

**A CRITIQUE OF BISHOP YUSTUS RUHINDI'S EUCHARISTIC THEOLOGY IN
LIGHT OF THE ANGLICAN COMMUNION'S EUCHARISTIC THEOLOGY**

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DECLARATION/APPROVAL

This **dissertation** is a presentation of my original research work and any assistance I received in its preparation is fully acknowledged and disclosed in the paper. Wherever contributions of others are involved, every effort is made to indicate this clearly, with due reference to the literature, and acknowledgement of collaborative research and discussions. I have also cited any sources from which I used data, ideas or words, either quoted directly or paraphrased. I also certify that this paper was prepared by me specifically for the partial fulfillment for the degree of Master of Divinity at Uganda Christian University.

Signed

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Approval

This dissertation of Edward Asiimwe has been approved for submission by me as his supervisor

Signed Date.....

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DEDICATION

I dedicate this Dissertation to my beloved wife, Mrs. Stelina Asimwe, my dearly loved children; Promise Kenema and Lucky Kirabo, who offered me unconditional love and support throughout the course of study.

This Dissertation is also dedicated to my beloved parents Mr. Godfrey Nfitumukiza and Mrs. Prisca Nfitumukiza, for supporting me financially to the completion of the course, instilling in me the value of hard work and taught me that even the largest task can be completed if it is done one step at a time.

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ABBREVIATIONS

AACC	All Africa Council of Churches
AD	Anno Domini
Can	Canon
Cf.....	compare
CMS.....	Church Missionary Society
Cor.....	Corinthians
CRE	Christian Religious Education
Dr.....	Doctor
ff.....	following
Matt.....	Matthew
P.....	page
Pp.....	pages
Prof.....	Professor
Rev.....	Reverend
Rt.....	Right
USA.....	United States of America
St.....	Saint

ABSTRACT

A critique of Ruhindi's Eucharistic theology which admits Christians to the Holy Table without concern for their outward conformance to Christian norms has brought conflict within the Province of the Church of Uganda that teaches the theology of Eucharistic Exclusivism. The purpose of the study was to analyze Ruhindi's Eucharistic theology and suggest ways in which the Eucharistic theology in the Church of Uganda can be improved so as to be accepted by all dioceses. It is paramount to preserve and keep the Holy Sacrament sacred but it is also equally important to understand the context as Africans, Church of the Province of Uganda and even to the level of a Diocese.

From the reviewed literature, it was evident that the church leaders should be charged to serve under obligation to fulfill the command of Jesus, "who hates sin but loves sinners," to hold up the weak, heal the sick, to bind up the broken, to bring again the outcasts and to seek the lost. There is much need for every church to be engaged in continuous self-examination, scrutinize its traditions in the light of the Holy Scriptures and see where it is necessary to make changes, to restate and re-interpret its doctrine and to bring back the mind of Christ into the church. This is exactly what is needed in dealing with the pastoral problems in the Church of Uganda today.

The study revealed that the church of Uganda should facilitate and support the Commission for Liturgy and more particularly on Sacraments and make it more active, put more attention in strengthening unity in diversity, have model and well informed church leadership who must be under the full submission of God. Christians need to understand that to take the Holy Eucharist unworthily means being selfish, disregarding the needs of others in the church, satisfying own cravings, and not having a sense of community or mutual fellowship. Members need to be taught how to examine themselves prior to Eucharist. This, therefore, calls upon Christians the need to confess sins to God and to take an inventory of their spiritual lives.

CHAPTER ONE

INTRODUCTION

1.1.0 Introduction

This chapter discussed the background to the study, literature review and research methodology.

1.1.1 Background to the study

This research is about a critique of Bishop Yustus Ruhindi's Eucharistic theology in light of the Anglican Communion's Eucharistic theology. The Eucharist is one of the Gospel Sacraments that are celebrated by most of the church traditions in the world. It was known in the early church by various names, such as the Lord's Supper, Holy Communion, the Breaking of Bread and Divine Liturgy¹. Gilbert W. Wilson, in his description of the Eucharist states:

The Sacrament in which, according to Christ's command, believers make continual remembrance of Him. His passion, death, and resurrection, until His coming again, and in which they thankfully receive the benefits of His sacrifice. This is based on the tradition which St Paul says he had "received" when he became an apostle. "This is my body which is (broken for) you. Do this in remembrance of Me'. In the same way also the cup, after supper, saying, 'This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me' (1 Corinthians 11:23-25).²

The Canon³ of the Church of Uganda, Section 2:0 provides for the Divine Service and the Administration of Sacraments by a duly ordained minister of the church. It states that no person shall consecrate and administer the Holy Sacrament of the Lord's Supper unless he/she shall have been ordained Priest by Episcopal Ordination. The Canon further states that every Priest, as often as he/she shall celebrate the Holy Communion, shall receive that sacrament himself or herself. That no person shall distribute the Holy Sacrament of the Lord's Supper to the people unless he/she shall have been ordained in accordance with the provisions of Canon 3.1, or unless he/she

¹ Joseph Buchanan Bernardin. *An Introduction to the Episcopal Church*. Revised Edition. Wilton: Morehouse-Barlow Co., Inc. 1978, p. 94.

² Gilbert W. Wilson, *The Faith of an Anglican: A Companion to the Revised Catechism*, Mp Morehouse Publishing co, Harrisburg, 1980, p. 339.

³ This Canon has been obtained from Church of the Province of Uganda: Provincial Canons, Canon 2:8.

has been specially authorized to do so by the Diocesan Bishop Acting under the Provincial Assembly may make from time to time. Subject to the general directions of the Bishop, the Epistle and the Gospel may at the invitation of the Priest be read by the person at the celebration of the Holy Communion.

For most of the history of the Church of Uganda, the Eucharist was offered to those Christians who met the requirements of the rubric found in the Book of Common Prayer of 1662. They were expected to confess their sins and live according to Christ's teaching. A big number of the dioceses within the Church of Uganda followed the rubric of the Book of Common Prayer which came from the Church of England and was used in Uganda whose cultural beliefs as well as way of life were quite different. There is no allowance for admission to the Eucharist of those persons who live an openly sinful life. A common understanding of this rubric unified the dioceses of the Church of Uganda. However, today there are some dioceses which admit Christians to the Holy Table without concern for their outward conformance to Christian norms following Bishop Yustus Ruhindi's Eucharistic theology. This has brought conflict within the Province of the Church of Uganda between those who want to follow the Book of Common Prayer and those who have been influenced by Ruhindi's Eucharistic theology.

1.1.2 Statement of the problem

The Eucharist stands at the very heart of the life and ministry of the Church of Uganda. It is believed that through the Eucharist, Christians are united with Christ and with one another. And yet there are some dioceses in the Church of Uganda that teach the theology of Eucharistic Exclusivism, in that not all Christians qualify to take the sacrament of the Eucharist when it is served. They argue that the Eucharist is for the "holy" people of God only. On the other hand, there are dioceses that have been influenced by Bishop Ruhindi's Eucharistic theology of *garuka* - "come to the Holy Table as you are" and teach that the Eucharist is for sinners too. The issue of who qualifies to receive the Eucharist is a big question in the Church of Uganda that necessitates a critical study of Bishop Yustus Ruhindi's Eucharistic theology so as to come up with a Eucharistic theology that is easily accepted by all Christians in the Church of Uganda.

1.1.3 Purpose of the study

The general purpose of the study was to analyze Ruhindi's Eucharistic theology and suggest ways in which the Eucharistic theology in the Church of Uganda can be improved so as to be accepted by all dioceses.

1.1.4 Objectives of the study were to:

1. Examine the Church of Uganda's theology of the Eucharist.
2. Establish the reasons for and against Bishop Yustus Ruhindi's Eucharistic Theology.
3. Assess the impact of Bishop Yustus Ruhindi's Eucharistic Theology in the Church of Uganda.
4. Provide a critique of Bishop Yustus Ruhindi's Eucharistic Theology in the light of the Church of Uganda's Eucharistic Theology

1.1.5 Research questions

The study attempted to answer the following questions:

1. What is the Church of Uganda's theology of the Eucharist?
2. What are the reasons for and against Bishop Yustus Ruhindi's Eucharistic theology?
3. What is the impact of Bishop Yustus Ruhindi's Eucharistic theology in the Church of Uganda?
4. What ways can the theology of the Eucharist be reexamined in the light of the new Eucharistic theology in the Church of Uganda?

1.1.6 Justification of the study

The study was of great significance in the following ways:

The outcome of the study would enhance unity and improve on uniformity especially on who should come to the Holy Table.

The study would further address the question of the impact of Bishop Yustus Ruhindi's Eucharistic theology in the Church of Uganda. This would be able to fill in the gaps which had been giving room for raising doctrinal and pastoral issues.

The study would further help to provide ways in which the theology of the Eucharist could be refined in the Church of Uganda. This would help to come up with a Eucharistic theology that is relevant to the Church today. The study would also come up with ways in which the theology of the Eucharist can be reexamined in the light of new developments in the Eucharistic theology.

1.1.7 Scope of the study

This research analyzed Yustus Ruhindi's Eucharistic theology within the church from 1972 to 2010. The above period was chosen basing on the time when Ruhindi was consecrated and thereafter introduced *garuka* as a new theology of Eucharist in Bunyoro-Kitara Diocese. The study was limited to two dioceses, namely, Bunyoro-Kitara where *garuka* theology was first introduced and successfully embraced and West Ankole, one of the Dioceses where it later spread and created a lot of conflicts.

1.1.8 Limitations

The researcher anticipated to meet the following limitations:

The researcher's language (English and Runyankole) was not very well known to all of his respondents (mother tongue). He however overcame this limitation by getting interpreters (two research assistants).

The immensity of the geographical area of study which would make it challenging for the researcher to distribute questionnaires and collect data. This challenge was, however, overcome by the use of population sampling technique to be able to get the necessary data.

In some cases, the respondents delayed to meet the targeted time in filling the questionnaires because of long distance, official, and or personal commitments and the like. The researcher overcame this challenge of wasting time by making appointments with those who had telephones as he collected the data.

Some respondents feared to provide information for fear of responsibility, or that their names would be published. The researcher however assured the respondents of confidentiality of the source of information except with permission from the respondents to allow their names published.

1.2.0 Review of Literature

This section gives a summary of relevant literature used to conceptualize the research theme. The review gives the functions of the Eucharistic sacrament by different scholars and theologians.

1.2.1 Theologians' Views on the Functions of the Eucharistic Sacrament

a) Real Presence in the Eucharist

E. Schillebeeckx writes that the sacramental bread and wine are therefore not only the sign which makes Christ's presence real to us, but also a sign bringing about the real presence of the church to him. The Eucharistic meal thus signifies both Christ's gifts to himself and the church's responding gifts to herself, of the church who is what she gives is in him. The sacramental form thus signifies the reciprocity of the "real presence".⁴

Alan Clark asserts that our attention has focused on two issues: the Eucharist as a sacrifice, and the presence of Christ in the sacrament. He says that the issues have been especially divisive in the past and are involved in most of our historical disagreements on the Eucharistic doctrine and practice.⁵

Alan Clark asserts that the Roman Catholics acknowledge that the Lord's Supper, Christ is present as the crucified who died for our sins and who arose again for our justification, as the once-for-all sacrifice for sins of the world who gives himself to the faithful.⁶

J.G. Davies notes that the term 'body' and 'blood' used by our Lord at the Last Supper plainly mean, in the first instance, His humanity, and His manhood. It is upon this that those who believe in Him feed as a principle of new and external life, for it as man that Christ is the life of men. This humanity, which is impersonal, is life-giving precisely because it is the humanity of the Word of God.⁷

Arthur J. Tait notes that the fact is that all Christians must believe that Lord is present in the Holy Eucharist, if only because the "two or three" are gathered together in His Name to claim the fulfillment of His promise, but still more because they come to feed upon Him.⁸

⁴ E. Schillebeeckx, O.P, *The Eucharist*, Sheed and Ward, New York, 1968, p. 137.

⁵ Alan Clark. *Modern Eucharistic Agreement*, SPCK, London, 1973, p. 36.

⁶ Alan Clark. *Modern Eucharistic Agreement*, SPCK, London, 1973, p. 36.

⁷ J. G. Davies, *The Spirit, The Church and the Sacraments*, The Faith Press, Tufton Stress, S.W, New York, 1954, p. 108.

⁸ Arthur J. Tait, D.D, *Sacrament and Presence*, SPCK, London 1987, p. 22-23.

William Webster writes that the Roman Catholic Church teaches that when the priest utters the words of consecration, the bread and wine are changed into the literal body and blood of Christ. He is then offered to God on the altar as a propitiatory sacrifice for sin. The Council of Trent explicitly states that 'in this divine sacrifice which is celebrated in the mass, that same Christ is contained and immolated in an un bloody manner who once offered himself in a bloody manner on the altar of the cross'. There are thus two aspects of the Roman doctrine: *transubstantiation*, which guarantees the 'real presence' of Christ; and the mass, in which Christ, thus present bodily, is re-offered to God as a sacrifice. This, however, is not the only view which has been expressed in a consistent way throughout the history of the Church. From the beginning of the Church the Fathers generally expressed their belief in the Real Presence in the Eucharist, in that they identified the elements with the body and blood of Christ, and also referred to the Eucharist as a sacrifice, but there was considerable difference of opinion among the Fathers on the precise nature of these things, reflected in the fact that the ancient Church produced no official dogma of the Lord's Supper. Interpretation of the meaning of the Eucharist in the writings of the Fathers must be done with great caution for it is very easy to take a preconceived theology of the Eucharist and read it back into their comments and teachings.⁹

E. Schillebeeckx further writes that the specifically Eucharistic "real presence" now can also be defined more precisely in the perspective of this specifically Eucharistic efficacy of grace. The basis of the entire Eucharistic event is Christ's personal gift of himself to his fellow men and, within this, to the Father. This is quite simply his essence- "the man Christ Jesus is the one giving himself" the eternal validity of his history on earth resides in this. As already said, the personal relationship to the heavenly Christ is at the same time an anamnesis of his historical death on the cross.¹⁰

Origen's respect for human responsibility to avoid sin thus joined with his contempt for matter to dedicate for him a symbolist position in the Eucharist. The customary term, realism, for a belief in the actual transformation of the bread and wine into Christ's body and blood can be misleading when it comes to Origen. For him as a Platonist, the Eucharist was incomparably more real as

⁹ [http://www.the-highway.com/eucharist Webster.html](http://www.the-highway.com/eucharist%20Webster.html), July 2012.

¹⁰ E. Schillebeeckx, O.P., *The Eucharist*, Sheed and Ward, New York, 1968, p. 137.

symbol than it could be if there were material transformations since the intelligible world is far more than the material. He was therefore as keen as keen on the need not to abuse the symbol of Christ's presence as more simple Christians were on the need not to abuse the actual body and blood. Origen, accordingly, took pains to warn his congregation of the dangers of partaking of the Eucharist unworthily; reminding them that Paul had told the Corinthians that such laxness was responsible for the sickness and death among them.¹¹

b) Eucharist as a Memorial

Gennadios Limouris notes that the Eucharist as Anamnesis or Memorial of Christ should be singled out. He further remarks that while stressing the uniqueness and unrepeatability of the sacrifice of Christ and all that he has accomplished in his incarnation, life, death, resurrection and ascension, two delusions are warned against: on the one hand, against the thinking that the Eucharist can be repeated or prolonged as that sacrifice and those events, and on the other hand, against the understanding of anamnesis as a mental recollection or a certain excursus into the past.¹²

William Barclay comments that there are remain two things to say, and they are the most important of all. This Eucharistic sacrament is the sacrament of memory. It is a simple fact that in the New Testament the only definitive instruction regarding the sacrament of the Lord's Supper is: "Do this in remembrance of me".¹³ Here is the centre of the whole matter. First and foremost, we do this in order that we may remember Jesus Christ. We remember to realize again what our blessed Lord has done and suffered for us. It is easy to forget. It is easy to lose the cutting-edge of emotion and realization. It is easy to forget that Jesus Christ suffered and died for us, and even when we remember, it is easy to remain unmoved. But in the sacrament with its vivid picture, realization of what Jesus Christ did and suffered for us is rekindled and reborn.¹⁴

¹¹ Joseph Wilson Trigg, *Origen the Bible and Philosophy in the Third-Century Church*. John Knox Press LTD, Atlanta, 1983, pp. 195-196.

¹²GennadiosLimouris, *Orthodox Perspectives on Baptism, Eucharist and Ministry*, Holy Cross Orthodox Press, 1985, p. 85.

¹³ Matthew 26:29; Mark 14:25; Luke 22:17.

¹⁴ William Barclay, *The Lord's Supper*, SCM Press, Guildford, 1967, p. 111.

E. Schillebeeckx further writes that the Eucharist is the sacramental form of this event; Christ's giving of himself to the Father and to man. It takes a form of commemorative meal in which the usual secular significance of the bread and blood is withdrawn and these become bearers of Christ's gifts of himself- "Take and eat, this is my body." Christ gift of himself however, is not ultimately directed towards bread and wine, but towards the faithful.

The real presence is intended for believers, but through the medium of and in this gift of bread and wine. In other words, the Lord who gives himself thus is sacramentally present. In this commemorative meal, bread and wine become the subject of a new establishment of meaning, not by men, but by living Lord in the Church, through which they become of the real presence of Christ giving himself to us. This establishment of meaning by Christ is accomplished in the Church and thus presupposes the real presence of the Lord in the Church, in the assembled community of believers and in the one who officiates in the Eucharist,¹⁵

Donald M. Baillie asserts that on the other hand, the Holy Eucharist is a memorial feast. None of the great Churches has ever reduced it this alone, but each has always regarded this as part of its meaning. The Lord's Supper must always be, among other things, in remembrance of Jesus Christ and particularly of his passion, and all its meanings must depend on that historical reference- the Church's corporate memory of the episode of the cross of Christ.¹⁶

J. G. Davies comments that the Eucharist is the sacrifice that looks upon Calvary. He says that in the Eucharistic, the church perpetually reconstitutes the crisis in which the kingdom of God came in history. It never gets beyond this. At each Eucharist we are there, we are in the night in which he was betrayed, at Golgotha, before the empty tomb on Easter Day, and in the upper room where he appeared. Hence the Eucharistic is both a recalling of the inaugural sacrifice of the New Israel of God and a foretaste of the Messianic Banquet. Here, the sacrificial aspect of the Eucharist, closely linked as it is with of the Messianic Banquet, comes to the fore and with it the image of the church as the Temple of the Presence.¹⁷

¹⁵ E. Schillebeeckx, O.P., *The Eucharist*, Sheed and Ward, New York, 1968, p. 137.

¹⁶ Donald M. Baillie, *The Theology of the Sacraments*, Charles Scribner's Sons, New York, 1957, p. 103.

¹⁷ J. G. Davies, *The Spirit, The Church and the Sacraments* The Faith Press, Tufton Stress, S.W, New York, 1954, p. 108.

John Calvin observes that for as God, regenerating us in baptism, engrafts us into the fellowship of his church, and makes us his by adoption, so we have said that he performs the office of a provident parent, in continually supplying the food by which he may sustain and preserve us in the life to which he has begotten us by his word.¹⁸

Huldrych Zwingli holds that the Lord's Supper is a memorial; a pledge of allegiance. What is received in the supper is by faith, therefore he asks believers to exercise their faith: remembering Christ and rest in his accomplished work. That through the Lord's Supper believers should testify to the world that they belong to Him. Zwingli saw the Lord's Supper as a "wedding ring": the wedding ring isn't the marriage itself; it is only a reminder of a relationship that exists.¹⁹

Macquarrie points out that the Holy Communion is the sacrament in which the worshipper is united with God through Christ, and also with his fellow worshippers in the body of Christ; it is the Lord's supper, and this title reminds us of the dominical connection of the sacrament, and that in it we receive from Christ the grace that sustains and nourishes the Christian life.²⁰

c) Eucharist for Salvation and as a means of Grace

John Calvin asserts that to all these things we have a complete attestation in this Eucharistic sacrament, enabling us certainly to conclude that they are as truly exhibited to us as if Christ were placed in bodily presence before our view, or handed by our hands. For these are words which can never lie nor deceive - Take, eat, drink. This is my body, which is broken for you: this is my blood, which is shed for remission of sins. In bidding us take, he intimates that it is ours: in bidding us eat, he intimates that it becomes one substance with us: in affirming of his body that it was broken, and of his blood that it was shed for us, he shows that both were not so much his own as ours, because he took and laid down both, not for his own advantage, but for our own salvation. It would not be of much importance to us that the body and the blood of the Lord are now distributed, had they not once been set forth for our redemption and salvation.²¹

¹⁸ John Calvin, *Institutes of the Christian Religion*. WM. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1989, p. 557.

¹⁹ <http://www.christianforums.com/t1874979/> March 2011.

²⁰ Macquarrie John, *Principles of Christian Theology*. Study Edition. SCM Press LTD. London 1966, p. 416.

²¹ John Calvin, *Institutes of the Christian Religion*. WM. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1989, p. 558.

Origen notes that the bread sustains us and enables us to work. The Eucharistic bread therefore symbolizes Christ as the Word of righteousness, manifested in action. Wine gladdens the heart, which in the Bible is the seat of the intellect. The Eucharistic wine therefore symbolizes Christ as the Word of truth, manifested in contemplation.²²

Pierre CH. Marcel, in his book: *Baptism: Sacrament of the Covenant of Grace*, comments that the Roman Catholic Church commences from the premises that the sacraments contain all that is necessary for the salvation of sinners, and that they require no further explanation. If not in theory, at least in practice, it amounts to considering that the Word is superfluous as a means of grace. On the contrary, the Reformed Churches jealously place the emphasis on the supremacy of God's Word and regard it as absolutely essential and as preceding the sacrament in order and in dignity.²³

Gennadios Limouris writes that the Eucharist exists as a sacrament of Christ himself and through it- by the power of the Holy Spirit- members of the church are really incorporated into Christ and become co-participants in the history of salvation. The Eucharist does not show this history (as it was and is interpreted by Orthodox upholders and the visual symbolism); it neither continues it, nor reminds of it, but in the sacramental anamnesis we really and truly become the co-participants in the history of salvation. The reality of the sacrament may exist only in the Holy Spirit.²⁴

Donald M. Baillie notes that all this reaches its climax in the sacrament of the Lord's Supper, where the God who was incarnate in Jesus uses the symbolism of the sacrament as a special means of awakening the faith of His people that they may receive Him, since faith is the channel by which God's most intimate presence comes to men in this earthly life.²⁵

²² Origen Commentary on Matthew 16:7 and Series Commentary on Matthew, p. 85.

²³ Pierre CH. Marcel, *Baptism: Sacrament of the Covenant of Grace*. Mack Publishing Company, Cherry Hill, N.J. 1953, p. 34.

²⁴ Gennadios Limouris, *Orthodox Perspectives on Baptism, Eucharist and Ministry*, Holy Cross Orthodox Press, 1985, p. 85.

²⁵ Donald M. Baillie, *The Theology of the Sacraments*, Charles Scribner's Sons, New York, 1957, p. 99.

Gennadios Limouris further notes that naturally, the Eucharist as a sacrament of the Church implies the participation only of the church members in it. The catechumens were not allowed to stay at the Eucharist in the early Church. They left the congregation after the reading of the Holy Scriptures and the sermon. The penitents, that is those who fell away from the Church through their sins, did not participate in the Eucharist either. The Eucharist has always been received as a sacrament of communion, as a sacrament of the unity of the Church. On these grounds the Orthodox do not accept the practice of the ecumenical intercommunion. There may be only communion in the Eucharist, and any intercommunion which implies the participation of persons from outside is excluded by the virtue of its nature. That is why the participation in the Eucharist is preceded by the confession of faith which testifies to the doctrinal unity of thought of members of the congregation. There could be no sacrament of the Eucharist without unity in faith.²⁶

John Calvin in his book: *Institutes of the Christian Religion*, notes that after God has once received us into his family, it is not that he may regard us in the light of the servants but of sons, performing the part of a kind anxious parent, and providing for our maintenance during the whole course of our lives. And, not contented with this, he has been pleased by a pledge to assure us of his continued liberality. To this end, he has given another sacrament to his church by the hand of his only- begotten Son- a spiritual feast, at which Christ testifies that he himself is the living bread (John 6:51), on which our souls feed, for a true and blessed immortality.²⁷

Macquarrie further notes that the Eucharist represents Christ's saving work, communicates his presence to us, and incorporates us with him. It thus continues and establishes the work began in baptism, and stands as the center and paradigm of the sacramental life of the community of faith.²⁸

George P. Koshy asserts that in the Lord's Supper, there is no reference to forgiveness of sins. There is no reference to fitting us to be eligible to come to His presence. No saint comes to God's presence as sinners or as members of the fallen race of Adam. We come together as first-

²⁶Gennadios Limouris, *Orthodox Perspectives on Baptism, Eucharist and Ministry*, Holy Cross Orthodox Press, 1985, p. 87.

²⁷ John Calvin, *Institutes of the Christian Religion*. WM. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1989, p. 557.

²⁸Macquarrie John, *Principles of Christian Theology*, Study Edition. SCM Press LTD. London 1966, pp. 425-426.

generation Christians, who are adopted into the family of God (Romans 8:15; Galatians 4:5) and being called as brethren by the Lord Jesus Christ, the Son of God. We must individually come to the realization of this truth of us being sons of God, "For which cause he is not ashamed to call them brethren" (Hebrews 2:11). This relationship and calling are not commutative in nature. We should not call Him our 'brother' as some do. He is our Lord and our God as Thomas said, when He saw the Lord in person after resurrection (John 20:28). There are no second-generation Christians in the Assembly that Christ builds. All are first- generation children of God. From John 15:13 we know that when we gather together to eat the Lord's Supper, it is also as his friends. When God look at our gathering together to eat the Lord's Supper, he sees a company of sons of God in Christ - His dear Son, a company of those who are called brethren by Christ, and a company of those who are called His friends by Christ. We are not gathered to compare each other, establish our desires and plans, or to content with each other; but it is to remember the Lord's death till He comes.

When we are coming together as His brethren, friends, and sons of God, the question of our fitness is not in question, but we are to examine ourselves about our position. Lack of this action is the root of our breaking bread at different places in a given locality.²⁹

John Calvin writes that we now, therefore, understand the end which this mystical benediction has in view to assure us that the body of Christ was once sacrificed for us, so that we may now eat it, and, eating, feel within ourselves the efficacy of that one sacrifice, that his blood was once shed for us so as to be our perpetual drink. This is the force of the promise which is added, "Take, eat; this is my body, which is broken for you" (Matt.26:26). The body which was once offered for our salvation we are enjoined to take and eat, that, while we see ourselves made partakers of it; we may safely conclude that the virtue of that death will be efficacious in us. Hence he terms the cup the covenant in his blood. For the covenant which he once sanctioned by his blood he in

²⁹ <http://www.brethrenassembly.com/Ebooks/LordsSupper.pdf> 14-08-2012.

a manner renews, or rather continues, in so far as regards the confirmation of our faith, as often as he stretches forth his sacred blood as drink to us.³⁰

Pierre CH. Marcel asserts that the blessing of the cup, the breaking of the bread, the distribution and reception of bread and wine in the Lord's Supper, are not arbitrary or indifferent formalities: they are an integral part of the sacrament and they assist us to a better understanding of the promises and benefits of the covenant. The elements themselves of the sacrament constitute signs and seals of the invisible benefits of salvation. However, one must never lose sight of the fact that, if the Word can exist and be complete without sacraments, the sacraments can never be complete without the Word.³¹

Calvin further notes that pious souls can derive great confidence and delight from the Eucharistic sacrament, as being a testimony that they form one body with Christ, so that everything which is his they may call their own. Hence it follows, that we can confidently assure ourselves, that eternal life, of which he himself is the heir, is ours, and that the kingdom of heaven, into which he has entered, cannot be taken from us than from him; on the other hand, that we cannot not be condemned for our sins, from the guilt of which he absolves us, seeing he has been pleased that these should be imputed to himself as if they were his own. This is the wondrous exchange made by his boundless goodness. Calvin further writes that having become with us the Son of Man, he has us with himself sons of God. By his own descent to the earth he has prepared our ascent to heaven. Having received our mortality, he has bestowed on us his immortality. Having undertaken our weakness, he has made us strong in his strength. Having submitted to our poverty, he has transferred to us his riches. Having taken upon himself the burden of our unrighteousness with which we were oppressed, he has clothed us with his righteousness.³²

Calvin notes that it is not the principal part of a sacrament simply to hold forth the body of Christ to us without higher consideration, but rather to seal and confirm that promise by which he

³⁰ John Calvin, *Institutes of the Christian Religion*. WM. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1989, p. 557.

³¹ Pierre CH. Marcel, *Baptism: Sacrament of the Covenant of Grace*. Mack Publishing Company, Cherry Hill, N.J. 1953, p. 35.

³² John Calvin, *Institutes of the Christian Religion*. WM. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1989, p. 58.

testifies that his flesh is meat indeed, and his blood drink indeed, nourishing us into life eternal, and by which he affirms that he is the bread of life, of which, whosoever shall eat, shall live forever- I say, to seal and confirm that promise and in order to do so, it sends us to the cross, where that promise was performed and fulfilled in all its parts. For we do not eat Christ duly and savingly unless as crucified, while with likely apprehension we perceive the efficacy of his death. When he called himself the bread of life, and he did not take that appellation from the sacrament, as some perversely interpret; but such as he was given to us by the Father, such he exhibited himself when becoming partaker of our human mortality, he made us partakers of his divine immortality; when offering himself in sacrifice, he took our course upon himself, that he might cover with his blessing, when by his death he devoured and swallowed up death, when in his resurrection he raised our corruptible flesh, which he had put on, to glory and incorruption.³³

Gilbert W. Wilson writes that the Eucharist is essentially the sacrament of the gift which God makes to us in Christ through the power of the Holy Spirit. Every Christian receives the gift of salvation through the Holy Communion in the body and the blood of Jesus Christ. Gilbert W. Wilson notes that the Sacrament in which, according to Christ's command, we make continual remembrance of Him. His passion, death, and resurrection, until His coming again, and in which we thankfully receive the benefits of His sacrifice". This is based on the tradition which St Paul says he had "received" when he became an apostle: "The Lord Jesus on the night when He was betrayed took bread, and When He had given thanks, He broke it, and said, "This is my body which is (broken for) you. Do this in remembrance of Me". In the same way also the cup, after supper, saying, "This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me" (1 Corinthians 11:23-25)³⁴

d) Eucharist as a Fellowship Meal

Wayne Grudem explains that when we participate in the Lord's Supper we symbolize the death of Christ because our actions give a picture of his death for us. When the bread is broken it

³³John Calvin, *Institutes of the Christian Religion*. WM. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1989, p. 558.

³⁴ Gilbert W. Wilson, *The Faith of an Anglican: A Companion to the Revised Catechism*. 1980, p. 339.

symbolizes the breaking of Christ's body, and when the cup is poured out it symbolizes the pouring out of Christ's blood for us.³⁵

J. G. Davies notes that the Lord's Supper is one of the legacies bequeathed by Jesus to His Church. It is his gift to us and should be cherished and celebrated in that light. Clearly, his giving it to us reflected his own sense of its importance for the life of his people through the ages. Despite the controversies which have sadly occurred, we need today to come to the Supper with thanksgiving and in the conviction that it has a great deal to contribute to our Christian growth. One helpful way of gathering up its significance is to see it in terms of the past, present and the future.³⁶

Albert W. Palmer asserts that the early Christian worship with agape or love feast and its informal spontaneity must have been a much more joyous and even exuberant occasion that it became later when stiffened by too great formality and clouded by the gloom of an emphasis on sin, hell, crucifixion and the blood atonement.³⁷

Joseph Yperman comments that in the thanksgiving prayer that he offered with the bread, and with the breaking and sharing of the bread, Jesus must have made the surrender of his life so self-evident and clear that his disciples understood he was giving himself wholly to them in offering them bread of thanksgiving, for Luke is able to record of this: "This is my body which is given for you."³⁸ .. Jesus' thanksgiving is the ritual celebration of his Passover, of his passage out through suffering and death to resurrection. It is the ritual celebration of the New Testament which will then be sealed in his blood. It represents the suffering and death which precede the resurrection. The sealing in his blood -the sign of life- which is shed for all, shows that the offering, made by him in thankfulness, is a covenantal sacrifice.³⁹

³⁵ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, Inter-Varsity Press, Leicester, England, 1994, p. 989.

³⁶ J. G. Davies, *The Spirit, The Church and the Sacraments*, The Faith Press, Tufton Street, S.W., New York, 1954, p. 108.

³⁷ Albert W. Palmer, *The Art of Conducting Public Worship*, The MacMillan Company, New York, 1939, p. 26.

³⁸ NIV Bible Luke 22: 19.

³⁹ Joseph Yperman, *Teaching the Eucharist*, Paulist Press, New York, 1968, p. 60.

The Holy Eucharist is the most venerated of all the Christian sacraments. Macquarrie asserts that the Holy Eucharist has such a richness of content and enfolds in itself such a wealth of meaning and a breadth of symbolism that it is hard indeed to speak adequately of it. This richness is reflected in the diversity of ways in which this sacrament has been named. It is the Eucharist, or thanksgiving; it is the mass, and whatever it may have meant originally, it has come to suggest sacrifice; it is the Holy Communion, in which the worshipper is united with God through Christ, and also with his fellow- worshippers in the body of Christ; it is the Lord's Supper, and this title reminds us of the dominical connection of the sacrament, and that in it we receive from Christ the grace that sustains and nourishes the Christian life.⁴⁰

e) Eucharist for Eschatological Hope

Donald M. Baillie asserts that it is profoundly true that the reason why we need this sacrament at all is because in this present world we are strangers and pilgrims, and all human history is a pilgrimage towards something that lies beyond, some supernal reality, a Kingdom of God in which sacramental symbols will not any longer be needed because God himself will be its temple.⁴¹

William Barclay notes that with the increasing idea of the conversion of the elements into the actual body and blood of the Lord, the sacrament became less and less the grateful memory of the death of Christ and more and more the awestricken encounter with the gloried King of heaven and of earth. It was coming into presence of the King, and all the trappings of the court began to be used.⁴²

Baillie further notes that one result of our recovery of a deep and strong sacramental theology will be this: that we shall learn to approach the Lord's Table not looking inward upon our own soul and striving to work up an effect in the realm of feeling and emotion, but looking beyond ourselves to him who is waiting to be gracious to us, him who answers before we call and hears

⁴⁰Macquarrie John, *Principles of Christian Theology*. Study Edition.SCM Press LTD. London 1966, p. 471.

⁴¹ Donald M. Baillie, *The Theology of the Sacraments*, Charles Scribner's Sons, New York, 1957, p. 106.

⁴² William Barclay,*The Lord's Supper*, SCM Press, Guildford, 1967, pp. 101-102.

while we are yet speaking, him who in his grace and love is as near and as real as the bread which we see with our eyes and touch with our hands.⁴³

Elmer J. F Arndt notes that the meaning of the Supper as the eschatological action of God not only already begun but also continuing finds expression in Paul's account in 1 Corinthians: "This is the new covenant in my blood" states the promised fulfillment of the covenant-relation with Israel. God has established a new covenant: that is the significance of Christ's death on the cross. And the crucified Christ, the mediator of the new covenant, now risen and exalted, is the Coming One. His final coming, to which His worshipers look forward, will be the manifestation of His Lordship, already real but now veiled to sight.⁴⁴

Barclay further writes that this sacrament is the expression of Christian confidence. It proclaims the Lord's death until he comes. Here in the ringing tone there is an expressed the eschatological hope of the Christian. It is not important how we interpret the idea of the second coming. What is important is that in the sacrament of the Lord's Supper we at one and at the same time remember the past sacrifice of our Lord and affirm our certainty of his coming triumph. There is nothing in Christian worship which so looks to the past, present and the future, as the sacrament of the Lord's Supper does.⁴⁵

Arndt further writes that this same eschatological meaning is reflected in references to the "breaking of bread" in the Acts of the Apostles. In its worship, the community celebrates God's act of salvation; and it does so with joy. The joy is grounded in God's raising Jesus from the dead, through whom the Holy Spirit has been given; and the gift of the Spirit is the evidence that the hoped-for new age has come.⁴⁶

Ruhindi might have been greatly influenced by the George P. Koshy's Eucharistic theology whose view is that in the Lord's Supper, there is no reference to forgiveness of sins. There is no

⁴³ Donald M. Baillie, *The Theology of the Sacraments*, Charles Scribner's Sons, New York, 1957, p. 107.

⁴⁴ Elmer J.F. Arndt, *The Font and the Table*, Lutterworth Press, London, 1967, pp. 64-65.

⁴⁵ William Barclay, *The Lord's Supper*, SCM Press, Guildford, 1967, p. 110.

⁴⁶ Elmer J.F. Arndt, *The Font and the Table*, Lutterworth Press, London, 1967, p. 65.

reference to fitting us to be eligible to come to His presence. No saint comes to God's presence as sinners or as members of the fallen race of Adam. We come together as first-generation Christians, who are adopted into the family of God (Romans 8:15; Galatians 4:5) and being called as brethren by the Lord Jesus Christ, the Son of God. We must individually come to the realization of this truth of us being sons of God, "For which cause he is not ashamed to call them brethren" (Hebrews 2:11). This relationship and calling are not commutative in nature. We should not call Him our 'brother' as some do. He is our Lord and our God as Thomas said, when He saw the Lord in person after resurrection (John 20:28). There are no second-generation Christians in the Assembly that Christ builds. All are first- generation children of God. From John 15:13 we know that when we gather together to eat the Lord's Supper, it is also as his friends. When God look at our gathering together to eat the Lord's Supper, he sees a company of sons of God in Christ - His dear Son, a company of those who are called brethren by Christ, and a company of those who are called His friends by Christ. We are not gathered to compare each other, establish our desires and plans, or to content with each other; but it is to remember the Lord's death till He comes. When we are coming together as His brethren, friends, and sons of God, the question of our fitness is not in question, but we are to examine ourselves about our position. Lack of this action is the root of our breaking bread at different places in a given locality.

RESEARCH METHODOLOGY

1.3.0 Introduction

This discusses the procedures and strategies that were used in the study. Specific research design, scope to the study, study population, sampling design, source of data, research instruments, data collection procedure, data analysis and presentation are also discussed.

1.3.1 Research Design

The researcher used qualitative method. The design of this study is descriptive survey. Descriptive survey research studies were designed to obtain pertinent and precise information concerning the current status of phenomenon and whenever possible to draw valid general conclusions from the facts discovered.⁴⁷ This method is where description and the analysis of the phenomenon are done. This method was used to obtain in-depth information on concepts, perceptions and ideas. More so, a descriptive research survey was used through interviewing and questionnaires to the respondents. Surveys also aim at obtaining information, which can be analyzed, pattern extracted and comparison made,⁴⁸ hence the choice of this method. The methods are non-experimental as they deal with the relationships among the non-manipulated variable. Since the events or conditions have already occurred, the researcher merely selected the relevant variables for analysis of their relationships.⁴⁹

Descriptive methods are widely used to obtain data useful in evaluating present practices and providing a basis for decision-making. A survey enables one to obtain evidence on current conditions in order to plan the next step.⁵⁰ Descriptive research describes existing conditions or the state of a subject being studied. A descriptive study objectively reports things the way they are.

1.3.2 Scope to the study

The study was carried out in the dioceses of Bunyoro-Kitara and West Ankole. Purposive sampling was used to select Bunyoro-Kitara Diocese as it was the pioneer diocese where *Garuka*

⁴⁷Lokesh K. *Methodology of Educational Research*, New Delhi: Varil Educational Books, 1984, p. 32.

⁴⁸Bell J, *Doing Your Research Project*, Open University, London, 1993, p. 42.

⁴⁹Best J.W and Khan JV, *Research Education*, Edward Arnod, Boston, 1993, p. 61.

⁵⁰Good C.V, *Essential of Education Research Methodology and Design*, Meredith Corporation, New York, 1992, p. 47.

theology was first applied and embraced whereas, West Ankole as one of the Dioceses where this theology later spread and created a lot of conflicts not only among the laity but also the clergy. The Christians had sharp disagreements on the *garuka theology* as some embraced it and others rebuffed it. Moreover, there were a number of ongoing questions which were too difficult to provide appropriate answers.

1.3.3 Study Population

Bunyoro-Kitara Diocese comprises of 11 Archdeaconries of Bulindi, Hoima, Kigaaya, Nyaigana, Kagadi, Kyakabadiima, Kikangahara, Kyangwari, Katikengeye, Kisiita and Kakumiro with 86 Parishes. The Diocese has a population of 356,268⁵¹ Christians according to 2020 census. The respondents included: the Bishop, the Diocesan Secretary, the Dean, 6 Archdeacons, 12 Parish Priests, 5 retired Clergy, 4 Wardens and 6 Lay Readers- making a total of 36 respondents.

West Ankole Diocese comprises of 25 Archdeaconries, 120 parishes with an estimated population of 1.000.000 people. The respondents included: the Bishop, the Diocesan Secretary, the Dean, 8 Archdeacons, 10 Parish Priests, 6 Lay Readers, 10 retired clergy 5 Wardens making a total of 42 respondents.

1.3.4 Sampling Design

The researcher used stratified random sampling technique. It strived for a fair representation of Christians in two dioceses of Bunyoro and ankole as indicated above, and the size was maintained at 78 persons.

1.3.5 Source of Data

The researcher mainly used both primary and secondary data. Primary source of data was collected from the respondents by interviewing and administering questionnaires.⁵²

⁵¹ Diocesan Census Records, PDR Minutes of Thursday, 8/7/2004, presented to the Diocesan Council of Friday, 16/7/2020, where census figures were presented having been collected from January 2020, using all Parishes, head count, Baptismal and Confirmation records.

⁵²Wangusa Timothy: *Essentials of Research Methodology, in Human and Social Science*, Kampala, Bow and Arrow Publishers, 2007, p. 86.

Secondary data was obtained by reviewing data in the Library, Newspapers, Archives and internet information which was related to the topic. This consisted of books and other published literature.

1.3.6 Data Collecting Instruments and methods

a) Questionnaires

This was a set of related questions designed to collect data. Closed and open questionnaires were used in relation to the objectives of the study.

Questionnaires were used because most of the people targeted could be able to write and read and the area under study was very big so that the questionnaires could be sent to the respondents.

b) Interviews

The researcher used both structured and unstructured interviews. The researcher used structured interview as oral presentation and written questionnaires and unstructured interviews whereby one to one intensive interview was administered.

c) Focus Group Discussion

This method involved several group interviews, where the participants provided answers individually, and random sampling was used in discussion.⁵³ This method helped the researcher gain in-depth information on his research. Moreover, a carefully planned discussion helped the researcher to obtain participants' beliefs and perceptions on a defined area of interest.⁵⁴

1.3.7 Data Quality control

1. Validity

Validity refers to the appropriateness of the instrument/method for research purposes. Validity is the ability to produce findings that are in agreement with theoretical or conceptual values: In othewords, to produce accurate results and to measure what is supposed to be measured. A research instrument/method is said to be valid if it actually measures what it is supposed to measure.

⁵³ Amin Martin, *Social Science Research Conception, Methodology and Analysis*, Kampala, Makerere Printers, 2005, p. 205.

⁵⁴Kombo K. Donald and Delno L.A Tromp. *Proposal and Thesis Writing: Introduction*, Pauline Publication Africa, Kenya. 2006, p. 95.

This process demands the worthiness of instruments/methods to be used in all the collection instruments/methods the researcher used; questionnaires, interviews and focus group discussions. The selected respondents were able to produce the information which helped the researcher to find views from christians of the two dioceses of ankole and Bunyoro kitara about "A critique of bishop Ruhindi's Eucharistic theology in light of the Anglican communion's Eucharistic theology" the topic under study.

2. Reliability

Reliability is dependability or trustworthiness and in this context of measuring instrument/method, it is the degree to which the instrument/method consistently measures whatever it is measuring. An instrument/method is reliable if it produces the same result whenever it is repeatedly used to measure trait or concept from the same respondents even by other researchers.⁵⁵

In this case, the researcher moved to the different places to meet the targeted respondents. Thus, he obtained information from the respondents and the secondary sources and this helped him in writing down the report.

3. Data Analysis and Interpretation

After collecting data the researcher analyzed it through writing and coding the descriptive summaries of what the respondents had said and written. He therefore organized the data collected and read through it several times then summarized it. After summarizing, he broke down the summarized data into small parts and thereafter compared the given data to get their similarities, and then put the data in a coherent way.

⁵⁵ Amin E. Martin, (2005) *Social Science Research Conception, Methodology and Analysis*, Kampala, Makerere Printery p. 293-294

CHAPTER TWO

CHURCH OF UGANDA'S THEOLOGY OF THE EUCHARIST

2.1 Introduction

The Church of Uganda is part of the Anglican Communion. The word Anglican means "English" and the term "Ecclesia Anglicana" simply means the English Church. The roots of Anglicanism go deep into the life of the early church. For instance, the British Bishops took part in the councils of the wider church as early as the 4th century when Emperor Constantine convened the Council of Arles in 313 AD.⁵⁶

The Anglican inheritance in both doctrine and church practice is irrevocably tied to the cause of the Protestant Reformation. In the mind of the English reformers of the 15th and 16th centuries what made the Church of England an authentic church was that it faithfully proclaimed the gospel. In support of the reformers, Avis says: "where the Gospel is, Christ is; and where Christ is, there is the Church. All that is necessary to authentic 'church-hood' is the possession of the gospel."⁵⁷

For all its insistence that it is genuinely catholic, that it was not another church set up as an alternative to that existing at the time but rather the true church reformed, the English church from which the worldwide Anglicanism has grown was unambiguously Protestant. For the reformers the enterprise of re-organizing the English Church was a holy task that involved not only changes to its ecclesiastical hierarchy but also to its theology, its understanding of morality, its practice of ministry, and its spirituality. It embraced the Reformation doctrines of Scripture, salvation and the church.

In the process of re-organizing the English Church the authority of the Pope was replaced with an evangelical confidence in the supreme authority of the Holy Scriptures as the medium by which Anglicans hear and receive the gospel. From that time the apostolic tradition in Scripture became final for both belief and behavior for Anglicans. The kind of Protestantism in Anglicanism is not therefore against an authentic "Catholicism," rather against those doctrines

⁵⁶ Paul Avis, *The Identity of Anglicanism: Essentials of Anglicans of Anglican Ecclesiology*, T&T Clark, London, 2007, p. 18.

⁵⁷ Avis, *The Church in the Theology of the Reformers* (London: Marshall Morgan and Scott, 1981), p. 221.

and practices that make it very difficult for an Anglican to come to know that salvation is through Jesus Christ alone.⁵⁸

2.2 Anglicanism in new contexts

Anglicanism accompanied the first English colonists when they established themselves in North America, and secondly it accompanied Christian missionaries when they opened churches in Africa, Asia and Latin America. As British Anglicans, compelled by the word of God and the Holy Spirit, took their faith around the world, churches were established on every continent and in many nations. British pastoral leaders encouraged autonomy and collegiality with these daughter churches, and over time, many separate "provinces" of the Anglican Church were established around the world. Inevitably transplanted Anglicanism took on aspects of the new contexts. In these new contexts, the earlier concept of an Anglican church as a particular church, identified with the national life, traditions and institutions of the English people, changed. English and Anglican were no longer equivalent terms. Anglican came to be equal to the national church established by missionaries from England and in communion with the See of Canterbury. The idea of a national church came to belong to the essence of historical Anglicanism.

The national churches, in their constitutions, said that they were far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship as they try to address the needs of the local circumstances. It was further agreed that the national churches were free to model and organize their respective churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity. In their growth and development the national churches were to understand themselves as ecclesial bodies in full communion with the See of Canterbury. Today national Anglican churches are part of a global communion of churches established over the centuries by the Church of England. National Anglican churches function in a voluntary communion based around common beliefs and practices. The leaders of each province, called archbishops, gather periodically to discuss the work of the church and to resolve issues that may arise.

⁵⁸ Paul Avis, *The Identity of Anglicanism: Essentials of Anglicans of Anglican Ecclesiology*, T&T Clark, London, 2007, p. 18.

It was the Anglican Church that sent missionaries in the nineteenth century to establish an Anglican Church in Uganda. The Church of Uganda being part of the Anglican Communion, it practices and promotes Anglicanism. The Anglican Communion⁵⁹ in which Church of Uganda is a member is defined as worldwide family of thirty-eight self-governing member churches or provinces, embracing more than 70 million people in 160 different countries. Anglicans thus come now from a wide range of cultures and races, and speak many different languages. These autonomous Churches are unified through a common history, a common theology and a special relationship to the Archbishop of Canterbury.⁶⁰

2.3 The Origin of the Church of Uganda

The establishment of the Anglican Church of Uganda was as result of the Church Missionary society's untiring efforts. The coming of the missionaries of the Church Missionary Society (CMS) from England in 1877 marked the beginning for the Anglican Church in Uganda.

Shergold Smith and C. T. Wilson of the Church Mission Society (CMS) were the first European Anglican missionaries to Uganda when they arrived in June 1877. They, along with others who arrived later, were based in the court of the Kabaka of Buganda within the present day Kampala.

Kabaka Mutesa 1 was known for his brutality⁶¹ and used the rivalries of the Anglicans, Roman Catholic and Muslims against each other to try to balance the influences of the powers that backed each group. His successor, Kabaka Mwanga, took a more aggressive approach by expelling missionaries and insisting that Christian converts abandon their faith on pain of torture or death.

In 1885, three Anglican Ugandans were killed and the arriving bishop of the diocese of Eastern Equatorial Africa, James Hannington, together with his party were arrested, detained

⁵⁹Alastair Redfern, *Being Anglican*, Darton, Longman and Todd Ltd, London, 2000, p. 124.

⁶⁰Alastair Redfern, *Being Anglican*, Darton, Longman and Todd Ltd, London, 2000, p. 124.

⁶¹http://en.wikipedia.org/wiki/Church_of_Uganda April, 2012.

and later executed at the orders of Kabaka Mwanga. On 3rd June 1886, Kabaka Mwanga ordered the killing of twenty-six of his pages thirteen Anglicans and twelve Roman Catholics. Today, 3rd June is set aside as a public holiday to commemorate the Martyrs of Uganda. Thousands of people from all over East Africa travel to the site of the martyrdom to remember their courage, sacrifice, and testimony of those committed Christians.

These early Christians were martyred at Namugongo. Their martyrdom produced a result entirely opposite of Mwanga's intentions. Within a few years the original handful of converts had multiplied many times and spread far beyond the court. The martyrs had left the permanent impression that Christianity was truly African, not simply a white man's religion. Most of the missionary work was carried out by Africans rather than by white missionaries, and Christianity spread steadily.⁶²

The Church of Uganda, with its rich and firm spiritual history, has offered and continues to offer a dynamic and vital faith to peoples around the world. Already, this is a part of Anglican history in Uganda. In 1893 Canon Apollo Kivebulaya was the first to take the Gospel to the people of Eastern Congo. Ugandans such as William and Sala Nagenda, Erica Sabiiti, Festo Kivengere, Janani Luwum, John Wilson, Misaeri Kauma, Edward Muhima, Henry Luke Orombi, Stanly Ntagali, and the current Archbishop, Stephen Kazimba Mugalu, have witnessed before world leaders. In 1996, John Sentamu, a Ugandan Anglican, was consecrated a Bishop in the Church of England, first as the Bishop of Birmingham, and later the Archbishop of York.⁶³

Christianity in Uganda has demonstrated its power in many ways; for example in successful evangelism where the laity are in a forefront reaching out to others in their families, in places of work, shops, streets, factories, schools, on buses/trains and soon everyone is eager to be involved in sharing the good news about Jesus Christ. Christians in Uganda are not afraid to speak up about their faith with whoever they come across. In other words, faith to them is

⁶² <http://www.safarisgorillas.com/safaris/tours/ugandamartyrstrail.html> June, 2012.

⁶³ <http://jobsugandanow.blogspot.com/2011/09/job-vacancy-church-of-uganda-recruits.html> 2012.

never a private affair. They usually tell others of what the Lord has done in their lives and encourage them to have the same experience. Certainly, they are quite sure of and genuinely 'proud' of their faith. They attend Sunday services in big numbers which provides an opportunity to hear God's word as well as sharing the Holy Eucharist. The Word and the Holy Eucharist provide better avenues for Christians to think through their lives and thus be in good fellowship with God and one another. They are always challenged to admit their sinful nature and so confess their sin to the Almighty God.

In 1892, the first cathedral with a capacity of 4000 people was built at Namirembe and it was that same year in which the Christian religion penetrated into many parts of Uganda. In 1893 the first Ugandans were ordained basically to administer the Lord's sacraments and preach the word of God. The Holy Eucharist was to be administered to all Christians regularly unlike baptism which was to be administered once in the life of a Christian. The Holy Eucharist occupied a central position in the public worship of the Church, in the life of the Church as a whole, and, therefore, in the life of every Christian

In 1897 the Diocese of Uganda was formed out of the Diocese of Eastern Equatorial Africa. In 1926, the Diocese of Uganda was split creating the Upper Nile Diocese with headquarters at Ngora with Bishop A.L. Kitching as the first bishop. His jurisdiction covered the whole Eastern Uganda.

In 1947 the Rt. Rev. Abel Balya was consecrated as the first African Anglican Bishop in East Africa. In 1961, the growth of the Church of Uganda was recognized in the Anglican Communion with the establishment of the dioceses of Namirembe, West Buganda, Ankole/Kigezi, Ruwenzori and Rwanda-Burundi. In 1961, the growth of the Church of Uganda was recognized in the Anglican Communion with the establishment of the Province of Uganda and Rwanda-Urundi (later Province of Uganda, Rwanda and Burundi). The incumbent Bishop of Uganda, Leslie Brown was the first Metropolitan Archbishop of the Province. Brown was succeeded in 1966 by the first Ugandan Archbishop, Erica Sabiiti.

The current Bunyoro-Kitara Diocese was then part of Ruwenzori Diocese until 1972 when it was carved out with the Rt. Rev. Yustus Ruhindi as its first bishop. He was succeeded by the Rt. Rev. Yonasani Rwakaikara in 1981 until 1989 when the Rt. Rev. Wilson N. Turumanya took over, succeeded by the Rt. Rev. Nathan Kyamanywa from 2002 to 2016, and then succeeded by Rt. Rev. Samuel Kahuma (the incumbent bishop). In 1972, the new diocese of Bunyoro-Kitara had only three Archdeaconries of Hoima, Masindi and Nyaigana; 15 parishes and a few village churches.

West Ankole was by then part of Ankole Diocese until 1976 when it was carved with the Rt. Rev. Yoramu Bamunoba as its first bishop. He was succeeded by the Rt. Rev William Magambo in 1997 until 2006 when the Rt. Rev. Yona M. Katoneene, succeeded by Rt. Rev. Amos Magezi (the incumbent bishop) took over. Currently, the Church of Uganda has thirty seven dioceses.

2.4 The Church of Uganda's Eucharistic Theology

The Church of Uganda is an independent Ecclesiastical Province, established according to the Provincial Constitution. The Church of Uganda is part of the One, Catholic and Apostolic Church worshipping the one true God, the Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures as set forth in the Catholic Creeds which faith the Church is called upon to proclaim afresh in each generation.

The provincial Canons⁶⁴ assert that the Church of Uganda maintains this faith as 63 embodied in the Doctrine, Sacraments and Discipline of the church as they have been received by the Church of England and set forth in the Book of Common Prayer.

In this section, various Articles address various issues pertaining Divine Service and the Administration of the Sacrament in the Church of Uganda:

The Provincial Canons⁶⁵ emphasizes conformity to the Book of Common Prayer in which every Priest of the Church of Uganda should follow the use and observe the orders, rites and

⁶⁴ This information was obtained from the Church of Uganda: Provincial Canons, Section 1:0, and Canon 2. 1997, p. 23.

ceremonies prescribed in the Book of Common Prayer and reading of Holy Scripture as in administration of the sacrament, and none other, except so far as should be ordered by lawful authority. That nothing in the said canon should prejudice or limit; the use of any form of service from time to time enjoined or authorized by a Diocesan Bishop for local use or by Provincial Assembly for experimental use in Dioceses.

The Canon further provides flexibility of the discretion of ministries in condition of public prayer. That the Priest may at his/her discretion make and use variations which are not of substantial importance in any form of service presented by the Book of Common Prayer. It goes ahead to mention that subject to any regulations made from time to time by the Provincial Assembly, the Priest may, on occasion for which no provision is made in the Book of Common Prayer, use forms of service considered suitable by him for those occasions. That all variations in form of service and all forms of service used or made under this canon should be relevant and seemly and should neither be contrary to, nor indicative of any departure from the doctrine of the Church of Uganda.

Pertaining to Sundays and other days of special observance, the Canon also asserts that they should ever be celebrated as weekly memorial of our Lord's resurrection and kept according to God's holy will and pleasure, particularly by attendance and divine service, by deeds of charity, and by abstention from all unnecessary labor and business. That the Table of Feasts which are to be observed in the Church of Uganda was contained in the Book of Common Prayer; whereof the principal are Christmas Day, Epiphany, the Annunciation of the Blessed Virgin Mary, Easter Day, Ascension Day, Whitsunday, Trinity Sunday and All Saints' Sunday. The Canon further provides that Good Friday should be observed by prayer with meditation of the death and passion of our Lord and Savior Jesus Christ, by self-discipline and by attendance at Divine service. That it was lawful for the Provincial Assembly to oppose Holy Days which might be observed provincially, and, subject to any directions of

⁶⁵ This Canon has been obtained from Church of the Province of Uganda: Provincial Canons, Canon 2:13, Sub Section 2.13.1, p. 18.

the synod of the Diocese, for the ordinary to approve Holy Days which might be observed locally.

On the giving notice of feast days and fast days, the Canon⁶⁶ explains that the minister should give notice every Sunday publicly during the time of the Divine service, by notice affixed at the church door or otherwise, so that the same might best be brought to the knowledge of the people, of the Feast Days and Fast Days which were to be observed in the week following, and of the times of the service thereon.

The Provincial Canons provide for the Divine Service and the Administration of Sacraments. In this section, various Articles address various issues pertaining to the Eucharist/ Holy Communion. The Canon⁶⁷ about the ministry of the Eucharist further asserts that no person shall consecrate and administer the Holy Sacrament of the Lord's Supper unless he/she shall have been ordained Priest by Episcopal Ordination.

Moreover, the Canon on Holy Communion in Cathedral Churches further explains that every Cathedral church the Holy Communion shall be celebrated at least on all Sundays and other Feast Days, on Ash Wednesday, and on other days as often as may be convenient, according to the statutes and customs of each church. It shall be celebrated distinctively, reverently, and in audible voice. In every Cathedral Church the Dean or Provost, the Canons residentially, and other Priests of the church, being in Holy Orders, shall receive the Holy Communion every Sunday at least, except when they have a reasonable cause to the contrary.

The Canon on the Holy Communion in Parish Churches also explains that every Sub Parish church, except for some reasonable cause approved by the Bishop of the Diocese, the Holy Communion shall be celebrated at least on all Sundays and Principle Feast Days, and on Ash Wednesday. It shall be celebrated distinctively, reverently, and in audible voice. In all

⁶⁶ This Canon has been obtained from Church of the Province of Uganda: Provincial Canons, Canon 2:13, Sub Section 2.13.1, p. 20.

⁶⁷ This information was obtained from the Church of Uganda: Provincial Canons, Section 1:0, and Canon 2. 1997, p. 20.

churches and chapels dependent on a Parish church, the Holy Communion shall be celebrated as regularly and frequently as may be convenient, subject to the direction of the ordinary.

About the Receiving of the Holy Communion, the Canon⁶⁸ provides that it is the duty of all who have been confirmed to receive the Holy Communion regularly, and especially at the Festivals of Christmas, Easter and Whitsunday. The priest shall teach the people from time to time, and especially before the Festivals of Christmas, Easter and we have Whitsunday, that they come to this Holy Sacrament with such preparation by the Book of Common Prayer

On the admission to the holy table or an altar where the sacrament is offered, the Canon further explains that there shall be admitted to Holy Communion members of the Church of Uganda who have been confirmed in accordance with the rites of the church. Baptized persons, who are communicant members of other churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing within their own churches, may be admitted to Holy Communion as well. If any person by virtue of sub-paragraph 2.12.2 above regularly receive the Holy Communion over a long period which appears likely to continue indefinitely, the Priest shall set before him/her the normal requirement of the Church of Uganda for communicant status in that church. Where any Priest is in doubt as to the application of this Canon, he shall refer this matter to the Bishop of the Diocese.

The Church of Uganda emphasizes so much the idea of the Lord's Supper as remembrance of Jesus Christ and His atoning sacrifice on the cross. That through the Lord's Supper, Christians are able to remember the covenant God has made with his people. The spiritual reality of this covenant is actualized for all Christians through their remembering. It moves from a past memory to a present experience of the reality of God's grace. The bread and wine actualize the reality of salvation for all Christians in the worship experience. The Church of Uganda further emphasizes that there is a genuine experience of salvation when Christians eat and drink by faith. To remember God's work in Christ is to experience the reality of Christians' covenantal fellowship with God. The spiritual reality of God's salvation is present

⁶⁸ This Canon has been obtained from Church of the Province of Uganda: Provincial Canons, Canon 2:13, Sub Section 2.13.1, p. 23.

through their remembering in the covenant meal. The Lord's Supper, then, is a moment of grace when Christians receive it by faith through the memory of God's work for them.

CHAPTER THREE

RUHINDI'S EUCHARISTIC THEOLOGY

3.1 Introduction

This chapter discussed Ruhindi's childhood and education, his church ministry, the broad church movements influence on Ruhindi's theology, Ruhindi's *garuka* theology, reasons why his eucharist theology was embraced by many people and rebuffed by few christians, and the impact of Ruhindi's Eucharistic theology.

3.2 Ruhindi's Childhood and Education

In his Episcopal ministry, Ruhindi went against what the Church of Uganda was practicing at that time. To understand Bishop Ruhindi's Eucharistic theology, one must look at his childhood background which greatly influenced his future career and way of life. Byaruhanga Christopher⁶⁹ gives this description of Ruhindi's life that he was born in 1925 of a traditional medicine man in the present day Rukungiri District. He spent most of his childhood looking after his father's livestock. In 1932, his family moved to Ankole where they met Erasto Gahire, a Christian and a chief in the king's government. Gahire offered to pay Ruhindi's school fees from primary school up to secondary level. Ruhindi was baptized on 12 April 1935 and started primary education in 1936. In 1940, he enrolled at Mbarara High School where he proved to be one of the well-disciplined and bright students. While at Mbarara, he met committed Christian teachers who greatly influenced his spiritual and academic life. This is what made Ruhindi decide to join the teaching profession. As a result, he enrolled for a three-year certificate course in education in 1946 at the teacher training college in Mukono.

Further describing Ruhindi's childhood life, Byaruhanga also explains that it is while at Mukono that Ruhindi committed his life to Jesus Christ. From that time on he began to think seriously about joining the ordained ministry. In 1949, after he finished his programme at Mukono, he was posted to Ibanda Primary School, one of the most difficult schools in

⁶⁹Byaruhanga, Christopher. *Bishop Alfred Robert Tucker: And the Establishment of the African Anglican Church*, WordAlive publishers, 2008, pp. 190-191.

Ankole; both the parents and students were uncooperative and rude to the teachers. However, Ruhindi managed to draw many of the parents to himself. Through his commitment to Jesus Christ and to his work, the academic standards and discipline of the school improved tremendously. For the first time Ibanda Primary School began to send students to Mbarara High School for further studies. At Ibanda, Ruhindi got fully involved in church activities. For instance, he assisted the parish priest by reading lessons and leading church services. He was also elected one of the church wardens. On May 1, 1951, he married Beatrice and together they had five children. That year he was appointed headmaster of the same school.

3.3 Ruhindi's Church Ministry

In the face of great discouragement, Ruhindi never lost his sight but followed his calling into the church ministry. Again, Byaruhanga describes this momentous time of decision in Ruhindi's life that at the end of 1955, Ruhindi resigned his post as headmaster and went to Bishop Tucker Theological College for an ordination course where he was also one of the pioneers in the English class. His decision to join full-time church ministry surprised many Christians in Ankole. Why should one leave a well-paying job for a dead-end position in church ministry? But for him, serving the Lord was more important than all other callings in life. Upon completion of his course, Ruhindi was ordained a deacon in 1957 and was sent to St. James Cathedral in Ruharo to work under the rural dean. At the cathedral, he was introduced to different church ministries and he was in charge of the English service and taught CRE in schools. He served in Mbarara at a time when the church congregation at St. James was divided along political lines. He, however, managed to initiate reconciliation between Christians. In 1959, he organized a Christian crusade during which the queen mother of Ankole accepted Jesus Christ as her personal Lord and Saviour. In March 1960, he was ordained a priest and in August he left for further theological studies at Berkeley Divinity School at Yale University (U.S.A.). He was the second student from Uganda to go to the United States of America for theological training.

Ruhindi's theological understanding continued to develop as he was exposed to other cultural and biblical world views as can be seen in Byaruhanga's⁷⁰ description of Ruhindi's studies that at Berkeley, Ruhindi was exposed to many new theological ideas especially in the area of ecclesiology. He was very much influenced by the Broad Church movement as well as Billy Graham's theology. In 1963, he returned to Uganda with a Master of Divinity degree and was posted to Bishop Tucker Theological College as a tutor and a college chaplain, eventually becoming principal of the college. During his tenure as principal, Bishop Tucker College was transformed into a modern institution of higher learning in which case Ruhindi began a building project to create modern residential staff houses, dormitories, and a dining hall. The college also began a theology program aimed at attracting educated men and women to the ordained ministry. That in August of 1972, Ruhindi was invited to become the first bishop of Bunyoro-Kitara Diocese. Due to the good reputation he had earned for himself at Bishop Tucker Theological College, many protested his departure; two missionaries on the staff resigned their teaching positions in protest. They argued that the church in Uganda needed a man like Ruhindi to lead a theological college where men and women were trained for church ministry. While others in Uganda qualified to be bishop of Bunyoro-Kitara Diocese, none measured up to Ruhindi's style of leadership as a principal of a theological college. They further argued that Bishop Tucker Theological College had a greater need for trained theological educators such as Ruhindi than did a rural diocese. Nevertheless, Ruhindi went ahead and took up the invitation.

Subsequently, he was consecrated bishop on August 6, 1972 at St. Paul's Cathedral, Namirembe, and enthroned as the first bishop of Bunyoro-Kitara Diocese on 29 October 1972. In his charge to the church, Ruhindi indicated that his Episcopal ministry in Bunyoro-Kitara was going to focus on strengthening the life of the congregation.⁷¹ In an interview Ruhindi said "I wanted the Christians in Bunyoro- Kitara Diocese to realize that they were

⁷⁰Byaruhanga, Christopher. *Bishop Alfred Robert Tucker: And the Establishment of the African Anglican Church*, WordAlive publishers, 2008, pp. 190-191.

⁷¹ Christopher Byaruhanga, *Bishop Alfred Robert Tucker: And the Establishment of the African Anglican Church*, (Nairobi: Word Alive Publishers, 2008), p. 190.

the baptized of the community of the body of Christ and, as such, they had to understand the implications of being baptized and living in the spirit of baptism.⁷²

Ruhindi's heart for the people of his diocese was reflected in his goals and priorities. His desire to see people return to the church led to the development of his theology known as *garuka*. Byaruhanga further explains that Ruhindi's first priority as a bishop was the spiritual revival among the Christians in his diocese. By the time of his enthronement, the church in Bunyoro had spiritually degenerated to the extent that some of the parishes had closed down as a result of a great rift in the Christian congregations between those who considered themselves "saved" or "committed" Christians and the nominal Christians. The former, though few in number, were in control of the church in Bunyoro and had made sure that all other Christians never participated in any church activity. One of the first diocesan administrators during Ruhindi's episcopate said that Ruhindi began by calling all the Christians to rededicate themselves to God. He considered the church to be a home for everybody regardless of their spiritual standard.

Byaruhanga⁷³ further clarifies that Ruhindi's theology was encapsulated in the call *garuka* which means, "Come as you are." The *garuka* theology centered on his understanding of the two Gospel sacraments of baptism and the Eucharist. Ruhindi regarded baptism as the sacrament whereby an individual is introduced into the Christian spiritual life. He believed that the waters of baptism change a Christian from the condition of guilt and sinfulness to a state of spiritual rebirth. As regards the sacrament of the Eucharist, Ruhindi believed in the real presence, the doctrine whereby the body and blood of Christ are in some way really present in the bread and wine of the Eucharist. But above all, he said that the body and blood of Christ were in the believers who gather for worship. His argument was that the believers are, and should always be, a holy community. He also taught that sacraments were for repentant sinners. He, therefore, called upon all Christians to get rid of all hypocrisy and self-

⁷²YustusRuhindi, interviewed by Byaruhanga, Christopher on 14 March, 2004, p. 190.

⁷³Byaruhanga, Christopher. *Bishop Alfred Robert Tucker: And the Establishment of the African Anglican Church*, WordAlive publishers, 2008, pp. 190-191.

justification. Due to Ruhindi's Episcopal ministry, many Christians in Bunyoro-Kitara diocese experienced a spirit of oneness and openness which eventually created equality among them. His next program was the mobilization of human resources. He said that he knew if he had to succeed in his Episcopal ministry, he had to mobilize everybody, namely, the clergy and the lay people. It was his joy to see how the lay people came to support his ministry. Some top district officials came with their expertise in different fields to support the work of the diocese. He opened a Bible College in Hoima for lay readers. He visited many secondary schools where he attracted thousands of young people to the church. It was mainly from these secondary school students that Ruhindi got a good number of well-educated young people to train for church ministry.

Ruhindi was far-sighted and saw the need to develop others with a similar understanding of the Scriptures. He understood this would happen as the clergy were sent for further training as Byaruhanga continues to assert that Ruhindi was not satisfied with only training his priests locally. He, therefore, sent many people who had been called to the ministry to Bishop Tucker Theological College, Mukono, for advanced theological studies and those at a lower academic level were sent to Bishop Balya Theological College, Bukuku. His idea was that, as citizens of Bunyoro became more sophisticated in their world outlook, the diocese of Bunyoro-Kitara would want clergymen conversant with the new outlook, so as to be able to relate the Bible and the teachings of Christ to the challenges of the day. This would only be possible if the priests had academic qualifications equivalent to those held by the best educated men and women in Bunyoro. Byaruhanga⁷⁴ quotes Ruhindi's priorities which reflect a more comprehensive understanding of Ruhindi's theology of the church beyond *garuka*. That in 1972, there were only five active but poor parishes in Bunyoro-Kitara Diocese. Ruhindi's first challenge was to determine how to sustain and expand these parishes. He asked each of these parishes to design a five-year development program. Ruhindi said that he remembered going to every parish to lead them in determining what should be their priorities

⁷⁴Byaruhanga, Christopher. *Bishop Alfred Robert Tucker: And the Establishment of the African Anglican Church*, WordAlive publishers, 2008, pp. 190-191.

in the next five years and, at first, all of them had building construction as their priority. He told them that in the next five years they could not just be putting up buildings...there were other things of greater priority in a parish. He wanted them to tell him how in five years their parish will have affected the community around them. As he continued teaching, their priorities began to be clear, namely, evangelism, pastoral care, teaching, health, education and income-generating projects. By 1977 the number of parishes had increased to forty.

With the increase in the number of parishes, Ruhindi's next challenge was to find ways to sustain these parishes and the diocesan office. He realized that parishes in the diocese were operating on a very tight budget; not only were church workers paid very little money, but it was not uncommon for them to work for months without a salary. Much of the money needed to run the diocese came from Ruhindi's friends in the U.S.A. but it was not enough. He could not see why the church in Bunyoro could not be self-reliant. In an interview, one of the parish priests who worked with him said, "Bishop Ruhindi used to say that he does not want to be a bishop of a diocese which is very poor in the midst of plenty." Ruhindi therefore launched the Bunyoro-Kitara Diocesan Self-Reliance Programme, whereby he invited the staff of Christian Rural Service to Bunyoro to teach people about crops and animal husbandry, hygiene, food nutrition and family planning. In order to improve the health standards of the people, he opened several health clinics in the diocese. Through the programme, the standard of living improved for many people.

Under Ruhindi's leadership, the ministry of the Diocese soon made a difference in the lives of people completely consumed by their struggle for survival. Soon their lives were filled with promise, potential, and hope for. People in Bunyoro began to make plans and acquire property they never thought they would be able to buy. Families began to give their children the kind of education that would give them a world of constructive choices. By the time Ruhindi transferred to North Kigezi, the Bunyoro- Kitara Diocese, which had always come in last in every aspect of the church's life, was listed as the third most successful diocese in the church of the Province of Uganda.

Ruhindi was given the opportunity to take his theology and church growth strategy to his home diocese. Byaruhanga⁷⁵ writes that it was in 1981, that Ruhindi felt the call to go and develop his home diocese of North Kigezi in Rukungiri for whose service was enthroned as the first bishop on 12 April 1981. The situation in North Kigezi was not very different from that of Bunyoro-Kitara Diocese in the 1970s such that he used the same theology and strategy for church growth and development. Although many Christians in North Kigezi resisted his sacramental theology, his ministry in this diocese was saved by the 1988 Lambeth Conference's support of his theology. That according to Ruhindi, the success in his Episcopal ministry was the result of mobilizing people for various tasks in the diocese. Ruhindi said that his work as a bishop was to lead Christians with ideas, to hear their response, to listen to them and not to try to impose anything on them. That in January 1996, Ruhindi retired from his Episcopal duties and died of what the doctors called natural causes on February 28, 2006 at Kadic hospital in Kampala at the age of 81. At his funeral service, the president of Uganda characterized him as a man of vision and a practical church leader who could make his God-given vision live in the hearts and actions of men and women under his care.

Bishop Ruhindi's theology *garuka* was a unique one in such a way that all the baptized and confirmed Christians regardless of their public standing were admitted to the Holy Eucharist. For instance, Christians who lived a polygamous life or those whose marriages were not legalized would also be invited for the same. Ruhindi had a liberal understanding of sin as can be seen in his letter to the Archbishop of the Church of Uganda which in part reads:

Your Grace, we are charged to serve under obligation to fulfill the command of Jesus, 'who hates sin but loves sinners,' to hold up the weak, heal the sick, to bind up the broken, to bring again the outcasts and to seek the lost. Who are these people in our church?⁷⁶

⁷⁵Byaruhanga, Christopher. *Bishop Alfred Robert Tucker: And the Establishment of the African Anglican Church*, WordAlive publishers, 2008, pp. 190-191.

⁷⁶ Archives of the Church of Uganda, Provincial Secretary (PS), Record Group No.6, PD1/16, Uganda Christian University Library, Archives Section.

Some dioceses embrace Ruhindi's theology because they see growth of the church in Bunyoro-Kitara as chapter three will show. Other dioceses continue to follow the rubric⁷⁷ found in *The Book of Common Prayer* - this rubric further describes who is eligible to receive Holy Eucharist. It states that those who would intend to be partakers of the Holy Communion should inform the curate at least some day before. It further states that anyone who lives an open and notorious evil life, or have done any wrong to his neighbors by word or deed, and the congregation is offended, the Curate having known about it, should call him and advertise him. That such a person should not be allowed to come to the Lord's Table, until he has openly declared himself to have truly repented and amended his former naughty life.

The above state does not clearly determined one who qualifies to come to the Holy Table for the Eucharist. This has raised both the doctrinal and pastoral issues that often find no appropriate answer. It has been observed that some dioceses freely allow all Christians to come to the Holy Table which is always not the case with other dioceses. The sacrament that is meant to unite Christians together has instead created significant disagreements and raised questions too difficult to answer. Moreover, Christians develop a sense as if the Church of Uganda is suffering from identity crisis. This therefore calls for an urgent need to make a critical study of Bishop Yustus Ruhindi's Eucharistic theology.

3.4 Broad Church Movements influence on Ruhindi's Theology

While Ruhindi was at Yale University, he came into contact with the Broad Church Movements through Billy Graham's theology. This widened his new theological understanding and exposed him to various cultural and biblical world views.

The Broad Church was a moderate movement that emerged as one of the three parties in the Church of England during the mid-19th century. The broad church represented "broad" views and avoided narrow expressions of doctrine as practiced by Anglo-Catholics (or High

⁷⁷ *The Book of Common Prayer Hymns A&M: And Administration of the Sacraments and other Rites and Ceremonies of the Church According to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.* Oxford University Press, London, 1942, p.165.

Churchmen) on one hand and anti-Roman Evangelicals (or Low Churchmen) on the other. "Broad Churchmen in the 19th century-including such figures as Thomas Arnold, father of poet and critic Matthew Arnold, and R.D. Hampden were liberal figures in the Anglican church with decidedly intellectual, rather than political, interests".⁷⁸

In his understandable book, Tod E. Jones examines the lasting value of the Broad Church experience within the Church of England in the nineteenth century. Studies over the past ten years of the older High Churchmen, the Tractarians, and the Evangelicals had shown the complexity of the cross currents within Anglicanism. Jones⁷⁹ now brings us a study devoted to the Broad Church. The thinkers he describes are some of the most influential Englishmen of the century, inside or outside the church, among them Coleridge, the Arnolds, F. D. Maurice, Kingsley, Jowett, and A. P. Stanley. His study also incorporates those with whom Broad Churchmen came into contact: the Newmans, the Frondes, Keble, Pusey, Carlyle, and Bentham, even Emerson. Jones reveals the interconnections between all these personalities, through family and university, through shared thoughts and feelings, reminding one in fascinating ways of the small size of the ecclesiastical, literary, and political establishment in the Victorian era.

Jones is concerned to question if the Broad Church was ever a "movement" he is keen to show, first, that his heroes disliked the notion of parties within the church and, secondly, that they shared a quest for truth. To this end, he argues first that the controversial *Essays and Reviews* (1860) should not be taken as representative of a Broad Church "movement" because the essayists held few opinions in common; then he argues that the Broad Church went into decline in the years after 1860 because it took on the appearance of a party. Writing of this decline, Jones concludes: "Suddenly, the prospect of being at once socially respectable and scandalous, conjoined with the freedom of speaking one's mind with impunity, endowed the liberal school of theology with a sort of sensational grandeur that was to attract not only honest doubters, but a growing number of irreverent deniers". While

⁷⁸ <http://www.britannica.com/EBchecked/topic/80491/Broad-Church> May, 2011.

⁷⁹Tod E. Jones, *The Broad Church: A Biography of a Movement*, Lexington Books, Lanham, 2003, p. 347.

Jones's purposes are historical rather than polemical, he has an eye on the church today and suggests that we too should be searching for truth without party spirit.

Attending the Eucharist at a Broad Church parish nowadays is likely to be similar in many respects to a contemporary Roman Catholic Mass. Priests generally vest in an alb and stole and also, in many instances, a chasuble. They may make use of a lavabo in preparation for the celebration and the chalice and paten may be initially concealed by a burse and ornamental veil. Candles will almost always be present on the altar. Broad Church Anglicans typically celebrate the Eucharist every Sunday or at least most Sundays. The rite may also be celebrated once or twice at other times during the week. The sacrament is often reserved in an ambry or consumed. Broad Church Anglicans may not reverence the sacrament, as such, but will frequently bow when passing the altar.

It would be wrong, of course, to attribute all the progress in our church life during the past hundred years to the Oxford movement. The Evangelical and broad church movements have also played an important part in molding the present day life of the church, and we owe much of our heritage to the truths that they emphasized. Indeed it is perhaps not too much to say that had it not been for the zeal of those who promoted the Evangelical revival of the eighteenth century, the work of the Oxford reformers could hardly have had such immediate and widespread effect.

Anglicanism is not confessional in the sense of subscribing to any particular confession of faith apart from the catholic creeds. Anglican doctrine is enshrined in the Book of Common Prayer (1662), the Articles of Religion, and the Ordinal. A characteristic Anglican tag is "comprehensiveness for the sake of truth, not compromise for the sake of peace"⁸⁰ Anglicanism has always been a broad church, encompassing all shades of churchmanship and many different styles of worship.

⁸⁰Tod E. Jones, *The Broad Church: A Biography of a Movement*, Lexington Books, Lanham, 2003, p. 347.

Whatever the beliefs regarding non exclusiveness, "it is this Gospel of Love which should hold within the hearts if Christians are to remain true to the Christian ethos. There has been much bullying from within the institutional Church whenever the subject of sexuality has arisen, a situation which has prompted understandable derision from much of the wider society and has caused many to question their involvement with the Church. Just over two thousand years ago Jesus Christ began a radical movement in which people's individuality and freedom were paramount; Jesus questioned conventional wisdom regarding ritual and identity, and he sought to affirm those who felt excluded. Jesus had a way of recognizing the divine within all people, and was concerned primarily with wholeness; he was concerned that people should be whole people, and be recognized as such. In the spirit of Christ's teaching Christians believe that a truly progressive church should be inclusive of all people, whatever sex, so that it can provide a spiritual home for a variety of people in an increasingly diverse society. In respect of this, it is necessary to promote a truly broad church which is able to hold a diversity of views and traditions, or else it runs the risk of becoming completely irrelevant to all but a select few; with the danger of the mainstream church becoming a narrow cult instead of the diverse church. David, Parish Priest of Grace Church notes:

Inclusive means a place around the Lord's Table for everyone. Every human division is bridged in Christ's reconciling love. Barriers of race, color, gender, language, sexuality and religion are overcome, all we have in common is Christ, and Christ is all in all.⁸¹

Ruhindi might have been greatly influenced by foreign beliefs of people like Rev. David, the Parish Priest of Grace Church, who strongly believed that a church should act as a home of all categories of people and thus should be inclusive in nature. To him, "Inclusiveness" means a place around the Lord's Table for everyone.

All are bridged in Christ's reconciling love and so barriers of race, color, gender, language, sexuality and religion are broken.

⁸¹ <http://www.joondalupanglican.com/>. 2012.

3.5 Ruhindi's Garuka Theology

Bishop Yustus Ruhindi's theology asked all Christians to come back to the church as they are. He introduced this theology soon after he had been consecrated Bishop of Bunyoro-Kitara Diocese in 1972. All respondents unanimously agreed that in his theology Bishop Ruhindi gave a chance to everyone not only to come to church but also to come to the Holy Table for the Holy Eucharist. They generally agreed that even the polygamists and those whose marriage were not legalized also followed suit. The Diocesan Secretary⁸², Bunyoro-Kitara Diocese reports that most Christians in Diocese were polygamists and churches had low congregations but Ruhindi invited them all to come to church and even to receive the Holy Eucharist.

Bishop YustusRuhindi writing to the Archbishop of the Church of Uganda in August 1974 expressed the need for prayer. Although, there were many and challenging problems, they were looked at as cause for prayer and an opportunity for action. A number of plans were formulated in order to meet some of the needs. In his letter, the bishop enumerated a number of challenges that were facing the two-year-old Diocese of Bunyoro-Kitara. Bishop Ruhindi, however, pointed out the possible solutions:

Our slogan in evangelism is: 'come to Christ as you are' (Matt.11:28). In house-to-house visits and evangelistic rallies...⁸³

Many songs and choruses were composed basically to invite Christians who had strayed. These songs attracted a good number of people especially as they expressed the love of Christ to the "sinners" inviting them to the kingdom of God's love and mercy as in the appendix 1.

In his letter addressed to the Archbishop of the Church of Uganda and copied to all the Diocesan Bishops, Ruhindi articulated some pastoral challenges he was facing in his call as a

⁸² An Interview Session with The Rev. Can. Francis Mugisa, The Diocesan secretary , Bunyorokitara Diocese, on 26th June, 2023.

⁸³ Archives of the Church of Uganda, Provincial Secretary (PS), Record Group No.6, PD1/16, Uganda Christian University Library, Archives Section.

Bishop that needed *garuka* theology to address them. He always appreciated the Archbishop for accepting his request to raise before him and the House of Bishops some of the major and most prevailing problems which were causing serious disintegration and perplexity among many people in the church today. There seemed to be not enough evidence that the church had ever made a serious study of corporate thinking to help to show the right way of understanding and dealing with those vital issues. He felt that something of greater importance would still be missing if those vital issues which concerned the heart and essence of Christian faith and ministry remained untouched. Ruhindi noted:

Our church attitude and teaching about drinking and the exclusion of polygamist and their children, from Holy Sacrament...⁸⁴

Ruhindi made various studies on many issues in the church which for a long time the church has been silent about. The time had come when church should give clear biblical answers as to what her people should believe and practice. He felt that it was time, if not overdue, to seek to know the truth, and to speak it to one another in love, if the church was to find the right answers to these critical issues. To Ruhindi, it is the truth which brings freedom and this truth means biblical truth.

Concerning the Biblical foundation of *garuka* Theology, Ruhindi used a number scriptures to safeguard his teaching, for instance, he used 'Christ's teaching about the Visible Church', in the parables of the kingdom. Christ teaches clearly that in the visible church here on earth, there shall always be a mixed multitude until the Day of Judgment. He continued and used the parable of Wheat and tares (Matthew 13:24-30). He taught that in this parable, Christ teaches that it is not right for the servants to distinguish between those who are not, that the church should not be too quick to classify people and to label them good or bad without knowing all the facts, and without the necessary knowledge. The owner of the garden urged his servants to let the wheat and the tares both grow together until the harvest time.

⁸⁴ Archives of the Church of Uganda, Provincial Secretary (PS), Record Group No.6, PD1/16, Uganda Christian University Library, Archives Section.

In his correspondences, Ruhindi further used the Parable of the drag net, Matthew 13:47-50. Again, Jesus Christ teaches that the net cannot discriminate; it is bound to draw in all kinds of things in its course through the water. Its contents are bound to be a mixture thus the church should not discriminate or show partiality in its ministry.

Referring to his consecration, the Bishop is presented with a Bible by the Archbishop in the name of the church. He is exhorted to do and carry out his responsibilities in the pastoral ministry with these beautiful but inquiring minds want to know! For instance, the Bishop is asked to give heed into reading, exhortation and doctrine. He is asked to think upon things contained in the Bible. He should be diligent in them, that increase coming thereby may be manifest into all men; for by so doing he shall both save himself and them that hear him. He notes:

Be to the flock of Christ a heal to the sick, bind up the broken, bring again the out-casts, seek the lost...⁸⁵

This charge is in full harmony with the teaching of Christ in the parables of the kingdom. Christ's servants in his church must act like their master and Lord who acted like His Father who makes his sun shine on bad and good people alike, and gives rain to those who do right and those who do wrong. Ruhindi noted with great concern:

It appears that at certain time our church adopted and developed a strong tendency of achieving 'a pure church' in which there are no sinners. This kind of zeal, to try to achieve 'a pure church' on earth has been seen quite often in church history...⁸⁶

Ruhindi further explained that the first followers of Christ were men of a mixed community of saints and sinners. Peter had believed and confessed Christ as Lord but was always weak in his relationships with his master and many times a backslider. Thomas was an unbeliever until after resurrection of Christ when he was truly converted. Judas was a thief and a traitor and died in that state. John was decent and sweet in his character. It is said that all the

⁸⁵Archives of the Church of Uganda, Provincial Secretary (PS), Record Group No.6, PD1/16, Uganda Christian University Library, Archives Section.

⁸⁶Archives of the Church of Uganda, Provincial Secretary (PS), Record Group No.6, PD1/16, Uganda Christian University Library, Archives Section.

followers deserted him at the time of his betrayal, yet Christ loved them all and kept them together until the end. He nursed them equally for many years, and lastly, at the last supper, fed them all with his body and blood without excluding the unbeliever nor the traitor or the backslider.

Ruhindi further notes that wine is an integral part of the holy meal which Christ shared with his disciples. In Luke 7:33, it says that John the Baptist came, and he fasted and drank no wine.... John Stott in one of his new books, *Christ the Controversialist*, puts this challenge to the church that, "our touch not; taste not; handle not; has always been smoke not; drink not; dance not." He says, "I am not expressing an opinion on whether we should or should not engage in these habits. What I am saying is that Scriptures contain no explicit pronouncement about them. These prohibitions belong therefore to "the traditions of the evangelical elders"; they are not part of the word of God.

Some churches have already adapted recommendations from All Africa Seminar on the Christian Home and Family Life. This report was made by a group of able men and women from Africa working together with distinguished Christian scholars from overseas under the chairmanship of Bishop Leslie Newbiggin, of the IMC. It is under the title: *Report of All Africa Seminar on the Christian Home and Family Life*. It contains 19 resolutions that he only mentioned 3 which we are, at present, concerned with. They are polygamy, church discipline, and drinking, the following were recommendations

- i. That a pagan polygamist upon conversion be received into the church, he, his wives and children
- ii. That the position of monogamous Christians who became polygamists be carefully studied; and that each case be judged on its merit
- iii. That exclusion from Holy Communion be no longer employed as a means of discipline against polygamists, but that alternative means of witnessing to the Christian norm of monogamy be found which do not exclude the polygamist from the church's fellowship and pastoral care.
- iv. That the church actively pursues policies which will hasten the disappearance of polygamy

About church discipline:

- i. that the system of discipline as practiced in our churches be re-examined in light with the Holy Scripture and the church's Evangelistic, Pastoral, redemptive and reconciling mission to the world
- ii. that exclusion from the Holy Communion be not used as means of discipline
- iii. that the admission of the polygamists to Holy Baptism and Holy Communion be not conditional on their accepting conditions which may be immoral in themselves and evil in their effect.

In his conclusion, Ruhindi puts across his own understanding of sin as well as sinner in relation to the church. He finishes by asking His Grace that Church leaders are charged to serve under obligation to fulfill the command of Jesus, "who hates sin but loves sinners," to hold up the weak, heal the sick, to bind up the broken, to bring again the outcasts and to seek the lost. He asks a question: Who are these people in our church? There is much need, as John Stott again writes, for every church to be engaged in continuous self-examination to scrutinize its traditions in the light with the Holy Scriptures and see where it is necessary to make changes, to restate and re- interpret its doctrine to bring back the mind of Christ into our church. This is exactly what is needed in dealing with the pastoral problems in Uganda today.

3.6 Who should come to the Holy Table for the Eucharist?

All God's people were meant to come to God through the Holy Eucharist. Commenting on who should be invited to the Holy Table for the Eucharist, Godfrey Buro,⁸⁷ the former Diocesan Secretary of Bunyoro-Kitara remarks that for Ruhindi, the heart of God is to look for the sinner. That God's purpose for the universe is to see people come to God. At the same time he looked at the Holy Eucharist as one of the tools for winning people to Christ. Through the Eucharistic Liturgy, Christians would be prepared and led to confess and so freely come to the Holy Table. To Ruhindi, the "sinners" needed communion more than the "saints". They needed to be invited and given more reminders of God's love and grace through the communion.

Everybody was welcome to come for the Holy Eucharist. A good number of respondents agreed that in garuka theology everybody' was invited to the Holy Table for the Eucharist. Many humble calls were addressed to all those who had run away from the church. Eric

⁸⁷On an interview session with Rev. Can. Buro Godfrey, the former Diocesan Secretary Bunyoro-Kitara Diocese on 24th June, 2023.

Twine,⁸⁸ the Dean of St Peter's Cathedral, Hoima, comments that with Bishop Ruhindi, no one was supposed to judge the book by its cover. Judas Iscariot also celebrated the Last Supper with the Lord even when it was well known that he was to betray Jesus Christ. The new theology *garuka* opened doors that were once locked by narrow-mindedness and prejudice. We all come to the Holy Table for the Eucharist essentially not looking at our own worthiness but at God's love and compassion. Nobody is worthy even to eat that crumb that falls from the table, but only justified by the grace of God. We do not do this in the sense of looking down upon the Sacrament but upon what Jesus had done on the cross for us.

According to Ruhindi, there were particular challenges that Bunyoro-Kitara as a new Diocese was facing that needed urgent and particular attention. The circumstances in the Diocese needed a very thoughtful attention to the church worship. Many respondents shared the same opinion that a good number of Christians had left the church. Rt. Rev. Samuel Kahuma,⁸⁹ diocesan bishop of Bunyoro-Kitara explains that several people had left the church because they were not comfortable with the aggressive way the saved group of people was preaching the gospel. They were not accommodative at all. So many people left the church while seriously wounded and thus decided to quit. Ruhindi as a pastor sent by God, strived to bring back all people to church the way they were. He blew a trumpet even to the point of going to deep villages looking for the lost. He was a pastor who knew his sheep. In every parish he went, he called Christians by their pet names which drew so many to himself and finally to the church. So many people were challenged by Ruhindi's love, concern and commitment to the Church of Christ.

The Table below shows the respondents who embraced *garuka* theology and those who rebuffed it

⁸⁸On an interview session with Rev. Can. Capt. Eric Twine, the Dean of the St Peter's Cathedral Hoima, on 26th June, 2023.

⁸⁹On an interview session with Rt. Rev. Samuel Kahuma, the Diocesan bishop Bunyoro- Kitara Diocese on 26th June, 2023.

Table 1

Respondents (78)		
	No	%
Embraced Garuka	64	82.1
Rebuffed Garuka	14	17.9
Total	78	100%

3.7 Reasons why Ruhindi's Eucharistic theology was embraced

Basing on the findings as portrayed in the table above, Ruhindi's *garuka* theology was successfully embraced in Bunyoro-Kitara Diocese.

People looked at Ruhindi's Eucharistic theology as a practical and relevant theology. A good number of respondents viewed it as a practical theology which was focused at seeking those who were lost. The former bishop⁹⁰ of West Ankole commented that a good number of theologian Bishops at the time agreed to his approach given the situation in which he encountered among the Banyoro.

Ruhindi's Eucharistic theology was all-inclusive for spiritual healing and growth. Magambo⁹¹ the retired bishop of West Ankole further comments that in his *garuka* theology, Ruhindi compares the Church with the hospital. In his view, he said that as the ill must go to the hospital for treatment so should the spiritually sick people come to Church for rekindling. Ruhindi thus expressed that the church should look at such people with love and compassion in the same way Jesus would look at them. The polygamous and other notorious individuals therefore needed the attention of the Church.

⁹⁰ On the interview session with Bishop Emeritus William Magambo, the retired Bishop of West Ankole Diocese on 11th June 2023, who had been one of Ruhindi's intimate friend and shared a lot about *garuka* theology.

⁹¹ On the interview session with Bishop Emeritus William Magambo, the retired Bishop of West Ankole Diocese on 11th June 2023, who had been one of Ruhindi's intimate friend and shared a lot about *garuka* theology.

Ruhindi's Eucharistic theology portrayed God's grace and love. A good number of the respondents agreed with Magambo that Ruhindi was greatly influenced by the love of God and Jesus Christ who was a friend of sinners. That Bishop Ruhindi was not only a friend among the Banyoro but also among many Christians especially in North Kigezi Diocese. They further said that it was a reason which compelled him to take *garuka* theology to North Kigezi after he had been translated the Bishop there. Jesus a friend of sinners went and dined at their homes and had a good fellowship with them. He freely welcomed and associated with sinners which drew many to himself. On many occasions he was criticized but did not give up. Jesus even allowed the fellowship and hospitality of a prostitute woman. Because of His free interaction with sinners, Zacchaeus finally received salvation. Emulating Jesus Christ's example, Ruhindi not only shepherded the healthy but also the sick and so never wanted to excommunicate anyone but strived to invite them to experience the grace of God through the Eucharist. Ruhindi's Eucharistic theology emphasized love and forgiveness for the sinners. A good number of respondents were in agreement that Ruhindi's theology of the Eucharist *garuka* was timely when so many needed love and forgiveness. Martin Eric Twine⁹² the dean of St Peter's Cathedral, Hoima, explains that Ruhindi had the same attitude as that of Jesus towards 'sinners'. He loved sinners beyond boundary. Without condoning sin, Ruhindi welcomed sinners and offered them absolution and love. He treated them with respect and gave them a better understanding and care. He drew the most despised members of society towards himself while giving them a sense of value and his time with them was to teach them about salvation. Many mended their hearts, came to church and got determined to follow Jesus as Lord and Savior.

Many Christians became committed to Christ. Most respondents were of the same opinion that Ruhindi's Eucharistic theology gave an opportunity to Christians to think through their lives and relationship with Christ. Eric Twine⁹³ further expresses that during the Eucharistic Liturgy, much time would be spent on preaching and preparing the communicants to come

⁹²An Interview Session with The Very Rev. Can. Eric Twine, The Dean, St Peter's Cathedral Hoima, on 26th June, 2023.

⁹³ An Interview Session with The Very Rev. Can. Eric Twine, The Dean, St Peter's Cathedral Hoima, on 26th June, 2023.

for the Holy Eucharist. Ruhindi used to emphasize the need for mending the heart as Christians before coming to the Holy Table. He also emphasized the role of the Eucharistic Sacrament in the Christian life. In his teaching, Ruhindi said that at Eucharist, Christians are always reminded of God's grace through the body and the blood of Jesus Christ that was given once and for all. Christians would therefore be called upon to renew their commitment with God and get a new beginning. As a result many Christians returned to church and numbers grew much bigger.

There was serious church growth and Christian maturity. It was unanimously agreed by the study's respondents that Ruhindi's Eucharistic theology focused on inviting all Christians of all kinds regardless of their maturity in Christian behavior and so it was all-inclusive. Michael Kaahwa⁹⁴ comments that Ruhindi's Eucharistic theology centered on the diverse community of people of all ages and interests. He called upon all of them to team up, equip, guide each other and grow together in the spirit. Ruhindi's way of life was to see the church grow whereby Christians becoming contagious and make a difference in the community and the world. To Ruhindi, the church was the only and right ground to be able to realize all potentials of human spiritual life.

The Holy Communion was used as a tool to convey God's mercy, love and forgiveness to all people. The majority of respondents were of the same mind comparing Ruhindi with St Paul who was a Jew but his apostleship went beyond the Jewish territory to include the Gentiles. Norbert Tibikoma⁹⁵ remarks that Ruhindi's Eucharistic theology was successfully embraced by nearly everyone just for the reasons that it stretched far to search for those who had been disregarded by the church and seen as sinful. During his Episcopal ministry in Bunyoro-Kitara Diocese, Ruhindi's calling was for both the 'holy' as well as the 'sinful'. In his theology of the Eucharist, the Holy Communion was used as a tool to convey God's mercy, love and

⁹⁴On an interview session with the very Rev. Can. Capt. Michael Kaahwa, Archdeacon, Nyaigana Archdeaconry, on 8th June, 2023.

⁹⁵On an Interview Session with Rev Can. Nobert Tibikoma, former Archdeacon, Greater Bushenyi Archdeaconry, on 21st June, 2023.

forgiveness to all people. He challenged all the Christians to mend their lives so as to experience the true meaning of a Christian life in Christ

Ruhindi's Eucharistic theology was largely influenced by God's love. William Magambo⁹⁶, the retired bishop of West Ankole comments that to Ruhindi, Holy Eucharist is a profound sacrament of the church, and the profound expression of God's love for His people. That in this sacrament, Christians have the ultimate expression of the mutual love between God and their fellow man. God by giving up Himself in the Eucharist gives Himself to the church. And if the Eucharist is a sacrament of love, it is necessarily a sacrament of union where everyone is free to taste the love of God. As Boylan says, "All love demands union; the more ardent the love, the more complete the union seeks. The love of the Lord Jesus Christ for the church is no exceptional."⁹⁷ Ruhindi's Eucharistic theology exactly agrees that it is through the operation of the Eucharist that God communicates to the church His divine love and nature.

3.8 Reasons why Ruhindi's Eucharistic theology was rebuffed by a few Christians

Some Christians abandoned church and others were sharply divided. A few of the respondents observed that Ruhindi's Eucharistic theology was a unique one which some Christians viewed as a wrong theology. Sam Kahuma⁹⁸ the diocesan Bishop of Bunyoro-Kitara comments that Ruhindi's theology of the Eucharist was an exceptional theology which neither agreed with the Church of Uganda Canons nor the Church traditions. It was not clear to so many and even some of the clergy resigned in early 1970s. That was a terrible experience that the theology of the Eucharist was rejected.

There were no special programmes in the church to nurture and disciple Christians. A few Christians further said that there was no any serious follow up of those who had been

⁹⁶ On the interview session with Bishop Emeritus William Magambo, the retired Bishop of West Ankole Diocese on 11th June 2023, who had been one of Ruhindi's intimate friend and shared a lot about *garuka* theology.

⁹⁷Boylan, Dom Eugene, *This Tremendous Lover*, Christian Classics, Westminster, Maryland, 1989, p. 159.

⁹⁸On an interview session with Rt. Rev. Samuel Kahuma, the Diocesan Bishop Bunyoro-Kitara Diocese on 26th June, 2023.

attracted to come to church. In *garuka* theology, Ruhindi compared the church with the hospital but it was important to note that if patients came to the hospital, they should be attended to lest they might die there. The theology failed to administer the treatment and therefore the sick would die in the hospital. That there were no special programmes the church had put in place to nurture and disciple those massive Christians that had come to church. Missions and conferences were only organized to nurture Christians during Bishop Rwakaikara's time.

Ruhindi's Eucharistic theology did not cater for church discipline. The reawakened refused and rejected the *garuka* theology Sam Kahuma⁹⁹ commented. That disciplinary measure needed to be administered to evil livers like denying them the Holy Eucharist. To them, that would be an implicit acknowledgement by the church authorities that the evil livers failed to be convinced by their teaching. The reawakened further believed that *garuka* theology would encourage immorality in the church and emphasized the zeal to protect the Holy Eucharist from profanation by sinners that would unwittingly lead to even greater profanation. This created serious disagreement and misunderstandings amongst the laity and the clergy. *Garuka* theology almost led to a serious split of the diocese of Bunyoro-Kitara.

As explained above, looking at Ruhindi's Eucharistic theology and more particularly on how it was used in evangelism; Church music; correspondences; who should come to the Holy Table; reasons for embracing it; and why it was rebuffed-all provide a better perceptive of Bishop Ruhindi's Eucharistic theology.

3.9 The impact of Yustus Ruhindi's Eucharistic theology

The Table below shows the respondents with positive and those with negative outcomes on Ruhindi's Eucharistic theology

⁹⁹On an interview session with Rt. Rev. Samuel Kahuma, the Diocesan Bishop Bunyoro-Kitara Diocese on 26th June, 2023.

Table 2

Respondents (78)		
	No	%
Positive outcomes	56	71.8
Negative outcomes	22	28.2
Total	78	100%

3.9.1 Positive outcomes of Ruhindi's Eucharistic theology

Ruhindi portrayed God's grace in his Eucharistic theology. The majority of the respondents had the same opinion that Ruhindi's Eucharistic theology provided a new dimension of the perceptive of God's grace. Those that had been rejected in the church saw God's grace of welcome to the Holy Eucharist. All the baptized and confirmed Christians were welcomed for the Holy Eucharist without exception. Sam Kahuma¹⁰⁰ the diocesan Bishop Bunyoro-Kitara says that Ruhindi's Eucharistic theology can be summarized in *garuka*, and Ruhindi made every effort to see all Christians invited not only back to church but also to the Holy Eucharist without discrimination. His view was a broad and non-exclusive one. In his theology *garuka*, Ruhindi looked at the Eucharist as a primary means of receiving God's grace. To Ruhindi, the Eucharist passes on to all people the grace of welcome, worth and acceptance embodied in Jesus Christ. Ruhindi emphasized that the welcome is not founded upon anything Christians do but based upon God's freely given grace with no other conditions. He further points out that receiving all Christians to the Holy Table for the Eucharist, Ruhindi implied that the grace of God had appeared, bringing salvation to all people.

¹⁰⁰On an interview session with Rt. Rev. Samuel Kahuma, the Diocesan Bishop Bunyoro-Kitara Diocese on 26th June, 2023.

Ruhindi emphasized God's forgiveness upon the repentant sinners. The majority of the respondents were of the same view that in Ruhindi's Eucharistic theology the spirit of forgiveness was one of the greatest Christian virtues. Peter Twahirwa¹⁰¹ the retired clergy comments that in Ruhindi's sermons and teachings he emphasized that a spirit of forgiveness and an attitude of love and compassion toward those who may have wronged their fellow Christians was of the very essence of the gospel of Jesus Christ. That such a spirit was a requirement of each Christian. The whole world has need of it. The Lord taught and emphasized it. Ruhindi, therefore, inviting all Christians to the Eucharist was a means of showing and practicing God's forgiveness, love and compassion to all mankind.

Ruhindi in his Eucharistic theology taught that salvation was accessible to all. It was unanimously agreed by all respondents that Ruhindi's Eucharistic theology was focused on portraying that salvation is for all. Baryatempa Sempa¹⁰² the former Archdeacon Kabira says that Ruhindi's Eucharistic theology clearly taught and emphasized that the will of God is that all people should be partakers of salvation which He has sent His only begotten Son, Christians must endeavor to draw poor, folly, evil creatures to themselves, that all may all come together to the inheritance of the kingdom of heaven, which God has promised all. For instance, before the Eucharist meal, Ruhindi would encourage public scrutiny of all those who wanted to participate in the sacrament. His argument was that those persons who did not confess publicly their sins were enemies of God. According to Ruhindi the experience of being saved in the blood comes through a deep awareness of one's own sinfulness, which he termed as 'being broken'. In this awareness all hypocrisy and self-justification are done away with.

Ruhindi provided warmth to all God's people and accepted them the way they were. Nearly every one of the respondents agreed that in *garuka* theology many people's lives were greatly transformed just by the warm welcome and acceptance they received. Eric Twine¹⁰³ the dean

¹⁰¹ On an Interview Session with Rev. can. Peter Twahirwa, a Retired Clergy that worked so closely with Bishop Ruhindi, in the early stages of *garuka* period in Bunyoro-Kitara Diocese.

¹⁰² On an interview Session with Rv. Can. Baryatempa Sempa, former Archdeacon, Kabira Archdeaconry, West Ankole Diocese, on 2nd June, 2023.

¹⁰³ An Interview Session with The Very Rev. Can. Eric Twine, The Dean, St Peter's Cathedral Hoima, on 26th June, 2023.

St Peter's Cathedral, Hoima remarks that Ruhindi's Eucharistic theology provided a great deal of warmth and tenderness to people who had for a long time been identified as sinners. Many drunkards, polygamists and those who had not officially wedded in church were received not only in church but also at the Holy Eucharist and even some were assigned church responsibilities, for instance, some were appointed wardens in the church. Many people had their lives completely transformed and finally some were called to go for theological training to be equipped for ordination. One of the products of *garuka* theology is (the respondent), the current Dean of St Peter's Cathedral, Hoima.

Many people joined the full-time ministry in the church. The majority of the respondents were of the same view that in Ruhindi's Eucharistic theology so many people joined full time ministry. Christopher Matovu¹⁰⁴ the former Archdeacon of Nyaigana comments that in *garuka* theology, Ruhindi emphasized that his business was to see many people come back to church and freely serve God their creator. He looked at God as the only judge and the perfect judge. His emphasis, however, was to see the people of God able to come to church and encouraged to confess their sins and live right with God. A good number of people felt the conviction, confessed their sins and later admitted to join full time church ministry. Among those who were admitted into full time ministry included among others: The late Rev. Can. Christopher Kilimunda, Rev. Mugisha and Rev. Twagira-Yesu all of Bunyoro-Kitara Diocese.

Prejudice among Christians tremendously reduced in the church. A good number of the respondents were of the same opinion that Ruhindi's Eucharistic theology broke the barriers that existed among Christians not only in the Diocese of Bunyoro-Kitara but also in many other dioceses in the Church of Uganda, Benon Muhwezi¹⁰⁵ the former Principal Kitunga Divinity College notes that Ruhindi's *garuka* theology narrowed down the gap that existed between the "holy" and the "sinful". He preached love, unity, consideration of others, and being accommodative. Ruhindi at many occasions used an illustration of Jesus Christ who went around and shocked the Jewish leaders of his day by feasting lavishly with 'sinners':

¹⁰⁴ On an Interview Session with Rev. Capt. Christopher Matovu, former Archdeacon of Nyaigana, Bunyoro-Kitara Diocese on 26th June, 2023.

¹⁰⁵ On an Interview Session with Rev. Can. Benon Muhwezi, former Principal Kitunga Divinity College, on 30th June, 2023.

prostitutes, tax collectors, and outcasts. Jesus was always in trouble for eating with the wrong people but this to Ruhindi indicated acceptance. In the same way, Ruhindi emulated Jesus' example by welcoming 'sinners' despite discouragements and the friction he had with other fellow church leaders of the time.

A new perspective to receiving the Holy Eucharist was ushered in. The majority of the respondents agreed that Ruhindi's Eucharistic theology ushered in a new viewpoint of the value of the Eucharist in the life of the recipient and the one that should receive it. Peter Twahirwa¹⁰⁶ the retired clergy comments that Ruhindi's *garuka* theology went far beyond just coming to the Holy Table. To Ruhindi, the Eucharist is something God does, not something people do and the communion table is not a Christians' table; it is Jesus' table. Ruhindi further explained that God decides who receives the body and blood of Jesus at Jesus' table. The only Christian duty is to trust that God's Spirit is at work in the hearts and lives of those who come to the table and put out their hands in sincerity to receive God's kindness freely offered. To Ruhindi therefore the church is not qualified to withhold the grace embodied in this sacrament from anyone.

Ruhindi's Eucharistic theology brought unity among Christians in the church. The majority of the respondents concurred with each other that Ruhindi's Eucharistic theology was used as a tool to build a bridge between the 'saints' and the 'evil' ones in the church. Godfrey Bejuura¹⁰⁷ the former Archdeacon Rubaare notes that in Ruhindi's *garuka* theology, the Eucharist was considered as a tool which would build a bridge between the church and the unchurched. His view was that some people were spiritual but not religious, and needed the Eucharistic sacramental worship to draw them to the church. All Christians started eating and drinking from the same table an implication that they are all forgiven children of God. During the service of the Holy Eucharist, much effort was laid on putting Christians' lives

¹⁰⁶ On an Interview Session with Rev. can. Peter Twahirwa, a Retired Clergy that worked so closely with Bishop Ruhindi, in the early stages of *garuka* period in Bunyoro-Kitara Diocese.

¹⁰⁷ On an Interview Session with Rev. Can. Godfrey Bejuura, former Archdeacon Rubaare Archdeaconry, West Ankole Diocese, on 19th June, 2023s.

right with God. Ruhindi encouraged all Christians to develop a sense that no one is worthy to draw to the Holy Table but rely on God's grace that brings forgiveness.

It was unanimously agreed by all respondents that Ruhindi's Eucharistic theology was focused mainly on renewing Christians' lives which later promoted unity, love and respect to all humanity. Byaruhanga remarks:

During Ruhindi's Episcopal ministry, many Christians in Bunyoro-Kitara diocese experienced a spirit of oneness and openness which eventually created equality among them. His next program was the mobilization of human resources....¹⁰⁸

A Spirit of fellowship was realized among Christians in the church. The majority of the respondents further agreed that Ruhindi's Eucharistic theology created much fellowship among the believers. Karuhanga Gordon¹⁰⁹ a priest in West Ankole comments that in Ruhindi's *garuka* theology, he taught that the communion at the Lord's Table is a test of the church fellowship. He further explained that if Christians commune together, they may surely cooperate in whatever is needed to support and extend God's kingdom. That it would further instill peace, oneness and harmony amongst God's people. In such, Ruhindi further advocated for non-exclusive theology of the Eucharist mainly on the ground that it promotes brotherly affection and cooperation among Christians.

Ruhindi's Eucharistic theology prepared the Christians to anticipate Christ. A good number of respondents had the same view that Ruhindi's Eucharistic theology instilled in Christians a viewpoint for eschatological hope. Eric Twine¹¹⁰ says that in Ruhindi's *garuka* theology, he stressed that the communion helps the Archdeacon Christians to consider it as time to recommit and anticipate Christ. To Ruhindi, the Holy Eucharist focuses of the future and

¹⁰⁸Byaruhanga, Christopher. *Bishop Alfred Robert Tucker: And the Establishment of the African Anglican church*, wordAlive publishers, 2008 p.190

¹⁰⁹Anglican Church, WordAlive publishers, 2008, p. 190. On an Interview Session with Rev. Karuhanga Gordon, a Priest in West Ankole Diocese, on 6th June, 2023.

¹¹⁰ On an interview Session with Ven. Rev. Capt. Eric Twine, the dean St. Peters Cathedral, Bunyoro-Kitara Diocese, on 14th June, 2023.

provides enough time for self-examination which helps partake the Eucharist in a worthy manner. In so doing, Christians were renewed of their faith and strengthened in their walk with Christ. Christians through the Holy Eucharist received the grace they needed to deny of themselves and live for Christ.

Ruhindi's Eucharistic theology helped Christians to be strong in their faith. Many respondents remarked that through Ruhindi's Eucharistic theology, many Christians were strengthened to resist the attacks of the devil. Baryatempa Sempa¹¹¹ the former Archdeacon Kabira says that in Ruhindi's *garuka* theology, he taught that the Holy Eucharist preserves the supernatural life of the soul by giving the communicant supernatural strength to resist temptation, and by weakening the power of inclination to the flesh. Ruhindi's viewpoint of the Holy Eucharist was that it reinforces the ability of Christians' free will to withstand the assaults of the devil. Most Christians were deeply strengthened by Ruhindi's theology of the Eucharist.

Christians experienced spiritual joy from Ruhindi's Eucharistic theology. A good number of respondents observed that from Ruhindi's Eucharistic theology, Christians were able to feel the spiritual joy in the service of God. Emmanuel Busingye¹¹² the former Archdeacon Kigaaya remarks that in his *garuka* theology, Ruhindi's emphasis was that the Holy Eucharist gives spiritual joy in the service of Christ and in performing the duties of the Christians' state of life, and in making offering required of Christians in imitating the life of Jesus Christ.

Many people returned to church following Ruhindi's Eucharistic theology. The majority of the respondents agreed that Ruhindi's Eucharistic theology brought bigger numbers to the church. Godfrey Buro¹¹³ the former diocesan secretary says that the number of Christians coming to church became enormous. The *garuka* era became an opportunity for so many

¹¹¹ On an interview Session with Rv. Can. Baryatempa Sempa, former Archdeacon, Kabira Archdeaconry, West Ankole Diocese, on 2nd June, 2023.

¹¹² On an Interview Session with Ven. Rev. Emmanuel Busingye, the former Archdeacon Kigaaya Archdeaconry, Bunyoro-Kitara Diocese on 14th June, 2023.

¹¹³ On an interview session with Rev. Can Buro Godfrey, the former Diocesan Secretary Bunyoro- Kitara Diocese on 24th June, 2023.

people who had gone out of the church to come back. All church leaders both the clergy and the laity were encouraged to support all God's people to come back to their own church and even to the Holy Table for the Eucharistic sacrament. This motivated the young and old to come back and most churches which were at the verge of collapse were packed to capacity again.

Christian giving in the church was remarkably raised. A good number of respondents were in agreement that there was tremendous giving in the church due to Ruhindi's *garuka* theology. Peter Twahairwa¹¹⁴ a retired clergy comments that the Church proceeds increased as the number of Christians became bigger. The church leaders' remuneration also increased to a relatively living wage. The church began working on some project and at a later stage introduced "Mwije Twombeke kandi Twombekane"- come, let's build and build one another". This came about after the church had realized some reasonable steady income from Christians.

3.9.2 Negative outcomes of Ruhindi's Eucharistic theology

Ruhindi's Eucharistic theology disagreed with the church traditions. A few of the respondents agreed that Ruhindi's Eucharistic theology went contrary to the Church of Uganda's Canons and Church traditions. James Rutaraaka¹¹⁵ the former diocesan secretary comments that the Church tradition whose theology of the Eucharist is based on the rubric in the Book of Common Prayer emphasizes the condition of being pure in behavior as children of God. It is a basic requirement that every Christian should be able to live right with God and the neighbor and should portray that character even when preparing to come to the Holy Table. Ruhindi's *garuka* theology did not emphasize this requirement and so created much friction with the Church which believed in its traditions. It was observed as if Ruhindi's Eucharistic theology did not put into consideration the position of the Church traditions which is an important element of Christian faith in worship that promotes as sense of uniformity.

¹¹⁴ On an Interview Session with Rev. can. Peter Twahairwa, a Retired Clergy that worked so closely with Bishop Ruhindi, in the early stages of *garuka* period in Bunyoro-Kitara Diocese.

¹¹⁵An interview session with Rev. Can. James N. Rutaraaka, the former Diocesan Secretary, West Ankole Diocese, on 8th June, 2023.

Christians were not profoundly rooted in their faith. Quite few of respondents were of the same opinion that Ruhindi's Eucharistic theology did not put emphasis on the quality of Christians' life as most people took it for granted and never put things right. Eric Twine¹¹⁶ the dean St Peter's Cathedral, Hoima comments that Ruhindi's *garuka* theology did not produce deep rooted Christians in their faith. So many Christians were invited to come to church and even to the Holy Eucharist but a good number of them took it for granted and thus never confessed Jesus as Lord and Savior of their lives. Many Christians took it as if they were worthy of it without taking a deep reflection into their lives. Ruhindi's Eucharistic theology did not provide enough time to prepare Christians into understanding of their relationship and God's requirement of them. Many who were not wedded kept in that state as well as the polygamists but kept on drawing to the Holy Table for the Holy Eucharist.

Ruhindi's Eucharistic theology diluted the whole essence of the Holy Eucharist. Some few of respondents had the same view that Ruhindi's *garuka* theology diluted the belief of the Christian faith of the essence of the sacrament. Christopher Matovu¹¹⁷ the former Archdeacon Nyaigana remarks that the real meaning of the Eucharist was lost during Ruhindi's *garuka* theology-come as you are. It looked incredible receiving the Eucharist with the polygamist and those who had not wedded in the church. So many Christians refrained from taking the Holy Eucharist as they realized it was not serving the actual purpose. To many Christians, the real heart of the Holy Eucharist was the communion of saints who had fully confessed their sins and determined to live a new life in Christ.

Ruhindi's Eucharistic theology did not produce commendable leaders. A few of the respondents were of the same opinion that Ruhindi's Eucharistic theology did not produce exemplary leaders. Godfrey Buro¹¹⁸ the former diocesan secretary comments that some clergy who had been admitted into the church and full-time ministry by the *garuka* theology

¹¹⁶ An Interview Session with The Very Rev. Can. Eric Twine, The Dean, St Peter's Cathedral Hoima, on 26th June, 2023.

¹¹⁷ On an Interview Session with Rev. Capt. Christopher Matovu, the former Archdeacon of Nyaigana, Bunyoro-Kitara Diocese, on 26th June, 2023.

¹¹⁸ On an interview session with Rev. Buro Godfrey, the former Diocesan Secretary Bunyoro- Kitara Diocese on 24th June, 2023.

had not confessed Jesus as Lord and Savior. Most of them had nothing to offer to the church in Bunyoro-Kitara as far as the Eucharistic sacrament was concerned. Their conduct and ethical standard did not approve their call as clergy to offer the Sacraments as instituted by Christ. To be able to administer the Word of God in truth and purity; administer the holy sacraments as instituted by Christ; to counsel, and guide all members; to guard and faithfully promote the spiritual welfare of the members within the congregation- then one must be under full submission of God. That this content was lacking in many church leaders who joined during *garuka* theology period.

Some Christians departed from the church and others were sharply divided. A small number of the respondents agreed that Ruhindi's Eucharistic theology divided Christians. Eric Twine¹¹⁹ the Dean St Peter's Cathedral, Hoima comments that *garuka* theology almost caused the church to divide. The most grieved group was that of the reawakened which did not agree with the theology of welcoming all people to the Holy Table. To them, that was defiling the sacrament. Some of them left the church completely and did not want to associate themselves with the sinful group. Moreover, some of the clergy at the time were ready for it and some resigned from the church service.

Doctrinal and pastoral challenges were experienced. A few respondents agreed that Ruhindi's Eucharistic theology created so many doctrinal and pastoral challenges.

Alfred Turyamureeba¹²⁰ a priest in West Ankole says that Ruhindi's *garuka* theology spread far and near to other dioceses of which some had been not prepared for it. In some other dioceses which were still conservative, it was so difficult to welcome and embrace this new theology. Most Christians who were not communicants were admitted to the Holy Table in the dioceses where *garuka* had been embraced and at the same time refused admission in other dioceses. Such Christians raised many difficult questions which were so hard to answer. This in turn, made it so difficult to shepherd them as a pastor.

¹¹⁹ An Interview Session with The Very Rev. Can. Eric Twine, The Dean, St Peter's Cathedral Hoima, on 26th June, 2023.

¹²⁰ On an Interview Session with Rev Turyamureeba Alfred, former School Chaplain, Rubaare Primary School, on 6th June, 2023.

There was no uniformity in matters of faith and order. A small number of respondents agreed that *garuka* theology created chaos in some other dioceses where it spread and its proper teaching had not reached. Karashani¹²¹ the retired clergy explains that some clergy copied *garuka* theology from their neighbor parishes of other dioceses and tried to apply it into their parishes which created a lot of confusion in the life of the diocese. In most cases such priests could not even defend the theology they applied in their local churches.

¹²¹ On an Interview Session with Rev. Karashani, Retired clergy, West Ankole Diocese, on 10th June, 2023

CHAPTER FOUR

A CRITIQUE OF BISHOP YUSTUS RUHINDI'S EUCHARISTIC THEOLOGY IN LIGHT OF THE CHURCH OF UGANDA'S EUCHARISTIC THEOLOGY

4.1 Introduction

The dominant Anglican Communion's Eucharistic theology is based on the *Book of Common Prayer* which clearly calls those who are in good standing in faith and repentance to come for the Eucharist. The rubric¹²² states that if any of those be an open and notorious evil liver, or have done any wrong to their neighbors by word or deed, so that the congregation be there by offended; the curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

Paul strongly teaches the Corinthian Church that it is possible to partake of the Eucharist in an **unworthy** manner and therefore, be guilty of the body and blood of the Lord. St Paul calls for self-examination to every Christian each time they intend to partake of the Eucharist.

In the researcher's opinion, Ruhindi is divergent from the practice of the Anglican Church in that preceding the Eucharist is not the person's repentance and participation, but grace alone. Hence, *garuka* as it presents a different dimension from the dominant narrative which is examining oneself before coming for Holy Communion. The view that grace should be all for everyone and hence all should come as they are, is divergent because it rears to Universal salvation as advanced by people like Karl Barth. St Paul argues that the Eucharist should not be taken lightly.

¹²²QThe Book of Common Prayer Hymns A&M: And Administration of the Sacraments and other Rites and Ceremonies of the Church According to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons. Oxford University Press, London, 1942, p.165.

a) Real Presence of Christ in the Holy Eucharist

Ruhindi's theology was encapsulated in the word *garuka* which means come back as you are. The *garuka* theology was centered on his understanding of the two Gospel sacraments of baptism and the Eucharist. As regards the sacrament of the Eucharist, Ruhindi believed in the real presence, the doctrine whereby the body and blood of Christ are in some way really present in the bread and wine of the Eucharist. But above all, he said that the body and blood of Christ were in the believers who gather for worship. His argument was that the believers are, and should always be, a holy community. He also taught that sacraments were for repentant sinners.¹²³ Although he seeks to appeal to the real presence of Christ in the Eucharistic elements, Ruhindi does not show "present for who?" The sinner receiving the Eucharist or the repentant sinner. There is need for a marked distinction between those who partake with essence and those who do not receive it with thankfulness.

Moreover, on the Eucharistic presence of Christ, Matovu holds a different view from that of Ruhindi. Matovu¹²⁴ comments that the act of the congregation in observing Jesus' order of the Holy Eucharist is a means of helping worshipers to remember his death on the cross and making it more dramatic and personal for each one. The question of the real presence in the Eucharist is more or less unlikely, since the risen Christ is always present by the Spirit in the life of the committed Christian.

In the researcher's view, the Eucharist is not only regarded as a memorial of Christ's death and passion until he comes again but also a sacrament that really confers salvation upon believers. It should be looked at as a sacrifice offered once and for all to all believers. Through the Eucharist, Christians need to express their covenantal relationship with God through thanksgiving. However, understanding and experiencing the Eucharist beyond a memorial should not minimize the remembrance, but should rather enhance it. Focusing beyond a memorial allows believers not only to remember what Christ has done, but to

¹²³ Christopher Byaruhanga, Dictionary of Africa Christian Biography, Bishop Tucker Student Profiles Ruhindi, Yustus c. 1925 to 2006.

¹²⁴ On an Interview Session with Rev. Capt. Christopher Matovu, the former Archdeacon of Nyaigana, Bunyoro-Kitara Diocese on 26th June, 2023.

worship communally through the hope found in His resurrection and celebrate expectantly the promise of His return.

b) Eucharistic Sacrament imparts Grace and Strengthens Faith

There is widespread diversity of practice and theological understanding of the Eucharistic sacrament among the different Christian theologians. For Ruhindi, sacraments are the means by which God imparts grace and strengthens faith in those who participate in them, while others view them as symbolic, reminders or testimonies of what has gone before. Ruhindi's view of the sacrament is based on the essential principle of grace that is received. In his view, God's grace is received irrespective of the virtue of those who administer or receive the Eucharistic sacrament.

Despite the above view, Magambo points out the connection between sacramental signs and grace. In his opinion, Magambo¹²⁵ remarks that the sacraments are effective signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament.

In the researcher's view, it is true that we partake of the Eucharist by God's grace and enjoy all good gifts freely as God's own children and members of His family but that is not a guarantee to live disobedient lives because grace is abundant. As St Paul teaches, we should not continue sinning because grace is available. We are called to be born again to become heirs to the kingdom of God.

c) Eucharist as a Covenant

Ruhindi interpreted the sacrament of the Holy Eucharist in terms of the covenant where all God's people are welcome to share in the great meal with joy and love.

To Ruhindi, the Eucharist prompts believers to realize God's grace and love, to enter into communion with Him and proclaim the good news to the world. Ruhindi's understanding of the Eucharist was that all people at the Holy Eucharist should realize the need to love and

¹²⁵ On the interview session with Bishop Emeritus William Magambo, the retired Bishop of West Ankole Diocese on 11th June 2023, who had been one of Ruhindi's intimate friend and shared a lot about garuka theology.

serve the Lord, and be equipped to love their neighbors. Njangali affirms Ruhindi's view by saying:

...the sacrament of the Eucharist to be a communal meal and a symbol of friendship and love. In Africa having a meal together is the most basic way of sharing common life. According to Njangali, by sharing in a final meal with his disciples, Jesus united them in a covenant relationship with himself and with one another. For Njangali, sharing in the Eucharist therefore establishes unity and communion with the one Lord and with one another. Njangali used to point out that it was the sixteenth century English Reformation that made the Christian faith a private rather than a community affair. She insisting that faith must be framed in a communal context. For this reason, the Eucharist must be understood communally, not just in terms of Christ and the individual. By the power of the Holy Spirit, according to Njangali, the Eucharist at once symbolizes and anticipates the unity of all Christians in Christ. For Njangali, participation in the Eucharist makes believers not only more committed to Jesus Christ but also more responsible for one another in love.¹²⁶

Karl Barth agrees with Ruhindi who in his opinion God has received Christians, once for all, into his family, to hold them not as servants but as children as well as friends. Thereafter, to fulfill the duties of the most excellent Father concerned for his offspring he undertakes also to nourish the Church throughout the course of her life. To this end, therefore, He has, through the hand of his only begotten son given to His church another sacrament, that is, Holy Eucharist, which Christians' souls feed, into true and blessed immortality (John 6:51). Karl Barth notes that believers now understand the purpose of this mystical blessing, namely to confirm for us the fact that the Lord's body was once for all so sacrificed for us that we may now feed upon it and by feeding feel in ourselves that working of that unique sacrifice; and that his blood was once so shed for us in order to be our perpetual doing.¹²⁷

¹²⁶Byaruhanga, *Called by God but Ordained by Men: the Work and Ministry of Reverend Florence Spetume Njangali in the Church of the Province of Uganda*.

¹²⁷ Karl Barth, *Encounter: Christ's Ministry Through His Whole Church and Its Ministers: People Baptized for Service, Christ Baptism and Ours,* in *Theological Foundation For Ministry, Grand Rapids, 1922, p.244.*

d) Eucharist as a sacrament of Salvation

Ruhindi's view was that the Sacraments were necessary tools for salvation. Buro quotes Ruhindi who says, "Sin would have made it impossible for Christians to share in the life of God, Jesus Christ was sent to remove this obstacle. Jesus' death was a sacrifice as well as a tool for Christians' salvation."¹²⁸

Ruhindi's opinion, however, has been opposed by the Protestant view that faith alone is the sole means by which one would receive salvation. Yet despite this view, many would still regard the sacraments as imparting spiritual benefits to those who receive them worthily.

Migliore¹²⁹ writes that the Eucharist is a sacrifice of praise and thanksgiving to the Father for the work of creation and redemption, a re-presentation of the sacrifice of Christ on the cross, and the uniting of Christians with the self-offering of Christ.

Ruhindi after his consecration in 1972, he must have had a great influence on the 1988 Lambeth Conference Eucharistic theology of which he was a member. The Lambeth Conference shared a lot in common with what Ruhindi was already practicing in his diocese. The Lambeth viewed the Eucharist as a tool for building reconciliation within the fallen world. The Lambeth recommends:

the guidance your Church can take from this text for its worship, educational, ethical, and spiritual life and witness. We recognize that Baptism, Eucharist and Ministry bring to expression the fruits of recent liturgical revision in our Communion and in others. The text challenges Anglicans to reform their own lives and practice in the areas of: preparation for baptism, and the continuing nurture of the baptized; the Eucharist as the centre from which Christians go out to work as reconcilers in a

¹²⁸ On an interview session with Rev. Buro Godfrey, the former Diocesan Secretary Bunyoro- Kitara Diocese on 24th June, 2023

¹²⁹ Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*, William B. Eerdmans Publishing Company, Michigan, 1991, p. 291. 128

broken world; the theology and practice of the diaconate, the complementarity of women and men in ministry, and the exercise of episcopacy.¹³⁰

With regard to the things that uphold unity and identity in the Church of Uganda and without disregarding the different colors of Anglicanism across the globe, Ruhindi's Eucharistic theology did not only contravene the traditions of the Anglican Church but also created a gap within the unity and identity of Church of Uganda. For that matter if Ruhindi's view of the Eucharist was to address the issue of unity and bringing people to the saving grace of God, he would have started with scripture then worked out his ways to contextualize the Eucharist. For that matter, the researcher feels that creating the base for Ruhindi's Eucharistic theology it would be better if the definition of who is for Christ and who is not was clearly identified

¹³⁰Lambeth Conference Resolutions Archive from 1988, Resolution 4.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In Jesus' last meal, the fellowship of the kingdom was connected with the nearness of His suffering. After His resurrection, the Lord made His presence known to His disciples in the breaking of the bread. Thus, the Holy Eucharist continues as a meal of Jesus Christ during His earthly life and after His resurrection and always as a sign of the kingdom. The Holy Eucharist is essentially the sacrament of the gift which God makes to His church in Christ through the power of the Holy Spirit. Every Christian receives the gift of salvation through the Holy Communion in the body and the blood of Jesus Christ.

5.2 Summary

The Church of Uganda's teaching about the Holy Eucharist is based on conformity to the Book of Common Prayer in which case the Priest should follow, use and observe the orders, rites and ceremonies as prescribed in it and reading of the Holy Scripture in administration of the sacrament. The Priest should follow the guide provided by the Provincial Canons for the Divine Service and the Administration of Sacraments. It is, therefore, the duty of all who have been confirmed to receive the Holy Eucharist regularly, and especially at the Festivals of Christmas, Easter and Whitsunday. The priest should teach the people from time to time, and especially before such Festivals, to come for this Holy Sacrament with such preparation by the Book of Common Prayer.

Ruhindi's theology of the Eucharist is a non-exclusive one in which case, he invited all kinds of people to come to the Holy Table which went contrary to the prescriptions of the liturgical books and tradition where evil doers were not meant to come for the Holy Eucharist before they put things right with God and their neighbors.

Ruhindi's theology of the Eucharist had various positive outcomes as it provided a new dimension of the perceptive of God's grace. Many Christians were greatly transformed just by the warm welcome and acceptance they received and many joined full time ministry. His theology broke the barriers that existed among Christians not only in the Diocese of

Bunyoro-Kitara but also in several dioceses of the Church of Uganda. It ushered in a new viewpoint of the value of the Eucharist in the life of the recipient and the one that should receive it and acted as a tool to build a bridge between the 'saints' and the 'evil doers' in the church. It renewed Christians' lives which later promoted unity, love and respect to all humanity and instilled in Christians a viewpoint to anticipate Christ. It strengthened Christians to resist the attacks of the devil, felt the spiritual joy in the service of God, brought bigger numbers to the church and giving in the church was tremendously raised.

Ruhindi's theology of the Eucharist, however, had negative outcomes. His theology to a certain extent went contrary to the Church of Uganda's Canons and Church traditions. It did not put emphasis on the quality of Christians' life as most people took it for granted and never put things right. It diluted the belief of the Christian faith of the essence of the sacrament and thus creating many doctrinal and pastoral challenges. It did not only fail to produce exemplary Christian leaders but also created chaos in some other dioceses where it spread.

Ruhindi's garuka theology was successfully embraced in many parts of Uganda and more particularly in Bunyoro-Kitara Diocese. It was perceived as a theology which was seeking for the lost, showing them the love of God and Jesus Christ who was a friend of sinners, treating them with respect, understanding and care, which gave an opportunity to Christians to think through their lives and relationship with Christ. It is thus viewed as a practical, realistic and relevant theology especially in Bunyoro-Kitara where spiritual degeneration was being experienced.

5.3 Conclusion

There is need to understand the serious struggle where Christians have been torn between two worlds of men's traditions and God's Word. In some situations, Christians have been compelled to trust the church tradition and violate the Word of God. Every tradition of the church should obey God's Word to be able to create authentic theology. It is thus important for Christians to be conscious of avoiding blind obedience to the church tradition. The researcher believes that any theology to be upheld by the people of God must be Scriptural.

Anything outside scripture should not form a norm for practice of theology. Other things like tradition and reason should be in support to that theology. For that matter, the researcher thinks that since Ruhindi had all the good intentions to foster practice of the Eucharistic theology where all are welcome, it needed more grounding in Scripture where Church discipline and membership are respected. This would be a safe guard to taking Christianity as a mere liberal religion and in creation of mature and committed Christians.

So the researcher recognizes the need for a middle ground between what is in the Canons of the Church of Uganda and Ruhindi's Eucharistic theology. All people should come as they are; sinners coming to Christ but should be taught of the ideals in Scripture as to appreciate what is being done during the celebration of the Lord's Supper. This research would maintain a guarded table but with very open church doors for the sake of membership and Christian discipline.

5.4 Recommendations

From the findings of this study and literature review, the Church of Uganda has a lot to do in order to keep its sense of identity and safeguard uniformity in matters of Church doctrine and more particularly on who should come to the Holy Table for the Holy Eucharist. The following are the recommendations:

The Church of Uganda should facilitate and support the Commission for Liturgy and more particularly on Sacraments and make it more active. This commission could assist the Bishops in reviewing the liturgical life of the Church by: studying and researching emerging liturgical developments; regulating pastoral liturgical action and promoting studies and necessary experiments whenever there is a question of adaptation to be proposed to the bishops and assisting the bishops in maintaining relations with the Congregation for Divine Worship and Discipline of the Sacraments in the whole province.

The Church of Uganda needs to formulate an article that clearly spells out those who are eligible to receive the Eucharist. A revised Article can be formulated which would be adopted by the Provincial Assembly and all diocesan synods of the Church of Uganda.

The Church of Uganda needs to put more attention in strengthening unity. This could be done through meetings of the House of Bishops, Consultative meetings with Theologians and Academicians, Provincial Assembly, Synods, Diocesan Councils, Archdeaconry Councils and even Parish Councils. This would provide better avenues to remedy all things that would otherwise draw Christians apart and enhance unity in diversity.

The church of Uganda needs model and well-informed church leadership who are grounded in faith, informed by knowledge, and exercised in effective practice. Such leaders will be able to effectively reflect theologically on issues of doctrine and worship. They need to be well instructed on how to interpret the Scriptures, how to formulate a theological framework, and how to do ministry. Such church leaders should be those who will promote authentic doctrine, and safeguard the unity of faith and morals in the Church of Uganda..

Christians need to understand that to take the Holy Eucharist unworthily means being self-seeking, disregarding the needs of others in the church, satisfying own cravings, and not having a sense of community or mutual fellowship. Members need to be taught how to examine themselves prior to Eucharist. This, therefore, calls upon Christians the need to confess sins to God and to take an inventory of their spiritual lives. Confession is not only needed when preparing for the Holy Eucharist but the spiritual discipline required to be practiced regularly.

Church of Uganda should have an independent Book of Common Prayer which can give it a definite stand. There is need for a prayer book and other liturgical books which take into account the developments in liturgical study and practice of the twentieth century. Such books would adequately meet both contemporary and contextual Ugandan modern challenges.

5.5 Suggested areas for further research.

This study was about the Critique of Bishop Yustus Ruhindi's Eucharistic Theology. I therefore would recommend the following topics for the future research:

- a) An assessment of the Celebration and Administration of the Eucharist in the Church of Uganda.
- b) The Understanding of the Eucharist among Christians in the Church of Uganda.
- c) An analysis of Baptism as a Gospel Sacrament in the Church of Uganda.
- d) Account for the role of Sacraments in the life of Christians in the Anglican Church of Uganda.

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APPENDIX I

(Runyoro-Rutoro Hymn 258)

<p>1. OrubugarwaRuhanga, Rw'okuhaisanizibwa, N'ebigambobyaSayuni Orutatengesebwa; Rukasimbwahanwandara, Kiki ekirungesa? Okujunwakwehinguliriza. Ebisikaebyarwo.</p> <p>Chorus: <i>GarukaBoojogaruka</i> <i>GarukaYesunakweta</i> <i>Garukaiwenebibibyawe</i> <i>Okutwojyahoebibi</i> <i>Arabikojyabyona.</i></p>	<p>2. Dora, ensoroez'amaizi Agarumuobwomezi, Nigarug(a) omukugonza KumarahoOkutina N'okwetagaomumyoyo EmbabazizaMukama Tizirihwahobwona. Okunywisaabantu.</p> <p><i>GarukaBoojogaruka...</i></p>
<p>3. Dora, ebicun'omurro Okwehinguliriza, Bisember(e) ekitinisa Kwolekangu We naija. Nukwoitweturagenda Nyamusanan'ekiro Ntuhonder(a) ekimuli Ekitumulikira <i>GarukaBoojogaruka...</i></p>	<p>4. Ai Yesu, Omujuni, NyowendiwaSayuni, Ensin'obweransekerra Iwendikunyumiza. Kwesemezan'ekitinisa N'ebyensib'yokuhwaho; ItungoeritahwahoLy'abanabaSayuni.</p> <p><i>GarukaBoojogaruka...</i></p>

Extracted from the Runyoro RutooroBook of Common Prayer, Hymn 258

Appendix II

1. Imw' abarikutaataana

Mbwenunimutiinaki?

Yesu, kaniweMuriisa

Orikwet'entaamaze.

Chorus

Garukamusiisi, garuka,

Garuka, yesunakweta

Oyeteiseebibiyawe,

Abikwozyehobyona

2. Mutatina, nguahakuba

Murienkozizebibi

Omujuniwaituyesu

Tagirakimurema.

Garukamusisi.....

3. Nkokuomuriis' asherur'

Entaamazezibuzire,

Nikwoyesuabasher' ra

Imwemwena' entaamaze

Garukamusiisi.....

4. Mwije, mwij' ahariyesu

Murekyekweziringa

We naatwetan' okukunda

Okutakareebwaga.

Garukasiisi.....

5. Murekyekugira' obwoba;

Eshagamayayesu,

Eyasesiirw' ahabwaitu,

Niy' etwozyahoebibi.

Garukamusiisi,.....

6. Nimwijakutungahati

Ebiyaaraganiise;

Kandimushemererwe

Ebiaraabahebyona

Garukamusiisi,.....

7. Imwemwen'abarikwenda

Amagar' agatahwaho

Mutehongyer'ondiweena,

KurekaYesuwenka

Garukamusiisi,...

Extracted from the Runyankole-Rukiga Book of Common Prayer, Hymn 168.

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6. According to Bishop Ruhindi's theology of the Eucharist, which people were meant to come for the Holy Communion?

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.....

7. What do you think are the positive elements that can be found in Bishop Ruhindi's theology of the Eucharist?

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.....
.....

8. What do think are the negative elements that can be found in Bishop Ruhindi's theology of the Eucharist?

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.....

9. In your opinion, what problem(s) if any do you think Bishop Ruhindi's theology of the Eucharist created to the Church of the Province of Uganda's theology of the Eucharist?

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10. What do you think the Church of the Province of Uganda can learn from Bishop Ruhindi's theology of the Eucharist?

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Thank you and God bless you!