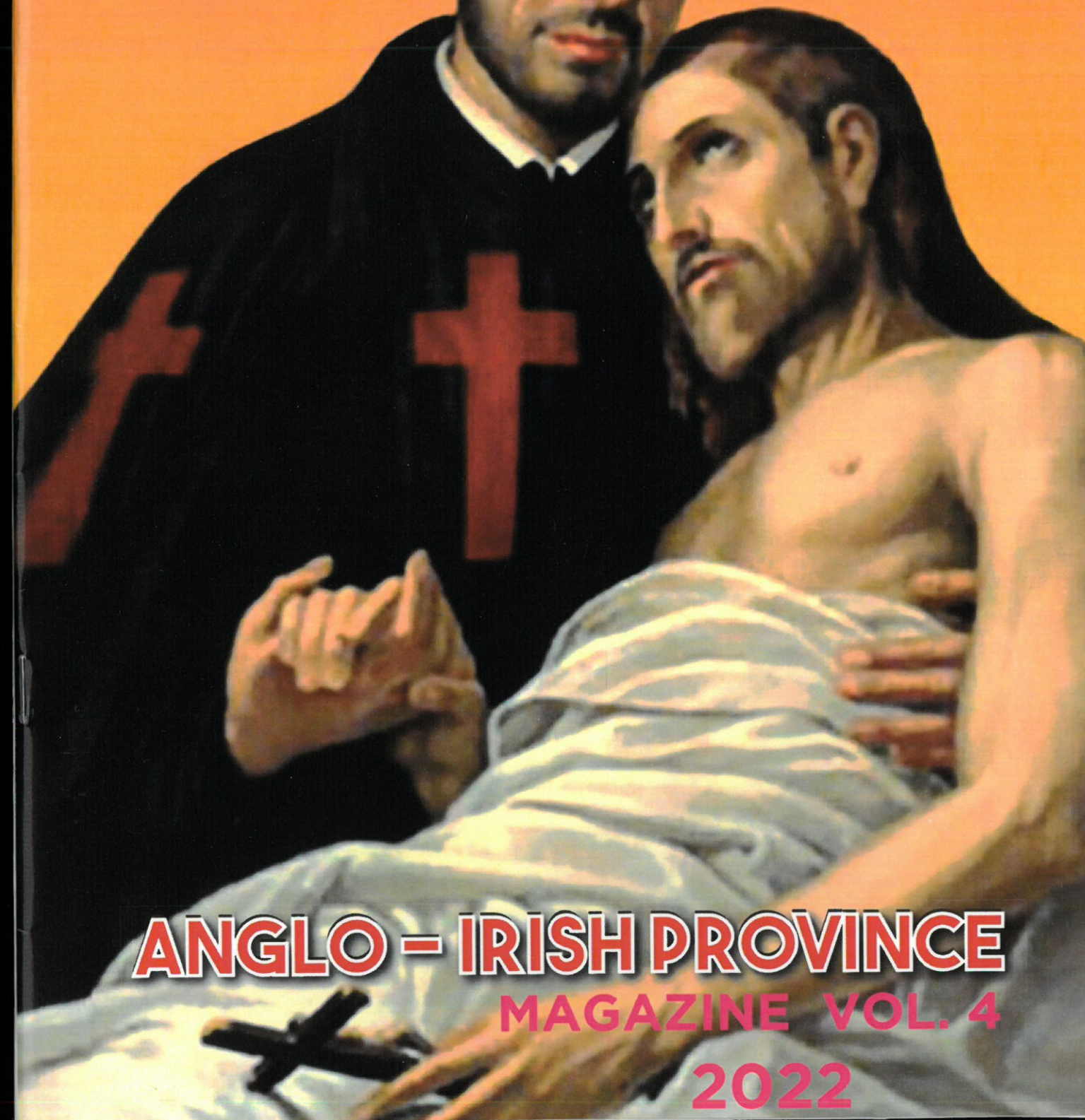


Camillians

Uganda



ANGLO - IRISH PROVINCE
MAGAZINE VOL. 4

2022

Vol. 04
May, 2022

CULTURE IN AFRICA

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RELIGIOUS VALUES
POLITICAL VALUE

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ORGANIC
AGRICULTURE

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ECOLOGY
FAIRNESS
CARE

SPORTS

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Basket ball

FARMING

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Banana growing
Vegetables

CAMILLIANS Uganda

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THE EDITORIAL BOARD



Papa Tadeo (3rd Year)
Chair Person Editorial Board

On behalf of the editorial team of the Camillian family, I am delighted to write to you all, dear Fathers, Brothers, Sisters and all our esteemed brethren, that we have finally come to the successful completion of this 4th volume of the Camillian Magazine. As children of hope, no challenge (not even the Covid-19 pandemic plus its immense perils) managed to fully jeopardize the publication of this enriching piece of work. The Camillian family, having discovered that the inflow of new thoughts can holistically remark our life, especially as Christians discerning vividly the way of our Master, the Christ who proved victorious over the halting chains of death on the cross, decided to publicize this magazine in order to enable all our readers imbibe authentic ideas embedded in the articles here. The aim of the magazine is; academicisation, intellectualization, contextualization and most importantly, a continuous self-examination. William James,

says; *"the greatest discovery of our generation is that human beings can alter their lives by altering the attitudes of their mind, through what they listen, READ, learn or experience."* This magazine incorporates concrete intellectual work inspired by fraternal diversity especially within the missionary circle. It accounts for inherent divine inspirations of fraternity, humanity and generosity. As a Camillian family, with the divine charism of motherly 'love and care for the sick', the magazine presents our diverse experience as we strive to daily put our spirituality (*"from the crucifix, to the patient, and from patient back to the crucifix,"*) into realization.

Cordial gratitude goes to the Camillian Order especially the Anglo-Irish Province, for her contribution towards the magazine but above all, for the very existence of the Order. I, with heartfelt gratitude, wish to extend my appreciation to Fr. Peter Owakubariho (our formator and the chaplain of this work), who has put an

enthusiastic effort from the start to the finalization of this Volume.

Our Superior (Fr. Baby), Vice Rector (Fr. Fred), Vocation Director (Fr. Acheleo), Novice Master (Fr. Sojan), Fr. Benard plus your Theology family, our Novices, Bro. Matia, brothers and all those who, in one way or the other, had an impact in the success of this work, I truly appreciate all your input. May God continuously grace you with his gratuitous blessings. Last but not least, we join to applaud God, because without Him, Who are we? What can we do?

This magazine comes in the time when the battle against the Corona pandemic coupled with the barbaric attack on Ukraine by the Russians, and the list of atrocities against humanity remains so long, some, humanly invented, some mysterious and others natural. This is an invitation for a deepened personal and communal relationship with our God.

However, optimistically, the magazine comes at a time when we have just experienced the Easter LIGHT of Faith, Hope and the true Love of God. The LIGHT that dispels all darkness, which conquered death and that, rendered the evil powerless. The LIGHT to be embraced daily. Our call is only to keep the Easter candle fueled and burning daily. Coupled to the Easter light, it also comes miraculously in the year which the Diocese of Jinja dedicates to the Holy Spirit. All these, and other divine activities and gifts, are a ventures to strengthen our faith as Christians.

The Editorial Board:



REV. FR. PETER OWAKUBARIHO MI
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SECRETARY



OSCAR ASABA
PHOTOGRAPHER

"Charity is what transforms us in to God and purges us of every stain of sin." (St. Camillus)

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THE CAMILLIAN MAGAZINE | 1

A WORD FROM PROVINCIAL SUPERIOR

Since my last visit to Uganda the world has seen two major dreadful events. Covid and the barbaric and murderous invasion of Ukraine by Russia. Both could be described as catastrophes for humanity.

The dreadful situation of Covid has brought death and severe illness to hundreds of thousands around the world.

It appears now, at least in the so-called Western world, that we have turned a corner. Over 90% of the population are now vaccinated in Ireland, masks are no longer obligatory but recommended in retail settings. It appears the health people are now aiming for herd immunity. However, our numbers in hospital are still high. The number of staff out sick with the virus or being a close contact of someone who has the virus, is high.

Travel is now opening up and people are hoping to get back to some kind of normality. However, normal life is not possible in Ukraine after Russia's invasion. So many innocent people, children and adults have been murdered by Putin's forces. It is my heartfelt prayer that Ukraine will receive a speedy peace and justice and that the Russian people will rise up against Putin and his cohort and be deposed.

We shall be soon celebrating the General Chapter at the beginning of May. This will last approximately 3 weeks. We will elect a new Fr General and Consulta. We hope and pray that the new Fr General and Consulta will assist us all in revitalising the Order; especially after the sad and untimely demise of Fr Leo Pessini, RIP. Let us pray that we will all meet again very soon. In the meantime, God bless you all.



Rev. Fr. Stephen Foster MI

MESSAGE FROM REGIONAL SUPERIOR

Greetings from Jinja, Uganda.

I am happy to write few lines in the new issue of Annual Camillian Magazine that reaches to the Camillian confreres, benefactors, well-wishers and to the people of Uganda.

God is good all the time, all the time God is good and that is his nature. Wow!! Camillian mission in Uganda is God's own mission. Uganda is a peaceful country, and the people are religious. Uganda has numerous vocations to the priesthood and consecrated life. The regional major seminaries of philosophy and theology and the minor seminaries are full in capacity. Knowing about the vocations, many religious congregations are flocking to the different dioceses of Uganda. Jinja diocese alone, with in a year about 4 new congregations have already started their mission in Jinja, others are on the process.

The initiative and decision of the Anglo – Irish province of the Camillian Order to start a mission in Uganda in the great jubilee year of 2000 is certainly a gift to the Order, to the Church and to the people of Uganda very specially. It was a brave decision and a sign of great sacrifice.

The founding members of this mission namely Rev. Fr. Tom O'Conner and Rev. Fr. Tom Smith have made great sacrifices in laying a strong foundation of this mission. The first phase of this mission can be placed from year 2000 to 2010, the period whereby they laid the foundation and introduced the Camillian Order to the bishops, priests, religious and people of Uganda.



Rev. Fr. Babychan Pazhanilath MI

REGIONAL SUPERIOR

The project of sponsoring priests from the different dioceses of Uganda to be specialised in pastoral health care, studying at Camillianum in Rome had been a very effective and practical way of spreading the Camillian Charism of caring the sick throughout Uganda. This initiative gave opportunities for most of the bishops of Uganda to know Camillians and our charism. The priests who returned after their specialisation to work in their dioceses, especially in health care were also instrumental for future vocations to Camillian order. The founding members were able to establish a chaplaincy community in Nyenga (Lugazi Diocese) and to buy a good piece of land with a well-furnished house for a small community (Kiira Road). They were able to recruit already some vocations and the fruits are already visible in few years later. (Late Fr. Richard Lubale and Fr. Acheleo Bisoborwa) are the fruit of the vocations promoted by the founding members.

At this phase the formation was done in Kenya (philosophy, novitiate and theology). Many thanks to Fr. Tom O'Conner and Fr. Tom Smith. The second phase of the Camillian mission can be placed between 2010 – 2020, when the Camillian confreres from Ireland went back to Ireland after entrusting the Confreres from India to animate the mission.

Different confreres from India, namely Fr. Johnson Vellachira (2010- 2018), Late Fr. Shubin Arppathanath (2010-2013), Fr. Russel Jacob, Fr. Biju Elenjikkal, Fr. Jofree Nakkkuzhikkattu were the missionaries who helped the Camillian mission in Uganda together with the Camillian confreres from Uganda, namely Late Fr. Richard Lubale and Fr. Acheleo Bisoborwa to establish the mission further.

During this period saw the vocation promotions intensified, formation structure for orientation and philosophy are built in Kimaka, Jinja. The hallmark of this phase is the first fruits of the mission, the perpetual profession and priestly ordination of Fr. Richard Lubale, the first camillian Ugandan priest in 2011 and Fr. Acheleo Bisoborwa in 2018. This period also witnessed the starting of a health centre at kimaka for ministry.

The purchase of a farm land in Masaka is another great achievement of this period. Certainly the support of the Anglo – Irish province is behind all these developments because of the financial as well as guidance. Camillian mission is ever grateful to the confreres from India and the Indian province as a whole for the support to the Ugandan mission. This period also marked the untimely and sad demise of two of the Camillian Confreres from the Ugandan mission, namely Fr. Shubin Arppathanath (RIP) on 10 May 2013 and Fr. Richard Lubale (RIP) on 6 November 2017, may their soul rest in peace.

The third phase of the mission can be placed around 2020. This period is marked with further strengthening of the mission by establishing the scholasticate for the formation of the temporary professed and for the theological studies at Fortportal (2019) and the starting of the novitiate in Uganda (2020). The hall mark of this phase is the temporary profession of 9 new members and perpetual profession of 3 new members of which the priestly Ordination of Fr. Bernard Tusabe and Fr. Peter Owakubariho in 2020. This phase also witnessed the coming of Fr. Babychan Pazhanilath and Fr. Sojan Koonanickal to replace the confreres from India to support the Ugandan mission.. Another progress of the mission is in the establishment of the second health centre in Musoli with a specialised maternity department. Planting of new coffee (25 acres) in the farm land in masaka is also another development project for the future of the mission. Covid and post covid resilience project from Province, CADIS and PRO.Sa are very supportive for the development of the village around our mission community.



At present
the Ugandan Camillian Mission has:
Perpetual professed: 6
(4 Ugandans, 2 Indians)
Temporary professed: 6
Novice: 2
Philosophy students:
13 Orientation
and aspirants: 2



As we are about to convene the General chapter, the Uganda mission hope to send its delegate by right to participate to the general chapter that is to be held in 2027, if God willing, reaching the required number of 12 perpetual professed members by then.

The camillian mission in Uganda is marching towards the silver jubilee of its foundation in 3 years' time (2025).

Some of the tasks ahead of the mission are :

- Promoting and selecting good vocations from all dioceses of Uganda
- Extension of the house for the temporary professed
- Construction of a novitiate house proper
- Preparing local formators for the formation in Uganda
- Specialised formation of the confreres for Camillian Ministry• Fully utilising the farm land in maskaka by investing in it maximum so as to start producing substantial income for the future.
- Promoting Unity among the Camillian members giving priority to the Order than falling into the danger of Tribalism
- Creating a Ugandan Camillian identity in the life style that are more close to the people around
- On-going formation for the young perpetually professed so that the pioneers may continue to be role models for the future
- Re starting and strengthening the lay Camillian family
- Forming and training the CADIS volunteers for emergency intervention in the wake of natural or manmade calamities and emergencies.
- Identifying and initiating ministries that are relevant and urgent to the Ugandan situation (like palliative care centre, village health centre, mobile clinic, preventive and health awareness program, home based care etc)
- Reducing the expenses of formation by cost sharing, and finding local benefactors, sponsors Creating a fund raising body to generate/ raise fund locally and internationally for the ministry activities.
- Creating a Corpus fund for the Mission in Uganda
- Investing in buying more land (which is still available at lower cost) for future farm income

Let me utilise this occasion to thank the General consulta for its constant support. The paternal guidance and whole hearted support of the Anglo Irish province through the Provincial Council, especially through Fr. Stephen Foster, the provincial, is highly appreciated and admired. The financial support from the Anglo - Irish province and its benefactors is crucial to the development of the mission in Uganda. The personnel support from the Indian province by constantly making available confreres for the animation of the mission is truly a sign and model of inter provincial collaboration. A special word of appreciation and gratitude to Rev. Fr. Fred Kasozi from the Diocese of Arua, for his commitment and dedication in the formation of our young seminarians for the past 4 years.



It has been a great help and support for this young mission. May I continue to request and expect the guidance from the General consulta, support from the Anglo -Irish province and collaboration from the Indian province as well as from the delegation of Kenya and Tanzania. May God bless our mission through the intercession of Our lady Queen of the ministers of the Infirm and St. Camillus Our Founder. May we dedicate the Ugandan Camillian mission for God and for our Country.

MESSAGE FROM THE FORMER SUPERIOR

I am indeed pleased to know that the Camillian Mission in Uganda is bringing out the annual magazine. It is my delight to get a little space to share part of me and my nine years of experience in this wonderful mission.

The founding members of the Mission, Frs. Tom O'Connor and Tom Smith along with the provincial Superior Fr. Steven Forster welcomed me in this new mission on St. Patrick's Day, March 17th 2010. Thereafter the years spent there had been a time of God's providence and accompaniment. It is a joy to witness the mighty hand of God nurturing the little seed sown in the great jubilee year 2000, sprouting into a tiny plant and growing like a mighty tree spreading its branches to different parts of Uganda with its fruits as Seminarians, Priests and various healing ministry of Jesus in the form of Health Centres and Parish Ministries. I am sure the roots are yet to go deeper and the branches yet to spread throughout Uganda and its neighbourhood. The vision shared by the founding members was that Uganda blessed with strong Catholic faith and rich vocations becomes a power house and a hub for future missionaries, spreading the healing ministry of Jesus from its land to the neighbouring countries of Sudan, Rwanda, Congo and Ethiopia. Having this prodigious dream in mind we need to walk steadily and firmly.

The road so far taken and the growth achieved must give us the hope and courage to venture into new initiatives and risk into further dedication to spread the Charism of St. Camillus. The words uttered by the Crucifix to St. Camillus "Courage, this is not your work but mine, carry on" must prompt us to widen the horizon of our mission.

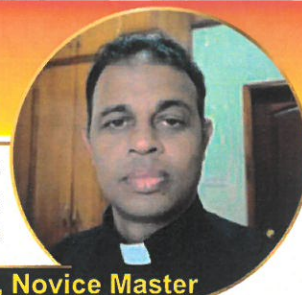
Tenderly caring the vocations available and instilling the spirit of St. Camillus in the young Camillians will equip them to answer the "I thirst" of Jesus on the Cross. The present growth of the mission in spite of the unexpected death of Frs. Shubin Joseph and Richard Lubale the two young Camillian priests is a clear sign that it is 'His work'. "Fear not for I am with you" (Is. 41:10) is being uttered to each Camillian in the Mission and we have no time to relent but move forward trusting in God's providence. As any men and women of God had felt the intrinsic urgency to evangelize, I wish and pray that the Camillian Mission in Uganda continues to be on its toes to strengthen its roots and spread its branches. I bid all the blessings and best wishes for the Camillian religious and students of the Mission. You are the best!

MESSAGES



Rev. Fr.
Johnson Vellachira MI

THE PEARL OF AFRICA



Fr. Sojan KM, Novice Master

As I walked out of the International Airport of Uganda, Entebbe, I saw an advertising board, which says, "welcome to the Pearl of Africa". I was a bit hesitant to believe it. After all, its an advertising board, was my thinking. Now, looking back at the board which welcomed me, I truly understand that it substantiates its meaning. Uganda is amazingly a blessed land by God, with;

I have met many people and found that they are all very gentle and simple. Everyone greets other by "how are you?" or "Good Morning/afternoon/evening". Only after this wishing, a conversation starts. What an amazing courtesy which I had forgotten long back in the fast moving situations. I really had forgotten to wish and know the whereabouts of people around me!

The land is blessed with very good climate and it resembles my own state back in India, that is Kerala. Therefore, I am absolutely feeling at home here in this ever-green Land.

I was also infected with Malaria [it is said that once you are infected with malaria, I am officially registered as a missionary in this land!!!] and many other sicknesses but still enjoying the God-given life that I have. Therefore, I also am having my "Heart in to my Hands", as our Heavenly Patron, St. Camillus said, for the poor sick and suffering.

This is a promised land where people are poor and suffering due to various problems. I came across a child, who is nine years of age, still didn't have the money to pay for her school fee which is a meagre amount. I am happy that we could help her out and now, she started going to nursery training. The opportunities to reach out to people in need are plenty but the resources are very minimum. So, my prayer now is to bring good hearts and hands for these poor people that they may also enjoy the life that God has gifted them with.

As a whole, I am happy to be part of this mission land, helping out in Formation and in whatever possible way in the ministry that the Community is engaged in. Uganda is the Pearl of Africa, indeed, it's a Pearl, shining before God.

WHAT MAKES A PRIEST A PRIEST?



Rev. Fr. Frederick Kasozi
Vice Rector

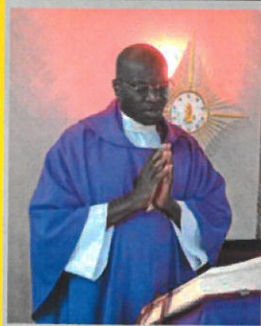
Vocation discernment is a pre-requisite for any and every seminarian. The question "What makes a priest a priest?" can be a crucial one to begin with for those considering becoming priests. Knowing exactly what you want to become before becoming one can make one's vocation discernment journey much easier. I hope this sharing will be of great importance and meaning for those considering the priesthood. For those who are already priests, it's as well important that we evaluate our priesthood in relation to the question "What makes a priest a priest?" and its response as shared.

The priesthood cannot be considered simply as a role performed or a job that is to be carried out. It is a calling or a vocation that goes to the very heart of who the person is. It is not something one simply chooses to do as a career; rather it involves an invitation that one receives from the Lord. The Church has always understood that at the moment of ordination to the priesthood the candidate undergoes an ontological change, a change that leaves an indelible mark on his soul which cannot be removed. It marks him as a priest forever.

Through the Sacrament of Ordination priests receive the anointing of the Holy Spirit and are "signed with a special character and are conformed to Christ the Priest in such a way that they can act in the person of Christ the Head". (Presbyterorum ordinis 2).

The nature of the Catholic priesthood can only be understood in reference to Christ, for the priesthood is 'a derivation, a specific participation in and continuation of Christ Himself, the one High Priest of the new and eternal Covenant. The priest is a living and transparent image of Christ the priest' (Pastores dabo vobis, 12). He carries out his ministry not in his own right, nor according simply to a certain earthly authority. The Priest acts in the power of Christ as co-workers with the bishops.

Though entrusted to very ordinary men, the saving work of Christ in the world continues to be enacted through them. Just as the Lord chose very human disciples to become apostles, so the Lord accepts men with natural limitations to be his instruments. The exercise of the priesthood is, in the end, in the realm of grace and not simply the product of the human capacity of the individual. While lay people can exercise various ecclesial roles, they can never replace the role of the priest.



Rev. Fr. Frederick Kasozi

A special and unique role

The priest takes a special and unique position as a mediator between God and man. Pope Benedict taught that the priest's mission is "to link these two realities that appear to be so separate, that is, the world of God, far from us, often unknown, to the human being and our human world. The priest's mission is to be a mediator, a bridge that connects, and thereby to bring human beings to God, to His redemption, to His true light, to His true life".

St Paul describes the role as being 'ministers of Christ and dispensers of the mysteries of God' (1 Cor. 4:1). The Letter to the Hebrews says that priests are 'taken from among men yet appointed for men in the things that pertain to God'.

This has always been understood by the Church as the unique role that priests play in the life and mission of the Church.

The Church has taught that the priesthood was intended by Christ and the apostles were 'ordained' at the Last Supper when Christ said, 'do this in memory of me'. Immediately after His Resurrection Christ bestowed on the apostles the power to forgive sins: 'whose sins you forgive they are forgiven'. Christ entrusted sacral power to the priest.

Pope Francis has recently in his post-synodal Apostolic Exhortation, Querida Amazonia, in asking the question of what is specific to the priest and cannot be delegated he states "The answer lies in the sacrament of Holy Orders, which configures him to Christ the priest.

The first conclusion, then, is that the exclusive character received in Holy Orders qualifies the priest alone to preside at the Eucharist". (no 87)

In speaking of the social situation of the priest Pope St John Paul II warned about the danger for priests in wanting to become just one among the faithful – a mate, – losing their sacral character. In his 1986 Letter to Priests he warned, 'Attempts to make the priest more like the laity are damaging to the Church'. This does not mean that the priest is to remain aloof from the people, 'he must be very near to them, as St Jean Marie Vianney was, but as a priest, always in a perspective which is that of their salvation and of the progress of the Kingdom of God'.

At a time of some confusion it is important that we understand the proper office of the priest. While he is human and fallible, impacted by original sin, he has a particular calling and is given the grace to act in the person of Christ to enable the Christian community to be more fully united to God through the sacraments, in particular the Most Holy Eucharist. He has a different calling to the laity; he is set apart to lead the community with whom he is entrusted to serve. He provides an essential role in the Church which cannot be assumed by others. But he is reliant on the laity to carry out his calling, both spiritually and practically.

And in turn the laity are reliant on him to live out their particular calling. It is only through the laity and priest working together, each striving for holiness according to their particular vocation, that the Church can fully flourish.



Rev. Fr. Bisoborwa Acheleo Akiiki MI

VOCATION PROMOTION IN UGANDA

Vocations in Uganda have been Also Tested With Covid Like Any Other Profession. In Most Case Here In Uganda We Have Been Targeting The S.6 Leavers, They Are The One We Have Been Looking For But In Uganda We Had A Lockdown On Schools And On Other Institutes So There Was No Much Of Engagement In The Education Be It Higher Or Lower Education Which The Education Sector Both Private And Government Were Much Affected Which Has Caused A Lot Gaps In The Vocation Promotion.

The covid increased the aspect of poverty among the families which cause a lot of chaos in these families because the daddy like here in uganda is supposed to cater for all the bills in the family if at all the wife is just a housewife and the father as a head of the family foots all the bills. Covid comes in to change that mentality and the life styles of the people. Due to that many children are no longer going to school since there is no tuition to pay for them to continue with academics which future results the future having people are not educated and this can cause commission in the country. This implies that even those who are willing to join the congregation if they are not educated, they will not fulfil their dream due to luck of basic education. Apart from social factors, there are other hindrances and these include: **Secularism and Money.**

Many young boys and girls are getting interested because of secularism, they feel that serving the sick is not worthwhile since there are many hospitals and health facilities that can do that work. More so, the youth of this days have been hit by the wave of secularism in a sense that they see all things in money and they want to become rich, they have one formula of making money and enrich themselves but when you tell them about serving the sick at the risk of one's life without any payment it becomes a difficult issue to them and tend to run away make the decision the other way round, so with the secularism growing in the whole world and particularly uganda, the future may not be good unless other means are devised can save the situation.

This will dictate the quality of the people we get later but we have to live it the hand of god himself to decide the people he want to serve him. We believe religious life is a calling from God and whoever becomes one doesn't become by mistake there is always the graces of God upon that person so let pray that the Lord will continue filling his vineyard with good people to serve his people.

A Priest Living the Humility of Christ



Rev. Fr. BENARD TUSABE MI

Humility is a matter of using ourselves and our sphere of influence to elevate others, bless them, encourage them, save them and honour them. Humility does not operate on a fixed scale of worth, but with a flexible one, using its resources to bless, and move others up, whatever scale they find themselves on. Jesus Christ is our model in living a life humility: Phil 2: 6-9 Jesus Christ though he was in the: form of God, he did not regard equality with God..." Obedience of Jesus is a clear manifestation of his humility; that he accepted to die on the Cross. God takes pleasure in our efforts to humble ourselves and He loves to Bless and exalt the humble. Pride being queen of all sins, and the presence of this pride can be seen from the manifestation of disobedience.

How to develop the Humility of Christ?

We are in the image and likeness of God, by this fact we merit to share in the Divine Life and we enjoy His Providence, and abundant gifts; everyone has a unique Gift which are like seedlings thereby calling for our watering of them in order to have them as mature trees which can shelter others. Similarly the seeds of this virtue of Humility are in each one of us; therefore it is my task to cultivate it.

Prayer: The strengths in living a humane life can only be achieved through developing a culture of prayer. Recalling St. John Vianney a patron of Priests he said "We should daily ask God with our whole hearts for humility," with this virtue we need to pray for the grace to acknowledge that we are nothing of ourselves, and that our bodies as well as our spiritual wellbeing proceeds from God alone.

Accept humiliations: The struggle to learn humility calls one to accept any form of humiliation and embarrassment; this is the most challenging practice in day-today living. That many of us desire to be humble, preach it, and even pray for this virtue but few find it easy to accept humiliation which is the possible channel through which humility can be attained. Humility is truth; therefore, let us tell ourselves that since we possess nothing of ourselves but sin, it is but just that we receive only humiliation and scorn.

Disrupt yourself: Speaking from the experienced point of view, it is on the grounds that pride is the foundation of sin committed; this is on the grounds that pride makes us blind of sin, convincing us to see sin as something normal. We need to cultivate the spirit of distrusting ourselves completely and subjecting ourselves to God. "Distrust of self is an extreme requisite in the spiritual battle, which without we cannot expect to defeat our weakest passions."

Regarding others as better than me: When we are eaten up by the cancer of pride, we inevitably regard ourselves superior and better than others. We tend to employ the Pharisaic mode of Prayer, "Lord, I thank you that I am not like others."

This self-righteousness is extremely injurious to our souls, and it is abominable to God. Taking the scriptural perspective about humility, A clear affirmation that the safest path is giving consideration of others as better off than oneself.

St. Paul in his letter to the Philippians 2:3 "Do nothing from selfishness or conceit, but in humility count others better than yourself." If there is good in you, see more good in others, so that you may remain humble. It does no harm to esteem yourself less than anyone else, but it is very harmful to think yourself better than everyone. Additionally, Paul said, in Ephesians 3:8, that he was the very least of all the saints. Paul had been so obsessed by the humility of Christ that, as he thought about himself, he saw himself as the absolute lowest among all the believers.

Advancement in Holiness can only be realized with humility; this Humility is not theoretical to be merely admired, but it's a virtue to be learned and lived in a practical sense, bearing in mind that it can be attained through painful experiences of life. St. Mother Thereza, said that one should not seek to be "admired and loved" but what is more profound is to seek to love. Let the Bell of Humility always ring in our hearts, Imitating Jesus Christ who was so rich but became poor for our sake, to the point of accepting death on a Cross. This was the greatest sense of Humility that He manifested. The call to live humility is for all the baptised; ministers, religious and the faithful, let us aim at cultivating the humility of Christ. A Priest is to be a fountain of humility and of God's love to the people in his ministry just like Jesus.





Novitiate Experience

Novice
Godfrey Kikonyogo

I have heard it mouthed, very often by people who do not have enough knowledge about novitiate that it is not proper to spent a full year or even two for some congregations doing nothing but in the house such comments are but due to the undisclosed reality in novitiate.

It is easy for most of the Christians to comprehend what transpires in each and every stage of formation but only in novitiate. It is such a strange alienated from people's conception that even some clerics who are not religious know but a glimpse of what exactly it is and how life can be while in Novitiate.

It is not a crime not to know, yet not knowing is neither an excuse for a crime but it is very disgraceful not knowing especially what one is supposed to know. For it is through knowing that make mistakes or even take wrong decisions and continuously argue unsoundly.

What an embarrassment! It is immoral which means it is an active violation of moral standards. It has an intention to harm.

We can however appreciate together the beauty of novitiate as I share my experience for a short yet vastly inspiring period I have so far spent in novitiate. We cannot take it for granted and move on without esteeming the first monks prompted by the Holy Spirit to start this period for religious life yet we should also remember our forefathers the Israelites while in the desert who lived a life of preparation for the new land.

Novitiate is a period particular for a candidate to prepare himself for religious life. It precede the profession of evangelical counsels the characteristic feature of Jesus; the chaste, poor and obedient one. It helps the novice to have a calm mind to listen, meditate, contemplate and discern the will of God in his life. This is a designated period to help the novice understand better the nature of divine vocation since it gives one an opportunity to be silent and detached from the noise and destructions of the world. In that moment of stillness, one grows connected to his emotions and learns how to manage himself in different situations.

According to the Canon Law, Art. 646, Through Novitiate one comes to the awareness of the divine vocation particularly the vocation proper to the institute. This is very practical to me that through the deep study of the constitution, the documents of the Order and the pastoral ministry experience with Rays of Hope Hospice Jinja, I have come to the awareness of what our Charism and the spirituality pertains. This awareness is not just theoretical as it was before I entered novitiate but practically I know what it means to live in the community and to serve the sick even at the risk of one's life as the fourth vow requires.

Novitiate helps one to form one's mind and heart in the spirit of the institute and that one's resolution and suitability is tested. This sounds more radical to be tested and many pre-novices of different batches are overwhelmed by fear of this statement thus take a negative decision but all depends on one's perception and how open-minded to respond to God's call. It is the strong who are tested and it is through test that one qualifies worthy of being a servant in God's vineyard just as Gold is tested with fire. It is not a sin to reject God's call but it leads to sadness like the young man who was told to sell his possessions, give to the poor and follow Christ. He went away sad but it is all for the best of one's commitment to God.

Novitiate is a moment to enjoy with the Lord. A special gift to some specially chosen that no one having received a chance to test what it is and its fruits, could not wish to look back.

However it requires a stable mind a free will to follow Christ as a religious Holy and ready to serve without other attached desires. Looking at Christ as the master and example of all and getting from him all the inspirations. This calls for a prayerful life that imitates and requests for the intercession of our blessed mother for it is not by merit but grace.



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"As soon as I set foot in the hospital, I am healed of every sickness" (St. Camillus)

The Orientation Experience in the Camillian Order



Ewunyu Zackaria



Orientation is the act of directing your aims towards a particular thing. Its therefore the adjustment of the persons attitude in circumstance of being in the new environment it focuses on the persons beliefs and feelings about something.

In the camillian order Orientation is programmed for one year and during this one year it involves physical and mental directives inform of lectures where you are taught various things concerning the order. In orientation you will find your way of life change in the way you look at things because there is transformation of one's self from the free and unruly to anew more organized self of being in the community governed by directives and instructions from the superior and the formators.

Orientation in the camillian order helps to tame one's character, helps you to fit in the community it reduces your temper on how you used to look at things and helps to focus your ambitions to the set goals of the order. in the camillian order, orientation is done in a year where you are taught a lot of interesting things like music, spirituality, sexuality and most importantly having some glimpse in bible study all this is aimed at preparing a seminarian to fit in the community of the Camillians.

Orientation in the Camillian Order is done so that it helps to regulate and make seminarians aware and conscious of their behaviour before they start studying philosophy, it also helps to direct and calm a person state of mind by creating confidence in order to achieve the intended goal.

During orientation a seminarian is reminded several times on the core value of the order that is *"to serve the sick up to the risk of one's life"*.

Furthermore, in this year of orientation the formators are able to know the behavior of the seminarians, there attitudes towards formation their way of life and their response to the aspect of formation, as focused on the value whether they are fit or not to be taken by the order. Orientation also in the order helps the formators to know each individual motives, interests and ideals of life this helps them during the evaluation of the seminarians.

Orientation therefore helps to make a candidate be acquainted with the basic concept of the order, the way of life of the Camillians their charism, during this one year of orientation a seminarian is also taught the value of community life of the camillian order, and the Hierarchy of the camillian order.

The one year of orientation has vital importance to the life of the seminarian preparing to embrace the life of the camillian order. Orientation in the first place helps seminarian to learn new ways of life, assimilate different cultures and socialize freely with them, this brings joy in the community.

This Programme helps the seminarian to detach himself from the family as before he was intact with them, this separation helps one to identify himself with the new members of the community.

During this year of orientation, a seminarian is expected to value and appreciate the formation given to him and the lectures conducted are basically to accustom and guide him in the discernment process.

Lastly during orientation year, a seminarian is charged with the responsibility in the community to check on his ability, sense of judgement and consciousness to be able to lead the people well in the community.

"Believe what you will lend, but do not tell anyone" (St. Camillus)

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you are my disciples if you have love for one another" (John 13:35).

Secondary in loving our neighbor including our enemies, we show that our love is inclusive and does not discriminate hence we will be known not only as disciples of Jesus but also as children of our heavenly father. "For he makes his sun rise on the bad and on the good and causes rain to fall on the just and the unjust" Finally, we become instruments of peace and unity among people and according to his summon on the mount, Jesus assures us of the eternal reward "blessed are the peace makers for they will be called children of God" (Mat 5:9)

It is important to note that he is not telling us to be in love with those who harm us, that is what is truly unreasonable. Nor do we need to like them or to make friends with them, we can love them even if they are not our friends.

After all they are different manifestations of love for our parents and superiors, love is expressed in respect and obedience.

For husband and wife, love is total self-giving and fidelity. For our subordinates, love is expressed in justice and fairness and for enemies, love is expressed in forgiving and understanding.

If we want our enemies to reform and become better persons, the most effective power is love, and the most powerful tool in our love for enemies is prayer. Jesus said "love your enemies and pray for your persecutors" on the cross, he prayed for them "father forgive them, they know not what they do" (Lk 23:34).

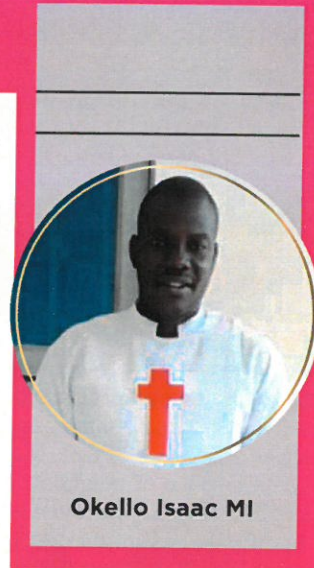
Saint Augustine has this to say; "that your enemies have been created, is God's doing, that they hate you and wish to ruin, is their own doing. What should you say about them in your mind? ... Lord be merciful to them, forgive them their sins, put the fear of God in them, change them!" You are loving in them not what they are but what you would have them to become.

Humanization of Healthcare: A Camillian Task Today

The 1960's gave birth to scientific and cultural development. This period of time saw the advent of kidney dialysis, Organ transplant, pre-natal diagnosis, wide spread of intensive care unit among others and finally artificial respirator. It is also in this period that we see civil rights development. As a result, there was transformation in the scope and meaning of human health, cultural, and social views about life. Since then technological advancement entered the world of medicine.

This Mechanization of medicine has left little space for human touch and interaction hence shifting attention to only the physical dimension of a patient rather than considering all aspects. His holiness Pope John Paul II tells us that illness and suffering are not experiences which concern only human physical substance but a human being's entirety in its bodily-spiritual unity and that illness and suffering remain phenomena which if examined in depth, always pose questions which go beyond medicine itself to touch the essence of the human condition in this world. As Camillians, it is our call and duty to humanise the health care systems and restore human dignity as we enter that painful world the patient goes through.

The Holy Father John Paul II gives us a good art and sense of direction to achieve this when he states that; 'When caring for life, we must recognize the dignity and value of every single human being, from conception until death. Mary, Jesus' mother, welcomed life on behalf of us all and for the advantage of all and has very close personal links with the Gospel of Life'. It is our task to fight the culture of death that has entered human health care and bring in the culture of life that encompasses all aspects of life. We must acknowledge and appreciate the positive elements technology and science have brought to the health sector. The sick are waiting for you and me, let's move forward and restore their hope. Wishing you all a fruitful Lenten season and a blessed Easter in advance.

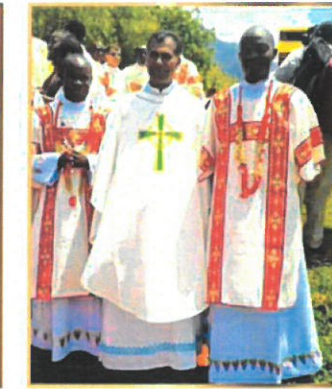


Okello Isaac MI

Camillian Pictorial



Bro. Matia Perpetual Profession



Deacon with Deacon Benard and their Superior Deaconate Ordination.



Fr. Peter and Fr. Benard newly Ordained Priests



Fr. Peter with Rt. Rev. Bishop Kirabo of Hoima Diocese After Ordination



Fr. Steven Foster Cutting cake with Peter and Benard after perpetual profession



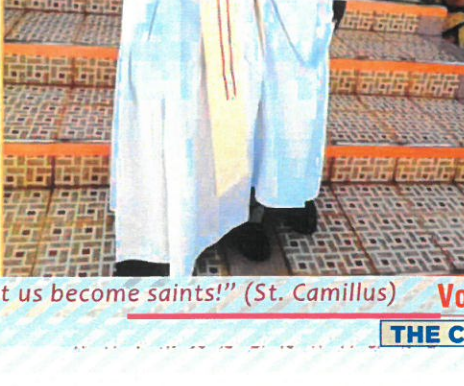
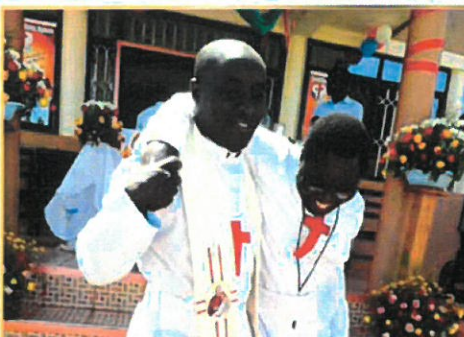
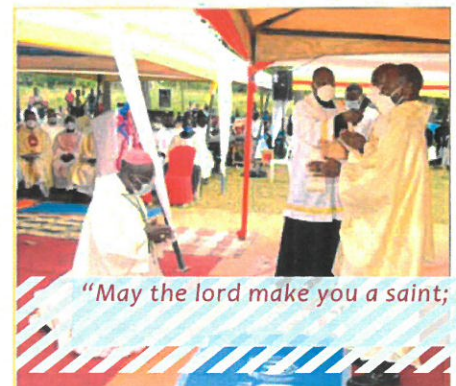
Perpetual Vow of Bros. Peter and Benard



Perpetual Vow of Bros. Peter and Benard



Temporary Professed 2021



"May the lord make you a saint; let us become saints!" (St. Camillus)

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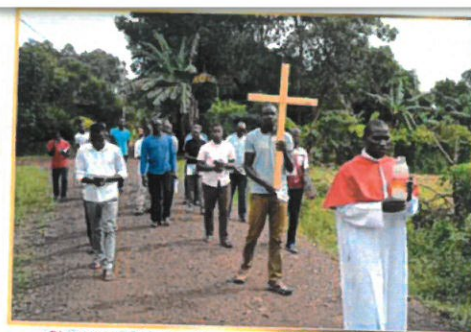
"The sick are our lords and masters" (St. Camillus)

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Students at prayer



Students during the way of the cross at the seminary



Theology student with Fr. Benard



Cadis Vocational students after closing the term



Fr. Richard's mother during the fourth anniversary



Newly professed cutting cake with the community



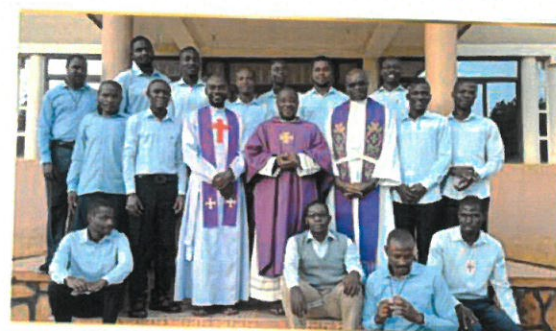
Simple professed with Fr. Achelele and Peter.



Rev. Fr. Babychan at a student's Birthday



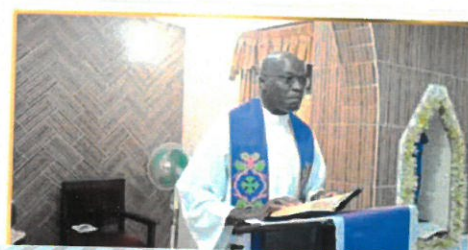
Rev. Fr. George with the newly professed Brothers



Students after the Annual Retreat



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"In order to learn to speak well, it is first of all necessary to keep silent." (St. Camillus)



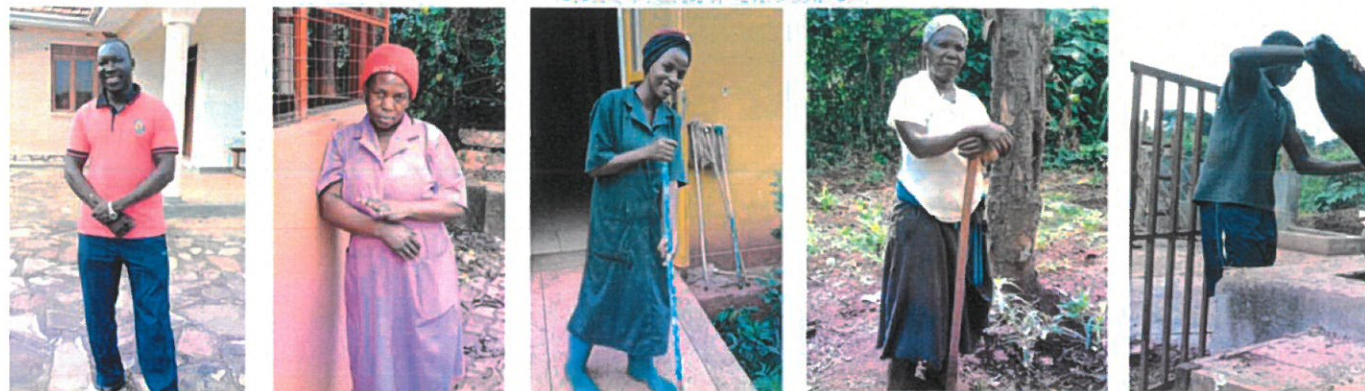
Tailoring scheme at Musoli



Pro - Sa Food Beneficiaries



SUPPORT STAFFS



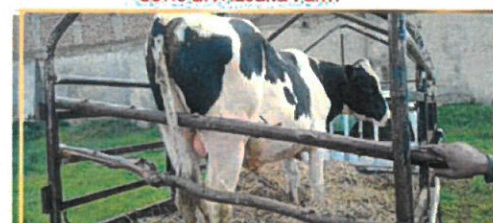
Cows at Masaka Farm



Farming at Fortportal community



Some staffs at Masaka Farm



New Bull at Masaka Farm



Pineapple growing at Kimaka



Farming at Fortportal community



Poultry Keeping at kimaka



Vegetable growing at kimaka



Banana Plantation at Kiira Road



Newly planted banana



Animal Grazing

Ministry

Camillian Health ministry is basically practised at two health facilities in Kimaka and Musoli.

St. Camillus Health Centre is located in Jinja kimaka parish near Senior Command and Staff College. From Milo Mbili round about it is 2km using the Mpumudde- kimaka by-pass road straight without turning up to the first senior command check point then you branch off your left as the sign post directs. From Amber coat round about you head to kimaka towards senior command then you go through the two check points of senior command.

The Camillian community in Musoli is located a few Kilometers from the highway right turn at Kakira roundabout from Jinja Town, the community is strategically located surrounded by the following various places; Musoli out station Catholic Church, Musoli trading center, Musoli beach as well as Musoli fishing landing site all are proximal to the shores of Lake Victoria. The communication a round is made easy by the community local radios known as "Kizindaro". Then transport means are made possible by the motorcycles known as "boda bodas" to access main road or inland to Musoli. The community is composed of St Camillus Medical Center, projects, and staff quarters and, security.

The two health facilities were started by Camillian Fathers and Brothers, with the initiative of Late Rev.Fr. Richard Lubaale with the mission of serving the poor souls in these areas and the surrounding villages. The Camillians not only save lives but also practice charity. The facilities is growing steadily with increased numbers of people who are getting to know about their good and sufficient services offered to the sick poor . We wish extend our gratitude to PRO-SA and CADIS for stengthening this facilities with medical equipment and structural support.



St. Camillus Health Centre



Some staff of St. Camillus Health Centre



Some staff of Musoli Health Centre



"Live to Inspire not to Expire"

A MOTIVATIONAL MESSAGE,
From Now and onwards, never you fear exams.

AKAMUMPA DAVID



Dear; formatters, parents, guardians and caretakers. The exams of your sons and daughters are to start soon. I know you are really anxious for your sons and daughters to do well. But please do remember, amongst the students who will be sitting for their exams, there's an artist who doesn't need to understand metaphysics, there's an entrepreneur who doesn't care about English literature, there's a musician whose philosophy of religion mark doesn't matter, there's a sports person whose physical fitness is more important than his grade in African philosophy.

If you're son or daughter gets good marks, that's great. But if he or she doesn't, please don't take away their self-confidence and their dignity. Tell them it's Ok, it's just an exam. The difference between the loser and the winner is 'just to hold on'. They are cut out much bigger things in life. Tell them no matter what they score, that you love them and don't judge them. Please do this and when you do, watch your students conquer the world. One exam or low mark won't take away their dreams or their talents. And please do not think that; first class holders, doctors, engineers to mention but a few, are the only happy people in the world.

My message is this. Exams are important because they are set due to the purpose or a goal that is ahead of us and there is a need to evaluate ourselves on how far we have gone. BUT they are not everything. Grades are good, but they don't define us. Aristotle was very right "knowing yourself is the beginning of all wisdom". My life or yours, is a reflection of your

views, habits, attitudes, beliefs, thoughts, fears, worries, and perceptions but not the marks or grade. Dear students at all levels of education both here in Uganda and abroad, don't let one exam or one grade define your whole future. There is so much more potential right inside of you. Albert Einstein was right 'everyone is a genius, but if you judge a fish by its ability to climb a tree, it will spend its whole life believing that it's stupid. Try not to become a man or a woman of success, but rather try to become a person of value. Don't let other people's metrics of success



Philosophy Students



Novices in class with Rev. Fr. Babychan

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"Resist evil thoughts, spit in the devil's face and do not listen to him." (St. Camillus)

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Palms and Passions



Papa Tadeo

'There is no GAIN without Pain' Many people have defined life as a mystery. One time, it's full of joy, another time full of sadness. In fact, most times these two situations instantaneously trail each other. Once I did not apprehend why Palm Sunday is equally christened passion Sunday, because to me, these two sounded extremely antagonistic. The former, illustrates joy and the latter, suffering. While reflecting on this I noticed that the basic situation of progressive human life is centred on palms and passions, joys and pains. The two seem to exist so as to completely define the meaning and destiny of life.

Jesus explained these two when He said; 'pick up your cross and follow me.' Again, follow me, indicating the route towards happiness (palms) but the condition is 'the cross'—literally, burdens (passions). Jesus' triumphant entry (palms) which was the road to His salvific death (passion) for the sake of human salvation (palms). To attain this, we are expected to embrace our crosses (passions) and follow Jesus (palms). This is an indication that the circle of the life's mystery rotates around palms and passions.

What is important especially in Christianity is to understand that life is not only 'a bed of roses' neither is it only 'a crown of thorns', but with the two comprehended succinctly, the meaning of life is purely displayed. An African proverb I love to joke with is, 'If thou fear thorns' never dream of holding a beautiful flower.' Later on, I learned that naturally beautiful flowers have thorns, these thorns are meant to protect and keep them blossom safely. The beauty of good life is entailed in embracing the crosses of life.

Finally, as Christians, the distinction between palms and passions is never felt if we faithfully clinch to the message of Christ. These two (palms and passions) become one and the same thing. In that, in our passions we feel victory and, in our victory, we feel the share of our life crosses with the real waves of the world.

We only need to call out to Him 'Lord don't you mind, we are drowning'. This is exactly what the Apostles did when the storm was about to capsize the boat and above all, what the great Camillian ancestor, St Camillus De Lellis did when time got tougher in realizing his vocation to serve the sick, he ran to the crucifix for solutions. In both the above circumstances, Jesus suddenly calmed the storms.

Thus, He will equally do unto those who run to Him, knowing that they are His children but with little faith.

"Lord I give thanks to you that after being a candidate for hell, you had me become your servant." (St. Camillus)

CELIBACY AND CHASTITY, PURITY FOR CHRIST



Papa Moise

Celibacy and Chastity are wide words which have various meanings according to the context in which they are being used. Celibacy is mostly defined as a state of voluntarily being unmarried, sexually abstinent, or both, usually for religious reasons or other reasons. According to St. Mathew 19:11-12, Jesus said, "not everyone is made for marriage", ordinarily celibacy is understood to only mean abstinence from sexual activity.

Chastity also known as purity is a virtue related to temperance. Someone who refrains either from sexual activity or ensures faithfulness to the partner is considered a chaste according to their state of life. In some contexts, for example, when making a vow of chastity, it would mean the same as celibacy. Living celibate life as said by St. Paul in 1st Corinthians 9: 37-39 which says, "But if a man stands firm in his decision, and doesn't feel the pressure, but has his own will under control, he does right if he decides in his own heart not to marry the woman." This also is the golden rule for women through faith in Lord Jesus Christ.

However, there are very many reasons of living a celibate life according to the idea of Jesus and St. Paul but we shall more develop celibacy and chastity for the sake of the kingdom of heaven. Living the life of celibacy involves sacrifice and one's self-acceptance without forcing. Celibate life does not need necessarily to live one to have an attachment to a certain institution or society or community. A celibate person who did not join any institution where people are well prepared to live their celibacy can even stay at his or her own home.

Celibacy after taking it as a vow entering in a certain institution where there is need of it, it is a must for someone to live as a celibate in that institution, thus it becomes a duty, despite the fact that celibacy is a duty for those who embrace it, self-acceptance takes a priority.

Celibacy for Christ depends on prayer; God gives a special grace to those vowed to celibacy to be able to overcome all temptations. Celibates are human and the body functions flow clearly as usual, it is the Grace received in prayer that strengthens all celibates to live faithfully. Therefore prayer as a means of communicating to God and in meditation listening to Christ the Master celibacy helps in attaining faithfulness to the Gospel. Just as St. Paul says in his letters to the Philippians 4, 13 "I can do nothing without him who strengthens me." This therefore should be the song of each individual will to vow celibacy or living a celibate life.

Commitment and faithfulness to vows can help us in living our celibate life well. This considers especially those who have entered in institutions and have taken the vows according to the constitutions of various institutions, something which has been vowed to God has to be fulfilled. An individual who has taken this vow should be obedient and responsible to fulfil what he or she has taken willingly. Consequently, for those who prefer celibacy in faith should regulate their exposure to environments that cause temptations, avoid sharing bad talks with people of different sex, pornography, create a health relationship, and deal with each other as a brother and sister. Therefore, as Kant says, we must never use people as means to the end but as ends in themselves, thus we shall enjoy the unity of humanity.

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Finally, it is important to be firm and zealous in our calls. We must fight the bad influences that divert us from the right way and lead us to wrong commitments. Our colleagues can help us climb a big step but in the same manner can draw us back from our calls. This calls for consciousness while relating with various people from various groups. Christ is our faithful and true friend we shall ever have, thus in prayer, meditation, reading the word of God, Lectio Divina and all other means that help us communicate and listen to Christ.

Time and Reality of Life



It is a mistake to think or say that time is 'going', yet time is never going but we often become followers of what other people say. Since some are good followers, they also end up saying, "Time is going." Time existed with creation. It is us on motion, and if there is no waste of time; then it is possible to get to the infinite and eternity of it. People, who always spend time on unproductive things; find it shorter and finite, on the other hand, those in serious fields of work or responsibilities and those who are in deep sorrows, pains, troubles and toils find it longer and never ending because first, there is productivity and secondly because they desire to cross over to some time with barely no such sorrows, pains toils etc.

People are mortal and time is eternal thus much of it should be spent on productive things. It's important to develop self-love and contentment, it is not necessary to compare oneself to others, each individual is unique, gifted and able thus this must motivate humanity to be productive. Therefore, run your race because what works best for oneself may be that which kills you (another). God has given us various gifts and talents to supplement and complement each other, envy, jealousy and competition will hinder an individual to develop various talents and gifts God has given.

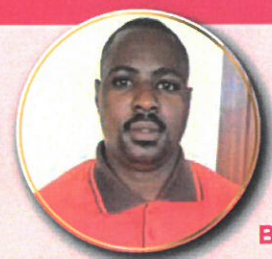
God's wisdom is so far beyond human understandings. He fashioned all beings in love and wisdom. If we take a look at these two animals' lion and shark, both are professional hunters, but they are not the same. A lion can't hunt in the ocean and a shark can't hunt in the jungle. Thus, implying that a lion's inability to hunt in an ocean, doesn't make it useless, similarly, does a shark's inability to hunt in the jungle, but both have predetermined territories where they do well.

Likewise, if a rose smell better than tomatoes, it doesn't mean that the rose can make a better stew than tomatoes. Each individual has his/her own strength and weakness, develop this strength and improve ones' weakness.

All animals that exist were in Noah's ark; of which snails and tortoise often referred to as the slowest were among those animals. Now if God could spend His time waiting for the slowest animals such as those above, to enter into Noah's ark. Will He close the door of His grace for His people? God's timing is unique form human timing, he places each one where he wants that individual to be and at a particular time.

Indeed, His door of grace won't close till you reach his/her expected position in life. Therefore, never look down on yourself; keep looking towards heaven each individual. Always remember that broken crayons still colour, keep pushing because no one can tell how close you are to your goal.

Life Is God Given Gift



Birungi Joseph

It is very important for all humanity to note that, life is a once given gift by God. This calls us to be conscious on to handle and use such a precious gift, not to lose it because once it is lost then it cannot be regained. Often times we think of having a life full of achievements, success, no challenges etc but such kind of life does not exist. Let us learn to appreciate the gift of life even amidst challenges since they are the ones to give it a meaning. We are also called to mind that there is one giver of life and no life without him. Here is a story of a woman who got married to a man whom she loved most. Unfortunately this couple was not blest with children for the first two years of their marriage. This gradually reduced the love the man towards his wife, and also often complained to God for having married a barren woman. The entire family of the man violently pressurized the so called barren woman. In other words life became too difficult for her. She was subjected to daily insults and life which is supposed to be a precious gift turned into a heavy burden. She was eventually seduced by her friend who misled her to consult a traditional witchdoctor upon her problems. She as soon as immediate went to consult the witchdoctor who asked her to offer sacrifices to the "jaja".

Driven by the fear to lose her marriage and the desire to have a child, she innocently accepted to offer and eventually she was assured of conception. Indeed after sometime, she conceived and the happiness of the entire family was restored. She was once again treated like a queen. However, to the surprise of everybody, she bore a child with teeth. It is abnormal for a child to be born with teeth. Despite having produced a baby with teeth, she remained happy for she had survived abuses insults from the family. One day when she was Brest feeding the child bites her Brest. As a result, her body started changing starting with the barest which was bitten. She developed a skin like that of a snake. Once again misery came to her life and this time the entire village turned against her. She was looked at as a curse yet did not understand the cause of her problems. One day she was miserably laying on her sick bed with her teathed baby, her close friend visited her and encouraged her to pray. She was told about the charismatic prayer meeting where she went with her baby. As soon as she entered the church, she was summoned in front. The man of God asked "what are you carrying in your back?" "This is my child." "She replied. Put it down the man of God ordered the lady. God sent his spirit and the teathed baby turned into a snake. it was killed and the woman was miraculously healed. But what do you think she is going to tell her husband about what has happened. Always pray for the gift to bear with the situations you cannot change.

WHAT DO PEOPLE REALLY NEED?



TIIGO MATHIAS MI

When one enters such a question in any search engine on the internet, answers of basic needs such as shelter, food, clothing, water are provided. More so, fulfilling the superstructure of the time, themes connected with online marketing, new products and the public opinion about different products; advertisers masquerading as informers. Most will be material centered. On record, even when people who are needy are provided with the material needs, the unsatisfaction remains. People need something beyond this. There are three actions that are usually needed by most of the people and these actions can intertwine most if not all the dimensions of the human person.

People need to be listened to. Many people have got a lot of experiences like happiness, success, trauma, abuse, shame and guilt. These shape their world view and experience. As Aristotle and Aquinas consider a human being a social animal, such people have a need to share their experiences. They need a patient, understanding ear to listen to them and give assurance, acceptance and recognition. Some people become addicted, develop psychosis because they have no one to speak to. This is how Dr. Bauer and Freud discovered the talking cure. This is the genesis of assaying that "A problem shared is a problem half solved." This was not alien to the early church. St. James writes, "Confess your sins to each other so that you may be healed." (Jas:5:16). The guilt of sin is one of the negative emotions released and healed by being listened to. Other emotions like shame and traumatic experiences can be healed through listening to the victims. Listening to achievers also can improve on their self-concept, esteem and acceptance. When we listen to people, they will experience love, which is the greatest craving of the human spirit.

People need to be talked to. In day to day life, we find lovers making a demand to their loved ones, "Please speak to me dad/ mum/honey/darling/friend, e.t.c". In this individualist world at helter-skelter, people are closer to one another virtually but socially far from one another. It pushes many to the brims of relation. A human person being multi-dimensional, these dimensions are like circles around the personal core demanding intersection with another person. There is a natural unfinishedness in each person thanks to our sexuality. This implies that each person gets complemented or fulfilled by the other. The human person is thus purely relative despite ranges from introvercy to extrovercy. Many people seek a person to fulfill them with humble, merciful, loving, affirming, accepting and encouraging words. The structure of society isolates many. Many have become psychotic, others have become bitter, others lost direction. They need to be talked to. This will bring them on track, shape them, make them feel accepted and appreciated and above all make them feel recognized as persons for it is one of the demands of our subjectivity.

People need to touch them. A story told by Fr. Balaam Murali M.S.F.S in one of his lectures explicates this. A beggar knocked at a presbytery door in one of the Indian states. A priest greeted him and patted on his shoulder while giving him some food. The beggar was overwhelmed. He was used to receiving food in any manner but this time, a unique gesture overwhelmed him. He was touched. While crying, he exclaimed, "Swami ! You touched me!"

He had never experienced such for decades. People used to throw food to him, others used to chase him, others used to attach provisions on sticks avoiding the dirty beggar. Many in this world today are like this beggar. Some crave for a touch since their birth and others after some incidences in their lives. They have lost trust, they feel unwanted, they feel neglected, insecure and lonely. They need a tap at the shoulder. They need to lock hands with them, they need a high five, they need to be considered. This craved for touch penetrates the physical to deeper dimensions. praying for them, preaching to them, counselling them, educating them adds weight and can be one way of deepening this touch. It is a gesture of being-with. People need to feel that someone is with them and this completes the sociality of a human person.

Every human person, including you reading has numerous lacunae life. No one is self-contained. Everyone is unfinished and incomplete, but completed through the other and has areas that need to be talked to, listened to and touched. Every one craves for completeness hence when we are together, we become strong. Each one has a duty to provide these needs to the other.

More so, in our search of these needs, we ought to have it in mind that despite our frailty, we can transcend to the transcendent other. He listens, He speaks and He touches more than any of us who are mere creatures.

He is the highest one who can fulfill our emptiness and incompleteness. Like he touched the blind man at Bethsaida (Mk:8:22-26), he is ready to touch us. Like he listened to the request of the Centurion (Matt:8:5-13), he is ready to listen to us. Like he talked to the woman at the well (Jn: 4:1-43), He is ready to talk to each one of us.

We should consider ourselves lucky that God became like one of us when he emptied himself and became like us (Phil:2:5-9). He thus should be the medium while we listen to, talk to or touch others. Above all he is the model to us in fulfillment of these needs to others. Like Jesus we ought to listen to, speak to and touch others with selfless love, empathy and recognition of their subjectivity, obviously without underestimating the interpersonal horizontal aspect since both horizontal and verticle relations make us complete.



CULTURE IN AFRICA

JUDAS ATUHE

Culture is the way of life including arts, beliefs and institutions of a population that passed down from generation to generation. Culture has been called the way of life for an entire society, as such, it include codes of manners, dress, language, religion, rituals and art ,norms of behavior, such as law and morality, and systems of belief. Understanding of culture requires an understanding not only of differences in knowledge, perceptions, beliefs, attitudes and behavior.

The culture of people is what marks them out distinctively from other human societies in the family of humanity. The full study of culture in all its vastness and dimensions belongs to the discipline known as anthropology, which studies human beings and takes time to examine their characteristics and their relationship to their environments. Culture, as it is usually understood, entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. These peculiar traits go on to include the people's language, dressing, music, work, arts, religion, dancing and so on. It also goes on to include a people's social norms, taboos and values. Values here are to be understood as beliefs that are held about what is right and wrong and what is important in life.

A fuller study of values rightly belongs to the discipline of philosophy. Axiology as a branch of philosophy deals with values embracing both ethics and aesthetics. This is why philosophical appraisal of African culture and values is not only apt and timely, but also appropriate. Moreover, the centrality of the place of values in African culture as a heritage that is passed down from one generation to another will be highlighted.

African culture and values can be appraised from many dimensions in addition to examining the method of change and the problem of adjustment in culture. The positive dimensions of culture ought to be practiced and passed on to succeeding generations, negative dimensions of culture have to be dropped in order to promote a more progressive and dynamic society. A culture is an embodiment of different values with all of them closely related to each other. That is why one can meaningfully talk about social, moral, religious, political, aesthetic and even economic values of a culture.

SOCIAL VALUES:

Social values can simply be seen as those beliefs and practices that are practiced by any particular society. The society has a way of dictating the beliefs and practices that are performed either routinely by its members or performed whenever the occasion demands. Hence, we have

festivals, games, sports and dances that are peculiar to different societies. These activities are carried out by the society because they are seen to be necessary. Some social values, especially in African society, cannot exactly be separated from religious, moral, political values and so on. This is why we can see that in a traditional African society like in Ibibio land festivals which were celebrated often had religious undertones – they ended with sacrifices that were offered to certain deities on special days in order to attract their goodwill on the members of the society. Customary laws back social values.

RELIGIOUS VALUES:

Religion in African societies seems to be the fulcrum around which every activity revolves. Hence religious values are not toyed with. African traditional religion, wherever it is practiced, has some defining characteristics. For instance, it possesses the concept of a Supreme Being which is invisible and indigenous. It holds a belief in the existence of the human soul and the soul does not die with the body. African traditional religion also has the belief that good and bad spirits do exist and that these spirits are what make communication with the Supreme Being possible.

POLITICAL VALUES:

The African society definitely has political institutions with heads of such institutions as respected individuals. The most significant thing about the traditional society is that the political hierarchy begins with the family. Each family has a family head; each village has a village head. From these, we have clan head and above the clan head, is the paramount ruler.

AESTHETIC VALUES:

The African concept of aesthetics is predicated on the fundamental traditional belief system, which gave vent to the production of the art. Now art is usually seen as human enterprise concerned with the production of aesthetic objects. Thus, when a people in their leisure time try to produce or create objects that they consider admirable, their sense of aesthetic value is brought to bear. If we see art as being concerned with the production of aesthetic objects, then we can truly say of African aesthetic value that it is immensely rich.

ECONOMIC VALUES:

Economic values of the traditional African society are marked by cooperation. The traditional economy, which is mainly based on farming and fishing, was co-operative in nature. Among the Banyankore in Uganda, friends and relatives would

come and assist in doing farm work not because they will be paid but in order to fit in their society. African culture and values need such assistance in the near future, they will be sure to find it. Children were seen to provide the main labor force.

That is why a man took pride in having many of them, especially males. Apart from this, they even cooperated in the building of houses and doing other things for their fellow members. When any of them was in difficulty, all members rallied around and helped him or her. Since values are an integral part of culture and culture is what defines a people's identity, then the values that people hold are what differentiate them from other people. It does appear that cultures always try to maintain those values that are necessary for the survival of their people. For the Africans, for instance, we see that close kinship relations are held at a high premium. The synergetic nature of the society that allows people to build houses and work on farms together is directly opposite to the Western individualistic model. In those "good old days" as some would say it was usual to see a neighbor, friend or relative correcting an errand child whose parents he knows. This was based on the true belief that the churning out of a well-behaved child would be to the benefit of not only the immediate parents, but also the society.

In the same vein, it was believed that if the child turned out to be a failure, it is not only the immediate family that would bear the brunt: neighbors, friends and acquaintances could also fall victim of his nuisance. But today, we see people adopting more and more nuclear family patterns and the individualistic life style of the West. A friend or neighbor who tries to correct an errand child will in no time, to his embarrassment, be confronted with the question: "What is your business?" Kinship ties and love are what characterized the traditional African culture. It is only love that would make a community, for instance, to tax themselves through the sale of the products of cash crops like oil palm and use the proceeds to educationally support a child who is brilliant. In this respect, the synergetic nature of African culture is what made the society very amiable. It is part of the African world-view to treat the environment in which he finds himself with respect: the African cooperates with nature and does not try to conquer it. There were taboos against farming on certain days as a way of checking the activities of thieves who may want to reap where they never sowed. It was against the custom to cultivate on certain areas of the community or even fish on certain streams for some time.



"The sick through their suffering display God's will." (St. Camillus)

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"FEED THE SOIL TO FEED YOU"

Good healthy soil is super important for healthy plants, and for nutritious food no matter what type of garden you have. But if you want your home-grown food in the home-made garden to have the most nutrition possible, it is a super important step! Where by the health of soil is to be considered!! If your plants are stressed, missing nutrients and just plain struggling to grow, then they are not going to give the healthiest food for you to eat. In fact, they will give stressed food with less nutrients which may not be fit for human consumption. In addition, I believe that feeding the soil, is much more important than feeding the plants! And here, its where famers concentrate on feeding plants/crops and forget that it will it will not work in the long-run. More less it may work for farmers in the short-run.

soil is a medium for planting; soils are given maximum attention because it feeds us well by providing quality food which are rich in nutrients as we also feed it with required soil nutrients to support plant growth. This phrase reveals to us that the soil needs our attention if we too are gain anything from our soils no matter how big or small your land is but it must be able to support the growth of plants/crops up to the time of harvest or maturity. Many people have given up on their soils saying that "the soils are getting older" first and forest we engage ourselves in agriculture to get food and money but to some it's a source of recreation, when soils are depleted, they cannot support any activity because it cannot give what it doesn't have. Surely the opposite could be true that soils are not being fade well we are just milking our soils and so, the result can be clearly seen by the quality and quantity of harvests we get from our fields. It is our responsibility to maintain our soils in way that does not affect humans and nature.

Furthermore, Organic farming is an agricultural approach that advocates healthy products free from components that may harm humans and eco-system. They include but are not limited to industrial pesticides, insecticides, fertilizers, clones, GMOs extra. The basic idea of organic agriculture is to provide food with optimum nutritional value and minimum dangerous ingredients, with only permitted substances used. The principle also requires 100% natural forage for livestock and its further processing without synthetics.

Organic farming practices involve care for field employees, and aim at maintaining the harmonious balance in the eco-system keeping it as alive and productive as possible

Using a good ration plan in our fields, Nutrient recycling, controlling of weeds, minimum tillage, mixed cropping, soil and water conservation, use of biological rational, composting nitrogen fixers, growing of cover crops and mulching extra, especially the home-made garden, it helps promotion of nutrient recycling and it encourages microbic activity in the soil thus influencing soil fertility. For instance, maize needs a lot of nitrogen to well as beans fix nitrogen in the soil. If the rotation was planned well, we can make agriculture profitable by exercising the opportunity cost principle.

Principles Of Organic Agriculture

Organic farming methods accord with the four basic principles that reveal their essence: health, ecology, fairness, and care. They are the driving force of the concept, interrelating and enhancing each other. For instance, pesticides used in organic farming spare the ecology and do not evoke side effects in eco-system hence promoting health.

The Principles of Organic Agriculture were established by the International Federation of Organic Agriculture Movements (IFOAM)

They are aspirations for organic farming. The principles were approved by the General Assembly of IFOAM on September 25, 2005. These principles of organic agriculture govern all the process stages from production, processing delivery, storage, and consumption.

Health

The principle of health in organic farming suggests avoiding dangerous chemicals leaving poisonous residues that have a negative impact on multiple levels, affecting microscopic soil organisms, crops, animals, and humans. Expanding the common saying to agriculture, we can state that healthy soil produces healthy crops, and healthy crops foster a sound mind in a sound body – with good immunity, regeneration properties, and no disease suffered as a result of eating organic foods. on other hand, the body benefits a lot from organic foods.



Ecology Kavuma Peter

The principle of ecology in farming involves utilizing environmentally friendly techniques like the ones fostering soil quality (preventing depletion, erosion, degradation) or eliminating nature pollution. It also means providing favorable living conditions for all ecosystem members since there is close interconnection. Eco-practices in agriculture maintain the proper balance and save natural resources, for example, restore soil fertility with non-synthetic matters (green manure and animal manures), encourage recycling and genetic diversity of species in the area.

Fairness

The principle of fairness in organic farming advocates a decent and respectful attitude to all participants of the business: farmers, suppliers, traders, consumers. It promotes appropriate working and living conditions and supports people's needs for sufficient supplies of quality food products.

Fairness in farming also suggests providing proper feeding and environment for livestock and cattle responding to their physiology and animal rights Practicing these policies should be justifiable and affordable.

Care:

Principle of Care in Organic agriculture, farming should be managed in a precautionary and responsible manner to protect the health and well-being of current and future generations and the environment.



It is possible to practice organic farming any where.

In my opinion everyone whether in town or village one should have a home-made garden at least to produce vegetables and others foods for home consumption using a family labuor. Because the most challenging situation we have in Uganda, most farmers don't respect the principle of healthy which is well stipulated that from 7-14 days after applying any chemical substances on crops/plants it's when they should be ready for human consumption. But according to the research I carried out in Bukomansimbi District, Kibinge sub county, Buyoga village 65% of the farmers re-apply chemicals on tomatoes one day prior to the market, simply because farmers want to the customers to know that the goods are well "packaged".

This increases the heathy risks associated with consumption of chemicals, but we are focusing on the economic principle without forecasting what will happen in the future to humans and eco-system. Home-made garden can be employed through application of different soil surface increasing technologies which makes it possible to do vegetable production even in town setting thus reducing family expenditures. These technologies include sack garden, hanging garden, key-hole garden, sunken and raised gardens extra. Certainly, these technologies will help to learn and appreciate the idea of feed the soil to feed you.

Biodiversity conservation: if we are to practice organic farming, we need to have different life forms on the farm area (total abolition of mono-culture). This helps to replenish the eco-system. The eco-system needs diversity conservation because each life from it depends on others. In biodiversity conservation, we need to avoid use of chemicals to control weeds and other inorganic pesticides and fungicides since these chemicals have a broad-spectrum activity or target. use of chemicals may lead soils to develop had pans algae which is an indicator the loss of soil macro and micro living organisms.



"Yes a cross which is a symbol of sacrifice and red because it symbolizes charity." (St. Camillus)



Don't Neglect Sports!!!

The proposed dimensions of formation of a student seminarian could not neglect the aspect of sports (physical formation) to be included among the other two dimensions that is spiritual and intellectual dimensions. All the three go hand in hand and support each other in one way or the other in that when a seminarian creates a balance between all the three, then he is considered to be a potential priest. I cannot take it for granted to have a chance and the opportunity to express my heartfelt joy by participating in the writing of this year's magazine. In a special way participating in the PCJ tournament of 2021/2022.

Appreciating in a special way the Camillian formation team for allowing its students to participate in the just concluded PCJ tournament. It would not have been an easy task for us without your presence. More so for the support offered to the players in the course of the tournament, financial support, technical support, spiritual support and availing yourselves when we had the games to play. You really stood with us through thin and thick! God's blessings upon you!

In addition, I would also like to appreciate my colleague players from the same formation house who participated in the tournament. It was not an easy task for us since our number was limited and in some games we could run-shot of players, like in football. However, having committed ourselves to play as a team, it enabled us to achieve what was even beyond our expectation. What a surprise! We expressed the team spirit in all the games that we played. We really expressed what all players are demanded to have. I mean Discipline. We can't blow our own trumpets.

What did we achieve as players? We did not manage to go through all the games, may be due to the limited manpower. However, we hit one target, Basketball. As a captain for basketball, for my team, it was not a difficult task since we had thorough training to face other eams. The five giants couldn't be shaken from their 'D', each responding actively to the task given, others flying to grab the ball on air, strikers enjoying the vertical movements in the air every

minute, the opponent's ring enjoying the ball visiting its net and escaping down the net every minute, while the umpire became tired of raising his hands up with one finger, two fingers and even three fingers up all the time, the blackboard on our side almost becoming full with the figures while the one of the opponent is almost empty, our fans shouting, "We are tired of counting!" This enabled our victory in the route to the: PCJ BASKETBALL CHAMPIONS 2021/2022. Indeed, we were prepared more adequately. Once again I do appreciate the team spirit that my players expressed.



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"Blessed are those who will taste this saintly liquor which is a charitable work in the Hospital." (St. Camillus)

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"...tender plant."

How long have you been at service within the Camillian agricultural land Masaka? Approximately 5 years since September 2017.

What do you consider to be your greatest achievement at this agricultural land? This is interesting since we have worked as a term; that is to say, we have achieved both tangible and non-tangible 'goodies' such as massive coffee plantation, piggery, passion fruits plantation, knowledge, friendship with the neighborhood but to mention a few.

What kind of life style do you want to live now that you have retired from serving at this agricultural Land? Hahaha, truly the preference is an agricultural life style since I have acquired numerous lessons during my time of service.

What inspired you into this kind of service? The inspiration is farfetched. All along with the Camillians of the day, we searched out for a land to do agriculture in the name of investment thus to generate future income for the Ugandan mission. The end goal was so inspirational to me since I found myself among those to contribute towards a big goal "The sustainability" of Camillians Ugandan mission.

Apart from this life, which other life would live (out of curiosity)? Hmmm! This is more private but as a dynamic and Catholic human being, I ought to live as faithful Catholic according to what the future holds. I must assertively state that rarely do I focus on the future if the present is at stake.



When and where were you happiest? This is interesting really; the happiest moments sprang from the educative experiences that I have acquired. By this I mean; the Camillian fraternity planted the seed of Camillian spirit here in Uganda by 2001, it sprouted and this little plant has been nurtured by several people. With the question presented to me, I think this is the happiest moment to be counted among those courageous people who have significantly supported this *tender plant*.

Which treasure do you live with the Camillian mission Uganda? I treasure the coffee project initiated at this land apparently. If well maintained; the goal of attaining this land (i.e.) 'income generation' will come true soon.

Identify some difficulties you have faced as a manager during your service. First of all, I am a human being prone to limitations and failures. This is the biggest challenge particularly. To be a bit specific, I have wished always to do things my way in most cases but as you have called it "service", it is far from being individualistic. Service is involving with others and we move for a smother development in business.

What solution would you propose to better this agricultural land basing on your own experience? With prudence, I suggest that will investment is going, patience surely must follow everything invested. Agriculture is almost related to gambling (i.e.) many factors determine the output. Thus maintenance for whatever is invested is vital at this land, thus enabling this *'tender plant'* grow with strength.

Interviewee: Boniface Walusimbi
(Former Manager)

By: Unknown

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"My dirty hands are golden gloves of charity" (St. Camillus) 27 THE CAMILLIAN MAGAZINE

Camillian

Cross Word Puzzle

	1.		2.		3.		4.
5.			6.	7.			
				8.			
9.			10.				
			11.				
12.							
			13.	14.		15.	
16.							

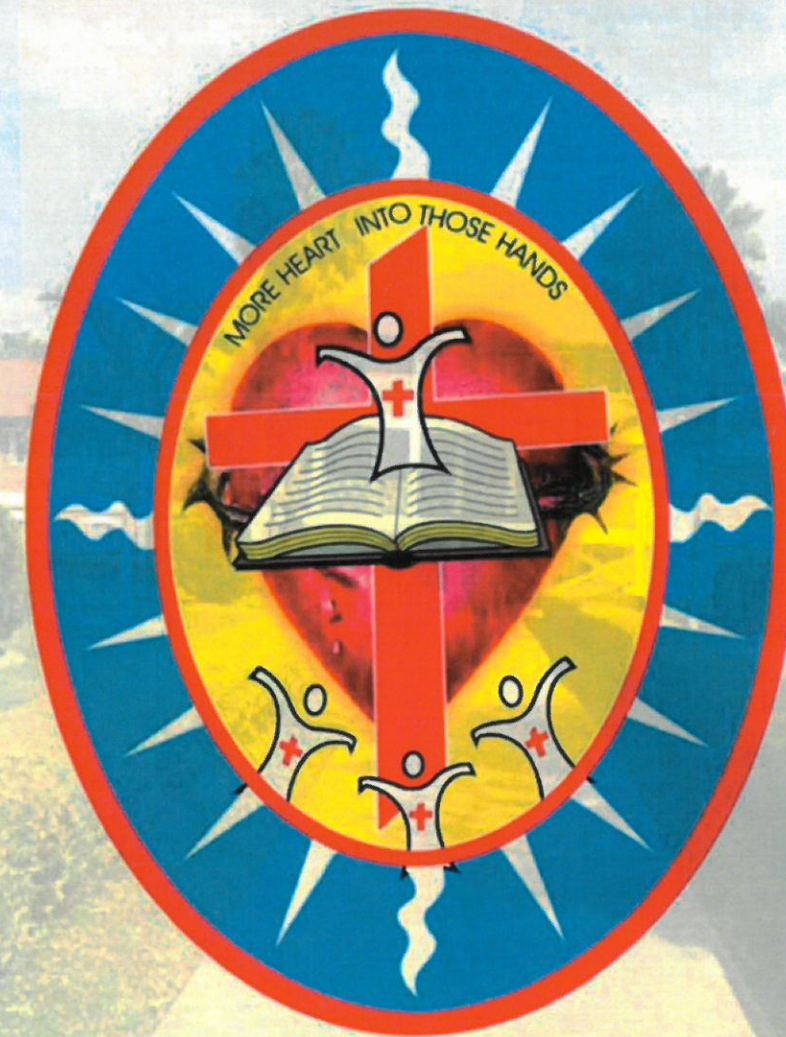
ACROSS

3. Police man (3)
5. Short form of Junior (2)
6. Predominantly subconscious and follows the Pleasure Principle. (2)
8. Guiding book on liturgy (4)
9. Patron of hospital where St. Camillus worked as house master. (5)
11. Near to an extreme point . "On the" (5)
12. No body (4)
13. A negation (2)
15. Not Applicable. (2)
16. Crazy. (3)

DOWN

1. Short form for a title given to a priest. (2)
2. Added to the name of a Professed member of the Ministers of the Infirm. (2)
4. First Ordained member of the Ministers of the Sick. He joined after ordination. (7)
5. One of the three parts of the small intestines. (7)
7. Drug quantity taken at a particular time or period. (4)
10. Not Odd. (4)
14. Ugandan artist who led to the imprisonment of three radio personalities and a blogger due to alleged gossip and defamation and led to censoring of gossip Tv programmes by Uganda Communications Commission. (2)
15. Abbreviation of a Ugandan online news platform belonging to the NEXT media. (2)





Is God calling you to be a Camillian

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