Mukama nyowe ndakusiima nta?

Mukama nyowe ndakuha ki?

Nyizire kusiima byona ebyompa.

Webale Mukama okampa bingi.

1. Okampanga omu nsi okampa obwomeezi

Ondiinda obutoosa mububi bwona

Obunkatunga endwara ruzitamba t'ondi

Webale Mukama ninkusiima.

2. Amagezi n'amaani Taata niwe obimpa

Byoona mbikozesa ntunga eby'okurya

Abantu bange boona obarinda kurungi

Webale Mukama ninkusiima.

3. Nyowe kankusiime nyowe kankuhaise

Hati n'obutoosa ebiro byona

Ebinkatunga byona kwata niwe obimpa

Webale Mukama ninkusiima.

4. Nyowe kankusiime kunfoora omu Kristo

Kristo akatufeera ha Musaraba

Kristo akatufoora abaana ba Ruhanga

Webale Mukama ninkusiima.

5. Tinkyayetwa mwiru ninyetwa omwana

Hati N'obutoosa ebiro byona

Ebinkatunga byona Taata niwe obimpa

Webale Mukama ninkusiima.

3) MUKAMA OYAKIIRE

Refrain: Mukama oyakiire egi mitoiyo y'abaana baawe

omugati na viini, Mukama oyakiire ebi bihongwa by'abaana baawe

twabireeta n'omutima gwa rukundo.

1. Omugaati hamwe na viini twabireeta kubitoija

Bituretere amagara g'obutwire. Obyakiire Nyamuhanga.

2. Ebihongwa byaitu byona twabireeta kubitoija

Bitutungise amagara g'obutwire. Obyakiire Nyamuhanga.

3. Ebitungwa byaitu byona twabireeta kubitoija

Bitukundise ebirungi by'obutwire. Obyakiire Nyamuhanga.

4. Egi mitoiyo y'erizooba twagireeta kugitoija

Ogisiime nk'ekitambo kya Abeli. Ogyakiire Nyamuhanga.

5. Twayetamba n'egyo mitoiyo twabireeta kubitoija

Otusaasire ebishoby byaitu byona. Obyakiire Nyamuhanga.

6. Ogwe muhongi w'ebitambo yabireeta kubitoija

Atutungise ebirungi by'obutwire. Obyakiire Nyamuhanga.



Holy Holy:

MTAKATIFU MTAKATIFU (Holy Holy)

Mtakatifu, Mtakatifu, Mtakatifu Bwana mungu wa majeshi.
Mbingu na dunia kweli zimejaa, zimejaa utukufu wako.

(1) Hosana Hosana Hosana juu mbiguniX2

(ALL) Hosana Hosana, Hosana, Hosana, Hosana Hosana juu mbiguni, Hosana
Mbalikiwa anayekuja, kwa jina la Bwana. Hosana

Our Father:

Tataitwe ow'omu iguru Eiziina ryawe ritiinwe ee

**Chorus: Eego ori Omuzaire buzima, Tataitwe ow'omu iguru,
hurira okweshengyereza kwaitu.**

Obukama bwawe bwije
Ebi okunda bikorwe omu nsi nk' oku bikorwa omu iguru Eego.....

Otuhe eri izooba egabo yaitu y'obutoosha Eego...

Otusaasire ebibi byaitu nkaitwe oku tusaasira abatushagiza Eego....

Otatureka aa tukoohibwa aa kureka otujune ee omubi Eego

Doxology:

**Ahabw'okuba obukama n' obushoboorozi,
n'ekitiinwa n'ebyawwe ebiro byona**

Lamb of God :

O Lamb of God, you who take away the sins of world, have mercy, have mercy on us.
O Lamb of God, you who take away the sins of world, have mercy, have mercy on us .
O Lamb of God, you who take away the sins of world, O grant us, O grant us peace.

Holy Communion:

1) NIINYE MURIISA OMURUNGI (Jn10:7, 9,10b,11,14-18

Chorus: Niinye Muriisa a omurungi,
Omuriisa omurungi ahayo amagara ge ahabw'entaama ze.

1. Yesu nikwo kwongyera kubagambira ati:
Buzimazima nimbagambira nti: niinye Irembo ry'entaama.
2. Niinye Irembo; weena otahamu naaraba omuriinye, ajunwa;
ataahamu, ashohora kandi abona eiriisizo.
3. Nyowe nkaija ngu zitungye amagara kandi zigire maingi munonga.



4. Nyowe ndi omuriisa omurungi, mmanya ezangye n'ezangye zimmanya.
5. Nk'oku Taata ammanya, naanye mmanya Taata kandi mpayo amagara gangye ahabw'entaama zangye.
6. Kwonka nyine ezindi ntaama, ezitari z'omu itsibikiro eri; nazo ndi ow'okuzireeta, zihurire eiraka ryangye, haza zoonza ziryaba obusyo bumwe, obwine omuriisa omwe.
7. Eki Taata ankundira, n'ahabw'okuba mpayo amagara gangye, ngu mbone kugagarukana .
8. Tihariho orikubaasa kugaanyaka, niinye ngeeheerayo; kandi nk'oku nyine obushoboorozi bw'okugahayo nikwo nyine obushoboorozi bw'okugagarukana.

2) EE KAIJE YESU

Chorus: Ee kaije Yezu, Ee kaije Yezu (x2)
 Ee kaije Yezu, Ee kaije Yezu (x2)
 Kaije kaije omu mitima y'enkundwa zaawe (x2)

1. Ee ngugwo yaija x2
 Omusaserdooti amwine. Kaije, kaije...
2. Ee twamutunga Ee kandi twamunywana.
 Twanywana na Yezu nkunzi. Kaije, kaije...
3. Ee twamuriire Ee kandi twamunywaire
 Twatunga weena nkunzi. Kaije, kaije...
4. Ee katumwehe Ee Yezu katumwehe
 Omu mitima yaitu twena. Kaije, kaije...
5. Ee Yezu ori rukundo. Ee Yezu okunda abantu
 Okatukunda twena nkunzi. Kaije, kaije...

3) OBUGYENYI BWA YESU, TUBUTAAHE YAATWETA

Chorus : Obugyenyi bwa Yesu,
 tubutaahe yaatweta bantu mwe - obugyenyi.

- | | |
|--|---|
| 1. Tubutaahe we aturiise: Obugyenyi,
Tubutahe we atunyweise. Obugyenyi. | 5 -Abashaija n'abatsyara: ,, ,, ,,
Tubutaahe Tushemeire: ,, ,, ,, |
| 2- Tubutaahe tushemeire: Obugyenyi,
Tumutungye Yesu waitu: Obugyenyi. | 6- Abatungi n'abagaiga: ,, ,, ,,
Naimwe abooro katumwehe:,, ,, ,, |
| 3- Tashoroora Yesu waitu: ,, ,, ,,
Tumunywane Yesu ndiibwa ,, ,, ,, | 7- Abakundwa mwena mwije: ,, ,, ,,
Tumutungye nu tusiime: ,, ,, ,, |
| 4- Abakundwa mwena mwije: ,, ,, ,,
Tumutungye twizihirwe. ,, ,, ,, | 8- Tumutungye Yesu waitu: ,, ,, ,,
Tumutungye nu tusiime: ,, ,, ,, |



Presentation {by the Sisters}

Ceremony of Opening and Blessing the New Chapel:

1) IWE YERUSALEMU

Refrain: Iwe Yerusalemu, singiza Nyakubaho,
naiwe Siyooni, singiza Ruhanga waawe!

- | | |
|---|---|
| 1. Ahabw'okuba ahamya empimbi z'amarembo gaawe
aha omugisha abakutwiremu | singiza Nyakubaho!
singiza Ruhanga waawe! |
| 2. Akureetera obusingye aha myatano yaawe,
kandi akwigutsa engano nungi munonga. | singiza Nyakubaho,
singiza Ruhanga waawe! |
| 3. Aragiira, ekigambo kye kishuuma omu nsi nk'omurabyo
Aragaritsya ebirika birikwera tiitiiti; amaamagiza omurombe nkeiju. | singiza Nyakubaho,
singiza Ruhanga..... |
| 4. Atoonyereza orubaare nk'oburagarika,
Ku habaho obutiti obutarikwemerwa,
ayohereza ekigambo kye, ruyaga;
ahuuhisa omuyaga gwe ogurikutagata, rugyera | singiza Nyakubaho

singiza Ruhanga waawe! |
| 5. Ekigambo kye akishuuruurira Yakobo;
ebi yaataireho n'emicwere ye abimanyisa Isiraeli. | singiza Nyakubaho
singize Ruhanga waawe! |
| 6. Ekyo takakikoreraga gandi mahanga,
kandi takagashuuruuriraga micwere ye. | singiza Nyakubaho
singiza Ruhanga waawe! |
| 7. Haleluya! Haleluya! a a
Haleluya! Haleluya! a a | singiza Nyakubaho
singiza Ruhanga waawe! |

2) YERUSALEMU NEEKAGIRE OBUSINGYE (Ekyev 122)

Ekig: Nkashemererwa ku bangizire bati: Tuze omu nju ya Nyakubaho!
Iwe Yerusalem hati twemereire omu marembo gaawe!

1. Iwe Yerusalemu, oyombekirwe nk'orurembo orukwataniire kimwe.
2. Ei enganda ziinamuka, enganda za Nyakubaho, ziizire kusingiza eiziina rye,
nk'oku Isiraeli yaaragiirwe.
3. Omuriiwe nimwo amaramuriro gari. amaramuriro g'obugabe bwa Daudi.
4. Mushabire Yerusalemu emigisha, muti:
Obuhooro omu maju gaawe!
Obusingye omu ngo zaawe!
Obugongyeere omu bikaari byawe!
5. Ahabwa beene waitu na bagyenzi bangye boona,
ninkutengyera obusingye!
6. Ahabw'enju ya Mukama Ruhanga waitu ninkwendeza okuba gye!



Thanksgiving songs:

1) MUKAMA NITUKUSIIMA AHABW'ORWETO

(Composed by all the sisters on the occasion of our Golden Jubilee)

REFR: Mukama nitukusiima ahabw'orweto oru watuhaire,
omu biconco byona ebi otuheereza nikyo kiconco kikuru.

1. Imwe bantu 'mwe mwena nimwije mutukwase tusiime Ruhanga ahabw'orweto rwaitu.
2. Himbisibwa iwe Mukama w'ekitiinwa owatukunzire oburengye n'otubangiza omukono gwawe ogw'amaani obutosha.
3. Nitukusiimira ekiconco kya Kristo Omuriisa, otushembutsya, akatuhabura omuhanda gwawe.
4. Rugaba Nyamuhanga nitukusiima, ahabwa Kristo omworo, omwekyehesi, owabambirwe aha musharaba akatucungura.
5. Webare Taata ahabw'abazaire baitu Farasisko na Klara, abatwegyeise kukukunda obutaremuura.
6. Okatweta twakukuratira twatuura omwawe, buri omwe omuri itwe n'ibaare erihuriire eririkwombeka enju yaawe erikwera.
7. Nitukusingiza Mukama ahabwa byona ebi otukoreire omu myaka Egi makumi ataano (yoon); n'ahabw'abantu baawe boona abu orabiremu kutworeka rukundo n'embabazi zaawe.
8. Imwe baamaraika, n'abahikiriire mwena mutukwase kuhimbisa Nyakutuhanga: tushemererwe, tutaagurire, twesiime, tuhaise Eziina rye ebiro byona.

2) NDYAKUSIIMA NTA

Refrain: Ndyakusiima nta, Iwe, Muhangi wangye?
Ndyakusiima nta, Iwe Mujuni wangye?

1. Omuzaire kandi enjuni, embabazi zeye kazitaharara Abagaiga nainga abakyene, abamwijaho nabajajamya.
2. Akahanga ensi we yaagituha, ngu tugirungye neetunanura Omubwengye haabo abamwehanga, obushoboorozi bwe butubangira.
3. Njuni yaitu kandi Omukama, amaino ga rufu akagatwihamu. Amazooza n'obugahwaho, rukundo yeye k'etahinduka.
4. Ahwezesa ensi y'omwirima, ekyererezi kye kitubangira Ogwo muhanda gw'ow'Omukama, abagutooramu ka bahiriirwe.
5. Obusingye bw'ow'Omukama, ayenda ngu boona bubaizire Tashoroora boona abamushanga, ekitiinwa kyeye kibasangira.
6. Itwe bambe n'obutushobya, embabazi zeye tizihinduka Ebicumuro byaitu ebitushisha, abitwogyesaho egyo rukundo ye.



A word from Mother Abbess

End

MARIA NYINAITWE

Chorus: Mariya Nyinaitwe Mariya naakweha
Mariya ondinde omu rweto rwangye.

- | | |
|--|---|
| 1. Nyina Yesu ombangire
Oru rweto, ndumanye ngume ndwine. | 5. Omubeihi ataanyita
Akantwara okuzimu ow'encuubwa. |
| 2. Nyina Yesu ompabure
Oru rweto ndumanye ngume nkwine. | 6. Ebibi byona mbirekye
Nyina Yesu Mariya, ngume naiwe. |
| 3. Nyina Yesu ondinde gye
Obusingye bwije gye ngume nkwine. | 7. Omuzaire ombangire
Omuhandanda ngumanye nkushangye Maawe. |
| 4. Omuzaire ondinde gye
Omubeihi rubura ngume mwangye. | 8. Karamaare Mariya
Omuzaire haisibwa ebiro byona. |

WELCOME MESSAGE FROM THE CHAIRPERSON JUBILEE ORGANISING TEAM

With immense joy and profound gratitude to God I cordially welcome you on behalf of the Organising Committee, to the celebration of the Golden Jubilee of the existence of the Poor Clare Sisters in the Archdiocese of Mbarara. The theme of our celebration is "Go forward with light steps" (St. Clare of Assisi).

On this happy praise-worthy occasion, we would like to congratulate you Poor Clare Sisters and extend to you our sentiments of gratitude and appreciation for sustaining us, our Archdiocese and Nation with your constant prayers and spiritual closeness. We, members of the Jubilee Organizing Team are indebted to you for putting faith and confidence in us to join hands with you in the planning and preparation of this historical celebration! Fifty years is quite a long time and indeed, a big milestone. It is therefore right and fitting to join you in praising, blessing and thanking God for the gift of your vocation in the Archdiocese of Mbarara.

I recognize the efforts of the entire committee whose co-operation and selfless hard work ensured the success of this celebration. One of the landmarks of this Golden Jubilee Celebration is the blessing of the extension to the Sisters' Chapel. I wish to take this opportunity to thank all those whose financial, material and spiritual support led to the realization of this project. May God reward you abundantly. Lastly, I would like to thank all of you people of God for coming to participate in this celebration.

AD MULTOS FELICISSIMO ANNOS!

John Baptist Mujuni
Chairperson Jubilee Organising Committee

JUBILEE ORGANIZING COMMITTEE

1.	John Baptist Mujuni	-	Chairperson
2.	Poor Clare	-	Vice Chairperson
3.	Poor Clare	-	Treasurer
4.	Poor Clare	-	Liturgy (Chairperson)
5.	Fr. Severinus Ndugwa	-	Liturgy
6.	Fr. Louis Tumuhairwe	-	Liturgy
7.	Fr. Alexander Mwebembezi	-	Liturgy
8.	Sr. Prisca Bikwatsizehi	-	Liturgy
9.	Dr. Teddy Atuhaire	-	Liturgy
10.	Doreen	-	Liturgy
11.	Teopista tumushabe	-	Liturgy
12.	Poor Clare	-	Liturgy
13.	Poor Clare	-	Liturgy
14.	Poor Clare	-	Liturgy
15.	Leo Beyagira	-	Finance (Chairperson)
16.	Eng. Innocent Rugyero	-	Finance
17.	Dr. Godfrey Mugenyi	-	Finance
18.	Dr. Jerome Kabakyenga	-	Finance
19.	Fr. Benedict Njunwoha	-	Finance
20.	Dr. Andrew Ndamira	-	Publicity & Magazine (C/person)
21.	Poor Clare	-	Publicity & Magazine
22.	Gervase Ndyanaabo	-	Publicity & Magazine
23.	Max Twongirwe	-	Publicity & Magazine
24.	Nicholas Asiimwe	-	Catering (Chairperson)
25.	Sr. Rosette Kyogabirwe	-	Catering
26.	Poor Clare	-	Catering
27.	Nov. Sebastian Niwahereza	-	Catering
28.	Sr. Jane Yatuha	-	Accommodation (Chairperson)
29.	Fr. David Niwagaba	-	Accommodation
30.	Poor Clare	-	Accommodation
31.	Poor Clare	-	Accommodation
32.	Eng. Patrick Mujunansi	-	Construction (Chairperson)
33.	Mr. Vicent Kwetegyeka	-	Construction
34.	Maj Gen. Peter Elwelu	-	Security (Chairperson)
35.	Catherine OC Nyamitanga	-	Security
36.	Michael Nsubuga	-	Security
37.	Poor Clare Sisters	-	Jubilee cake, decoration and entertainment.

*"Praise
And Bless My Lord , And Give
Him Thanks With Great
Humility"*



FOUNDATION OF THE MONASTERY OF THE HOLY CHURCH IN MBARARA, UGANDA



Mother Mary Francis

The Canonisation of the Martyrs of Uganda by Pope Paul VI, took place in Rome on October 18th, 1964

during the third session of the Vatican II Council. On that occasion Father François Payeur, a White Father, was invited to the ceremony because he was the notary to examine the miracles in view of the Canonisation. For the first time he visited the Poor Clares Monastery in Vandoeuvre-Nancy. When celebrating the Eucharist for the community, he saw the large community with many young sisters. At once, he asked to meet the Abbess. Mother Marie-Bernadette came to encounter him, along with Mother Marie-Paul, our Novice Mistress. With great hope, he came straight to the point, asking them if they ever thought about making a foundation in Africa, and why not in Uganda.

Actually, the community had been following with great interest and expectation, the development of the Council. Its great Missionary drive was particularly expressed in the

Document Ad Gentes:

« The Contemplative life being part of the complete development of the presence of the Church, it must be implanted in the young Churches. »

In the Noviciate, Mother Marie-Paul made some very clear allusions to this possibility for our monastery, and invited us to pray that it may become a reality. We were enthusiastic about this perspective.

The community already thought of a Foundation in Togo, where The Friars Minor are present, but Religious life was just at its beginning. It was too early for us to found in Togo. On the contrary, the Church in Uganda seemed ready for welcoming contemplative life. Already 1,200 native religious were engaged in Congregations of Apostolic life.

After their conversation with Father Payeur and a time of reflection, the Mothers gave their agreement in principle, on condition that he will find a Bishop eager to welcome a monastery in his diocese. On his return to Uganda, he contacted various Bishops, but in three dioceses foundations of Cistercians, Benedictines and Carmelites were in progress. At last, he met with the Rt. Rev Jean Marie Ogez, Bishop of Mbarara Diocese, who was searching in vain for a contemplative foundation. Then, we corresponded with him and at the end of the Council, in December 1965, he visited our Monastery and then, came the time for a final engagement. Already in the middle of the year, the Council of the community reflected on the project, and on Saint Bonaventure's Day the whole community was informed of the possibility of a foundation in Uganda. The sisters were invited to write down whether they would feel ready to live their Poor Clare's life in the context of a missionary land. All the Sisters were so eager to go, that twenty-seven of them offered themselves to be instruments of the Holy Spirit to spread our contemplative form of life in Africa.

Only the sisters who were still on formation, and the aged ones could not envisage being part of the foundation, but they were totally concerned, and ready to collaborate through prayer and in any concrete way.

Of course, I was myself very happy about it, having heard of

Uganda since my youth, and the project went straight to my heart. I had just made my Solemn Profession a few months earlier and was therefore among those who could be sent for this mission.

Bishop Ogez wanted that the foundation start as soon as possible during the following year, 1966.

The Sisters had to be young enough and able to adapt to the local customs, learn the language of the region (Runyankole) and of course speak English.

A first journey of contact and survey of the conditions offered to us was planned for the beginning of the year, but Mother Marie-Bernadette felt seriously sick. Therefore Mother Mary-Paul was obliged to take me with her to Uganda, where we landed on January 23d, ready to proceed to Mbarara to meet with our Bishop. However, an unexpected event occurred the previous day: the Archbishop of Kampala, His Grace Joseph Nsubuga died suddenly. He was the first African Bishop. This was in fact providential for us: we were at once in contact with the heart of the Catholic Church in Uganda, plunged in a new Christian expression of faith and culture, but we were not strangers: we were at home in the universal Church. How enriching it was for all of us! All the Bishops of Uganda and others from neighbouring countries gathered in Kampala for the funeral. Thus we were able to share in the beautiful liturgical celebrations. Father Payeur introduced us to various parishes and religious congregations where we were warmly welcomed by missionaries and native clergy and religious alike. He made us discover many aspects of the life in the Church and various pastoral works, whether in towns or remote villages.

A week later, we moved southward to Mbarara to discover parts of our



new Diocese; the place put at our disposal for the foundation was in a distant village called Butare (present day Butare Parish, Buhweju District). A former convent could be renovated and adapted to our cloistered life. The then Parish Priest, Father Fortin, a Canadian White Father did everything possible to help us settle in this new environment; he promised to assist the new community as much as he could, especially with daily Mass. To make this possible Bishop Ogez promised to appoint a second Vicar to the Parish. We returned to our Monastery of Vandoeuvre, France full of hope and ready to start the preparations for the foundation. But after these two weeks of absence, we unfortunately discovered that Mother Marie-Bernadette's health had deteriorated very quickly. It became apparent that the foundation would not begin this year. Our Mother, in full conscience, resigned from her charge. This was a time of challenge in faith for the entire community. The Chapter of Elections took place on April 21st, 1966 and Mother Marie-Paul was elected Abbess. On June 14th, 1966 Mother Marie-Bernadette was taken by the Lord to eternal Life. Mother Marie-Paul was very busy, having to proceed in the post-conciliar "aggiornamento" of the community. The first six Sisters who would be sent to Uganda were named by the Community Council: Sister Marie-Madeleine, Sister Marie-François, Sister Marie-Véronique, Sister Marie-Renée, Sister Marie-Bénédicte and Sister Marie-Gabriel, extern sister, who went to Butare a few weeks before us. We went on with spiritual formation to form a real community, and we had also to improve our English, helped by Gisèle Saunier, Mother Marie-Paul's own sister.

The foundation was then foreseen for January 1967.

In the meantime Mother Marie-Paul wrote to Pope Paul VI to offer him the foundation and asked for his

Blessing. He answered positively and expressed his desire that the Monastery will be called

"The Monastery of the Holy Church."

We were amazed and very grateful for that spiritual guiding line given to the Foundation by the Holy Father.

On January 11th 1967, Bishop Ogez came to Vandoeuvre specifically for the send-off ceremony of the Sisters and concelebrated with Mgr.

Pirolley, Bishop of Nancy and quite a few priests and Franciscans.

The departing sisters received a Mission Cross, "Sign of Life and Salvation." During that Mass, the youngest sister, Sr. Mary- Benedicte made her Profession. The chapel was filled up with families and friends of the community. They all gave us a witness of their attachment to our monastery and we were already sure to find the same welcome in Mbarara Diocese. In his homily, Bishop Pirolley said, "those who belong to Contemplative Orders have the duty of preparing souls to become sensitive to the Word of God, so that it may bear fruit." We were conscious of our responsibility and participation in the work of evangelisation according to our vocation.

On January 18th 1967, we took an early train and started our journey to Uganda, passing through Rome and Assisi, in order to entrust ourselves to the Church and to our founders Saint Francis and Saint Clare, who always showed us the way to surrender joyfully to Christ. We left our Monastery with a small baggage in our hands and only a bigger common trunk, not knowing whether we would one day come back to France or not, but we knew this was Gods' will for us at present.

The second part of the journey consisted of a seven hour night-flight from Rome to Kampala. We landed at Entebbe airport in the morning of January 25th 1967. What a coincidence: this

was Saint Pauls' Conversion Day and Mother Marie-Paul

Feastday! Together we were taken to the shore of Lake Vitoria, at the very place where the first White Fathers accosted in 1879.

The way to Christian Life was already open some years before by the Anglican Missionaries, but on that time the Catholic Faith itself could be proposed to the Ugandan population. In 1886, Anglican and Catholic young men, newly baptized, were burnt together for their faith and attachment to Christ. Of course we passed through Namugongo, the place of their martyrdom. We were very moved to begging our foundation at the sources of the Church in Uganda, and we prayed that we may share in their faithfulness and courage in our daily simple life, cooperating with God's grace for us and for the country.

We traveled to Mbarara accompanied by some Fathers, who had come to encounter us; the Vicar-general welcomed us on behalf of Bishop Ogez who had to remain in France. On the same day we proceeded to Butare where we could admire the mountainous environment of the Monastery, which had been renovated for us. Mother Marie-Paul who should have remained with us for some months, if Mother Marie- Bernadette had survived, helped us to install ourselves and to begin at once our liturgical and community life.

After two weeks, she had to return to Nancy. But as we got from the Congregation for Religious in Rome, the Statute of Filial Monastery (Daughter House), with the possibility of opening a Noviciate, we remained fully dependant of our founding Monastery, with canonical and fraternal links which assured us of stability and security.



Mother Marie-Paul came back twice a year, often for a month, to consolidate the Foundation according to the prevailing events, in order to deepen the growth of our contemplative life in a new context. Praise be to the Lord for this beginning and for the 50 Years that followed!

Sister Mary Francis

**MESSAGE OF
CONGRATULATIONS FROM
THE FOUNDRESSES
(MONASTERY OF ST CLARE,
VANDŒUVRE LÈS NANCY)**

In July 1965, Mother Marie-Bernadette, our Abbess of Vandœuvre-Nancy announced to the community the great news: We (Abbess and Council) have decided to make a foundation in Uganda, since we have many vocations, we can answer the request of Rt. Rev. Jean Marie Ogez, Bishop of Mbarara Diocese to have contemplative sisters.

We all agreed and from that day each one prepared herself to participate according to her gifts and ability towards this foundation. Little by little, some started learning English or helping here and there or offered themselves to go if it was God's will. So the whole community was involved in the project. Many of us were ready to leave our country in order to answer this call but only a few, in fact only 6 Sisters, were chosen. From the very beginning we were like Abraham who went and left his country without knowing where God would lead him.

And so fifty years ago a tiny seed was sown on Ugandan soil and today, we rejoice when we see how this seed grew and became a big tree, bearing many fruits! That is why we want to join all those gathered here to thank the Lord for the call which Bishop Ogez addressed to the monastery of Vandœuvre.

The Sisters in Vandœuvre were eager to

share as much as possible what our missionary Sisters were living. That is why we agreed to write monthly diaries so as to keep informed about the main events that happened in our two communities in Mbarara and in Vandœuvre. This allowed us also to know the new Sisters who came to join our two Communities in Mbarara and in Vandœuvre.

We are struck by the respect and veneration the young sisters have for the elder sisters. Very often they address us as their mothers and we feel that these are not simple words but they really mean what they say.

Very strong links tie us with our Sisters of the Monastery of the Holy Church. These have been strengthened each time one or two of them came to Vandœuvre first in order to make acquaintance with their mother house and then, to help us. It was a source of mutual enrichment and we very much appreciated their gifts especially in the way they celebrate the Holy Liturgy.

After having brought contemplative life according to St Francis' and St Clare's spirit to Uganda, we now feel the need to be helped by our Sisters in Mbarara for we are now a Community with many elder Sisters and we did not get any vocation for many years.

These last years, our sisters in Mbarara already accepted generously to give us some help while sending us two of them to stay among us for some years.

Looking back at what has been lived for these past fifty years we can only say that God has been walking with the Sisters who lived in Mbarara. He let their life

bear an abundant fruit. So with you all we want to bless our heavenly Father for all that He did for them.

We wish also to thank all the people who day by day take care for our Sisters in Mbarara sharing with them the fruits of their work because they have a great faith in the power of prayer. We want to bless the Lord as well for all that we received from our Ugandan Sisters of the Monastery of the Holy Church who came to Vandœuvre and stayed among us. This was a wonderful opportunity for the sisters in Nancy who had not gone to Uganda to discover their Ugandan Sisters and to appreciate all the gifts the Lord gave to them.

For us who spent some years in the Monastery of the Holy Church we say that we shall never forget the kindness of Ugandan people, their joy and their welcoming spirit. We want to express our deep gratitude to our Ugandan Sisters from whom we learnt a lot of things especially their delicacy and the way they sense what one needs.

May God continue blessing this monastery and all of you all who usually come to pray with the Poor Clares.

You can be sure that the Poor Clares in Vandœuvre are deeply united with you in prayer on that day when you celebrate the Golden Jubilee of the Monastery of the Holy Church.

*Sisters of Nancy who came to the
Foundation*



THE FOUNDRESSES FROM NANCY

Except for Mother Marie Bernadette who was Abbess when the foundation was decided, who never set foot on Ugandan soil, all the other foundresses came at different stages of the growth of this Monastery. We are greatly indebted to each one of our dear sisters who planted, watered, nurtured and nourished us up to the present stage. Sr. Clare Therese and Sr. Mary Roseline are still with us. "Blessed are you Lord who created them" (St. Clare)



Mother Marie Bernadette RIP



Mother Marie Paul RIP



Mother Marie Jean RIP



Sr. Marie Gabrielle RIP



Sr. Marie Madeleine



Sr. Marie Francois



Sr. Marie Veronique RIP



Sr. Marie Benedicte



Sr. Marie Bernard



Sr. Marie Remi



Sr. Marie Cecile



Sr. Marie Philipe RIP



Sr. Marie of Christ



Sr. Marie Aimee



Sr. Marie Roseline



Sr. Clare Therese



A TRIBUTE TO MOTHER MARIE PAUL (RIP)



Mother Marie Paul, who would have led the group into the foundation, resigned to God's will to assume the office of Abbess in France at the death of the former Abbess

(Mother M. Bernadette). Nevertheless she watched over the foundation with loving vigilance, visited the young sister every year, encouraged, directed and advised them as a mother. She was totally given to God through Mother Mary towards whom she had a great devotion. She always advised us to become a prolongation of Mary so as to become more and more like Christ. Her love for mother Church was like that of St. Clare. On her first trip to the foundation she passed by Rome and requested for the blessing of the New Foundation from the Holy Father, Pope Paul VI, who gave it the name, 'Monastery of the Holy Church.'



**Pope Paul VI blessing
the Foundation Stone at Kololo, 1969**

MY LINK WITH THE MARTYRS

Sr. Clare Therese



On the occasion of the celebration of the Golden Jubilee of our Monastery and at this point of the long journey I have made living on Ugandan soil, it is good to make a stop-over, look back and discover my links with the Martyrs. I shall go to the very first beginning: the Canonisation of the Uganda Martyrs on October 18th 1964. This was a very great event indeed!

Many people in Uganda, the White Fathers (Missionaries of Africa) other priests and many lay people went to Rome for this historical event. The Bishop of Mbarara, Rt Rev. Jean Marie Ogez, who had for long desired to have contemplatives in his diocese asked the Missionaries of Africa to find Monasteries willing to come to Africa, and Uganda in particular. At that time, the Monastery in Nancy was a flourishing community with many vocations. They joyfully accepted the invitation to start a Foundation in Uganda.

A very clear sign which was also a confirmation from the Lord was that of the visit of Pope Paul VI to Uganda in August 1969, during which he blessed the Foundation Stone of this same Monastery! The same Pope had given to this very Monastery the name, "Monastery of the Holy Church."



This Photograph was taken in Tanganyika at Bishop's Mission (Dar es Salaam) in September or October 1965. The 20 future Martyrs above, had gone to welcome and congratulate their newly appointed Bishop to Uganda, Msgr. Louis Lirio.

Back to the Uganda Martyrs, I had personally not known anything about them until the time leading to their canonization when we read a book entitled, "The Flames Which Sing." I was so much taken by the courage of these young African boys, that in my admiration, I wanted to take them in my life as examples. This became very true when I met a big challenge in self-giving and was greatly helped by the example of the faith and courage of these young African men.

Meanwhile in Nancy, preparations for the foundation went ahead with great joy and enthusiasm. First, those chosen to go had to learn English. The Bishop of Mbarara had asked for young, healthy sisters below the age of 35 years who would be able to adapt easily to a new environment and culture. On 25th January 1967 they set foot on the Land of the Martyrs.

I was personally not among the pioneers, but my heart was in Uganda. Our sisters in Nancy begged for funds and a beautiful new Monastery was built. The first girls arrived to see the life and were interested in our Clarian life. All seemed so clear for the future. We could not foresee what would soon happen.

With the coming to power of Idi Amin Dada, everything changed for the worst: the whole economy crumbled to pieces, there was nothing to buy and nothing to sell. Lots of people were killed and many others fled the country.

Missionaries and expatriates were either expelled from the country or denied re-entry or work permits. In this saga, 3 of our sisters in the foundation were expelled! This made life very difficult for the few who remained behind. It was at that time that I was asked if I was willing to go to Uganda! How could I refuse? I jumped at the proposal and said, "Of course yes, to go to



the land of Martyrs,” disregarding the dangers at hand. I applied and surprisingly got a permit for 5 years from the start! Again I could see the Lord at work and the intervention of the Martyrs.

Idi Amin in his pride and arrogance attacked Tanzania, his forces crossed the border but were repelled. Our Monastery was situated in the middle of the battle field: shells passed over us, we were terrified, but the Lord was faithful to His promise to Our Mother St. Clare: “I will protect you always.” This once again was fulfilled toward her daughters in the heart of Africa. The great support we received from Bishop John Baptist Kakubi and the priests, among whom was our present Archbishop Paul K. Bakyenga, was overwhelming.

The Religious, many lay people, some family members and all people of good will have been signs of God’s watchful care toward us.

In 1986 our Mother Mary Francis who had been one of the main Foundresses and later, first Abbess when the Monastery got its autonomy, left us in order to answer a call to a hermetical life in France. At the end of her term of service we elected the first African Abbess. I, myself chose to remain as part of Mbarara community and was very happy to live that great moment with my sisters. The land of the Martyrs became in truth my second homeland. I feel so much integrated in the community that I wish to live here up to the end and be buried on Ugandan soil.

Now in my old age (91 yrs), I am full of joy when I see my community increasing in number by the many young girls who come to join us. The Lord is blessing us! In wonder I thank and praise Him!

Sr. Clare Therese

IT IS GOD’S WORK!

I will never thank God enough for the gift of my vocation and for having made me part of the foundation of the Monastery of the Holy Church!

Reflecting on what happened since the beginning, a plain reality stands out as clear as the light: it has been, and continues to be, all God’s work.

First, it was He who arranged the concurring circumstances for the foundation: in Rome, Vatican Council II with its missionary thrust, urging contemplative Orders to found new houses in the young Churches; in Mbarara, inspiring Bishop Ogez to look for a monastery to come in his diocese; in Nancy, gifting the monastery with numerous vocations and with the desire to implant the Poor Clare life in Africa.

Then, when the people involved had said “YES” to the Lord and started planning, foreseeing and organizing with all their good will and enthusiasm, but with their human limitations, God showed that He was in control and was able to fulfil his plan not as we, but as He wanted, in his own way.

The foundation was to be made not in a French-speaking country of Africa as was first planned, which



would have been much easier, but in an English-speaking environment, while none of the sisters spoke the language fluently. (Very kindly, the Sacred Heart Sisters welcomed two of us to their school at Kalisizo to improve our poor English!)

The site originally chosen for the monastery was in the beautiful mountains of Butare in Buhweju, but

the Lord directed us to Nyamitanga instead. As soon as the new monastery was completed, the sisters hoped to live their cloistered life peacefully, together with the few young Ugandan Sisters who had joined them. Then suddenly the Idi Amin Dada regime came, bringing with it all the fear and uncertainty you can imagine.

The superiors had carefully selected a team of young sisters to be the pioneers of the foundation but



political events caused all of them with the exception of one, to return to France after just a few years. Others were sent and allowed to stay on a few month visas, as if to teach us to always rely on Providence!



Later on, we found ourselves in the midst of the war of 1979, then the war of 1985. I can recount so many instances when we saw and felt the hand of the Lord guiding, protecting and providing materially and spiritually for this Monastery: it was all His work!

Then, vocations came, also sent by God! We never carried out any direct vocation promotion but our



sisters of Apostolic Life were often doing it for us. The monastery became more and more a centre of prayer with people coming for recollections and retreats. Friends and benefactors multiplied around us, coming to pray with us, sharing in the Eucharist, Offices and Adoration. For the second time now, our chapel has been extended, a beautiful work done by the community of Christians surrounding us! It is all God's doing! Young sisters have been coming in greater number these past years. The house is more than full... Maybe the Lord wants to start another foundation somewhere else? He knows, and when He wants it, it will be His work. Praise Him!

Sr. Mary Roseline

MEET SR. MARY ANGELA, THE FIRST UGANDAN POOR CLARE SISTER



Question: Sr. Mary Angela you are the 1st Ugandan to join the Monastery,

May you tell us how it happened?

Sr.M.Angela: I was working for the Canadian Good Counsel Sisters who had a School in Mushanga. The Poor Clares who had just arrived in Uganda came to visit them; and they asked them to find someone who could stay with them and teach them Runyankore as they settled in Butare. The Canadian sisters asked me to do this service and I accepted but only for 2 weeks.

Question: So, how is it that you stayed and joined them?

Sr.M.Angela- When we arrived there and I saw how they lived and prayed, I was attracted to their way of life. When I saw how they genuflected before the Lord on their two knees and prostrated touching the floor with their fore-heads I was touched. And then after Mass they always stayed in the chapel and had adoration of the Blessed Sacrament in complete silence. I wanted to know what

they were doing during all that time. I tried to look closely and I saw each sister was there just lost in prayer before the Blessed Sacrament. At the end of their time of adoration, they said a prayer together and went out in procession. In the middle of the day they went back to the Chapel to pray.

They sung the office (the prayers).

Question: Seeing all these what went on in your mind?

Sr.M.Angela: It was beyond my imagination. I remembered the stories that my mother used to tell us about the monks of long ago. Many people also wondered and asked me how I managed to live with such people.

Question: And then what followed?

Sr.M.Angela: At the end of the 2 weeks which I had promised I decided to stay a bit longer to see more about their life because I was getting more interested. I stayed and followed everything and I loved them very much because I felt they were near God. One day I took courage and I asked the sister in charge if I could join their community and they accepted me. There was also the head Catechist ,Mr. Paul Junda, who had come to stay near the convent to guard the sisters especially during the night and I used to visit him often and we would speak about the sisters. He was also admiring them and he added more fire in my heart to join them.

Question: When did you actually join them?

Sr.M.Angela: I joined them in Sept. 1968 as a pre-Postulant. I was given a small blue veil and a Franciscan cord and I was very happy. I became a Postulant on March 1969 and I remember a very important event of that year was the visit of Blessed Pope Paul VI. We all went to Kampala to see him and he blessed the Foundation stone of the new Monastery. Before beginning the novitiate I went home to bring my Mother to attend my clothing she was very happy.

I became a novice and took on a new name Sr.Mary Angela of St.Francis. Before I was called Veronica.

Question: When the sisters decided to come to Mbarara how did you go about it?

Sr.M.Angela: I was living the life as a novice and one morning in Dec.1970, I was told that I will be going to Mbarara with Sr.M. Magdalene to start preparing gardens around the Monastery. We stayed for a whole month in one part of the building which was ready, and we were going every morning for Mass at the cathedral.

Question: when did you move definitely from Butare to Mbarara ?

Sr.M.Angela: We all came here in January 1971. There was a lot of work entailed as we moved into a new house. We were only 5 sisters. We planted the banana plantation, gardens of beans, g.nuts, fruits of all kinds and flowers. In March 1971 the Pro-Nuncio, Luigi Belloti came here and laid the foundation stone in the Chapel. And on 3rd August was the Consecration of the Altar. Rt. Rev. Bishop J.B. Kakubi celebrated the Mass surrounded by 25 priest.

Question When did you make your 1st and last professions?

Sr.Mary Angela: I made my 1st profession in 1972 and my solemn prof. in 1976. Slowly other young sisters came to join us.

Question: Sister Mary Angela, you have been with the Poor Clares for about 50 years, are you still very happy?

Sr.M.Angela: I am very happy and I thank God who has sustained my life and my faith up to now. And he continues. There is no other life that I could choose except to be a Poor Clare.

Question How do you feel about our Golden Jubilee?

Sr.M.Angela: I feel very happy and I thank God for our Mother St.Clare, for our foundresses especially Mother Mary Paul and Francis and for the gift of my young sisters that God inspired to come and live together the life of our Mother St.Clare.



MEMORIES OF SR. MARY BENEDICT



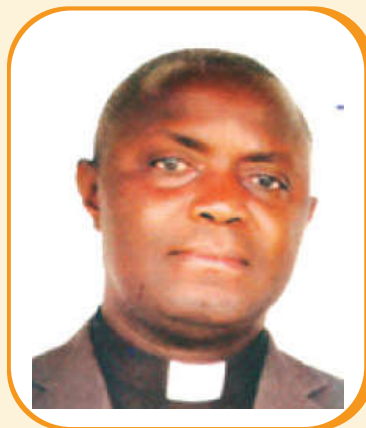
Sr. Mary Benedict joined the Order of St. Clare in March 1973 and made her Solemn Profession in 1980. She was a great gift to the world, the church and particularly to our Community. She gave herself totally to God and her neighbour.

It may be that at such a young age of 36 years, she had so fully blossomed as to be taken into eternity (June 1990).

In her brief time on earth she touched so many lives: in the Monastery she carried out her responsibilities as Assistant Mother Abbess and in other offices of formation. With her big heart she embraced the whole world and had a rare ability to express her love and tenderness towards people from all walks of life. Her joyful character drew people to her and she knew how to communicate their needs in prayer to God in whom she had so great a faith and trust that He would gratify their every need. She was a great intercessor for priests and we believe she keeps on from above, especially for her dear brother, Rev. Fr. Bonaventure Turyomumazima (she died a few weeks before his Ordination).

She was exceptionally gifted in art and music and her compositions still bear witness to the depth of her relation with God. Through them, we will ever praise our Creator until we unite with her in eternity.

MESSAGE FROM THE CHAPLAINS



Dear Sisters of St. Clare;

As you celebrate the Golden Anniversary of your existence here in Mbarara, I wish to offer you my most sincere congratulations and best wishes on this occasion and for many more anniversaries to come.

All will agree that you have been a light to dispel darkness from most people's hearts, a place of refuge for a good number of troubled people and a source of strength and consolation to many souls seeking the Lord's communion and assistance within your Monastery. You have been to us a gift of joy, prayer, simplicity and community life; you have been a loving presence among us, welcoming all with amazing love. Thank you for the life of self-giving and dedication to the service of the Lord and His people. I am blessed to have known you and benefited from your powerful prayers; above all, I am humbled and privileged to be one of the chaplains that pray with you at least once a week! I heartily congratulate you and wish you God's abundant blessings.

Fr. Benedict Njunwoha



THE GOLDEN DRUMBEAT



It was on 25th January 1967 that Uganda opened her arms to receive the six Poor Clares from France to establish a new Poor Clare Monastery in Mbarara. This beginning was blessed and affirmed by the Church in the person of the Holy Father Pope Paul VI who blessed the foundation stone on 2nd August 1969



Symbol Of Unity Among The Bikira Maria Associated monasteries

during his visit to Uganda. The beginnings were hard as three of the six Sisters had to return to France since the political situation at the time could not allow them to renew their resident permits.

In spite of that, some courageous young women soon entered the Monastery and embraced the life of St. Clare. Since then the drumbeat has been heard here in

Nyamitanga as the Sisters praise and worship God interceding for all who request their prayers. Twelve years later, the Monastery was fully established and had enough Ugandan Sisters to live the Monastic life. It became independent and was canonically erected on 16th August 1981.

In the monastery today they number 30 Sisters plus two of their French founders who continue to be a source of inspiration and encouragement not only to the Sisters in this Monastery but to the whole Association for their faithfulness and perseverance.

In our Bikira Maria Association (English Speaking Poor Clares in Africa), Mbarara Monastery has been a pillar Monastery, ever ready to open their doors to any of our Monasteries for fraternal exchange, receiving some of our Novices when another Monastery needed Formation aid, hosted our Association

Assembly in 1993 and served the Association for many years by offering their Sisters in the capacity of Coordinator or Councilor of the Association, thus reaching out to all our Monasteries.

All Association Monasteries respond to this golden drumbeat with gratitude and prayerful support. We wish you a Happy and Blessed Golden Jubilee.

Sr. Anuarite Chulu

Co-ordinator, Bikira Maria Association



Association General Assembly 2011



Association Formators' Seminar 2005



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CONGRATULATORY MESSAGE FROM THE CHAIRPERSON ARU-MBARARA



Fr. David Niwagaba

On behalf of the Association of the Religious in Uganda (ARU) Executive and on behalf of all the Religious of Mbarara Archdiocese, I wish to congratulate the Mother Abbess and all the sisters of St. Clare upon your Golden Jubilee. Psalm 27: 4 reads: "One thing I ask from the LORD, this only do I seek: that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek Him in His temple."

This was the desire of the psalmist and the desire of all who love the Lord. However, it is one thing to desire and another thing to achieve what is desired. My dear sisters, you are admired by all simply because you have not stopped at desiring to live in the house of the Lord all the days of your lives but have actually lived this witness in our Archdiocese for the past 50 years. We the religious can only but say, congratulations upon your Golden Jubilee! The fruits of your silent evangelization are seen through the massive vocations you have had in the recent past, the increased number of Catholics and non-Catholics who desire to be close to you. Thank you for the life of witness that you live.

Just like the Lord says in *Luke 10: 41-42* "Martha, Martha, you are worried and upset about many things, but only one thing is necessary: Mary has chosen the good portion, and it will not be taken away from her." To say the least, everyone longs to be closer to you because you have chosen a better part. You always remind us of what the Lord wants

from us. In the midst of all the noises and confusions of the world whenever we look at you we are reminded of the Lord's call.

Thank you for praying for us always. It is amazing that you know each one of us by name even, those you have met only once!

This is a sign that you pray for us individually and may you continue that noble work because we need your prayers now more than ever before, for we are hit by the world of swift change; pray for us that we may not be lost but keep the faith until that appointed day.

May God Bless you and keep you!

**Fr. David Niwagaba, SMM
Chairperson ARU-Mbarara**

CONGRATULATORY MESSAGE OF THE FRANCISCAN PROVINCE:



**Fr. Matthias Kule, Ofm
Vicar Provincial**



St. Francis of Assisi



SISTERS LEAVE FRANCE FOR THE MISSION



Community of Nancy sisters—1968



Mass of sending to Mission celebrated by Bishop Piroloy of Nancy and Bishop Ogez of Mbarara



Article in the French Newspaper : sisters with Bishop Ogez



Article in the Ageeteraine (Runyankore) Newspaper welcoming the sisters



Flight of the sisters to Uganda via Rome and Assisi



Sisters hosted by the Ladies of Mary (DMJs)



JOYFULLY WELCOMED TO MBARARA !

COMMUNITY LIFE IN BUTARE



Enjoying the mountainous air



Fr. Francis from France and Msgr Hillary



Out-door laundry



With visitors, among them the first girl to join them: Veronica in the centre.



Visit of Msgr Hilary Tibanyenda



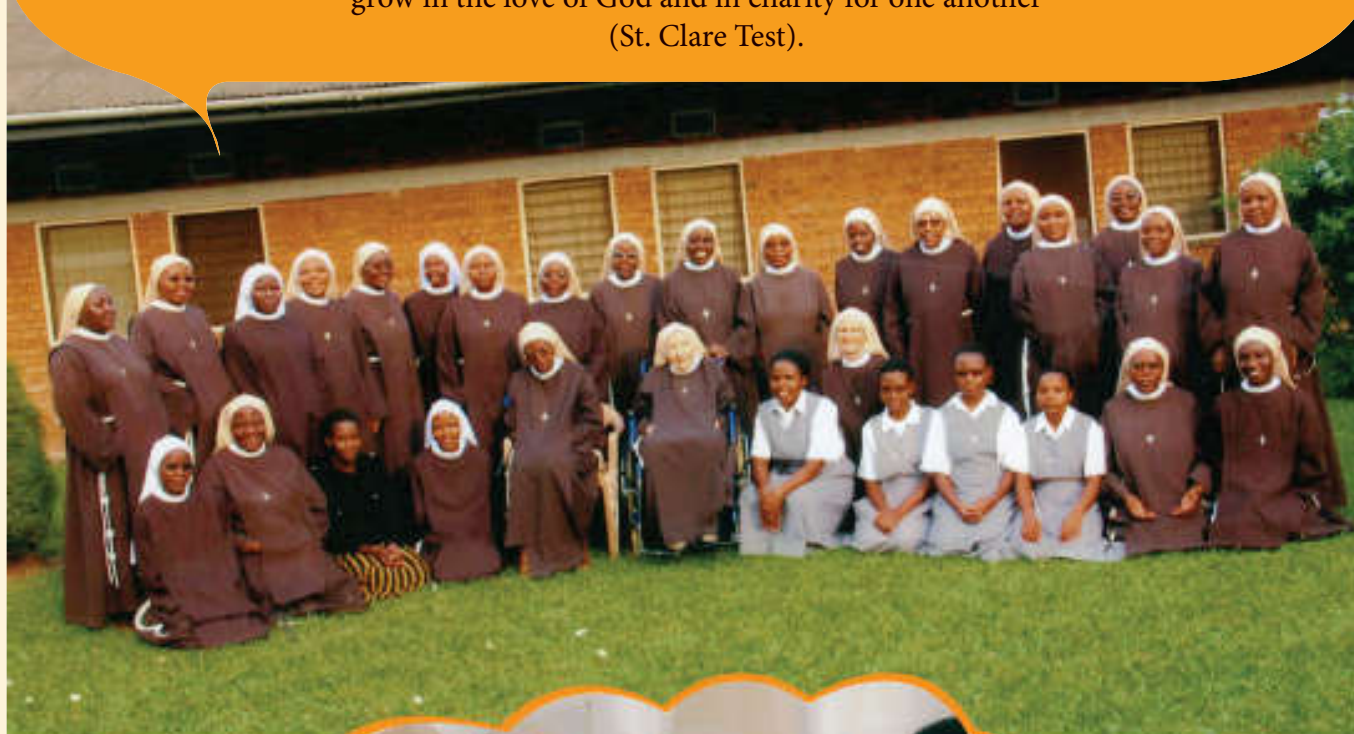
Trimming the hedge.



Collecting feed for animals



“May the Father of mercies always spread the fragrance of a good name from them, both among those who are far away, as well as those who are near, not by any merits of ours but by the sole mercy and grace of His goodness....may the sisters always grow in the love of God and in charity for one another”
(St. Clare Test).





**MESSAGE FROM THE CHAIRMAN
LAITY COUNCIL,
ARCHDIOCESE OF MBARARA DEAR**



Mother Abbess and All Poor Clare Sisters, It is with great pleasure and joy that I send this congratulatory message to you on behalf of the lay faithful of the Archdiocese of Mbarara, and, indeed, on my own behalf.

A jubilee is a time to give thanks to the Lord. It is a time to celebrate and a time of reflection. In this case, we have so much to be grateful about for the gift of the Poor Clares for the last 50 years in Mbarara. You mean so much to us. My deepest congratulations and best wishes.

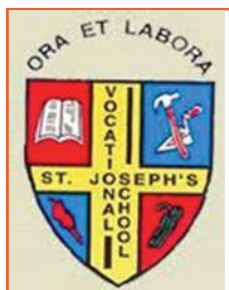
Before writing this message I decided to do some more reading about St. Clare. Three words summarise all that I read: Prayer, Simplicity, and Joy; and this is exactly what comes to my mind at the mention of the Poor Clare Sisters.

We are eternally grateful to God, and to you, dear Sisters for choosing this vocation. You surround us with your prayers. You give us a powerful example of a life full of love for Christ, the Church and humanity. The World is a better place because of you.

Blessed are You, O God, for having created the Poor Clare Sisters.

Gervase Ndyanabo

Chairman Laity Council, Archdiocese of Mbarara



ST. JOSEPH'S VOCATIONAL SCHOOL
today rejoices with you dear Sisters as you reflect on God's kindness to you, the church in Mbarara Archdiocese and the entire globe. In you we have all seen God's love, joy and calmness. Your daily prayers and friendship are treasured always. We say
CONGRATULATIONS to you and
THANK YOU TO GOD.
----- Head teacher -----

**THE POOR CLARES OF MBARARA
AND HOSPICE AFRICA**



Since Hospice Africa Uganda came to Mbarara in 1996 to plan a teaching programme for the students and professionals in Mbarara University of Science and Technology and the District, the Poor Clare Monastery has been a fount of prayer for our patients and families. As well as being there for each of us, our friends and families, they have supported all our endeavours in the area through Mobile Hospice Mbarara (MHM). MHM commenced in 1998 and has flourished as more and more of patients in need come to our doors seeking relief of pain and many other symptoms they suffer especially as they approach the end of life.



Members of MHM team setting out for home visits, carrying medicines for delivery to the patient at home

In my many visits to the Monastery, I have shared our dreams and challenges and always found support in their dedicated prayers. It has been a great consolation to me to witness the growth of the Monastery with more vocations to this life, and more people seeking spiritual consolation within the protective walls of the Monastery.

We are all so busy today that we rarely have enough time for prayer and reflection. The Sisters provide an opportunity and space for this, but also lead an apostolate of prayer, an apostolate which can be taken up by the sick, disabled and elderly, so that a stream of prayer for justice and peace in Uganda rises to our God, the ruler of our hearts.

As we work with patients approaching the end of life, we realise how spiritual the people of Uganda are; they trust in our loving and forgiving God who has promised us mercy and love in our last days. We would all like to die in peace. Let us share our prayers with these dedicated Sisters; let us share in their meaningful ceremonies, in their music and dancing as they rejoice in the Lord within their Monastery, so that we too can dance with joy in our everyday lives, dedicating ourselves to the needs of others.

Dr. Anne Merriman



“This is the day the Lord has made; let us rejoice and be glad in it” (Ps.118: 24)



It is with great joy and deep love on behalf of my family, friends and my own, that I join you Poor Clare Sisters of the Monastery of the Holy Church in celebrating and thanking God for the immense gift of the 50 years of your presence in the Archdiocese of Mbarara.

In recounting God's faithfulness, love,

mercy and providence to you in the last 50 years, the words of the Psalmist come to mind: “What return can I make to Yahweh, for all His goodness”

(Ps.116:12 – 14).

I got to know the Poor Clare Sisters while still young in the early 1980s when my mother used to take me and my siblings to their Monastery Chapel for Eucharistic Adoration. As I grew up, I got inspired and attracted by their silent and contemplative prayer life, their colourful Eucharistic Celebrations full of dramatic presentations and daily Adoration of the Blessed Sacrament, but most especially, their joyful hospitality to all visitors, mostly the poor and vulnerable. The Monastery of the Holy Church is therefore my spiritual home.

Though hidden from the world, the Sisters are always aware of the challenges facing the world. They continuously pray and do penance for the intentions of the Church and the entire world. In addition to praying for our intentions, the Sisters are always available to offer us spiritual guidance and counsel. It is striking to learn that the Sisters come together 12 times a day for Prayer, Worship and Scripture readings, starting at 1:00 a.m. while the rest of us enjoy sleep! I have personally enjoyed countless blessings, spiritual favours and graces, thanks to their prayers.

In spite of their busy prayer life, they also engage in a few commercial activities to enhance their sustenance: baking hosts, making liturgical wine and other items such as liturgical vestments, candles, rosaries, cards, etc. They also produce most of their food on their farm. When time allows, they also instruct children in Catechism.

As we joyfully celebrate 50 years of your presence in our midst, I would to thank you for the spiritual and material support that you continue to offer to me and my family and a host of all your friends.

As I conclude, permit me to use the blessing of Our Mother St. Clare to her sister St. Agnes of Prague: “What

you hold may you always hold. What you do, may you always do and never abandon. But with swift pace, light step and unswerving feet, so that even your steps stir up no dust, Go forward, the spirit of our God has called you” (St. Clare of Assisi).

Ad Multos Felicissimo Annos!

John Baptist Mujuni



We say congratulations to you our dear Sisters!

The management of Radio Maria and on behalf of our listeners, we join many other voices to thank and praise God for you our dear Poor Clare Sisters!

Congratulations upon your 50th anniversary. Fifty years down the road is not a joke and we cannot take it for granted. A

Christian Voice in your Home' Radio Maria cannot afford to sit back and watch while people are celebrating. Your prayers have pushed Radio Maria to greater heights! As a saying goes, 'Agaherereine gotsyana', as neighbors, we celebrate with you. May the Good Lord bless

whoever has been supporting you spiritually, materially and socially. May the Lord bless whoever has made it to join you on this memorable day! Long live Poor Clare Sisters!

Rev Fr Didas Kasapuri

Director Radio Maria Uganda Mbarara



**MESSAGE OF
CONGRATULATIONS FROM THE
SISTERS OF OUR LADY OF GOOD
COUNSEL, MBARARA**



Dear Mother Abbess and the entire Community of the Poor Clare Sisters. On behalf of the Sisters of Our Lady of Good Counsel of Mbarara I wish to congratulate you all on this great day when we join you in celebrating the Golden Jubilee of your birth as a Monastic Institute in the Archdiocese of Mbarara. Fifty years is a long spell in terms of time and space, of existence and growth.

Who are the Poor Clare Sisters to us? We rejoice together because we share a lot of experiences despite the fact that you live a monastic life. You have been spiritual Mothers and Sisters to all of us without exception. You live a life of enclosure but you are actually so broadly open to the presence of God living in our human world. Your presence is therefore so necessary for us and many others beyond.

For all these years, while growing in age and number, you have been the love in the heart of the Church especially in the Archdiocese of Mbarara. Thank you for embracing the spirit of your models, St. Francis and St. Clare of Assisi.

We greatly appreciate your life of dedication to prayer, silence and exceptional dedication to God. May your prayers continue to instill a new breath of life into modern society. You have contributed to the extension of the kingdom of God with the testimony of your life and with a

hidden apostolic fruitfulness. We feel very strong out there, knowing that day and night you are gathered around the Blessed Sacrament, a Sacrament of love and true bond of charity, praying for us.

Dear Sisters of St. Clare, you are certainly precious to us; we are in great need of your spiritual help which we all depend upon. By divine vocation you have chosen the better part of silence, prayer, contemplation and the exclusive love of God (Luke 10: 4). You carry the cross in your hearts and with your prayers and anxious desire for perfection and salvation, you accompany humanity in its various challenges.

My Dear Sisters, through the precious advice given to us by His Holiness Pope Francis during the Jubilee Year of Consecrated Life, continue to look to the past with appreciation, to the present with compassion and to the futures with hope. We remember the beloved member of your community, Sr. Maria Benedict who has gone before us. May the Lord grant eternal peace to her soul.

We wish you joyous celebrations and a bright future, and may the Lord bless you for your goodness to us.



**Sr. Jacinta Tuhairwe, OLCG
SUPERIOR GENERAL.**

**EKIJAGUZO KY'EMYAKA
MAKUMI ATAANO
KY'ABASISTA BA KARAARA
OMUHIKIRIIRE**

OKUSIIMA KW'ABAZAIRE



Itwe abazaire b'abasisita ba Karaara Omuhikiriire (Poor Clares) nitusiima Mukama Ruhanga ahabw'okutuhitsya ahakijaguzo eki. Tutakasimiire abandi boona katubanze tusiime omugyenzi ow'Ekitinisa Bishop John Mary Ogez ou Ruhanga yaarabire mu naahwerwa ekyererezi kya Mutima Orikwera mpaho akatandikaho ekigombe eki emyaka makumi ataano ehweireho.

Nitwongyera kusiima abo boona abaayakiire ekigombe eki, ei kyatandikiire (Burigita- Buhweju- Butare); ezo zikaba ziri embabazi za Mukama Ruhanga na munonga omu bwire obwo obu abantu baabaire batakamanyire omwoga n'oburungi bw'ekyo kigombe eki abaishiki ababaire nibazamu kukora ogw'okusiiba kandi bakaraara nibashaba kwonka. Obwe abazaire bakaba nibamanyanga ngu omwishiki owaabaire aine amaani, abonaire kandi w'emicwe mirungi akaba ashwerwa areeta ente!

Katusiime abazaire abaabandize kuhayo abaana baabo, naimwe abaishiki abaabandize kwehayo kuza omu Kigombe eki omubwire obwo. Manya mukaba ekyererezi mwamurikira abandi haza Mbarara yaitu yaayongerwa kwakirwa omushana gwa Kristu n'okukunda Bikira Maria Nyina itwe.

Twine kusiima n'omugyenzi Bishop John Baptist Kakubi ahabw'okwongyera akahamya eki Bishop Ogez yaatandikire akabangira ekigombe eki okuhisya obu yahumuura abw'omwoga gw'omuriisa.

Kandi Archbishop Paul K. Bakyenga we embabazi na rukundo ebi ainiire abasisita aba nibireberwa aha mirundi yaabahaire ensiriko



n'okuguma naabahikaho buri kanya nk'oku omuzaire weena ashuura abaana be. Hoona titukayebwa kusiima abasaseridooti boona abatuura nibatambira aba basisita Ekitambo kya Misa buri izooba, Mukama abongyere amani. Nitusiima abantu ba Ruhanga mwena na munonga abo abarikubayamba omu by'etaago byabo: kubaha Sabuuni, omwonyo, emigaati, sukari, na n'ebijwaro. Nitusiima na munonga abombekire Eklezia ekahanguha hamwe n'ebindi bingi. N'esaara zanyu nazo ninkuru. Mugumize aho kandi ahi murikwiha Mukama Ruhanga ayongyereho.

Omu muringo gw'omutaano katusiime abasisita mwena ahabwa rukundo n'okushemererwa oku murikutworeka twaba twizire kubaramusyaho kandi n'okutushagatira na munonga twaba twine embaga n'obushagiki obu murikutuha. Katwongyere kubasimira rukundo ei murikutworeka na munonga omu bwire bugumire: twaba tufeereirwe abazaire n'abandi boona. Ezo zoona n'embabazi za Nyamuhanga.

Okuhendera: Twine omurimo muhango gw'okubashabira kandi naimwe mugumizemu mutushabire. Omuzaire Nyinaitwe Bikira Mariya ayongyere kubarinda. Farasisko na Karaara Abahikiriire batushabire, mpaho twena tushagikirwe amaani g'Abajurizi ba Yuganda Abahikiriire tugume omu bubangizi bwa Kristo mpaka tujagwize eky'emyaka igana. Ruhanga agume ari omurinzi waitu twena. Amiina.

Happy Golden Jubilee!

Feleciano Tibategyeza Charles
(Parent)

"That communion with which we are united with the Father, in the Son who took flesh of our humanity and weakness, is the same as the communion which unites us as one body with those who are born of God Himself.(Constitutions)



Procession of Word during the Eucharistic Celebration



Adoration of the Blessed Sacrament



Singing the Office of the Hours



Procession of Word during the Eucharistic Celebration



Community prayer in nature

"By offering praises to God they are standing in the name of the Church, their Mother, and in this way they consecrate the whole cycle of the day and the night" (SC 85 Vatican II)



Self Offering through the vows



SISTERS WHO HAVE SERVED AS MOTHER AND SERVANT OF THEIR SISTERS



Sr. Marie Francis (1981—1987)



Sr. Mary Annunciata
1987—1993; 1999—2002



Sr. Mary Roseline
1993 –1996



Sr. Mary Elizabeth
1996—1999

“If a mother loves and nourishes her child according to the flesh, should not a sister love and nourish her sister according to the Spirit even more lovingly” (St. Clare)



Sr. Mary Stella
2002—2008



Sr. Mary AndrewKaggwa
2008—2014



Sr. Mary Emmanuel
2014—up todote

“Let the sisters to whom the Lord has given the grace of working work faithfully and devotedly at work that pertains to a virtuous life and common good” (Rule of St. Clare)



Harvest of Grapes for wine-making



Inspecting Maize field



Sister (baking Altar Bread)



Working in the banana plantation



Processing of Wine-making
Grapes—Wine making



Decorating Candles



Sorting Hosts



THE POOR CLARES AND YOU

Meditation by Rev. Fr. Benedict Birungi



The Poor Clares in Nyamitanga, Archdiocese of Mbarara are celebrating 50 years of their founding in then Mbarara Diocese. This brief meditation will not get involved in aspects other than the experience of one priest who met the Poor Clares in September 1970 at Nyamitanga Parish.

The Poor Clares who first settled in Burigita, Butare Parish had just relocated to Nyamitanga, Mbarara and as such, they were busy settling in.

This young priest ordained on April 12, 1970 took his appointment in June 1970 at Nyamitanga Parish as curate No. 2 with Fr. Grimault as curate No. 1 while Fr. Curbon was Parish Priest.

Sister Magdalene, then in charge of shopping for the Poor Clares used to come and ask for a lift to Mbarara town for shopping. One morning in September 1970, she came to ask for a lift to town only to find Fr. Curbon away on safari and the young priest offered willingly to fill in for Fr. Curbon; henceforth, the young priest became the permanent driver. Napoleon once said, "A soldier matches on his belly," while the Musoga senior driver said, "The work of the driver is to eat." Thankfully, the Poor Clares understood both sayings and indeed fed the driver! On his way from USA, the young priest passed by Paris for a one month French crash course (July 1973) and the Poor Clares kept him in their mother house in Nancy. He would later learn and practice more French daily during the months of August and September. The saying "one good turn deserves another" may be compared with the little things we do for Jesus in our few years here on earth and end up rewarded with **THE PRESENCE OF THE TRINITY AND ALL THE SAINTS FOREVER!!!**

The underlying principle is: "Whatever you do the least of my brothers/sisters, that you do for Jesus." But remember God is not the weakest, the poorest, the hungriest... No! He is simply in them. So whenever you do something little to those in need you do it for God, and He is the one to reward you. He will reward you not only according to what you did but also according to what you need.

The Poor Clares live an enclosed life, while we live an open and active life. It is the joy of all of us outside their monastery to share with them the following: our vehicles, our wealth, our food, our money, our materials, our knowledge, our skills, our experience, our prayers, etc. because we are one with them.

Mary and Martha are of one family, each with God's special gifts which are needed by each of them. This means that each one of them should share willingly with the other; the more they share willingly the more they show that they love each other and that God loves them both.

THE SISTERS OF ST CLARE ARRIVE IN NYAMITANGA

Sr. Josephine Kashemeire Beebwa, DMJ



As a DMJ, I feel privileged to write this small article as a contribution to the memories we all treasure in the coming of the Sisters of St Clare to Uganda, and in particular, to Mbarara Diocese.

It was in 1966 when Bishop Jean Marie Ogez told the then Ladies of Mary (now known as Daughters of Mary and Joseph, DMJ) that he had invited the Sisters of St Clare, a Contemplative Order, to come and live in this Diocese. They would be taken around the Diocese, shown different places and they would choose where they felt it most suitable to build their Monastery. "Could they temporarily live in our community as they make their survey?" was a question to which the DMJ gladly responded to positively.

Indeed, M.M. Paul and Sr. M. Francis stayed with us for the 2 weeks of their survey.

In January 1967, the first group of Foundresses arrived and stayed in Mbarara at the Emmaus Community of the DMJ for a few days; they then moved on to stay in Butare, Buhweju where they were welcomed by the Sisters of our Lady of Good Counsel. From there they would return to Mbarara



now and again. Eventually they decided that Nyamitanga might provide a better place for their Monastery and immediately, construction work began.



Golden Jubilee celebrations of the Daughters of Mary and Joseph (DMJ)

Mother Marie Françoise and Sister Marie Gabrielle were the ones that always came to stay with our community, a graced time for us. While they watched and supervised every brick being laid on their new monastery, we shared everything with them and they, with us in a life of prayer and communion. My recollection is that they came and went as they lived, quietly and unobtrusively. They were always on a prayerful spirit. It surely was a blessed and grace-filled time for our community. Our Sister Margaret Mary Asscott went to Butare for some days to teach the Sisters English! We thank God for the memories, especially for the gift of living so closely with the Poor Clares. It surely must have been a difficult time for them since nobody in our Community spoke fluent French. However, communication continued to flow very easily and a bond of friendship was created between the two groups up to this very day!

During the Regime of Idi Amin, many Europeans and Americans were threatened with deportation and expatriation. It was rumoured too that the Sisters of St Clare would have to go: since they were neither teachers nor nurses, they were not recognised as people contributing to the development of Uganda! Knowing that some of them were already well qualified in various disciplines, we registered them on the teaching staff of Maryhill High School. When Mbarara was invaded by the Tanzanian army, we all had to vacate and scatter to different places until the war abated. Our Convent was destroyed and almost inhabitable. Those who returned first had to take shelter in the Monastery for some weeks as they supervised the rehabilitation of the Convent. For the times we have had Professions and celebrations, we are ever together in spirit and joy as well as material support. When we have both experienced death, we have

always been close and supportive of each other. We are also very much aware that we are ever at the receiving end of their constant prayers.

Dear Sisters, we are always so happy and overjoyed whenever some of our students from Maryhill High School come to join you. We pray that you will continue to receive many more to add to the six, now fully committed Sisters.

Thank you very much for who you have been, and continue to be to us, to the Archdiocese of Mbarara and to the Church of God in general.

As you celebrate the Golden Jubilee of your existence in Uganda, we rejoice with you and join you to thank God for all the blessings you have received from Him.

May God continue to bless you.

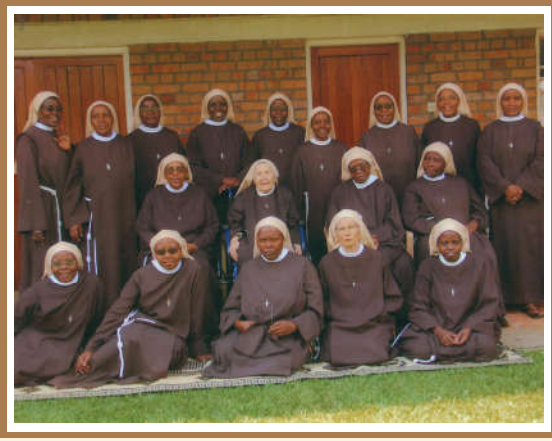
THE JOY OF BEING A POOR CLARE

Reflections by one of the Sisters

“Among the other gifts that we have received from God and do daily receive, our vocation holds the first place!” St. Clare From the very first time I came in contact with the Poor Clares, I felt greatly attracted to them. And though I did not know much about their life, there was so great a force in my heart that I could not help joining them. It was not until I joined them that I realized where all this force in my heart was coming from – it was from the Charism and the Mission of their vocation! Their charism being, “To have a special love for the Poor Christ Crucified” and their Mission being, “To Rebuild the Church of Christ through Prayer.”



Different stages of Formation
Upon realising this, I felt that this is the only reason why one should live – to love God above all and to Serve Christ in His Church. Bearing in mind that in loving God we love all His people and all His creation, and in rebuilding the Church,



Solemnly Professed sisters

we continue Christ's noble work of salvation in which he reconciled all creation to its Creator!

Though I still have a very little understanding about these two great Treasures, I take this opportunity to share with you the little I can so that you too could share my joy:

The Charism of the Poor Clares: TO HAVE A SPECIAL LOVE FOR THE POOR CHRIST CRUCIFIED

First of all, the Poor Clares have a special love for the Poor Christ Crucified by the very fact that they joyfully make the vow of chastity which makes them the brides of Christ, loving him as their only spouse! They express this love for him, first of all, in their hearts, telling him at every moment, "Lord Jesus I love You!" They also express it in the daily meditation on the mysteries of Christ's death and resurrection and in the daily adoration of the Most Blessed Sacrament – sitting at His feet to listen to His word like Mary, the sister of Martha. They express this love also in loving one another, praying and working together joyfully, where Christ who lives in the heart of each one of them radiates on their smiling faces. St. Clare says that in loving Jesus one becomes pure because He is the author of all love and his love is most tender, his kindness most gracious. And so she strongly advises her sisters to always be careful that nothing should take them away from this treasure of loving, or rather of being loved by the author of love Himself, for he who created them is the same one who has chosen them.

Secondly, the Poor Clares have a special love for the Poor Christ Crucified, considering the love that Christ has for us and so seek to pay back love for love. For though he was God, the Lord of the stars, King of heaven and earth, He willingly became a human being like us, was born in a manger and lived in poverty at Nazareth just for the sake of His love for us! He accepted to die on the cross the most shameful death, for our salvation and reconciliation of all creation with its Creator. And so Mother St. Clare exhorts her Sisters thus, "may you love him totally, who gave Himself totally for your love; always gaze upon Him, consider Him, contemplate Him, as you desire to imitate Him." So the Poor Clares spend all their life contemplating

the great love Christ has for us, and in turn lifting up their hearts full of love to Him, who deserves all their love and their life. They also have a special love for the Church since it is Christ's body and their noblest service is to love deep down in the heart of Mother Church. From the very heart of the Church, the Poor Clares fulfill their missionary work by means of constant prayer, fraternal love, joyful penance and daily self-offering for the greater glory of God and the salvation of all, reaching out to all people and all creation with the Love and Joy for which Christ said would be the identity of his disciples.

Mission of Prayer

It is with this Joyful Love that the Poor Clares seek to fulfill their Mission of REBUILDING THE CHURCH THROUGH PRAYER. Although it is an obligation for every Christian to pray, the Poor Clares have got it as a unique Mission for their life, particularly for the Rebuilding of the Church since they are Franciscans.

[Jesus, speaking from the cross of St. Damian's chapel, gave Francis this Mission, "Francis, rebuild my Church which as you can see is falling in ruins"]

The Poor Clares anxious to fulfill this Mission well, they make a vow of enclosure in addition to the three evangelical counsels of obedience, poverty and chastity. While in the enclosure and withdrawn from the rest of the world, the nuns seek to be united with God as much as possible with minimum interference. Their withdrawal from the rest of the world is not in any way escaping from their brothers and sisters whom they should love as their Charism requires. In fact it is one of their greatest acts of love to their brothers and sisters, because in leaving the world and staying in the enclosure, they are to leave themselves outside and begin to live entirely for others, for the enclosure is meant to create an atmosphere for a spirit of selflessness contrary to the 'worldly' spirit of selfishness.





Union with the Lord is their greatest prayer, and for this reason, the enclosure is mainly characterized with silence, helping the sisters to be as recollected as possible; work, in order to avoid any form of idleness ; joyful penance, in order to avoid spiritual relaxation; and fraternal love which is itself a great sign of God's presence. Since prayer is their work, the sisters meet eight times a day [Mass inclusive] to have community prayers. In addition to this, they try to pray at every time and everywhere, contemplating God in everything

– In their work, rest and in the people they meet. And also in nature; finding God where seems to be only land, plants, animals, water, the sky, sun, moon, stars etc

– for every creature bares the trace of its creator. In a word, they try to make their whole life One great Prayer.

Since the Church is built on the Gospel, their life is a gospel way of life, trying to imitate Christ in everything they do. For when Jesus came to save us, he saw it necessary that he should offer to our world 30 years of his silent presence, with all its benefits, sparing only 3yrs for public ministry. In his public life still, he often times withdrew from the crowds and went in lonely places to pray, to re-enforce his union with the Father with whom they were one. Also, Jesus lived with nothing to call his own [for the Son of Man had non where to lay his head] but rather gave out himself in love, in compassion, and in joy

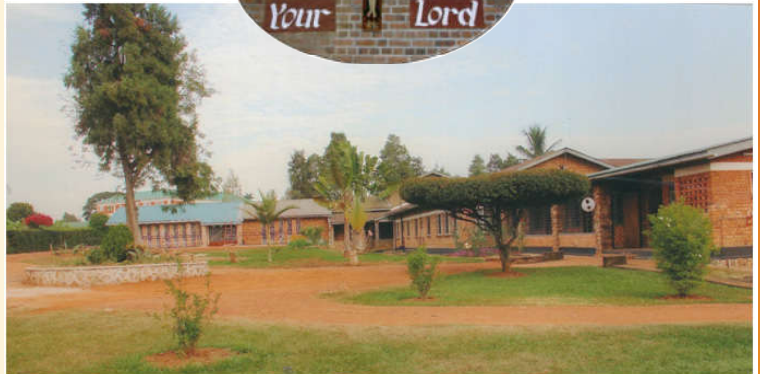
– bringing God's mercy to all. And so in their imitation of Christ, the sisters live in poverty, Silence and Ceaseless prayer filling the whole atmosphere of the enclosure with the presence of God, making the Monastery like a 'Tabernacle' for the world in which God dwells with his people.

As one would say, the preachers move out to bring the people close to God, and the Poor Clares stay at their knees praying, in order to bring God close to his people and to all his creation! When our God comes, the Lord of all, he makes all things new; he rebuilds his ruined Church and he transforms our lives and our world winning us all to himself. And in his presence we are all called to be one in heart and in spirit - not that all of us we are to live in the Monastery, but as one saint said, we are all to live with a monastic spirit, that is, we are to be God conscious, God centered, and God absorbed. In that way the mission of the Poor Clares will be fulfilled.

"Come to me all you who labour and are burdened and i will give you rest"



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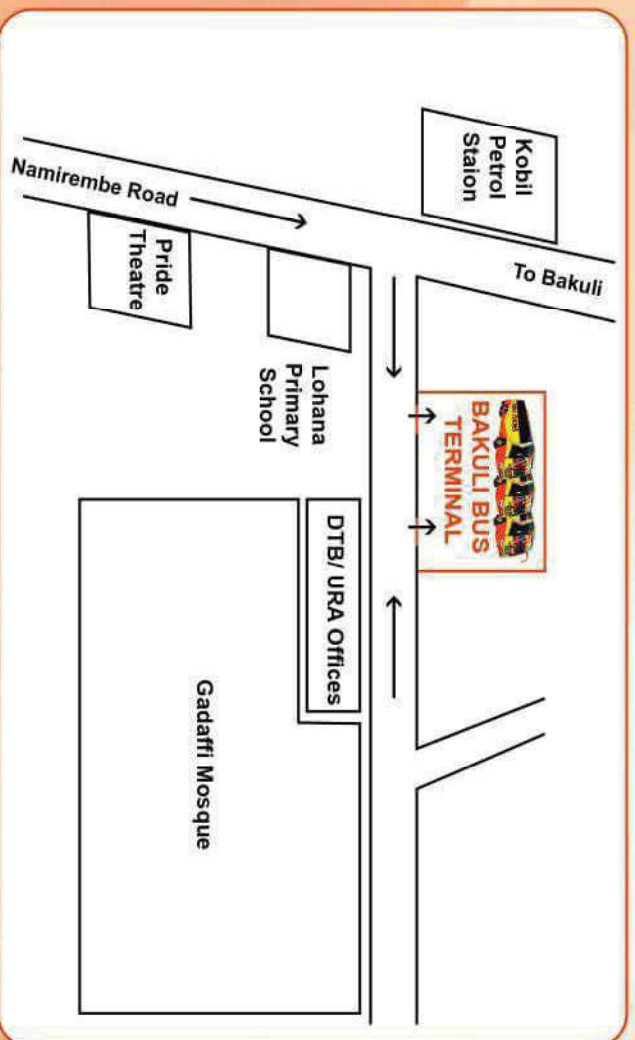
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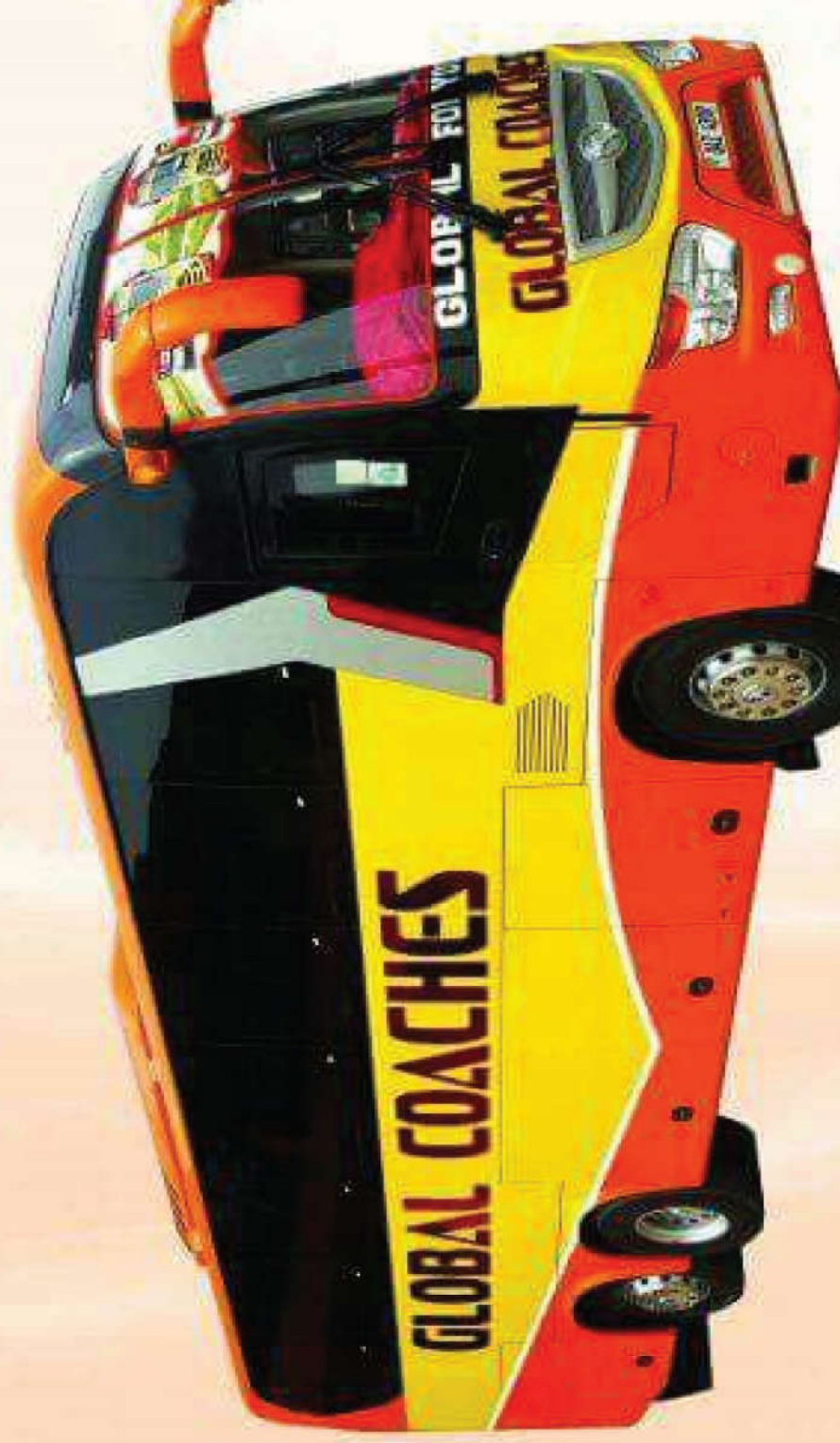
Group Art



MANAGEMENT AND STAFF OF

GLOBAL COACHES

*Wish To Congratulate The Poor Clare Sisters
Upon Their Golden Jubilee Celebrations*



We wish you many more blessings and returns from the Lord.