

OKUVUMBAGIZA ABANTU OBWAKABAKA BWA KATONDA

A. EKISA- GRACE

1-Ekyama ky'okununulwa mu kibi

2-Kisoboka omuntu okulokolebwa mu kibi

3-Omuntu okwemanyiiza Obununule bwe

4-Obwetaagifu bw'Ekisa kya Katonda

5-Obwekwamu bw'Ekisa n'Eddembe ery'Obuntu

6-Obulambirira bw'Omulimu gw'Ekisa

7-Kalonda mu Kuteekateeka Obujjeereze

8-Kalonda w'Ebiyimwako Obujjeereze

9-Kalonda w'Obubeevu bw'Obujjeereze

PRESENTATION OF GOD'S KINGDOM TO THE PEOPLE.

A- GRACE EKISA

- B. The Mystery of Redemption from Sin
- C. Possible, Man to Be Saved from Sin
- D. Familiarity of Man with Redemption
- E. The Necessity of God's Grace
- F. Relationship of God's Grace and Human Freedom
- G. The Wholeness of Work of God's Grace
- H. The Preparation of Justification in Details
- I. The terms of Justification in Details
- J. The Substance of Justification in Details

B. EKKLESIA CHURCH

EBISOOKERWAKO

Obuwandiike buno bufunze bwa kitundu-butundu kya Kitabo ekyaweebwa Bakabona ne Badinkoni, emyaka ng'ena egiyise, ekiyitibwa **Catechism of the Orthodox Church (pp 388)**. Kyategekebwa Metropolitan Pantaleimon Lambadarios, nga bufunze bwa Prof. P.N Trembelas, **Dogmatics of the Orthodox Church (pp 1538), 3 volumes**.

Ekitundu ekifunziddwa wano mu kitabo ekyo kye kifa ku Kisa (Grace) kya Katonda, kwe kugamba, okuva ku mukoo 229 okutuuka ku 266. Omukkiriza yenna omuyaayaamu, bw'agwikiriza ekitabo ekyo, ng'amanyi Olungereza obulungi, aba agguse ku bufunze bw'enjigiriza wawu (Orthodox), mu bwekwamu bwayo n'enzikiriza ye Nikyeya, (laba "Liturgiya Entukuvu" mu Luganda, 45) ku miramwa gino wammanga.

Okubikkulirwa 13. Obuddizaŋanye 19. Ebiwandiike ebitukuvu 22. Katonda Omu mu Busatu 28. Obutonde bw'ensi 76. Okugwa kwa bamu ku Bamalayika 98. Obutonde bw'Omuntu 105. Okugwa kw'omuntu mu Adamu 113. Omuteeru gw'Okufa 123. Ekyama ky'Obulokozi 129. Okuntuwala kwa Kigambo Omutondesi 140. Yesu Kristo Omulokozi 148. Amakowe ga Kristo Asatu 191. Mariya Omulongoofu ennyo Nnyinakatonda 224. Ekisa kya Katonda 229. Ekklesia Obwakabaka bwa Katonda 267. Ebyama Ebitukuvu mu Kisa kya Katonda 299.

Egyo emiramwa Prof. Trembelas gye yalombojjako mu mizingo 3tu n'emikoo 1538. Era emiramwa egyo kye kibondo ky'amasomo ga Theology gonna. Tutwala ekitundu ky'omulamwa ogufunziddwa wano 'Ekisa kya Katonda' nga ekitegeka omukkiriza okufuuka omutongole wa Ekklesia omwfumintirivu. Kubanga, mu kutwalira awamu, omuntu tayinza kuyingira mu bwakabaka bwa Katonda nga tasoose kutabagana na Kisa kya Katonda mu Mwoyo Mutuukirivu.

Ku nkomerero y'ekitundu kino gye tujja amangwago okukwataganira n'ekitundu ekifa ku Ekklesia –Church, mu miramwa emikulu nga bwe giddiriŋana wano wammanga, naye mu bulombojje obugendako ewalako:

-Obubangewo n'Obwetaagifu bw'Ekklesia

- Ebinnyiniwaza Ekklesia
- Entegeekererwa y'Ekklesia
- Ekklesia Ntabaganiro y'Abatukuze
- Ebyama by'Ekklesia Ebitukuvu

Ekikulu ennyo mu buwandiike bwonna bye bitundu by'ebisomwa okuva mu Biwandiike ebitukuvu, ku buli nsonga esaanidde okwetegerezebwa n'okugaziyizibwa mu bulamu bw'omusomi era omukkiriza.

1- EKYAMA KY'OKUNUNULWA MU KIBI

Omuntu, bwe yatondebwa n'aweebwa n'entono z'okutambulizangako obulamu mu lusuku lwa Katonda, yasendasendebwa n'agwa mu kibi (Gn 1:26-3:24). Wewaawo, bwe yagwa mu kibi teyayonoonekera ddala yenna, teyafafaaganira ddala. Ewala munda we yasigalayo essuubi ly'obulamu. Kubanga teyalekulirwa ddala na bulungi obunnakatonda (Ecc. 9:18).

Okusooka, mu bwaddinaddi bwe, Katonda yategeererawo nti, omuntu agenda kugwa mu kibi. Okuvumula obugejenyufu obwo obwaleteebwa ekibi kwali nga kutuukiriza mulimu gwa kutondeka buggya omuntu ayonoonese. Katonda kye yava aweereza ku nsi Omulokozi era Omununuzi waffe okuva mu kibi, nga ye Mwana we Omu ggere, okusinziira ku ntegeka ye enneekusifu mu bwaddinaddi bwe, n'ensi yonna nga tennatondebwa (Pr. 8:23; Jn. 1:1-5, 17:5).

Ddala ddala, Omwana wa Katonda Kigambo eyantuvala yajja gye tuli mu magezi ga Katonda: na bwenkanya, kutukuza na bununuzi bwa muntu okuva mu kibi. (Endagaano Empya yonna). Oyo nno Kigambo ye yatumulisiza, era ye yatulagirira okumanya Katonda okwamazima, okuyitira mu njigiriza ye (Mt. 11: 27; Lk. 10:21-22; Jn.14: 6-7). Ate, okuyitira mu kufa n'okuzuukira kwe, okwo okutuvumbagiza ku mubiri gwe, ko n'okujjuuliriza byonna mu ye, yatutakkuluza ku busobya

bwaffe, n'atufuula bajjeereze era batukuze (Mk 14:22; Lk. 22:19; Ro. 3:24; 12:5; Eph. 1:10, 14; 4:12-16).

Kristo Kigambo wa Katonda Patri “yeewaayo ye kennyini ku lwaffe ekitukuzisi ky’abantu n’ensi yonna” (Mt. 20: 28; Mk. 10:45). Bwatyo n’atutondeka buggya, mu kigero ky’ekikula kyaffe ekigenjenyufu nga bwe kiri, mu bugyifumu bw’okutondekebwa kuno.

Okuva awo tulaba nti, okununulwa kwaffe mu Kristo Omulokozi okuva mu kibi, kye kikkirizibwa ekisinga obukulu, ekibugaanye nga enjuba y’ekitangaala ekingi Evangelyo/ eggulire eddungi lyonna, mu Ekklesia Nnyaffe. Kyokka, newankubadde nga bwekityo bwe kiri, okununulibwa kw’abantu mu kibi tekulema kusigala bulijjo nga kyama ekikyekusise eri abantu abasinga obungi; ekitannayolesebwa mu bujuvu wadde eri amaanyi ag’omu ggulu. Entegeka ya Katonda nneekusifu mu ddubi ly’amegezi Ge, tetegeerekaka yadde oluvannyuma lw’okwolesebwa gye tuli. Olwebyo, esigala kyama ekyetaagisa okukkiriza kwaffe, nga ensukkirivu y’obwongo bwaffe obugenjenyufu.

Mu bufunze, okununulwa nga bwe kuli okutonda obuggyga omuntu eyali agudde mu kibi¹ n’agenjenyuka, era nga kweyunze butyawukana n’okutonda kwennyini;

¹ Besides the theme of redemption and salvation for everyone, there is the problem of evil and devil (Mt 6:13. Jas 1:13-) what is operating systematically in creation to destroy the goodness (Gn 3) prepared by God the Creator for man (Gn 1:10,12,18,21,25,31 refer to goodness). The Hebrew word is Satan, enemy from ‘saatan’ to be adverse, to accuse or slander. In theology, the great enemy of man and goodness from God. The Greek word is ‘diabolos’, of which the word devil is made in English, the slanderer or presenter of false as truth. In the Bible, the word Satan is used especially in OT, and the word Devil in NT mostly. However, English Bibles use both the words interchangeably. There are numerous commentaries on this ethical and physical problem of creation, made by the holy Fathers and other Bible readers. All kinds of commentaries on the problem are characterized by the following passages from the Bible: Gn. 3:1-24. 1 Sam 29:4. 1 Ki. 11:14, 23, 25. Job 1: 6-9,12; 2:1-7. 1 Ch 21:1. Ps 109: 6. Wi 2: 24. Mt 4:1,5,8,10-11; 12:24,26; 13:39; 16:23; 25:41. Mk.1:13; 3:23,26; 4:15; 8:33. Lk 4:2-6,8,13; 8:12;10:18; 11:18; 13:16; 22:3,31. Jn 6:70; 8:42-47; 13:2, 27. Acts 5: 3; 10:38; 13: 10; 26:18. Ro 16:20. 1 Cor 5: 5; 7:5. 2 Cor 2: 11. 1Th 2:18. 2 Th 2: 9-10. Eph 4: 27; 6:11. 1 Tim 1:20; 3:6; 5:15; 6:9. 2 Tim 2: 26; 3:3. Tit 2:3 Heb 2:14. Jas 4:7. 1 Pet 5:8. 1Jn 3:8-10. Jud 9. Rev 2:9-13, 24; 3:9; 12:9-12; 20:2, 7. It assists extensively the Orthodox Christian to know that, there exist **the evils**, reproduced by the devil spirits or demons, all over the earth. Serpent is the

bwetyo ddala n'entegeka ya Katonda okununula omuntu bwe yali etayawulika ku nteekateeka Ye ey'okutonda ebintu byonna ebyatondebwa. Kyonna kyama kisukkirivvu ku bwongo bw'abantu. Kigwaana kukkiriza. (Catechism, Orthodox Church 64-).

2-KISOBOKA OMUNTU OKULOKOLEBWA MU KIBI

Omuntu si ye nsibuko y'ekibi. Sitaani ye nsibuko y'ekibi. Sitaani ye yasendasenda omuntu n'amufuula omwetabi mu kibi. Entono eyo eyambako ku muntu, okusobola okwewala n'okwenenya ekibi. So nga ye Sitaani tayinza kwenenya bikolobero bye n'akamu. Kubanga ye ye mutandisiwo w'ekibi, ye kitaawe w'ekibi (Gn 3:1-24. Acts 5:1-6. Rev.12:3-17).

Omutima gw'omuntu gutundugga oluvannyuma lw'okukola ekibi. Ako nno kabonero ka nneyisa nga bwe yandisaanidde okubeera. Eyo ennaku eruma omuntu olw'ekibi, ke kabonero k'ekirungi ekyasignalira mu kikula kye.

Kyamazima, omuntu bwe yawaguza etteeka lya Katonda yagenenyuka. Teyasigala mu mbeera ya kikula kye eky'obutonde. Wazira okugenenyuka kwe okwo olw'ekibi tekwalirawo ddala kikula kye eky'obutonde (Gn 1:27). Eyo ye njawulo

original characteristic name of Satan. One of God's creatures, the great deceiver, who clothed himself as a snake. "He insinuated falsehood and portrayed rebellion as a clever, but essentially being self-interested. Therefore, Satan is later referred to as "that ancient serpent" Rev 12:9; 20:2. By causing the woman to doubt God's word, Satan brought evil into the world. Here the deceiver undertook to alienate man from God". **New International Version Study Bible. Pp 10, note on Gn. 3:1.**

wakati wa Sitaani n'omuntu. (Damaskinos, Orthodox Faith). Ekikula kya Sitaani kyo kyakyukira ddala butaddaabirizika.

N'olwekyo, "Sitaani bw'alimba aba ayatuukiriza kikula ekikye ku bubwe. Kubanga ye mulimba era y'ensibuko y'obulimba" (Jn 8:41, 44). So nga, omuntu bw'ayogera obulimba, ekkyo akikola nga omuwambe era omulijje wa Sitaani, kitaawe w'obulimba. Nga bwe twagambye, mu muntu omwonoonyi musigalamu okutunduggirira kw'omutima olw'ekibi. Obufumintiriza bw'omuntu buzuukuka. Obwo nno obufumintiriza bwe bulinga ekyeyambise, Katonda ky'akozesa okuddaabiriza omuntu omwonoonyi. Ekisa ekinnakatonda olwo kiyengira, kibuguumiriza era ne kitangaaza omutima gw'omuntu oyo, okuyitira mu bufumintiriza bwe (Mt 6:22-23. Lk 11:35. 2 Cor 5:11).

Ku ndasi ze ezaasigala mu ye omuntu, ku bubwe teyandisobodde kweddaabiriza na kwezzaayo yekka ku mbeera gye yavaako okugwa mu kibi. Wabula nti, mu bwonoonefu bwe omuntu yasigala mukkirizifu wa bujumbire na bununule okuva eri Katonda. Kikakafu ddala, waaliwo obwetaavu omuntu okuzzibwa obuggyga. Kubanga, mu kuwaguza etteeka lya Katonda, ekibi kyasensera omuntu munda we. Kyokka ekibi ekkyo tekyafuuka nnono ya bubeevu bwa kikula kye eky'omwoyo. Okusinziira ku ebyo, omuntu omwonoonyi ayinza yennyini okwezimukiriza ekibi, nga ekyonoono ekiyingidde munda we, ne kimufuukanya okuva ku bufaanane bwa Katonda (Gn 1:27). Kale, obufumintiriza bwe buzuukuka, ne bukebera omuntu buli kadde, yeraliikirira nanoonya by'aneeyambisa okutabagana n'Ekitukuvu, ko n'okununulibwa kwe okuva mu busoby abumuzingizza.

Okuwaayo ebiweebwayo, okugezesu ennyo emibiri- mu ngeri y'okugibonereza-, n'emikolo emirala emyetukuzisi egisangibwa mu madiini agataligamu, byonna ebyo bibeera byeyambise, Iwa kuwooyawooya Ekitukuvu. Naye olw'okuba nti, ekibi kifulula omuntu ne kimulalusa okuva ku Katonda, okumuddaabiriza n'okumununula okuva mu buwambe ne mu buddu bw'ekibi, kisoboka na kuggyowazibwa kwa munda we era na bulamu bupya mu nneeyisa ye. Obwo bwe bulamu obukyusa omuntu okuva ku mwana w'ekizikiza, okudda ku mwana w'ekitangaala n'essuubi ly'obutazikirira (Mt 13:18. Lk 16:8. 1 Th 5:5).

Okununulwa kuno okwoyebwa omuntu tekuba kukyuka kwa mu mubiri okusooka (nga Ebuvanjuba Ewala bwe batendeka). Yadde tekuba nga nneeyisa ya bwongo bwa muntu ku bwabwo, na kumanya bumanyi buli ekiba tekimanyiddwa. Kubanga ebyo si y'ensibuko y'ekibi ku bwakyo. Omuntu yenna owoomunda kimwetaagisa okuyimusibwa n'okukyusibwa, ave mu buddu bw'ekibi kya Sitaani, adde mu mbeera etabagana n'ekikula ekinnakatonda eky'omwoyo. (Catechism, Orthodox Church.pp 85).

Mu bufunze, si muntu wabula Sitaani ye mutandisiwo w'ekibi². Ekyo kiyamba ku muntu obutaba oba obutafuuka nnono na ntanuko ya kibi, nga Sitaani yennyini

² The above mentioned problem of evil/devil (Satan), amidst the physical and ethical creatures (in world's, men, cultures or civilizations) is crystallized by the holy Bible and the holy Fathers as an accidental sting: of **sin and death**, caused by misuse of man's gift of **freedom or free will**. (Gn 1: 27). Man became not collaborative according to the divine rules (commands Gn 2:16-17), but according to the insinuation of the evil one (Gn 3:9. Lev 18:5). Therefore, sin and death are not situations of reality created by God, but accidents caused by man in the process of developing his freedom and violating the established moral and spiritual laws. The incarnation of the Son, the creative Word of God the Father, into the person of Christ , and His intervention in the history of the earth and humanity, had as principal aim to save creation from the evil and human race from sin, corruptibility and perdition. (Ro 5:12-19. Gal 3:22). In the holy Bible and the holy Fathers, sin and death are closely related to each other as dangerous evils, produced by Satan to destroy man, his civilization and the entire creation of God. Therefore, both are frequent items of theological thoughts and discussions, for the improvement of human life and activities in communities and nations:Gn 4: 7 Subduable, mastered Ex 32: 32 forgivable by God. 2 Ch 7: 14 Nu 5: 7 repentable, confessable

32:23	checks someone's life
Dt 24: 16	causes death Jer 31"30
1 Sa 12: 23	avoidable by prayers
15: 23	rebellion to God
1 Ki 8:46	all men sin
Job 2: 10/1: 22	Job stood firm against sin
Ps 4: 4	anger can bear sin
17: 3	tongue or mouth can cause sin
32: 2,5	believers repenting Ro 4: 7, 8
36:2	fear of God detects sin
51:2	sting of illness deadly
Mic 6: 7	sins of soul are heavy
Jn 1: 29	Christ is atonement of sins

bw'ali. Mu bwonoonefu bwe, omuntu munda we esigalayo obufumintiriza. Obwo nno Katonda bwe yeambisa okununula n'okuggyowaza obulamu bw'omuntu, nga bw'amutakkuluza okuva mu buddu eri Sitaani. Ekibi ye nnono ya Sitaani. Obulungi ye nnono ya Katonda.

3-OMUNTU OKWEMANYIIZA OBUNUNULE BWE

Katondomuntu³, Mukama waffe Yesu Kristo, okuva ku ludda Iwe, mu kwewaayo kwe era mu bweravu ddala, yatuukiriza obukwanaganye bw'obunnabuntu ne

Ro 5: 12 sins caused death Jer 31: 30

14: 23 faithlessness is sin

1 Jn 5: 16, 17 a) less b) real sins

In particular, the blasphemy of God as satanic behavior is a great sin, causing man's death: Ex 20: 7; 22: 28. Rev 12: 12; 13: 6. Mt 12: 31-32. Mk 3:28-29. Lk 12:10. Because, "creation (and man) to avoid perdition must preserve permanent and good relation with God the creator".

³ This is a synthetic theological term in Greek, from two words: **theos** god, **anthropos** human being **theanthropos**= Godman. It was used by the first Fathers of the Church theologically to refer to Christ, as the only –begotten Son of God before ages, who assumed in the last times the human nature (without sin), for the purpose of redemption of the human race and creation. This Godman is "One Lord Jesus Christ, the only- begotten Son of God, begotten of the Father before all ages. Light of Light, Very

Katonda. Obukwanaganye obwo obwassibwawo era n'obununuzi mu bweravu ddala buyinzika okufuuka eky'obugagga ky'obwannannyini eri abantu buli kinnoomu, kavuna bagoberera ekkubo ery'obununuzi eribangirizewo n'Eggwulire Eddungi. Eggwulire lino lituukifuko era liggulirewo buli muntu; kasita lyemanyiizibwa n'obuvunaanyizibwa era n'okukkiriza obulokozi bwalyo mu Kristo.

Mu njogera endala, okuva ku ludda lwe ye Katonda n'Omwana we eyantuwala mu Kristo "yatuwa byonna bye twetaaga mu bulamu ne mu kumuweereza". (2 Pet 1:3). Era mu Kristo, ekkubo ery'obulokozi n'obulamu lyaggulibwawo olwa buli muntu awatali kulobola. Kubanga, Katonda "ayagala abantu bona balokolebwe era batuuke ku kumanya amazima". (1 Tim 2:4). "Tasanyukira kufa kwa mwonoonyi, wabula ayagala akyuke ave mu mpisa ze embi abe mulamu". Ez 33:11).

Wazira, yadde nga waliwo okukoowoolebwa kuno okuva eri Katonda ssaabalungi era ssaabalumirwa, abantu si bona abalokolebwa mu kibi. Kubanga, yoomu Kristo Omununuzi aliwo ku lw'obuzuukivu bwa bwonna, ate y'omu "Iye jjinja eriteeke mu siyooni" Ro 9:33, "Okwesittalibwako abantu abamu". Lk 2:34). "Bwekatyo akawoowo k'okumanya Kristo, eri abo abazikirira kivundu kya lumbe oluleeta okufa, naye eri abo abalokolebwa kawoowo ka bulamu akaleeta obulamu". (2 Cor 2: 15-16).

Ekyo kyeraga kyokka nga bwe kiva ku kuba nti, **ekirabo ky'okununulibwa** ekireetebwa n'omukono omunnakatonda eri omuntu, abantu si bona abeeteekerevu okukikkiriza. Okuggyako abo abatono abakaniriza n'essanyu, waliwo n'abalala bangi abatakibalirira. Bano nno abatakibalirira, mu butalaba obw'omwoyo, beekiika mu mulimu gwa Katonda ogw'obulokozi. Bagaana okukakasa Kristo nga Omununuzi, era mu buwuttufu ne balemara ku kumala

God of Very God, begotten not made, con-substantial with the Father, through Whom all things were made. Who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Spirit and of the Virgin Mary, and became Man"... **Ncene Creed.** Phip 2:6. Jn 14: 9-10; 5: 18. Ro 1:3. Jn 1: 1-4.

galamira mu bwonoonyi bwabwe. Ddala, Katonda y'asooka okujja eri n'abo okubaleetera obulokozi, nga n'eri balli abalina okweteekerera okulungi.

Kyokka, buli muntu nga “bwatayinza kukola kintu kyonna ekirungi” (Jn 15:4), awatali buyambi kuva eri Katonda, bwatyo naye oyo atawaliriza era ateeganya kusaanawo kwa ddembe lya buntu- olw'ensonga y'obwenkanya-, Katonda tatuukiriza kintu kyonna ku muntu olw'obulokozi bwe, awatali nkolagana na bunnabuntu. Mu nkolagana eyo, kwe kugamba, mu kwetaba kw'amaanyi ag'obwakatonda n'eddeme ly'obuntu, mwe musangibwa ekyama ky'Ekisa kya Katonda, ekitawenjezeka mu bitono. (Ps 67:1. Zec 12:10. Jn 1:14,16,17. Ro 3:24).

Obuliraanigamu bw'okwetaaga kw'omuntu okwerende, mu kwemanyiiza okununulibwa kwe okufabiinibwako munda we, n'ekisa kya Katonda, ye ntanuko era entandikwa y'ennyombo zonna, empakana n'obwewagguzi, ebyekwanya n'amaanyi ago amatukuvu; agasobozesa omuntu okwemanyiiza omulimu gwa Mukama waffe ogw'obulokozi. Okuva awo, waliwo ensonga eyeggyayo yokka, enoonyerezebweko era eyerulizibwe. Ku ludda olumu, **amaanyi g'Ekisa**, kwe kugamba, embeera ezisinziirako ekisa okuleetebwa n'okutuweebwa, kiryo ke kikolere munda waffe. Ne ku ludda olulala, ekiba ekisonde okuva gye tuli, nga **obwerende bw'obufumintiriza**, olwo okwemanyiiza obulokozi kulyoke kutuuke ku ntandikwa ne ku nsuumuka y'obujjereze obuli munda waffe mu Kristo. (Lk 18:14. Ro 5:18; 8:30). Okukubagganya ebirowoozo ku bino byonna kwe kuvaamu ekiwandiike ekifa ku **Kisa**, ne ku mulimu gwakyo mu kumanyiiza omuntu obununuzi.

Wabula, mu mulimu guno gwonna ogw'okumanyiiza omuntu obununuzi bwe, Katonda asaggula bona abo abayitibwa mu bulokozi. Okusookera ddala, abasendasenda mbagirawo. Ekyo nga kye ekyogerebwako nga **ekisa ekitandikireko**.⁴ Kyokka amangu ago, Katonda abasaggule abatwala mu mubiri

⁴ Preventive grace, as initial enlightenment, besides of which there are various radiations. Explained by some specialists on the theme:**Uncreated Grace**, eternally, Divine **Created grace**, result of, spiritual
Redemptive grace, saving mankind
Sanative grace, healing fallen nature
External grace, in learning, teaching
Internal grace, making receptive the inner person

omubangewo ne Yennyini. Omubiri ogwo gulinga ye nnakazadde, omuyonsa era ogw'**Ekyama** kya Kristo, oguvaamu obwakabaka bwe ku nsi, era ogumanyiddwa n'erinnya **Ekklesia**, eyo yokka enkuumirizi y'ekisa mu yo. (Is 55:1. Jn 7:37. Act 2: 39).

Mu Ekklesia, ku ludda olumu, abantu abasaggule oba abayite beeyongera okwekwanya ne Kristo nga Omununuzi era Omulokozi waabwe, na kubuulirwa Eggwulire Eddungi. Ne ku ludda olulala, abayite bayingizibwa, bavumbagizibwa era ne basuumukira mu bulamu bwa Kristo obuggyia okuyitira mu kuweerererwa kw'ekisa kungi, n'ebiyama ebitukuvu ebiweebwa mu Ekklesia, nga byabangibwawo Katonda. (Is 40:3. Mt 3:3. Mk 1:3. Jn 1: 23. Rev 22:17) Catechism, Orthodox Church pp 148-).

Charismatic grace Ps 112:9. Mt 7: 11. 1 Cor 12: 1,4,28,30. Heb 2:4.

Sanctive grace, sanctifying the believer

Actual grace, influencing the soul

Habitual grace characteristic spiritual gift of a person

Illuminative grace enlightening energy in a person

Inspiratory grace inspiring mentally and emotionally

Prevenient grace initial enlightenment

Concomitant grace, concurrent in activities of the believer

Effective producing a result, stable

Sufficient as needed to function the person

Generally however, “Divine Grace is the same, integral, although consisting of diversities of Gifts, differences of Ministries and diversities of Activities...” thus, Divine Grace, is one and united, undivided and inseparable in its work. Therefore, all the above are perspectives of the same Grace. Catechism, Orthodox Church pp 241-

4-OBWETAAGIFU BW'EKISA KYA KATONDA

Ekigambo ‘**e-kisa**’ kisangibwa mu bitabo Ebyebigambo, ne mu Biwandiike ebitukuvu, nga kikozesebwa n’amakulu mangi ddala. Naye mu **bunnabyakatonda**, ekisa ηombo etegeeza **kirabo/kitone ekisukka ekikula**, ekiweebwe gye tuli abantu, mu busasulire na Kristo Omulokozi eyatufiirira. Ekirabo ky’ekisa kino, ekiyogerebwako wano, kisibuka mu maanyi na mu bwiegiranyi bwa Mwoyo Mutuukirivu. Obwegiranyi buno bweragira munda w’omuntu omukkiriza, era ne bumulokola. Ate, okusinziira ku bujulirwa bw’Ebiwandiike n’obumanyirivu obwomunda, okuva eri abo abazaalibwa nate era abatukuzibwa n’ekisa ekyo, kyo kyennyini **ekisa ekinnakatonda** kye kissensonga ky’obutonde obuggyga n’obulamu obw’omwoyo mu Kristo.

Kristo Katondomuntu ye yasooka okulanga okuzaalibwa nate (**omulundi ogwokubiri**), bwe kuli okwetaagisa ennyo eri buli muntu, nga kuleetebwa Mwoyo Mutuukirivu mu bulamu. (Jn 3: 3-8). Oluvannyumako, n’Omutume Pawulo yayogera ku Mwoyo Mutuukirivu abundugguka mu mitima gyaffe, atuggyowaza mu kuzaalibwa nate era n’atunaaza. (Tit 3:5).

Ne Bakadde baffe abadda ku Batume, ko n’olujegere Iwonna olutakutuka olw’abawandiisi bannekklesia, n’abasomesa b’ensi yonna era Bakadde baffe, bona bayogera ku “**nate obutonde buggyga**” obwaffe, ku kuggyowazibba ne ku kubumbagibwa kwaffe obupya. Mu kwo, nga Katonda atutukuza n’Omwoyo gwe era atuggyako ebibi byaffe, ate si ekyo kyokka, naye era “**atutondeka bupya n’atubumbaga okuva waggulu**”⁵. (Jn 3:3).

⁵ For sake of clarification. In these verses (Jn 3:3,7) the original Greek text reads “**born from above**” although in the English (and Luganda therafter) translation this concept was rendered as “**born again**”, which translation was influenced by v. 3:4, where Nicodemos had misunderstood the statement of Christ in v. 3:3. That is the reason why our Lord immediately

Nga ensulo esibukamu ekisa ekitukuvu, mu Biwandiike ebitukuvu, oluusi ye Katonda, ate oluusi Kristo, naye okusingira ddala atera kuba Mwoyo Mutuukirivu. Okusinziira ku bukakase bw'Omumute Pawulo, Mwoyo “gwe tunaazibwamu ne tutukuzibwa era ne tujjeerezebwa”.⁶ (1 Cor 6: 11. After Baptism Prayer).

Kya mazima nti, Mwoyo ye agabanya ebitone ebitalibimu gye tuli nga bitobekeze. Ayoleka enneegiranya nnyingi, okusinziira ku bweganyi bw'abakkiriza abatali bamu, era n'obwetaavu bwabwe nga bwe buli. (1 Cor 12: 4-11). Wazira, kirungi tumanye nti, ekisa ekinnakatonda kiri kimu kyennyini. Ku bwakyo, kisigala kumummuluvu nga kyekimu bulijo, kigiranyi era kya maanyi mangi. Ekisa kino bubeevu obwetaagisa ennyo era obuteerabirizika, mu kuddaabiriza obuggya obutonde bwaffe obwomunda. Ekisa kino kye kiva kijulirwa buli kadde, mu Biwandiike ebitukuvu era ne mu njigiriza y'Ekklesia yonna eddizanjanyizibwa mu bakkiriza.

made the clarification in v. 3:5,8, to correct Nicodemos' wrong impression. To be "born from above" is to be "born of water and spirit" (v.3:5) not to be "born again" by natural mothers not by physical regeneracy. (Jn1:12,13). Of course, this theology of the "**begotten children from above**" by God (1Jn 2:28-5:18) is more expressed by John the "loved" Apostle (Jn 13:23). But, as Nicodemos did not understand the statement of the Lord Jesus, similarly most of the believers do not understand the gospel of Apostle John. In accordance to this observation, the modern and popular idea of "**Bornagain**" or Balokole as a re-generation process, precisely is concept of "**newly born children of God**", through the work of redemption and salvation in the Church.

⁶ Justification obujjeereze and righteousness o-butuukiri-vu/-ze are two key terms in the gospel according to apostle Paul. He says, "in the gospel, a righteousness from God is revealed, a righteousness that is by faith, from first to last, just as it is written: The righteous will live by faith". (Ro 1:17. Hab 2:4). However, believers and knowers fail to understand this St. Paul's gospel, because of a seemingly contradicting sense of these terms, in reference to the (Mosaic) Law. (Ro 4: 13; 6:15; 7:4,6-11. Heb 7: 12,18-19; 10:1). But Ap. Paul uses the term theologically and faithfully: Righteousness by keeping the Law did not succeed to uproot sin from the people of God.... Justification, brought through the grace of Christ, is the perfect wisdom of God for our salvation by faith. (Ro 3:20; 6:23; 7: 7-12).

Omuntu yenna omwetegereza, bw'ateekayo omulaka ku bukaluubirivu bw'embeera ze n'obugenjenyufu bw'ekikula kye, olw'ebibi n'ebikoloero ebitalibimu ebikolebwa mu ntabaganiro ze, mu bweravu ddala azuula mangu nti, okutondekwamu munda we obulamu obuggyga mu Kristo Yesu, ekisa kya Katonda kisa kyetaagisa nnyo. Kubanga, okuva obuto omuntu akuusiirira mu bitagasa, obwongo bwe ne bulegamira mu bivve, nga talina kitangaala kya nnamaddala, wadde endasi z'enneyisa ennungi, alyoke asobole okumanya Amazima gennyini n'okutambulira ku Go. Ekyo nno kiba kibululu na buzibe bwa maaso g'omuntu owoomunda. (Mt 19:14; 23: 16. Jn 9: 40, 41).

“Ekitangaala ky'enjuba kyandiyambye ki, nga kigudde ku maaso g'omuntu owoomunda omuzibe, ne bwe kyandibadde nga kitangalija nnyo era nga kizimezesi ky'ebirala byonna, ate ye omuzibe nga talina ky'ayinza kulaba? Oba, kirungi ki ekyandibadde mu kkubo eriggulewo eri omuntu oyo limutwale mu butuukirivu ne mu ggulu, kyokka ye (omuntu oyo) nga talina yadde obweteekerevu, newankubadde obusobozi okuzuula n'okutambulira mu kkubo eryo? Oba, kiki ddala obweteekerevu obulungi n'obwetaavu kye bwandiyambye omuntu oyo, ate nga bwo obunafu bwe tebuliiko buwagizi yadde obuyambi, ebyandimufudde asobola okulinyuka waggulu?” (Basil the Great, on Gn 6:5. Jn 3:3; 6:44; 15:5. Phip 2:13. 1 Cor 3:7-8; 12:3. Ro 8:26; 9:16. Eph 2:5-10).⁷ Catechism, Orthodox Church, pp 229-.

⁷ In all the epistles of St. Paul, this passage (Eph 2: 5-10) is major for understanding God's grace, that is, His kindness, unmerited favor and forgiving love; through which we are redeemed and saved from the evil one and from the satanic behaviors in our life. It mentions salvation from God's wrath, which we all incur by our sinfulness. It also suggests a complete work, with emphasis on its present effect through faith.

5-OBWEKWAMU BW'EKISA N'EDDEMBE ERY'OBUNTU

Ekisa kya Katonda kirabo ddala kya ddembe era kya kwagala kutukuvu. Kireeterwa abantu bona, awatali kulobola na Katonda yennyini, ayagala bona balokolebwe, era awatali kusosola mu mbeera za mawanga gaabwe. (1 Tim 2:4). Obunnabwonna⁸ buno, mu kuleetebwa kw'Ekisa kya Katonda, butegeerana n'obunnabwonna bw'obulokozi, nga bwe bwlangirirwa n'Abalanzi mu Ndagaano Enkadde. Ate era butegeerana n'ekiragiro kya Mukama, Abatume bagende bafuule amawanga gonna **bayigirizwa**, nga babuulira Eggwulire eddungi ery'obulokozi wonna mu nsi. (Mt 28: 19-20. Mk 16: 15-16. Lk 24:47. Ex 19: 5-6. Det 7: 7-10; 14: 2; 28:1. Ps 113:1-5; 117⁹; era ne PS 47:1-2; 67:3-5; 96:7; 98:4; 100:1. Is 12:1-6; 45: 19-24; 59; 60; 61. Ez 38: 23; 39:21, 29).

⁸ With this term- **nnab(w)onna**, an attempt is made to accurately direct the local (Ganda) mind toward the concept of the word “**catholic**”- (ity), from the perspective of the original meaning of the word, in its context of the Greek language understanding, literature, philosophy and theology. Because, it is a fact that, the translation of this word into Latin and English as “**universal**”-(ity) is far away from the precise sense, therefore, far away from the truth:Kata + ol-on according whole in all Katholos ennawamu integral Katholik-os -a ennawamu

Integral healthy in all parts the word ‘univers(e)al’ is translated in Greek as “symbiotic”, which is almost similar to ‘ecumenic’: of wherever men inhabit. But the word ‘katholik-’ in Greek signifies that of “wholeness or completeness” in itself, therefore, “ought to be freely acceptable” by all men who are healthy in mind and life. More on this debate will be in dealing with the theme One, Holy Catholic and Apostolic Church = Orthodox Church.

⁹ “All Nations and peoples are called upon to praise the Lord for this great love and enduring faithfulness toward Israel. The great truth so often emphasized in the OT, that the destiny of all peoples is involved in what God was doing in and for His People of Israel.” Ps 2:8-12; 47:9; 72:17,19; 102:15,22. Gn 12:3. Dt 32:43. 1Ki 8: 41-43. Is 2:2-4; 11:10; 14:2; 25:6-9; 52:15; 56:7; 60:3; 66:18-24. Jer 3:17, 19; 16: 19-21; 33:9. Am 9: 11-12. Mic 5:7-8. Zec 2:10-13; 8:20-23; 9: 9-10; 14:2-3. Mal 3: 12. Therefore, Old Israel was just a preparation for the New

Mu kutwalira awamu, Ebiwandiike ebitukuvu wangi birangirira nti, Katonda tayagala kufa kwa mwonoonyi (Ez 33:11) era nti, Kristo yajja kufiirira bantu bonna. Yatumibwa Patri, era kitaffe, mu nsi si lwa kugisalira musango wabula okugirokola. (Jn 3:17; 12:47). Ate, okusinziira ku bukakafu bw'Ebiwandiike ebyo, waliwo n'enjigiriza erangirirwa mu Ekklesia okuva edda. Mu njigiriza eno ekisa ekinnakatonda tekyekanasa muntu yenna. Wazira, kikyalira bonna kyenkanyi, nga bwe kikowoola bonna kyekimu mu kitibwa. (Job 36:5. Jer 14:21. Pr 17:5. 1 Ch 29:11. Mt 9:12; 18:10. Mk 2:17. Lk 5: 31. Jn 12:47).

Okuva awo, Ssekinnoomu Damakinos (16th C.AD) yekenneenya Ekyetaago kya Katonda mu **kibereberye/ kikulemberamu**, kino nga kye kibalibwa okuba **obusuubizibwa** bw'Ekisa. Kubanga mu kyo Katonda ayagala abantu bonna balokolebwe, n'abasembereza kumpi obulokozi. Naye, mu kyetaago kya Katonda ekiddirira, abantu abakkaanya n'omulimu gw'Ekisa ekinnakatonda be batwalibwa mu bulokozi. Bbo abeesammula omulimu gw'Ekisa balekererwa mu kulamulirwa omusango n'okuzikirira. (Jn 5: 24, 30. Ro 8:29-30; 11:2. Eph 1: 4, 6. 2 Tim 1:9. 1 Pet 1:20).

Alabika okuba awakanya enjigiriza ya Bakadde baffe eno enzikiriramu ye Augustine (354-430 AD). Ye ono mu biwandiike bye, na ddala ebivannyumako, akugira Ekyetaago kya Katonda ku abo bokka abaluubirizibwa obulokozi. Naye mu njigiriza y'Ekklesia entuufu, Katonda talobera buyinzifu n'eri abo abakyesammula Ekisa ekirokozi okukifuna. Wadde nga Katonda mu kumanya kwe okutuukirivu ategererawo obulemevu bwabwe mu kibi. (Ps 40:8-; 143:7-. Mt 6:10; 18:14. Jn 7: 17. Ps 24:16. Ez 18: 20-21).

Katonda alaga obujumbizi bwe eri abo abeeganya n'eri abalone, nga bw'akekkereza akabangiriza n'ebeyeyambise, okusobozesa bonna okufuna obulungi obukkiriza, n'okubala ebibala by'Ekisa mu ntabagana z'obulamu bwabwe. N'olwekyo, obuluubirizibwa si butaliiko kkomo, nga bwe

Israel.

bwalowoozebwa oluvannyumako ne Augustine, Kalvin n'abalala Ebugwanjuba. Obuluubirizibwa buliko ekkomo. Kubanga, businziira ku bumanyirewo bwa Katonda obutawubwa, ku kweteekerera okwesimbu ne ku bulungi bw'abaluubirizibwa. Katonda ategeererawo ku bano nti, omulimu gw'Ekisa tegujja kugwa butaka na butabaamu bibala. (Mk 13: 20, 27. 2 Tim 2 :10-13. Ro 9:6, 8, 11,14,16).

Ebiwandiike ebitukuvu bisomesa obuluubirisibwa nga bwekwamu ku Katonda. Ne Bakadde baffe bona era n'abawandiisi banneklesia bwebatyo bwe basomesa, Origen (185-254 AD) nga ye akuleembeddemu. Wewaawo, waliwo enjawulo ku buluubirizibwa bw'abejeeereze n'abalamule. Ku bejjereze Katonda akolaganira wamu na bo mu bukkanya, ku lw'okweyongera mu kubbuka n'okutuukirira kwabwe. So nga ku balamule Katonda takolaganira wamu nabo. Wabula amala galekerera bbo ne batambulira mu byetaago byabwe n'eddemebe lyabwe. Kyokka tewali mulundi n'ogumu eddembe ery'obuntu gwe liziizibwa. Ate era, yadde ddi, eri abo abaluubirizibwa obulokozi, Ekisa kya Katonda tekifuuka kya buwaze, na kusaanyawo ddembe lyabwe ery'obuntu. Wano we wasinziira n'engeri zikasobeza ezibaawo: Mu bantu abamu Ekisa ne kiba nga ekibakoleramu okuleeta ebibala, okugeza nga Yuda (Mt 10:4) ne Dema (2 Tim 4:10). Ate mu butasuubirwa, ekisa ekyo ne kyesammulwa abantu abamaze ebbanga nga bakkaanya na kyo. Ne bakomekkera nga bagudde okuva ku Kisa. (Gn 2: 16-17. Jn 8: 32, 36. 1 Pe 2: 16. 2 Cor 3:17).

Olwekyo, kyeraga nti n'abo abantu abayogerwako mu Biwandiike, nga abakakanyaze ba Katonda emitima, (Ex 4: 21; 10:20) bennyini baba bavunaanyizibwa bulambirira ku kivaamu ekifaafaganyisi kyabwe. (Ex 7:14-11:10). Kubanga ekyo kisinziira ku nneetaaga yaabwe bo engetanye, nga bakakanyalivu mu kibi ky'obuguggubivu bwabwe, mu kifo ky'okulujamizibwa n'Ekisa, ekisendasenda okukola obulungi. (Ex 4: 21; 10:20. Ps 119:61,155. Pr 11:5. 1 Cor 7:37).

Oba nga Katonda, olw'ebigendererwa bye ebitawenjezeka, akozes aebibya obubya, ebimu nga bitegeke kusaanawo, kino tekiba kityo kuziiza ddembe lyabo abasaanawo, wabula lwa magezi Ge agamanyi okukola ebirungi okuva ne mu kibi.

Mu bulala, olw'okuba nti nga bwe kyagambiddwa wagguluko, wadde ddi, Ekisa kya Katonda n'abantu abalonde tekibasindika lwa mpaka. Kye tuva tusanga muddijanwa mu Biwandiike ebitukuvu okuwagirwa kw'abwegendereza, ng'akabi k'okugwa tekannabaawo. Catechism, Orthodox Church, pp 233-.

6-OBULAMBIRIRA BW'OMULIMU GW'EKISA EKITUKUVU

Ku muntu azaalibwa nate (**omulundi ogwokubiri**), obwegiranyi bw'ekisa kya Katonda butalaagira ekibangiriza ky'obulamu bwe bwonna obwomunda n'obwokungulu. (2 Cor 4:15-16). Kino kibeerawo mpolampola, omuntu n'ava mu bwonoonyi bwe okudda mu bulamu obuggyga mu Kristo Yesu, ko n'okunywerera mu bwo, olw'enkolagana ennambirira n'Ekisa ekinnakatonda mu ye. (Ac 9:31).

Ku oyo omuntu aba awenyezeddwako okudda eri obulokozi, omulimu gw'Ekisa kya Katonda tegukutulibwamu. Gusigala mulambirira, wadde nga guyinzika okwekenneenyezeka mu mitendera egyawukana. (Eph 3:18). Emitendera ego ku bwagyo omuntu nga gy'ayitamu, okuyingizibwa mu Kisa nga bw'abbukira mu bulamu bwe obuggyga. (Ac 16: 14. Ro 5:19; 11: 33. 1 Cor 1: 2. 2 Pe 1: 3-4. Col 1:3. Eph 4: 13. 1 Tim 3: 13. Ro 8:30).

Bwekutyo okukonkona okusooka ku mmeeme, nga kuwoona okuzuukusa omuntu omwonoonyi okuva mu tulo tw'obwonoonyi otubondeeesi, kwe kuba entandikwa y'okuzaalibwa kwe nate. Ogwo nno guba mulimu gwa Kisa kya Katonda. (Rev 3:20). Ye Katonda yennyini nga ye asoose okugolola omukono gwe ogw'obulokozi eri omuntu omwonoonyi, abondedde. Okuva ku bukonkonyi buno obusooka, okutuuka ku bukonkonyi obuyitabire (Lk 11: 8-9), omukkiriza omwonoonyi awagirwa n'okwefumintiriza munda we ku bujoonyi bwe, n'alyoka olwo anoonya na buyaayaamu okujjeerezebwa. (Ro 8: 10). Awo, omuntu omwonoonyi adda eri Yesu Omulokozi we, n'omulimu gw'Ekisa ekitandiikirizi ne gutambula. (Jn 6:44-45. Eph 5:14. Ro 13: 11-12. Is 26: 19; 60: 1-2. Jn 5: 25).

Ku mutendera guno, emirundi egisinga, obuyite bufuuka obwomunda okuva ku bwokungulu. Obukoowoole buno kwe kuwenyebwako era kwe kumulisibwa n'Ekisa ekitukuvu, okusindikibwa mu mitima gy'abayitibwa, ne kuyimula mu bo obwagazi obulokola, nga bwe bawuliriza Eggwulire eddungi, ko n'okwetuukanyiza ku lyo.

Ku bukoowoole buno obuyitabire n'omuntu omwonoonyi, okudda eri Kristo Mukama waffe, mu kwenenya ne mu kukkiriza, ekiddako bwe bujjeereze. Ate obujjeereze buno buteekwa kutegeereka si nga okubalirira obwetukirize obwokungulu (Lk 18: 12), okwo okuba okukweka obukwesi obusobya bw'omwonoonyi, ng'Abawakanyisi bwe bakkiriza. Wabula, obujjeereze buno kuba kuggibwako bibi (Ps 50/51:1,9), nga kwekutte butatejana n'okutukuzibwa. (Mt 26:28). Ebyudda bibiri, nga bya makulu n'embeera yeemu, mu butayawukanyizika, bye biva mu butatejana obwo waggulu.

Mu njogera ennyamufu ddala, waliwo obujjeereze **obugaanyisi** bw'ekibi n'obujjeereze **obukkaanyisi** n'Ekisa kya Katonda. Embeera esooka kwe kuggyibwako ebibi by'oyo ajeeerezebwa. Ate embeera eyookubiri kwe kuggyowazibwa nga okuzaalibwa nate mu ngeri y'okutukuzibwa okuba kutanudde. (Jn 3: 3,6-8. Tit 3:5). Ddala, Katonda be yajjeereza era beebo be yagulumiza. (Ro 8:30). Ekyo kyennyini kye kiraga okutuukirira okuddirira obujjeereze, n'ettendo era n'emikisa ebitayawukana ku kutuukirira okwo. Omukkiriza omujjeereze ebyo by'alegerawoko mu bulamu buno obuliwo.¹⁰

¹⁰ Although, the work of salvation and establishment of God's kingdom is delivered to all people generally, nevertheless however, the conscious acceptance of this divine gift through faith is a personal responsibility of each one, to be expressed in communal terms. Because, "man/woman A is definitely set in boundaries from B,C,D..... men/women, as substantial beings distinguished from each other". In this sense, every human being is personally responsible toward the Grace of God, which is extended to him or her. "But alas! If, as human beings, all persons do not jump to overcome those individual boundaries, and become identifiable communally, as true members of the Body of Christ, the Church or kingdom of God." This is one of the challenging struggles of the conscious Christian.

Bwekutyo, okujjulukuka kw'omuntu okuva mu mbeera y'obwonoonyi okudda mu mbeera y'obutonde obuggyga mu Kristo, kugoberera emitendera ebiri okusingira ddala: a) **obuteesiteesi** bw'obujjeereze, b) **n'obujjeereze bwennyini** ku bwabwo. (Catechism, Orthodox Church, pp 241-).

7-KALONDA MU KUTEEKATEEKA OBUJJEEREZE

Obukoowoole bw'obulokozi bugenderera bantu bonna, na ddala abo ababatize (Mt 28: 19. Mk 1:4), abaafuna ensigo z'okuzaalibwa nate, okuyitira mu kubatizibwa mu myaka egy'obuwere oba egy'obuttuuluvu. Bano nno abantu ababatize, mu butuufu, baba baatandika ddako okuvumbagizibwa mu bwakabaka bwa Kristo Katonda, naye nga tebannafuuka bitundu bya Kristo bitongole, mu kwetegeerera ddala. (1Cor 3: 1-2; 12:22-26. Eph 4: 14-16). **Baba tebannakristowala!**

Obukoowoole buno okusinga buba buyisibwa mu kubuulirwa Eggwulire eddungi, okwo okubeerawo nga kuvira kungulu mu matu g'omubiri. Kyokka eri abantu abeewayo ennyo, nga basaanidde ekisa, obukoowoole buno butuuka munda waabwe, ne bubaleetera ekivaamu ekisooka, nga kwe kubazuukusa okuva mu tulo tw'obwonoonyi otubondeezesi. (Mt 9:13. Mk 2:17, Lk 5:32). Wewaawo, okutuuka ku buzuukuse obwo, watera okubeerawo emiziziko egy'okungulu n'egyomunda eri abakoowoolebwa. Okuggyako emiziziko egyo, Katonda akozesa ebyeyambisibwa bitendekesi ebitali bimu. Ebyo nno byetabikamu n'ebisoko by'obulamu, ate nga si byebimu eri buli muntu kinnoomu. Kubanga bonna abakoowoolebwa baba baawukaanirivu wakati waabwe mu kikula. (Mt 20:1-16).

Ekiwoonwa ky'ebeyeyambisibwa ebitendeekesi ekikulu, (Job 5:17) kwe kuyuuya buli aba azuukusibwa yetabe na ddembe lye yennyini mu kuyitabira obukoowoole

bwe. (Mt 22:14)¹¹. Ku bwabyo ebyeyambisibwa okutegeka abeebase bibeera bitobekeze, n'obudde bw'Ekisa bwennyini bwebutyo. Olw'akafubo akakazanyisi akabeerawo mu kuzuukusa abayitibwa, byonna bisinziira ku kikula na ku mbeera yaabwe abo abayite. (Lk 14: 18-20).

Okuva awo, ekkubo ly'okuzuukusa n'ebbanga erimalibwa mu kuteekateeka ayitibwa, na bino biyinza okuba ebimpi oba ebiwanvu. Okukonkona kw'Ekisa kya Katonda na kwo kuyinza okubaawo emirundi gy'omuddijanwa. (Ro 10:14). Kyokka, okukonkona ne kuba nga tekugguse mu matu ga mwonoonyi agoomwoyo, (Jn 8:47) okutuusa ye yennyini lw'azuukuka n'adda mu mbeera esaanidde, amatu ge agoomwoyo ne gazibuka, olwo yennyini n'akkiriza obukoowoole bwe. (Is 29:18).

Okutwalira awamu, Mukama Katonda ye asooka okukonkona ku mitima gy'abakoowoolebwa eyebase. Ate ekyo Katonda akikola mu kadde akatuufu, mu buntu akadde ako nga tekatera kulabirwawo newankubadde okusuubirwa. (1 Jn

¹¹ The disciplinary means used by the Almighty God for standing the fallen man upright from sinfulness, is a selfcontained theme in theology, spread everywhere in holy scriptures and in the holy fathers. Lv 26:18-45. Dt 8:5. Job, the whole book: 5:17. Pr 3:12; 29: 19. Is 46: 3. Ps 6:1; 38:1; 39: 11; 94:10, 12. Heb 12: 5-11. 1 Cor 11:32. 2 Cor 6: 9. Rev 3:19. From the Greek thought and thereafter the said Western understanding, the posed question even today would be: How can justice of the almighty God be defended before the evil-one, natural and ethical, in reference to human suffering, and particularly, to an innocent suffering man? (see note 1 for the concept of the evil-one). Someone to confront this problem theologically, must study the entire book of Job.

5:14). Kubanga, olw'obwonoonefu bw'omuntu obusibuka ku kibi, aba tasobola ye ku bubwe kwetwala mu kuzuukira. (Gal. 5:24. Lk 15: 24,32. 1 Pe 1:3,23-24). Obweteekerevu bw'omuntu ne bwe buba bulungi butya, ku bubwe abeera munafu wa kwebumbaga obutonde bwe obuggyga mu Kristo. Kubanga kuno okubumbaga kulinga kuddamu kutondeka bupya embeera enfaafagamu. (Eph 2: 1-5. Lk 9: 24; 17:33. Mk 8:34-38). Era okubumbaga kuno kulinga kuddamu kuwa muntu obulamu obw'omwoyo.

Ye Mukama Katonda, bw'amala okukonkona omulundi ogusooka ku mutima, alinda okuva eri abayitibwa bayanukule; baleme kusigala nga abakozese obukozese n'ekisa ekitandikireko, naye nga basembedde bennyini mu nkolagana yaabwe n'Ekisa. Ate, enkolagana y'abakowoole eno n'Ekisa kya Katonda eyogerwako muddijanwa, nga eyeetaagisa ennyo mu Biwandiike ebitukuvu, ne mu njigiriza ya Bakadde baffe bonna. (Ro 11:33-36. 1 Cor 1: 27-31).

Bwebatyo, abakoowoolebwa bwe bayanukula obuyite bwabwe, olwo ne bakyalirwa ebimyanso ebisooka eby'okumulisibwa okutukuvu. Okumulisibwa okwo kwe kubasobozesa okwefumintiriza ku buyaba ne ku bujoonyi bwabwe. Era, obuyaayaamu mu bo obutagambika butumbiira waggulu buli kadde. (Ac 2:37; 16: 29-30). Olwo nno, abakoowoolebwa bakyukira okununulibwa, mu kwetegeera ne mu kwenenya kw'omutima, okuwerekeddwako obukkiriza n'obwesige mu Yesu Kristo nga Omulokozi w'olulyo lw'abantu n'ensi. (Jn 5: 35. Pr 20:12. 2 Cor 4:6-7).

Okuva awo, kyeraga kyokka nti, omulimu guno ogw'ekisa ekitandikireko, okuva lwe gutuukirizibwa mu nkolagana n'obunnabuntu, kisoboka omuntu omuyite okugendako mu maaso na gwo, ate oluvannyuma n'apondooka, kasita kamutanda n'alagaya mu nkolagana ye n'Ekisa ekyo ekitukuvu. Ekyo kitegeeza nti, omukkiriza omuyite n'Ekisa kya Katonda bulijo alina ennyo okussaayo ennyo omulaka ku lutalo lw'okulwanyisa empisa zonna embi, ezisibuka mu nkolagana ye etasaanidde n'omulabe Sitaani. (1 Jn 2:17. Ro 12:9, 11, 21. Phip 2: 13. Gal 5:17). Catechism, Orthodox Church, pp 244-.

9-KALONDA W'EBIYIMWAKO OBUJJEEREZE

Kiragibwa wangi mu Ndagaano Empya nti, mu Bulokozi ekiyimwako ekikulu, ku lw'okwemanyiiza obununule n'okufuna obujjeereze, kwe **kukkiriza**. (Heb 11:1. Jn. 14: 9-14). Naye okukkiriza kuno, ne ku ntandikwa era ne mu kusuumuka kw'obujjeereze, tekuteekeddwa kubeera mulimu gwa bwongo ku bwabwo. (1 Cor 8: 1-3; 13:8. 1 Tim 6:20). Wabula kusaanidde kuba kukkiriza okulimu ebinnyiniwaza empisa ennungi. (Jas 2: 14-26. 1 Jn 3:16-20).

Okukkiriza okwo kuteekeddwa okuba nga kwegiranya omuntu yenna munda we, so si obwongo bwe bwokka. Era, mu maanyi ddala, okukkiriza nga kwetabye wamu n'ebitone wamu n'ebitone biri byonna – ebireeta ebibala- ne bifuuka ekyobugagga ky'okwagala. (1 Cor 12: 1; 14: 12. Heb 2: 4).

Bwatyo, omuntu ajeerezebwa na kukkiriza “okukolera mu kwagala” (Gal 5:6), nga bwe kijulirwa wangi mu Biwandiike n'obwamufu obumala. (Dt 6:5. Mt 22:37-39. Mk 12: 29-34. Lk 10: 25-37. Jn 15:12). Olwekyo, ebitundu byonna bikasobeza, na ddala mu bbaluwa za Pawulo Omutume (nga Ro 3: 19-20, 27; 6:14-15; 7:7-11 n'awalala), tebisaanidde kuttottolwa ku bwabyo byokka. Mu ebyo, obujjeereze businziira ku kukkiriza, nga busuusuubizibba nnyo okukira ku butuukirivu, obwo obutatuukikako na mirimu gya mateeka.

Wazira, ebitundu ebyo bikasobeza bigwanidde kuttottolwa mu buyimbakanye n'ebitundu ebirala eby'Ebiwandiike ebitukuvu (nga Ro 7:12,14,16,22,25 n'awalala). Mu birala ebyo, nga obwetaagisa bw'emirimu egikolebwa n'ekisa mu Kristo buggumiziddwa ekimala. Kubanga, awatali mirimu egyo okukkiriza kufuuka kufu. (1 Tim 1: 19; 3: 9. Jas 2: 22, 26). N'enjigiriza ya Bakadde baffe yonna bwetyo bw'ekkiriziganya. Tekontana na mazima agagamba nti, obulokozi butuweebwa na Kisa, so si “lwa mirimu gya butuukirivu” gye tuba tukoze ffe. (Tit 3:5).

Omuntu yenna kino akikakasa mangu bw'ajjukira nti, Mukama waffe Yesu Kristo ye aliwo yekka ataayonoona. (Is 53: 9. 2 Cor 5: 21. 1 Pet 2: 22. 1 Jn 3:5). Ye eyanyiririza ddala “endowooza ku mpisa ennungi”, ezo ffe abalala ze tufeebam ennyo oba ekitono. Bulijo, abantu ffe tusangibwa nga tuli basobya. (Eze 33: 10. Ecc 7: 20. 1 Ki 8: 46. Ro 3: 23). Ate okuva awalala, emirimu gino egy'empisa

ennungi, egiraga okukkiriza bwe kukola era bwe kujjereza omuntu, giba “bibala bya Mwoyo Mutuukirivu”. (Gal 5:16- 25. Mt 7: 16-20. Lk 6:43-45. Jn 15: 1-8). Olwekyo, kiggumizibwa mu butuufu nti, Katonda bw’aweera emirimu gino empeera eri omukkiriza, olwo aba atikkira bitone ebyo byennyini ebya Mwoyo. (Jn 4:10, 14. Mt 7: 11-12).

Kale nno, okuweera empeera emirimu emirungi n’ebitone mu Kristo, okwo okujulirwa awangi mu Biwandiike ne mu Biddizananye, kuliko ekkomo so si kutaliiko kkomo. Okuva awo, tekikkirizibwa n’akamu kwogera ku kuweerwa mpeera okusukkiridde, nga okuyinza okwetuumira ku batukuvu abamu, na ddala olw’emirimu egimu egiyitibwa egya waggulu ennyo. (Eph 2:8-10. Lk 17: 10. 1 Cor 9: 16-18). “Emirimu emisukkirivu, egifuula obutuukirivu bw’abantu okuba abasukkiridde mu butukuvu tegiriyo”.¹² Kubanga, “ne bwe tukola byonna ebitulagirwa okukola, tusigala tuli baddu buddu”. (Lk 17: 9-10). Ate, oba nga ku bwagyo emirimu emirungi tegyawukana ku kukkiriza (Jas 2:14), n’olwekyo giringa bibala byakwo, gyetaagisa nnyo olw’obulokozi. Era kyeraga bwerazi nti, obumenyi bw’Etteeka ly’Evangelyo (Dt 6:5) butwala omuntu mu kuziizibwa okuva ku bulokozi.

Olw’ensonga ezo zonna waggulu, n’Omunnevangelyo Yowannis ky’ava akakasa nti “waliyo ekibi ekireeta okufa” (1 Jn 5:16), “waliwo n’ekibi ekitaleeta kufa” (1 Jn 5:17). Ekibi ekisooka kidibaga obujeereze bw’omukkiriza mu Kristo, era kiyinza okukulaakulana ne kituuka ku kuvuma Katonda Mwoyo Mutuukirivu. Okwo nno okuvuma “tekusonyiyibwa, newankubadde mu mulembe guno, yadde mu

¹² This is a delusion in dogmas from Latin thoughts, but rejected by the teaching of the Eastern Orthodox Catholic Church. Usually, it is labelled as “error on the said extraordinary good works or deeds”. From the Orthodox perspective, neither celibacy nor indigency (in themselves) are extraordinary good works. Because, from the human point of view, all good works including celibacy and indigency are relative, not at all absolute. Therefore, they are all comprised of a certain imperfection, which is improved by divine Grace and justified in Christ. The delusion itself developed from major misconception of “popery”, as an interpretation extended to community and individual faithfuls. **Prof. P.N.Trembelas, Dogmatics of the Orthodox Catholic Church, vol. ii pp 308-315.**

mulembe ogugenda okujja". (Mt 12:31-32; Mk 3:28). Ate ekibi ekyokubiri kiva ku kuwakuliza na ku bunafu, na ddala mu kibangiriza ky'olugendo mu kkubo ly'empisa ennungi. Ekyo ekibi ekitatta (naye nga kirwaza), bwe kyesangibwamu kisonyiyibwa, kasita omukkiriza oyo asikirizibwa mu kyo tabongoota, wabula ayanguwa n'akyesammulako, okuyitira mu Kyama ky'Okwenenya oba Okwejjusa. (Is 49:6-7. Lk 24:47). Catechism, Orthodox Church, pp 259-. Mk 11:22-24. Ro 4:2; 8:28. Ps 31:23; 85:10. 1 Pe 3:18. Mt 5: 17-20. Jn 15:10. Jas 2:8-9. 1 Jn 1 : 8-10.

8-KALONDA W'OBUBEEVU BW'OBUJJEEREZE

Obujjeereze budibya embeera ereeterezebwu obukozi bw'ekibi mu muntu n'afuuka ow'edda omukuusiivu. Era obujjeereze buggulawo mu muntu obulamu buggya, busuffu era butukuze. Buno bwe bulamu obutuntumula omuntu n'afuuka ekitonde ekiggya. Embeera eno ey'obujjeereze eba mbirye: **a)** nga, obuggyeko bw'ebibi, **b)** nga, obuggyowaze bw'obulamu obutukulize mu Kristo Omulokozi.

Eyo y'embeera ekakasibwa awangi mu Ndagaano Empya, na ddala mu bbaluwa za Pawulo Omutume. Waliyo ebitundu mu bbaluwa za Pawulo ebisukkiriza oludda Iw'obujjeereze olugaanyisi (**obuggyeko bw'ekibi**). Ebitundu ebyo biyoleka oludda olugaanyisi (mu kulaba okusooka) nga lulinga bwe bujjeereze, ekikolwa ky'okubalirira okwokungulu. Naye ebitundu bino byetaaga kwekebejjerwa na kuttottolerwa mu kitangaala ekiyiika ekingi okuva mu bitundu ebirala ebiddirira (ne mu bbaluwa ze zimu). Bwetyo endabika y'obujjeereze nga embirye, esukkulumizibwa mu bukkirizagamu ne Bakadde baffe bona.

Okusukkiriza oludda olukkaanyisi mu bujjeereze (obulamu obuggy), tekiba butakwatagana na kyalikibadde mu mmeeme ya muntu, ekikakasibwa n'obumanyirivu obukristo. Ekyalikibadde ekyo nga kwe kuba nti, n'oluvannyuma Iw'obujjeereze, "enneeyisa eyoomubiri" tesangukira ddala mulundi gumu okuva mu mukristo ayingira mu bulamu obuggy obw'okutukuzibwa. Ebisigalira by'enjaayaana eno eyoomubiri, ebibukalira omuntu owedda nga tannajeerezebwu, biba bikyalimu munda we.

Olli yenna omwetegereza ayinza okutegeera amangu ensonga eno, kasita aba n'okumanya nti, ebisigalira bino biba tebikyali nga bubonero bwa ndwadde

nkakali mu mmeeme. Kubanga, wano biba bifikkidde, nga byangu bya kulgaza, nga ebitera okuzuulika mu muntu omulwatu omukonzibu. Wewaawo, olwo biba tebikyaliko bikuutize bya busobya. Okuva lwe biba ebifikkidde ebigobererwa n'obwegendereza bw'oyo ajjeerezebwa, awatali kusumagira, bifuuka yingini nfubutuzi ya kuttuulula, kubbuka na kutuukirira.

Mu ngeri endala, kisaanidde kireme kwerabirwa nti, ku luuyi olukkaanyisi lw'obujjeereze, okuwawulibwa n'okutukuzibwa munda w'omuntu, tekuteekwa kutegeerekwa nga kulinnyuka ku ddaala lya waggulu nnyo, okusukka ku bakkiriza abalala. Wazira, kuteekwa kutegeereka nga kuzaalibwa nate, mu mbeera y'obuto mu Kristo Omulokozi. (Mt 18: 3,19:14. Mk 10:13-14. Lk 18: 15-16).

Omuntu aba akoowoolebwa mu bujjeereze, mu kufaabiina okwa buli ngeri n'olutalo olutasirika, abbuka n'asuumuka era n'atuukirira mu bujjeereze. Ekiseera kyonna abeera atambulira mu kutukuzibwa, awatali kwerabira nti, agenda kuddalawala mu bulamu obuli eri yokka ebusukka w'entaana. Olw'ekyo, obujjeereze obuleetebwa mu kadde gundi tebulobera muntu kubbuka na kusuumuka, mu buyimbakanye n'obulamu obuggyga mu Kristo. Byonna ebyo byekulumulira mu mmeeme na mu mwoyo gwa mujjeereze.

Okuva awo, Bakadde baffe bayogera nnyo ku kuggyibwako ebibi, ne bagamba nti, kuno kuweebwa bantu bona kyenkanyi. Era, bayogera ku kutabagana ne Mwoyo Mutuukirivu, ne bagamba nti, kuno kugabibwa mu bwenkanankanyi n'okukkiriza kwa buli omu. Ekitegeeza mu njogera endala nti, omulimu ogukolebwa n'Ekisa mu bujjeereze bw'omuntu gutuukirizibwa kyenkanyi eri abantu bona abajjeerezebwa. Naye, kwo okwetylengera mu busumufu ne mu kutumbuka kw'embeera empya, ey'okutukuzibwa n'obujjeereze, kusinziira ku kufaayo nnyo era na kulwana lutalo okwa buli omu ku bajjeerezebwa.

Ekifaanane ekiri mu kikolwa ky'okumerereza ekisimbe, kiyinza okutuwa obugeraageranye obumala, ne butusobozesa okutangaaza amakulu g'obujjeereze n'okusuumukira mu kutukuzibwa. Omunukwanukwa omuto ogumererezebwa ku muti ogwomunsiko, mu maanyi gaagwo, guba gukusise obulamu obupya butinsifu. Kyokka, obulamu obwo buba bweteekerevu okubbukayo amangwago, kasita embeera ezisaanidde zimala okubaawo. Embeera ezo ze zikugira

obumerefu obukadde (obwedda), ne zikuñaanya ebirungo by'omuti ogumererezebbwa, ku lw'okusuumuka kw'omunukwanukwa omuto. (Ro 11:16-24).

Bwekityo nno bwe kibeera, ne mu kumerereza obulamu obuggyga obwa buli muntu ajeerezebbwa. Akafubo akataliimu kubongoota ke keetaagisa ku lw'okusuumuka kw'omujjeereze, okubbuka, ko n'okuyanjulukuka kw'empeke y'obulamu obuggyga ebyaliddwa mu kadde k'obujjeereze. Naye, mu bulamu buno, enkovu n'enkuute ezeekikula teziggweeramu ddala, oba tezisangukiramu ddala mu muntu. Wadde nga, ekikula ku bwakyo kigunjulibwa ne kitukuzibwa okuva mu bukuusiivu bw'ekibi.

Okusinziira kw'ebyo, buli muntu omujjeereze aba akyayitibwa n'oluvannyuma lw'obwejeeereze bwe, alwanyise nnyo ebisigalidde ebiba bimulemeddemu, eby'enneyisa eyoomubiri eyedda enkadde. Aba akyayitibwa, alime na maanyi ensigo emubyaliddwamu ey'obulamu obuggyga mu Kristo. Mu latalo luno, oyo azaalibwa nate n'ayanguyira okutuukirira, talemwa mu kutya era ne mu kukankana, kutetenkanya bulokozi bwe, nga bw'awagirwako essuubi eryomunda erikumirirwa n'okutegeeza kwa Mwoyo Mutuukirivu. Nti, nga bw'amaze okujjeerezebbwa, olwo ayinza okwekaliriza Kitaffe owoomuggulu, ng'omwana mu Kisa kya Katonda. Era kyamazima nti, abakkiriza abamaze okugya mu bibangiriza ebisukkulamu eby'okutukuzibwa "tebayinza kusigala nga bakozi ba kibi" (1 Jn 3:9-10; 5:18-19). Omunnevangelyo Yowannis bwatyo bw'akaka.

Naye abajjeereze, bwe baba basenvula olugendo oluntuusa mu bibangiriza ebyambuka eby'empisa ennungi, babeera bangu ba kugwa, si mu "bibi ebitaleeta okufa" byokka, wabula ne mu "bibi ebireeta okufa", ebifaafaganya obulamu mu butaddaabirizika. Mu byo nga "abagwa tebasobola kukomawo nate mu kwenenya". (Heb 6:4-6). Eyo y'ensonga lwaki, eri buli omu ku bajjeereze yetegerezebwayo ekiwulirwa munda mu bo, nga obukakafu nti: Katonda omujjeerezi waabwe mwesigwa. Ate n'obuteekakasa olw'okutya, si kulwa nga beesalako ku nkologana n'Ekisa ekitukuvu, ne bagwa obutadda okuva ku Bulokozi". Catechism, Orthodox Church, pp 249-299.

Prof. P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 276-278.¹³

¹³ Is 25:8-9. Mt 6: 12-13; 9: 2,6; 18: 23-35. Ac 3:19-23 forgiveness and wiping away of sins. Ps 51: 7. Jn:17 17-19. 1 Cor 6: 11 washing, sanctification and justification. Jn 1: 13; 3:3-9. 1 Pet 1: 23. Tit 3: 5 born of God from above by water and in the Holy Spirit. Is 62: 2. Jn 6: 57; 10:27-29. Gal 2: 20 mankind's new life in Christ the Word and Son of God the Father. Is 65:17; 66: 22. Eze 36: 25-27. Lk 22: 20. Eph 2: 8-10; 4: 24. 2 Cor 3: 18 renewed life, new creation in the Spirit of God. Ro 8: 17, 29. Tit 3:7-8 transformation process into the image of God (Gn 1:27). Joel 2: 28-30. Jn 1: 12. Ro 8: 17, 23-24. Gal 4: 4-7. 2 Cor 6: 15-18. Eph 1: 6-8 children born and adopted in God's kingdom. Hab 2: 20. 1 Cor 3: 16-19; 6: 19, 15; 10: 17, 12: 27. Ro 12: 4-5 temple of the Holy Spirit and members of the Godly Body in Christ. 2 Pe 1: 4 participants of the divine nature. Lk 12: 34-40. 1 Th 5: 6-8. 1 Pe 5: 8-9. Rev 3: 2-3 temptations daily watch.

B. EKKLESIA - CHURCH

OBUBANGEWO N'OBWETAAGIFU BW'EKKLESIA

- 1. Amakulu g'Ekgambo Ekklesia mu Bible**
- 2. Amakulu g'Ekklesia mu Bakitaffe**
- 3. Ekklesia Ntabaganiro Mbangewo na Katonda**
- 4. Ekklesia Ntabaganiro Ekulemberwa Kristo**
- 5. Abavaamu Ekklesia Batukuvu Bakoowoole**
- 6. Ebitundu by'Ekklesia Ebisaamu okusalibwako**
- 7. Abatongole b'Ekklesia Abatukuvu buli Mulembe**
- 8. Oludda Iw'Ekklesia Olulabika n'Olutalabika**
- 9. Obuzigirize bw'Ekklesia**
- 10. Ekklesia Iye Bbangiriro Iy'Obulokozi**

THE ESTABLISHMENT AND NECESSITY OF THE CHURCH

- 1-The meaning of Ekklesia in the Bible**
- 2- The meaning of Ekklesia in the Fathers**
- 3- Ekklesia as Community established by God**
- 4- Ekklesia as Community led by Christ**
- 5- Ekklesia as Comprised of called Saints**
- 6- The Parts of Ekklesia worthy of cut-off**
- 7- Members of the Ekklesia are Saints in ages**
- 8- The Visible and Invisible side of Ekklesia**
- 9- The definition of the Ekklesia**
- 10- The Ekklesia as institution of Salvation**

1- Amakulu g'Ekigambo “ Ekklesia” mu Bible

Ekigambo kino kya lulimi lu-Greek. Kisibulibwa mu njogeza yaabwe **ek-kaléw** (koowoola-yo). Kiringa ekirina obwekwamu n'ekigambo ky'olu-Hebrew **kahal**. Yesu Kristo nga tannajja ku nsi mu mubiri, Abayonaani abedda baakozesanga ekigambo ‘ekklesia’ kulaga ‘o-kukunaana’ kw’abatuuze abeerende mu buli kibuga kyabwe. Olukuñaana olwo Iwakoowoolebwanga bakulembeze abakungu, nga beeyambisa abalangirizi mu bibuga.

Oluvannyumako, Alexandros Omukulu Kabaka wa Macedonia (BC 356-323), nga atabaala Amawanga ago awo (mu **Mediteranean East**), yalonda Abayudaaya 70 abamanyi n'olu-Greek, bakyuse Ebiwandiike by'Endagaano Enkadde (OT) okuva mu lu-Hebrew okudda mu lu-Greek, olwo ebiro ebyo olwali nga Olungereza kati mu nsi. Baakyusiza mu Alexandria, era obukyuse obwo bwe baakola ne bukazibwako erinnya **Eudhomikonda** Ensanve (Septuagint): obukyuse bw'esanve.

Mu bukyuse obwo (OT, Greek Bible), ekigambo ‘ekklesia’ kyakozesebwa emirundi 102, okulaga ‘olukuñaana Iwa Yisrael’ Omulonde wa Katonda Yahwe mu ngeri etalyemu. Byo ate Ebiwandiike by'Endagaano Empya (NT), okutwalira awamu byonna byatandikira mu lulimi lu-Greek. Ekigambo Ekklesia kyakozesebwa emirundi 122 mu Ndagaano Empya. Ekigambo ky'olu-Greek kino kye kya-Latin-wazibwa nga **ecclesia**. Wewaawo, okuggyako kino waliwo n'ebigambo ebirala ebyakozesebwa okutegeeza amakulu kumpi ge gamu. Ku byonna ebyo ebirala, ekisaanidde ennyo okwetegereza kye kigambo era ky'olu-Greek '**Kyriak**', ekikozesebwa n'Abangereza nga Church.

Kino Abangereza kye beeyunira ennyo, kyasibulibwa mu ngeri bweti. Ensigo yaakyo ye **kor/kur¹⁴** (laba mu **Bantu** enkolo kol/kul). **Kyr-os= kyiri-os: bu-**

¹⁴ Andreas Cormelas, Dictionary of ancient Greek (1852) pp 652-774, analyses this root: **kar kor kur** (ker/kiir) as the real seed of the so important word **kyr-os** and **kyri-os**, from which the word **church-es** is derived in the English tradition. We also suspect the root kuu or kula kulu as of the same origin.

y/ami=mwami. Muyinzi, Muyinza, Mukama (chief, lord, master). Oluvannyuma, mu bwangu oba mu bugonvu bw'olu-Greek, enkolo endala yatondekebwa okuva mu makulu ago waggulu **Kyiriak-**. Era enkolo eno ‘-a Mukama’ yaliko n’ebigambo ebigiwondera ebiwera, nga bya makulu nnyo mu bulamu bw’abakkiriza:

Kyiriak-osnaos yekaalu

	Dheipnos	kyeggulo	
	Laos	bantu	
Kyiriak-ii	gynii	mukyala	-a Mukama
	Imeera	lunaku	
Kyiriak-on	dhoma	nju	
	Sooma	mubiri	

Okuva wano kiki ekyaddirira? Ebyo ebigambo ebyawonderanga enduli ‘Kyriak –a Mukama’ byalekererwa aboogezi mu bukkiriram n’endasi z’olulimi olu-Greek. Kubanga, na buli kati, twogera ekigambo kimu kyokka **Kyriakii** ne kiba nga kyemala okutegeeza ‘Olunaku Iwa Mukama oba olunaku Iw’Amazuukira ga Mukama’! Kwe kugamba, mu ngeri emu oba endala, enduli –ekigambo – ekibadde nnambeera (adjective) kyafuuka nnalinnya (noun).

Abawandiisi b’ebafaayo by’ekklesia Abangereza, mu kunoonyereza kwabwe okusamaaliriza, bwe bazuula enduli eyo n’ekyafaayo kyayo, kwe kubatiza entegeekereza yaabwe mu bwewauukirize ku Roman Catholicism, erinnya Church (okuva mu **cyrce, circe, cherche, chirche**), nga English Christian faith.

Bwekyo, ekigambo ‘ekklesia’ kyatindira amakulu g’olukunaana Iwa Yisrael Owedda mu Ndagaano Enkadde n’amakulu g’olukunaana Iw’abakkiriza Kristo, Yisrael omuggya mu Ndagaano Empya. Naye leero, ekigambo Ekklesia, ng’oggyeko olukunaana ku bwalwo, kitegeeza “**obwetabu bw’abakkiriza mu Mubiri gwa Kristo, oba obuvumbagize bw’abakkiriza mu bwakabaka bwa Katonda**”.

Metropolitan John of Pergamou, Orthodox Christian Dogmatics, pp 270-308. Eph 1: 23; 4:25. Col. 1: 24; 2:17-19; 3: 15. Ro 12:5. 1 Cor 10: 16-17; 12:27.

Ekklesia mu Ndagaano Empya, Yisrael Omuggya, kwe kuzimba obwakabaka bwa Katonda okuva mu bantu b'ensi. Ekklesia bwe bukkiriza bw'abantu okuva mu mawanga, ne beesiga obwakabaka obwomuggulu, obuyitira mu Yesu Kristo ne Mwoyo Mutuukirivu. Ekklesia bwe bukkiriza obutalaaga ne bunywereza ddala emitima n'emyoyo gy'abakkiriza, okufuuka **amayinja oba amatoffaali** (1 Pet 2:5) agoomwoyo, agazimba Yekaalu ya katonda Omu mu Busatu. Yekaalu eyo nga be bantubalamu abazimbibwa n'Eggwulire ly'obulokozi, n'omusaayi era n'omubiri gwa Kristo. Ye yennyini Kristo Katonda nga gwe mutwe omukubiriza era muddaabiriza w'abantu abakkiriza abo, abaliwo mu bwetabu ng'abatongole, ebitundu by'omubiri gwa Kristo. Era mu bwetabu obwo mu Kristo nga mwe mukuumirwa amazima agataggwaawo, mu buli kinneemu ku pparisi era ne mu zonna awamu.

Ekklesia bwakabaka bwa Katonda. Ps 46:5; 103:19. Dan 4: 3; 7:27. Mt 3:2; 4:17; 5:3,10,19,20; 6: 10,33; 7:21; 8:11; 10:7; 12:28; 13:11,24, 31-52; 16:28; 18: 1-4, 23; 19: 12-24; 20:1,21; 22:2,13; 24:14; 25:34; 26:29. Mk 1:15; 4:11, 26, 30; 10:14, 15, 23, 25: 12:34. Lk 4:43; 6:20; 7:28; 8:10; 9:2,11,27,60-62; 10:9,11; 11:2,20; 13:18,20, 28,29; 17:20-21; 18:16,17,24,25,29; 22:16,18,29,30. Jn 3:5; 18:36. Ac 19:8; 28: 23, 31. Ro 14:17. 1 Cor 4:20; 15:24, 50. Col 1:12-13; 4:11. 2 Tim 4:1, 18. Heb 12: 22-23, 28. 2 Pe 1:11. Rev1:6; 11:15; 12:10. Abakkiriza abanywerevu ku bwakabaka bwa Katonda ye Yekaalu ya Katonda Omu mu Busatu. Eph 2:21-22; 3:17; 5:23. 1 Cor 3:16; 6:19; 11: 16-18. Eph 2:20. Jn 1:7; 6:69. Mt 21:22. Ro 3:22; 10: 9-14.

Mu Ndagaano Empya, era Ekklesia eragibwa n'ekifaanane ky'Embaga Mawuuno! Abakkiriza abayonjowavu nga ye Mugole Omukazi, Yesu Kristo Omununuzi nga ye Mugole Omusajja. Obwetabu bwa bombi ye Ekklesia, mu Mwoyo Mutuukirivu n'okwagala kwa Katonda Patri. "Omuwala Embeerera aweebwayo eri bba omu yekka..... Nga Kristo bwe yayagala Ekklesia, ne yewaayo kulwa yo agitukuze, ng'aginaaza n'amazzi era n'ekigambo (ekibuulirwa), alyoke agyeddize nga ya kitiiibwa, teriiko bbala, yadde akamogo, newankubadde ekinenyo kyonna". Eph

5:25-27. Mt 9:15; 22:2-14. Mk 2: 19-20. Lk 14:16-24. Jn 3:29 (bujulizi bwa Mubatiza). Rev 19:7-9; 21:2-3. 2 Cor 11: 2-3. 1 Cor 6:15. Ro 7:4.

Naye ekirabireko ekisinga okusangibwa, kye ekiraga “Ekklesia nga omubiri gwa Kristo”. Ye Kristo nga gwe mutwe, ate abakkiriza abayonjowavu nga gwe mubiri Gwe gwonna. Kino ekifaananye kiruubirira okulaga **obwetabu ddala** obuliwo ku Kristo n’abakkiriza. Ro 12:5. 1 Cor 6:15; 11:3; 12:27. Eph 1:10; 4:12,15; 5:23. Ro 7:4. Heb 10:10,20. Okusinziira ku ebyo byonna, “Tekisoboka, era wadde ddi tekirisoboka okuyawula Kristo okuva ku mubiri Gwe, ogwo obutabagamu bw’Abatukuvu, abatondekeddwu (obuggyga)..... Amakulu ga Kristo gye tuli tegategeerebwa awatali Ekklesia... Kristo bwe bwennyini bw’Ekklesia....” Metropolitan John of Pergamou, Orthodox Christian Dogmatics, pp 229-. Abakkiriza abatukuze mu Mwoyo emitima, era abeetabu awamu mu mubiri omutukuvu, Kristo nga gwe Mutwe gwabwe mu byonna, babeera befumintirivu era bagondezi ba biragiro bya Kristo Katonda (Jn 14:21). Kubanga, baba bakkiriza nti, Ye yateekebwawo Katonda Patri, nga Omwana omuzaale omubereberye, kulw’okukulembra abaana bona abazaale obuggyga mu Mwoyo okuva waggulu. Ps 89:26-27. Ro 8:29. Col 1:15,18. **Heb 1:6; 12: 23; 12: 9-10.** Jas 3:17; 4:7. 2 Jn 6. Ro 1: 5. 2 Cor 10: 5-6. Mt 3:2; 11:12. Mk 10: 1. Lk 12: 32; 22:29.

2. Amakulu g’Ekklesia mu Bakitaffe

Bulijjo mu Ekklesia Nnyaffe, bwe twogera ku Bakitaffe oba Bakadde baffe, tuba tutegeeza abaali ababuulizi b’Eggwulire ly’obwakabaka bwa Katonda, abaali abasika b’Abatume ba Mukama era Omulokozi waffe Yesu Kristo. Bangi ddala Bakitaffe abo, naye katunokoleyo bana bokka, nga abayigireko, tulyoke twetegereze bo nga bwe baavumbagira amakulu g’Ekklesia:

- i. Clement owa Rome (30- 100 AD)
- ii. Ignatios owa Antiokya (30 – 107 AD)
- iii. Irineos owa Lyons (130 – 202 AD)
- iv. John Chrysostom owa Constantinople (357 – 407 AD).

Bakitaffe bano baalwanirira nnyo Eggwulire ly'obwakabaka bwa Katonda, Eggwulire ly'Ekklesia ya Katonda. Okuva ku bano, obuddirijanye na ddala mu biwandiike byabwe, n'abalala bona, bweraga bwerazi nti bwe buva ku Batume, mu linnya lya Mukama era Omulokozi waffe Yesu Kristo.

Okusinziira ku buddizajanye obwo, ono Clement ye yali Omulabirizi owa Rome owookusatu. "oluvannyuma lw'okufa okw'obujulizi (martyrdom) kwa Pawulo ne Petero, Linus ye yasooka okufuna obulabirizi bw'Ekklesia e Rome..... Abatume abatukuze bwe baamala okutandikawo Ekklesia e Rome, Linus (2 Tim 4: 21) n'atwala obulabirizi. Ku ye kwaddako Anencletus. Ne ku oyo ne kuddako Clement"¹⁵. Eusebios, Church History Book III ch 2. Book v ch 6.

Neera, waaliyo empaka n'obukuubagano wakati mu bakkiriza ba Korintho, nga bwe byaliyo n'emabegako. (Laba 1 Cor 10-3:23). Olw'okuba nti, Clement yaweerezanga na Pawulo Omutume (Philp 4: 3, mu 57 AD), kuva dda yali amanyi emiteeru n'emitagalimbo gy'Abannakorintho nga bwe giri. Okuggyako ekyo, era

¹⁵ Some commentators think that, the Clement mentioned by Apostle Paul in Phillipians 4: 3 is different from the Clement who became the 3rd Bishop of Rome. "Clement mentioned by Paul, -an identification apparently made first by Origen, and after him repeated by a great many writers, is identification, to say the least, very doubtful. It was quite customary in the early church to find Paul's companions, whenever possible, in responsible and influential positions during the latter part of the first century. A more plausible theory, which would throw an interesting light upon Clement and the Roman church of his day, is that which identifies him with the consul Flavius Clement, a relative of the emperor Domitian. But as pointed out in chap 18, note 6, it is extremely improbable that the consul Flavius Clement was a Christian".... "Whoever Clement was, he occupied a very prominent position in the early Roman Church, and wrote an epistle to the Corinthians..."

yali amanyi n'ebbaluwa za Pawulo ebbiri eri Abannakorinto. Abakkiriza e Rome kye baava batikka ye omugugu (97 AD), abawandiikire bakomye empaka n'obukuubagano byabwe, kulw'obulungi bw'emirembe n'okubbuka kwabwe nga Ekklesia ennawadda era enkakafu.

Ebbaluwa ya Clement eri Abakorinto erimu ensonga nnyingi ddala (essuula 59). Etandika bweti: "Ekklesia ensenze (paroikousa) mu Rome, eri Ekklesia ensenze mu Korintho; Ekklesia enkoowoole era entukuze olw'ekyetaago kya Katonda, okuyitira mu Mukama waffe Yesu Kristo. Ekisa kibe gye muli, n'Emirembe okuva eri Katonda Ayinzabyonna, okuyitira mu Yesu Kristo, byeyongere nnyo gye muli". Wano wetusookera okulaba amakulu g'Ekklesia nga Ensenze (paroikousa – parish) mu kitundu gundi, oba mu kibuga gundi. Kirala nti, Ekklesia eno ensenze mu kitundu oba mu kibuga gundi, leero etegeereka nga Yekaalu y'Omukutuvu gundi ku kyalo gundi. Rev 1: 11. Philp 4:15. 1 Cor 1: 2; 16:19. Ro 1:7; 16: 1,4,5,11, 16,23. Ekklesia mu nsi nnamazi, eri ku lugendo olulaga ku nkomekkero y'ekyafaayo. 2 Cor 5:1-10. 1 Cor 15: 40-49. 2 Pe 1:12-21. Ro 8: 18-27.

Ignatios owa Antiokya mu Syria (30- 107 AD), ye yali Omulabirizi owookubiri mu kibuga kino. Eyasooka yayitibwanga Evodios. Eusebios, Church History Book III ch 22. Ayogerebwako nga Ignatios Omwetissi wa Katonda. Yawandiika ebbaluwa eziwera nga kkumi na ttaano (15) oba okusingawo. I) eri Maria Embeerera, ii) Omutume Yowannis, iii) Omutume Yowannis, iv) Maria owa Casobelae, v) Abanna- Tarso, vi) Abanna- Antiokya, vii) Deacon Nero, viii) Abanna- Philippi, ix) Abanna- Epheso, x) Abanna- Magnesia, xi) Abanna- Tralli, xii) Abanna- Rome, xiii) Abanna- Philadelphia, xiv) Abanna- Smyrna, xv) Polycarpos. Mu bbaluwa ze ezimu, akuutira okwewala ennyo obwewagguze mu ndowooza (heresies), mu bbaluwa ye eri Abanna-Smyrna mwe tusookera ddala okusanga amakulu ga "Katholikii Ekklesia": Buli Yesu Kristo w'aba, mu mazima amajjuvu. Nsuubize nga emirembe teginnabaawo. Ntukuze mu kisa kya Katonda Patri. Ntukuze era mmulisize mu kyetaago kya Katonda. Ekklesia mazima ge tutateekeddwa kwerabiriza nti, tuli bitundu bitongole bya mubiri omunna-fenna. Olwekyo, obukuubagano n'okwesalamu tebikkirizibwa. Kubanga okwo kuba kutemaatema bitundu bitongole bya Kristo, na kusasamaza mubiri gwe gwennyini. Kigambibwa nti Ignatios yaliko omuyizi wa Yowannis omunnevangelyo.

Irineos owa Lyons (buzaale: 130, -Bishop mu 177, kufa kwe 203) mu France eyaleero. Nga Omulabirizi ye yasikira Pothinos eyasooka. Yatendekebwa Polycarpus omujulizi. Yalwanyisa nnyo obwewagguze mu ndowooza y'Ekklesia, n'awandiika ebitabo ebiwera bitaano (wakati wa 182-188 AD) ku "against heresies". Okukkiriza kwe mu Kristo nga tekuseguka. 1 cor 11: 19. 1 Jn 2:19. Yategeera bulungi Ekklesia bw'eri ennwayi ku nsi kuno. Irineos ye yalima olulimi Iw'enzikiriza wawu (Orthodoxy), olukozesebwa abawandiisi abavannyuma. Yayigiriza bulungi ddala nga "okumanya- obumanyi bwe butali Bukristo". "Obulamu Obukristo si kumanya-bumanyi". "Ekklesia eri emu, n'okukkiriza kwekumu buli w'eri". "Buli Ekklesia w'eri eteekwa okukkaanya n'emu enkatholika". "Obuddizajanye mu yo busimbuka ku Batume mu linnya lya Mukama Yesu Kristo ne Mwoyo Mutuukirivu". "Ekklesia eringa eri mu nju emu, n'emmeeme emu era n'omutima gumu, ko n'omumwa gumu. Ennimi mu nsi njawufu zonna ezikolerwamu okubuulira. Naye ebibuulirwa byennyini ku bwabyo byebimu mu Ekklesia zonna. Kuba, nga enjuba y'ekitangaala bw'eri yeemu ku nsi yonna, bwebityo n'ebibuulirwa, bwekutyo n'okubuulira kw'Ekklesia okwamazima bwe kumulisiza wonna abantu abayagala okuyingira mu mazima". Ante- Nicene Fathers, Vol I pp 309- 578).

John Chrysostom owa Constantinople. (Buzaale 357, misomo 370, bukugu mu Biwandiike ebitukuvu 376, budinkoni 380, bwakabona 386, bulabirizi 398, mu buwañanguse 404, kwebaka kwe 407 AD). Kitaawe Sekundos yali mutabaazi era yafa mangu, Maama we Anthousa ng'alina emyaka 20 gyokka egyptobukulu. Maama teyaddayo kufumbirwa, okuggyako okulabirira mutabani we n'okumuweerera mu masomero nga bw'akola. Chrysostomos yasomerako mu ssomero ly'Ebyeddiini mu Antiokya, era yabeerako mu Monastery, nga Maama we amaze okwebaka. Yamalamu emyaka 6 nga bwakenkuka mu Biwandiike ebitukuvu, naddala mu Evangelya (gospels) ennya ne mu bbaluwa (epistles). Yowannis Chrysostom ono ye yayimpaya Liturgiya Entukuvu, gye tuyimba kumpi omwaka gwonna.

Chrysostom (kamwa-ka-zaabu) yali mubuulizi kkungwa, era nga mutottozi wa Biwandiike ebitukuvu nkya na ggulo, ate kumpi buli lunaku mu bulamu bwe. Bwatyo, n'afuna obumanyirivu nnyo ku bulamu obwomunda obwomwoyo.

Ayigiriza bwati: "Ekklesia erimu abakkiriza bona, abaliwo kati, abaaliwo edda n'abalibaawo, mu mubiri gumu. Omubiri ogumu guno nga guva mu bitundu bitongole bingi ebya ekklesia. Mu ngeri bwetyo nga, buli ekklesia eri mu kitundu gundi eba kitundu kya nnambirira era omubiri gwa zonna. Omuntu wa katonda omusuubivu omu mu Kristo. Ekklesia eri emu mu Kristo, yadde nga eyogerebwako mu bitundu bingi, nga ne Basilius Omukulu bw'akakasa". Ekklesia mugole wa Kristo era bitundu-tundu bya mubiri gwe. Eph 5:30. Ro 11:5. 1 Cor 12:27.

Bakitaffe Abanna-Antiokya baliraanya okuzaalibwa kw'Ekklesia ku kusibuka kwa Eva mu Adamu. Gn 2:18, 20-24. Nga olubiriizi okuva mu Adamu bwe Iwafuulibwamu omukazi Eva, okuva mu magumba era ne mu nnyama y'Adamu, naffe bwetutyo bwe tuli ebitundu by'omubiri gwa Ssemanda waffe, nga tusibuka mu nnyama ye era mu magumba ge. Nga Eva bwe yasibuka mu lubiriizi Iw'Adamu, naffe bwetutyo bwe tusibuka mu lubiriizi Iwa Kristo. Kubanga, Kristo bwe yafiira ku musaalaba, omu ku baserkale yamufumita effumu mu mbiriizi, n'avaamu omusaayi n'amazzi. Jn 19:34. Okuva mu musaayi ogwo n'amazzi Ekklesia yonna mwe entondekebwa. Kubanga fenna abakkiriza tuzaalibwa na mazzi ga kubatizibwa, ne tulisiibwa n'omusaayi gwa Kristo. Fenna mu kubatizibwa tufiira wamu ne Kristo. Tulya omubiri gwe era tunywa omusaayi gwe.

Okubatizibwa nga tekunnatuukirira, kkokoobereze na buligo mu bikolwa bye bibeerawo. Naye mu kubatizibwa, Ekklesia enaazibwa, eyonjebwa, n'eggyibwako ekkokoobereze n'obuligo. Bwetyo, n'eryoka esembezebwra eri Mukama, nga teriiko bbala newankubadde akamogo. Ekklesia ye Yekaalu ya Katonda mw'asenga. Yekaalu ya Katonda ye Ekklesia. Ekklesia ennayonna oba ennambirira (Katholikii Ekklesia) eri mu ggulu ne ku nsi. Ye eyo omuli abantu ba Mukama bona, okuva ku Abel okutuuka ku banaazaalibwa n'abalizaalibwa nate mu kukkiriza Kristo Katonda. Ekklesia ntabaganiro mu Mwoyo Mutuukirivu, akyalira abakkiriza abazaalibwa nate era abaggyowazibwa mu bulamu bwabwe.

Ekklesia eringa lubiri lwennyini olujuddemu abagagga n'abaavu, abakadde n'abavubuka, abakulu n'abato, bona abalina omutima omukkiriza ogumenyesera oguboneredde. Ekklesia mukujaano mu Kristo Katonda, so si mu biwoonwa bya nsi. Ekklesia ntegeka nnujamu, ya kiserikale, mu kyetaago kya Katonda,

nnwanyisi ya kibi n'omulabe omutandisiwo w'ekibi. Ekklesia yonna kwagalana, kulumirwagana, era kuyambagana kwa bitundu bitongole byonna. Munno, kitangaala, kibuga, ttaala mu nsi. (Mt 5:13-16. Jn 8: 12; 9:5. Ekklesia bunnambugga (polity) bwa ngeri mpya. Mu mbuga eno Kabaka ye Kristo Katonda. Abakkiriza abakristowala be baana era be basika, awamu ne Kristo Kigambo Omwana wa Katonda, mu bwakabaka bwe obutaliggawo. Hos 1:10. Lk 6:35. Jn 12: 36. Ro 8: 14; 9:26. Gal 3:26-27. Ante-Nicene Fathers vol I, ii and iii, Clement of Rome, Ignatios of Antioch, Irineos of Lyons. Nicene and post-Nicene Fathers, (first series) vol ix, x, xiii, John Chrysostom. Catechism Orthodox Church, pp 269- Prof P.N. Trembelas. Dogmatics of the Orthodox Catholic Church, vol II pp 320-322.

3.Ekklesia nga Entabaganiro Embangewo n'Obunnakatonda

Okusinziira kw'ebyo waggulu, ebitottolwa n'Ebiwandiike ebitukuvu ko n'obuddizaŋanye mu Bakitaffe, okusookera ddala, Ekklesia erabika mu maaso gaffe nga ntabaganiro ya bantu **abatabiddwa awamu**, olw'okukkiriza okutuufu nga kwekumu, n'essuubi ly'obuyite ne Katonda mu Mwoyo Mutuukirivu. Bwetyo Ekklesia si bwegaffu bwa bantu ku bwabwe, era si kulamira wamu kwokka kutabaganisi, mu ngeri eya bulijjo ey'ekikula n'endasi ez'obuntu ezibasindiikiriza mu nkulaakulana yaabwe ku nsi. Wabula, Ekklesia gulinga mukago munnakatonda. Eringa ekivaamu ekisukka ekikula, nga kya bwegiranyi bwa Mwoyo obununuzisi.

Ekklesia ebuuka ensalo z'obulamu bw'abantu obwabulijo obwezikula, n'ekoonaŋana bulambalamba n'entabaganiro **y'ababi**, oba y'obwakabaka bw'ekizikiza, ko n'obuyinza bw'omufuzi w'omulembe guno". Jn 12:31; 14:30; 16:11. 2 Cor 4:4. Eph 2:2. 1 Jn 4:4. Jn 8:47. 1 Jn 4:5-6. (**Laba n'ekirambeko/note 1, mu bimpi ddala ebikwata ku muteeru gwa Sitaani** (omufuzi w'omulembe guno ogutakkiriza), nga bwe guli omunene mu bulamu bw'abantu). Ate okuva awalala, Ekklesia eba nneekenneenyenye ku ntabaganiro zonna endala, nga obufumbo obunnansi, amaka, ekika, eggwanga, obufuzi, n'ebirala. Ku bwayo Ekklesia tewannaanya kubeerawo kwabyo. Naye efuba okubituuuwaza n'okubitukuwaza.

Kubanga ebisukkulumwa olw'**okukkiriza**, n'ebiwambaatira byonna, nga obutonde obuggyga mu Kristo.

Olunaku Iwa Pentekostii luyinza okutwalibwa nga olunaku Iw'okuzaalibwa kw'Ekklesia. Kubanga ku Iwo Mwoyo Mutuukirivu kwe yakkira ku bayigirizwa bona ababereberye. Nga "Omukubagiza omulala omulungi" oyo Mukama gwe yasuubiza okuva eri Katonda Patri, "okusigala nabo emirembe gyonna," era afuula Ekklesia okuba omusomesa w'amazima, omukuumirizi w'ekisa ekinnakatonda. Kwe kugamba, okulabika kw'Ekklesia okusooka kwategeerekera mu Kristo. Kubanga, okuva olwo Mukama yatandika okubuuulira ku bwakabaka obwomuggulu, nga bwe buseembedde. Obwo bwe bubangibwawo ku nsi okuyitira mu Ekklesia, nga abagoberezi ababereberye bwe baakujaanira awali Mukama waffe Yesu Kristo. Kuba bo, bwe baasomesebwa ne babangulwa, ne balyoka bafuuka ab'omusingi, ababereberye b'Ekklesia ezimbibwa. Era bo be basika abatwazi b'omulimu gwa Mukama mu maaso, gusbole okubunyizibwa n'okunywezebwwa nga ekizimbe ekinnakatonda. Ye kennyini Mukama waffe ajulira ku bano mu kusaba kwe nga ssekabona nti, "baamuweebwa kuva eri Katonda Patri, era ye n'abakuuma obutabaako n'omu abula, okuggyako omwana w'okubula."

Yadde nga, mu kiseera kitono ddala, omusumba bwe yayigganywa, abayigirizwa baasaasaana nga endiga ezsigidde ettayo, oluvannyuma ate amangu ago baakujaanira mu linnya lye; bona ne balindirira n'omutima gumu, nga bwe basaba nga bali mu Yerusaalemi, okutuusa Iwe baayambazibwa amaanyi agava waggulu. Ac 2: 1-4. Joel 21: 28-32. Mt 3:11. Jn 1:33. Ac 1:5; 4:4; 8:16. 1 Cor 12: 7-11; 16:8. Col 1:6. 1 Pe 1:2. Jn 14:16, 26. Mt 4:17. Jn 17: 6,12. Mk 14:27. Lk 24:49.

Bwetyo Ekklesia, bw'etunuulirwa mu kitangaala ky'ekyafaayo, erabika nga kibala kya kweyoleka kwa Kristo mu mubiri. Ate, mu kiseera kyekimu, nga bukakafu butabuusikabuusika, bwa mulimu gwa Kristo ogukolebwa abayigirizwa be, abo abatwazi baagwo mu maaso nga Ekklesia. Kubanga, awatali kuwannaanya, Yesu Kristo ye Mukama w'Ekklesia, eyagyefunira si nga aginunudde kyokka, naye era nga ye mubanziwo waayo. Ye yalangirira okuzimba Ekklesia ye **ku Iwazi Iw'okukkirizza okutuufu**. Ye yategekerawo n'obuyinza bwayo, bwe yalanga nti,

“wadde amaanyi g’Amagombe agatayinzika bantu tegaliwangula Ekklesia”! Mt 16:18.¹⁶ Olw’ensinga ezo, Kristo yasaba Katonda Patri: bona abamukkirizza ne bafuuka Ekklesia ye, Patri abakuumé eri omubi (Sitaani), era bona babe bumu. Ye kennyini ye yategekawo amateeka n’ebiragiro Ekklesia ye kw’eruñjamira. Ye kennyini ye yateekawo abasika be era abatwazi b’omulimu gwe mu maaso. Ye yabangawo Ebyama ebitukuvu, nga amakubo g’abakkiriza abatongole mwe bafunira ekisa ekinunuzisi. N’ekisembayo, ye Kristo ye yatuma “okuva eri Patri Mwoyo ow’amazima,” oyo atondekawo amazaalibwa g’Ekklesia, n’agigabira obulamu n’emigga gy’amazzi amalamu, egifukumuka mu yo awatali kukalira.

Bwetyo Ekklesia ezuuka nga ntabaganiro mbangewo era ntondekewo na Katonda, aliwo mu Busatu. Ne mu Ndagaano Enkadde, Ekklesia yaliwo mu ngeri ya kisiikirize, nga enkulembezimu y’eno etuukirizibwa mu Kristo ne Mwoyo Mutuukirivu, okuva mu eri eyassibwawo Mmusa nga obufugiro bwa Yisrael. Mu ngeri eyo ey’ekisiikirize, Ekklesia erabika nga eyaliwo okuva olubereberye. Nga yalandirirwa ne bannabbi okuba **obwakabaka**, Katonda w’eggulu n’ensi bw’alissaawo, nga tebuggwaawo emirembe gyonna. Ekklesia erabika nga “Maka ga Katonda” agagulumidde okusinga ensozi, eyo amawanga g’abantu bona mwe

¹⁶ It is now worthy to note here that, although in Acts, Epistles and revelation very frequent is the use of the word “Ekklesia”, from the four Evangelists (Matthew, Mark, Luke, John) only Matthew quotes the word and only in two places: a) “And P tells you that you are Petros, and on this rock I will build my Ekklesia, and the gates of Hades will not overcome it” (Mt 16:18). B) “If a brother sins against you..... tell it to the Ekklesia, and if he refuses to listen even to the Ekklesia, then treat him as though he were a pagan or a tax collector (Mt 18: 17). In both the places, Evangelist Matthew quotes our Lord Jesus Christ himself while referring to Ekklesia- and using this very term to indicate it. The first quotation (Mt 16:18) in combination with its following passage: “ I will give you the keys of the kingdom of heaven: whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Mt 16: 19) became the basis of the said ‘Petrine ddoctrine’ by the Latin understanding of apostle Peter, as the representative of Jesus Christ our Lord in the structure of the Ekklesia on earth. The Orthodox Church consider as theological error this ‘Petrine doctrine’ of the Latins. Study the following passages on the question: Gn 49:24. 2 Sa 22:2. Ps 18:2; 19:14; 40:2; 61:2; 92:15. Is 8:14; 26:4; 28:16; 51:1; 17:10. Mt 7:24. Ro 9:33. 1 Cor 10:4. 1 Pe 2:8. And Eph 2: 20-22. 1 Cor 3:10-11. Neither the passage from Jn 21: 15-19 can lead to the conclusion of the Latin error. For this passage must be understood in the light of Jn 21: 20-24; 1:35-42. Mt 26: 31-35. Mk 14:27-31. Lk 22: 31-34. Jn 13:36-38; 18: 15-18.

gakunaanira. Nga n'omukyala omugumba, mu biro by'Endagaano Enkadde atazaala, bwe yandizadde, mu kiseera ekituufu, abaana abangi okusinga ku alina omwami; bwetyo Ekklesia bwe yalabikira mu mbeera endala ennyo, Yesu Kristo nga amaze okutuukiriza obulanzi bwonna n'emisoso gy'Endagaano Enkadde.

Okuva awo, abamu ku Bakitaffe batwala n'abo abeesiimisa Katonda, Kristo nga tannalabika mu mubiri, nga abakkiriza abali mu mubiri gwegumu n'abo ab'ebiseera by'Endagaano Empya. Kubanga "nabo Kristo baamumanya". Ekyo kitegeerekeka kuva ku kuba nti, Abrahamu yayaayaana okulaba ku lunaku Iwa Kristo, era bwe yalulaba yasanyuka. Ate ye Mmusa yawandiika ebifa ku Yesu, nga ne bannabbi abalala bwe baawandiika. "Tebandiwandiise ku gwe batamanyi mu bye bayogerako". Naye " bwe baamulaba ne bamusinza". Olw'ekyo, kituufu ddala nti krisyo wa Katonda baamumanya, nga ye eyeyambisa Yisaaka, n'ayogeranya ne Yakobo, Mmusa era ne bannabbi abalala.

Naffe Abakristo abalala yadde nga tuli bapya, n'erinnya lyaffe nga limanyiddwa mu mawanga gonna, obulamu bwaffe n'engeri y'okutondekebwa kwaffe bisibuka mu buntubulamu bw'abantu edda abaayagala Katonda. N'olwekyo, abo bona abajulirwa mu butuukirivu, okuva ku Abraham okudda ku buli muntu yenna, amazima tegandirekuliddwa, nga bayinzika okuyitibwa Abakristo mu bikolwa. N'ebbaluwa eri Abahebru, bwe egenda emenya bona abialiwo nga Kristo tannajja mu mubiri, abaajulira okukkiriza mu kusembeesa obusuubize, ebafaananya nga abatakutulibwa ku batuukirivu ba luvannyuma Iwa Kristo. Heb 11: 1-40.

Wewaawo, tetusaanidde kwerabira njawukana ya bubevu eriwo wakati w'Ekklesia y'Endagaano Enkadde n'Ekklesia ey'Endagaano Empya. Ekklesia mu Ndagaano Enkadde, Kristo nga tannajja mu mubiri, yali nga kisiikirize. Obufuzi bwa Katonda bwebumu nga bwe bufuzi bw'eggwanga Yisraeli. Ekklesia y'Endagaano Empya, yadde nga eweereza mu nsi muno, teva ku nsi kuno. Yo bwakabaka bwa mu ggulu, n'ebigendererwa byayo bisukka ekikula, era n'ebeyeyambise byayo bisukka ekikula. Ekklesia erri ddala yali nga ya kiyudaaya. Mu yo nga ensalo z'eddiini n'obufuzi tebyawukana, ekitali kityo mu mbeera y'Ekklesia Enkristo ennayonna era eriwo ku Iwa mawanga gonna. Mu Ekklesia erri abatongole

baabeerangamu lwa kuzalibwa na nsibuko yabwe. So nga mu Ekklesia ya Kristo muvumbagirwamu bakkiriza era babatizibwa, nga n'obutonde obuggyga bwe butuukirira mu bo, ko n'obuzaale bw'Ekyama okuva waggulu. Mu Ekklesia y'ekiyudaaya, okutukuzibwa okwomunda tekwasobokanga. Kuno kwe kuweebwa mu Ekklesia ya Kristo enkuumirizi y'ekisa ekinnakatonda. Kwe kugamba, mu bimpi ddala obwo bwe bwekwamu n'obwawukamu obuliwo wakati w'Ekklesia mu Ndagaano Enkadde n'Ekklesia mu Ndagaano Empya.

Mt 16:18, 28: 16-20. Jn 17:15, 20-21; 16:26; 7:38-39; 16:13. Lev 8: 1-10:20; 21-24. Dan 2:44. Is 2:2. Mic 4:1-3. Is 54:1. Jn 8:56; 5:46. Mt 17:3. Mk 9:4. Jn 14:16. Mt 4:17. Jn 18:36. Mt 3:2; 5:3, 19, 20; 7:21; 10:7; 11:11; 13:11; 16:19; 18:1-4; 20:1; 22:2; 23:13; 25:1. Catechism, Orthodox Church. Pp 271- Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 323-326.

4. Ekklesia nga Entabaganiro Ekulemberwa Kristo mu Mwoyo Mutuukirivu

Kyokka, Ekklesia mbangewo si bubanzi ne Katonda, wazira era ekuumirwaho na Katonda. Mu ntabaganiro eno Ekklesia, entondekewo n'obunnakatonda, Katonda yennyini y'akoowoola abantu mu nsi, bajje mu kutabagana n'Omwana we. Ate era ye bw'amala okubalonda, n'abayawula abo abavaamu Ekklesia. Kubanga, okusinziira ku bukakase bwa Mukama waffe, "tewali n'omu ajja eri ye nga Patri tamuyise". Jn 6: 44. Omuntu yekka akulemberwa Ye, era ye yekka ajja eri Kristo. Ye yekka akkiriza Kristo. So si buli yenna asangibwa. 1 Cor 1:9. Jn 6:37. Bwekityo ddala bwe kyali ne ku mukyala oli Lydia eyali omusuubuzi w'engoye ezaffulungu. Ac 16: 14-15. Mukama Katonda ono yamuggula omutima gwe, okwegendereza ebyogerebwa mu kubuilira kwa Pawulo Omutume. Abantu abakoowoolebwa bwebatyo ne Patri be bavaamu entabaganiro eno empya. Nga ntabagana ya mwoyo n'Omwana wa Katonda, Yesu Kristo Omulokozi mu bibi. Kubanga, olw'okukkiriza mu Kristo n'okwetaba mu Byama ebitukuvu, abantu bafuuka beetabu n'ebirumwo by'obulamu era n'ebirabo bya Kristo. Ac 2:39. Is 44:3; 57:19; 65:23. Ac 10:45. Ro 1:6-7; 8:28,30; 11:29. 1 Th 4:7. Mt 28: 18-20.

Bwebatyo, abantu abavumbagirwa mu Ekklesia n'okubatizibwa bafuuka ba kikula kyekimu ne Kristo. Babeera beetabu nga emit emisimbe okumpi buli gumu ne gunanaagwo, ekikula kyagyo bwe kyegatta mu kwegambika awamu. N'abantu

bano, olw'okubatizibwa bafuuka beetabu mu kufa ne mu kuziikibwa, okusingira ddala mu kuzuukira ne mu bulamu. Kubanga, nga Mukama bwe yazuukira mu bafu n'adda mu bulamu obulala obuggyga, bwebatyo n'abakkiriza bwe badda mu bulamu obupya, oluvannyuma Iw'okubatizibwa, ekibi nga kifiisiddwa, obutuukirivu nga buzuukiziddwa, ennama eyedda nga edibiziddwa, obulamu obuggyga obw'ekimalayika nga bwe bufuga! Mu ngeri eno, Kristo y'afuuka omutwe gw'abo bona abalamira mu kukkiriza, mu kutabagana na ye, nga beetabye wamu mu mubiri gumu. Kubanga Kristo ye abeera amakkati agalamya, era ago agavaamu obulamu obuggyga, ne bubugaana bona, nga amaanyi agoomwoyo mu buli kitundu ekitongole ky'omubiri. Era n'omwoyo ogugabirirwa abatongole okuva ku Mutwe gwe gwegiranya okuva waggulu, ne gufukumukira ku bitundu by'omubiri ebitongole byonna. Mu njogera endala, Kristo ye Mutwe era ge makkati g'okukulembera n'okulambika omubiri, awaniridde ebitundu ebitongole byonna. Kale nno, nga ensibuko y'obwegiranyi ku **biramu** bwe etandikira ku mutwe gw'omubiri, ne mu Ekklesia bwebatyo ddala abatongole baayo abalamu bwe batambulira ku Mutwe ogw'amazima, kwe kugamba ku Kristo, okudda mu nkola ne mu mbeera yonna ey'obulamu obuggyga. Is 61. Ps 27:7; 104:33. Pr 11:30. Ro 1:18-20; 1 Cor 15:20-21. 2 Cor 5: 17-19. Jn 11:25-26; 13:34. Eph 4:22-24. Col 3:10. Ez 18:31. Gal 6:15. Ac 4:2. Ro 5:12-21; 6:2-23. Heb 10:20. 1 Cor 12:3-11.

Okusinziira ku ebyo, amakulu g'ebigambo bya Pawulo Omutume gafuuka meeravu, bw'alangirira nti, Kristo ye Mutwe gwa Ekklesia, nga omubiri kwe gutereerera, ne gutuukirizibwa mu kwezimunkiriza ne mu bwiegiranyi bwa buli kitundu mu kigero kyakyo, ne mu kusuumuka kwagwo, kulw'okutondekebwa kw'ekizimbe kyonna mu kwagala. Era Pawulo akkaatiriza nnyo, nga Mukama waffe bwali amakkati g'enkwatagana yonna mu kizimbe, era nga lye jjinja ekkulu eryokusonda. 1 Cor 3:10-11. Okusinziira ku linnya lino, Ebiwandiike ebitukuvu biba byagala kutegeeza nti, oyo awambaatidde ekizimbibwa kyonna ye Kristo. Mu ye ekizimbe kyonna mwe kikwatanyizibwa. "Ne bwoyogera ku mwaliiro, oba ku bisenge, oba ku kyudda kyakyo ekirala kyonna, ye Mukama y'awaniridde buli kimu." Wabula, obulamu buno obuggyga buweebwa ebitundu ebitongole by'omubiri "kuva eri Katonda, okuyitira mu Kristo mu Mwoyo Mutuukirivu." Era, ekituwundaga mu mubiri ogumu ne tuzaalibwa buggyga ye Mwoyo. Ekirabo kya

Mwoyo kye kikwatanya abatongole abeesudde amabanga, ne kimanyisanga abaagalana, si na buponero bwa mubiri, wazira na bwennyinifu eby'emmeeme.

Okuva wano, n'omutukuvu Chrysostom alangirira nti, "singa teyali Mwoyo, Ekklesia teyandibadde. Naye, olw'okuba nti Ekklesia weeri, kyeraga bwerazi nti Mwoyo waali." Okuva bwe kiri nti, Omusaalaba nga tegunnabaawo ne Mwoyo teyaweebwa. Kubanga ensi yonna yali ekyali mu bibi, nga tewannabaawo bukwanaganye na Katonda. Oluvannyuma Iwa Amalinnya mu ggulu ga Mukama waffe, kwe kutumibwa kwa Mwoyo omuwi w'obulamu, era nga ye mmeeme y'Ekklesia ereeta oluganda mu yo. Mu ngeri eno, oluganda olukulu okusinga ku lw'omubiri lutondekebwa. Mu lwo, nga abantu ababa beesudde amabanga g'olulyo oba buwangwa, bafuuka kimu, bafuuka omubiri gumu. Bakwatanyizibwa mu Kristo omu era ne batabaganyizibwa mu Mwoyo Mutuukirivu. Kubanga omukadde n'omuvubuka, omwavu n'omugagga, omwana n'omukulu, omukazi n'omusajja, na buli mmeeme, bona bafuuka kimu na ddala omubiri gwegumu. 1 Cor 11:3; 12; 1-11; 12:12-30. Eph 1:22; 5:23. Col 1:18. Jn 14: 26; 16:13.¹⁷

¹⁷ "The basic characteristics of identity of the Ekklesia are: God's people assembled for the same, and having around them all the world, united at the person of Christ in the Holy Spirit. Such is the identity of the Ekklesia, which however will be realized/perfected in the future. Meanwhile, in history this community struggles, firstly for preserving its (divine) identity, uninfluenced from other existing identities and, for bringing closer to itself the entire world. Therefor, we must perhaps make consideration rather than definition. For, Ekklesia is chiefly something we live and see, than something we define by words. Historically the roots of Ekklesia must be placed, I think, in the selection of Abraham and in the making of the people of God..... when a people is made from the seed of Abraham, the purpose is concrete; "All people/ nations on earth will be blessed through you." Gn 12:3; 18:18; 22:18; 26:4; 28:14. Ps 71/72: 17. And from there, the Messiah and the eschatologic community appear. When we have all this information from the NT that this way all the first Christians and Ap. Paul perceived the Ekklesia, I think that there is where we must seek roots. Within this framework we must place also the incarnation. There exist some Orthodox theologians who seek the roots of Ekklesia in the reality of incarnation. The incarnation (**o-Kuntuwala**) is enfleshment of the Son and Word of God. It is neither of me, nor of you, not even of anybody else. The Ekklesia does not appear within incarnation. The incarnation, as much as it concerns the human nature in its catholicity, has a relationship with the fact that, " various persons will be incorporated into the body of Christ." But the body of Christ in the sense of incarnation is not enough and able to give us the basis of Ecclesiology. Because the Ekklesia is not the atomical body of Christ which extends in the ages, as the Western theologians were saying. The Ekklesia is needful, to become the body of Christ, of our personal incarnation. A body of Christ without

Catechism, Orthodox Church, pp 272-273. Prof. P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 326-3228.

5-Abavaamu Ekklesia nga Abatukuvu Abakoowoole.

Okuva ku ebyo waggulu, kifuuka kyeravu Iwaki abantu abavaamu Ekklesia, abakkiriza, Pawulo Omutume abayita “batukuvu bakoowoole.” Ro 1:7, 6; 8:28. 1 Cor 1:2,24. Babeera batukuvu, kubanga baba bayite ba Katonda, ne bayawulibwa okuva ku bantu abalala bonna. Era, bwe bamala okufuna entabagana ya Mwoyo . (2 Cor 13:13. Phip 2:1), olwo ne beewerayo ddala eri Katonda. Abamu ku bo bayitibwa “batukuvu mu kukkiriza kwokka,” nga abeewaddeyo eri Katonda mu Nzikiriza yokka. Hab 2:4. Ro 1:17; 3:22,28; 9:30. Gal 3:11. Heb 10:38-11:39. Jude 1. Abalala batukuzibwa ne mu mpisa ennungi ez'obuntubulamu, nga ebibala by'okwagala okwa nnama ddala. Heb 11:1. Jn 14:9-14. 1 Cor 8: 1-3; 13:8. Jas 2:14-26. 1 Jn 3:16-20.

Olw'ekyo, kyeraga bwerazi nti, mu Ekklesia mugenderamu n'aboonoonyi oba abakozi b'ebibi. Ekyo kyeraga okuva ku Mukama waffe afaananya obwakabaka bwa Katonda ne “akatimba akatege mu nnyanja okuvubayo buli lulyo Iwa byennyanya.” Mt 13:47. Oba, afaananya obwakabaka obwo n'ennimiro esigiddwamu enjaano, kyokka omulabe n'agenda nga asigamu bikyukyu! Mt 13: 24-30. Obufaananye buno bwakolebwa Mukama waffe, Iwa kulaga kintabuli ky'enneetaaga eri mu bantu, n'enjawukana eriwo ku buli nneetaaga, mu bungi bwazo nga n'abantu bwe bali-abasiimibwa n'abagayibwa, mu nneewunzika yaabwe eri ebika by'obuntubulamu n'ebika by'obuntububi. Kubanga

our personal incarnation, I do not think, that it can be named/called Ekklesia, if we make a suggestion that, the incarnation remains only itself, without being followed by Pentecost. However, Pentecost follows because of the fact that there exist the people of God, and for that reason it is more preferable to seek the roots there, rather than in the incarnation of the Son of God.....” **Metropolitan John of Pergamou, Orthodox Christian Dogmatics, pp 246-247.**

n'enkomeredde y'olutalo wakati w'abantu ba Mukama n'abantu b'omulabe Sitaani erina okubaawo.

Okuva awo n'omutukuvu Chrysostom, bwe yali nga attottola Eph 1:4, akanyiriri "tube batukuvu era abataliiko kinenyo mu maaso ga Mukama," yagezaako okwawula wakati wa 'mutukuvu' ne 'ataliiko kinenyo'. N'ayigiriza nti, "omutukuvu y'oyo omwetabu mu kukkiriza. Ate ataliiko kinenyo y'oyo alama obulamu mu nnama etanenyezeka."¹⁸ Ne Origen, asinziira ku 1 Cor 12:3 "tewali muntu n'omu, Mwoyo wa Katonda gw'ayogeza n'agamba nti, Yesu avumirirwe! Era tewali n'omu agamba nti, Yesu ye Mukama, okuggyako nga Mwoyo Mutuukirivu ye akimwogezza." N'ategeeza mu butuufu nti, "ne ku boonoonyi bangi abeekubidde eri Yesu nga Mukama. Kale nno, ne mu abo mwandibaamu enneegiranya ya Mwoyo Mutuukirivu."

Ne Bakadde baffe e Bugwanjuba, ko n'abawandiisi bannekclesia, bona baggumiza nti, okukkiriza kwaffe n'essuubi tebisaanidde kwesittazibwa, nga

¹⁸ This is to explain an amazing stage in the whole process of living in the Church, or rather the process of becoming a member of the body of Christ (note 17). On this matter, our Lord Jesus Christ himself is quoted saying that, "It is not the healthy who need a doctor, but the sick. Go and learn what this means. I desire mercy, not sacrifice. I have not come to call the righteous, but sinners." Mt 9: 12-13. Mk 2:17. Lk 5:31-32; 19:10. Therefore, one of the problems solved in the world by Christ the Son and Word of God, revealedly and historically, is the problem of "sin and death" (note 2), to entirely be wiped away from the people" or from men, that that is from me, from you and everyone who can be awakened, during the process of calling him or her. (see, Omuntu Okwemanyiiza Obununule bwe). Jn 1:29. It is only with this presupposition; a modern believer can become conscious of the meaning and participant of the life in Christ Jesus. Otherwise, it is not easy for the modern believer to become a complete and integrated member of the Ekklesia, neither to be acquainted with some difficult passages of the Bible, like the following: "..... For we maintain that a man is justified by faith apart from observing the law. Ro 3:28. Abraham believed God, and it was credited to him as righteousness. Ro 4:3. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. Ro 4:5. Ther is no difference, for all have sinned and fallen short of the glory of God, and are freely justified by His grace through the redemption that came by Christ Jesus. Ro 3:24. But even though all men are sinners, and not children of God, God will declare everyone who puts trust (faith) in Christ righteous (holy). Can we say that, God does wrong when He punishes us? By no means! Ro 3: 5, 6. Or, can we say that; let us continue doing evils so that grace may prevail? God forbid!" Ro 3:8.

tulabye bikyukyu mu Ekklesia. Mt 13:25, 30. Era tetuba batuufu kwesammula Ekklesia, olw'okubanga tulabye ebibi mu yo. Ne Hieronymos era ne Augustine baleeta mu maaso gaffe kyombo kya Noowa/Noah (Gn 6-9), nga ekifaananye kya Ekklesia. Asooka agamba nti, nga ekyombo ekyo bwe kyalimu buli kika kya biramu (Gn 6:2-3), bwetyo n'Ekklesia bwe erimu buli ggwanga n'abantu ba buli mpisa. Era, nga mu kyombo bwe mwalimu empisi n'embuzi, emisege n'endiga, bwemutyo ddala ne mu Ekklesia bwe mulimu abalongoofu wamu n'aboonoonyi. Gn 7: 6-9. Omuvannyuma agattako ku ebyo n'agamba nti, "ekyombo ekyo bwe kiba nga kyali kabonero ka Ekklesia, n'olwekyo Ekklesia erabika nga eteekeddwa okuwambaatira, wakati mu mataba g'omulembe guno ogutakkiriza (Gn 7:17), ebiramu bya bika byombi, 'ejjaanja n'ejjiba'. Ejjaanja kye ki? Abo be banoonya ebyabwe wano ku nsi. Ate amayiba, abo be banoonya ebyabwe mu Yesu Kristo. Gn 8: 6-11. Mu Ekklesia Ennayonna (Katholikii) mulimu abantubalamu n'abantubabi."

Ekklesia zonna (eziri mu bitundu ebitilibimu) zirina ensonga eno nga ekisomesewa nti, mu ntabagana y'abatukuvu kisoboka okubaamu n'abaweereza abatasaanira, ne bakola oluusi ebiyamba ebitundu bya Kristo ebitongole. Anti na bo, na ddala nga bakabona, batuukiriza Ebyama ebitukuvu, abakkiriza ne batukuzibwa mu Ekklesia. Mu ngeri yeemu, n'aboonoonyi ababuulizi basobola okuyambako n'ekigambo kyabwe kye babuulira, okusikiriza abantu n'okufuuka abatongole abapya mu Ekklesia. Kino kikakafu, olw'ekyalikibadde nti, Mukama waffe Yesu Kristo taggyako kituibwa ku Bawandiisi oba Bannyonnyozi b'amateeka na ku Bafarisayo yadde ku bagenyenifu. Wazira obukulu bwabwe yabulekawo, ko n'olugezigezi Iwabwe, n'akubiriza Abayudaaya nti: "Byonna bye babagamba mubikwate era mubikole. Kubanga be bali (batudde) mu kifo kya Mmusa. Naye temugoberera bikolwa byabwe. Kubanga bye bategeeza abantu bbo si bye bakola." Mt 23:1-4. Mk 12:38. Lk 20:46.

Omutukuvu Chrysostom, bw'attottola Mt 23:2, "Abannyonnyozi b'amateeka n'Abafarisayo be batuula mu kifo kya Mmusa," ayigiriza nti, tukkiriza ebitundu ebitongole mu Ekklesia nga omubiri, bwe bali abakkiriza bonna. Kwe kugamba, abo abakiikirira mu butasikattiram Enzikiriza etaliimu kinenyo eya Kristo Omulokozi era eyalagirwa Kristo yennyini n'Abatume, ko n'Enkiiko z'ensi yonna

entukuvu. Newankubadde nga abamu ku bona bandiba n'ebyonoono ebya buli kika. Kubanga, singa tebaali bitundu by'Ekklesia abakkiriza nga abo bona, tebandiramuddwa mu Ekklesia nga batambulidde mu bibi. Naye kale, abalinga abo okuva Iwe balamulirwa munda mu Ekklesia, ne bayitibwa balambikibwe mu kkubo ly'ebiragiro ebirokola, yadde nga baba bakyavuyira mu byonoono, olwa kino kyokka nti, baba tebannagwira ddala mu buterebufu, era nga bakyakuma n'enzikiriza ennongoofu, babeera batongole ba Ekklesia Ennayonna era abamanyiddwa. (Dhositheos Oros 11). Ku nsonga eno, ekiyimwako ekyetaagisa ennyo, omukkiriza yenna okubalirwa mu batongole b'Ekklesia Wawu (Orthodox) Ennayonna, kwe kuba nti asigala yemanyiiza mu nzikiriza eyaamazima etali njunguule. Kwe kugamba, kisinziira ku kwewala kwe okuva ku buli bwewagguze na buli bwebajjule (heresy and schism), nga bwe tunaalaba mu biddirira. Catechism, Orthodox Church p 274. Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church. Vol ii pp 327-330.

6-Ebitundu By'ekklesia Ebisaanidde Okusalibwako

Ekklesia ye Yekaalu ya Katonda mw'asenga. Jn 2:21. 1 Cor 3: 16-17. 2 Cor 6: 16. Eph 2:21. Gal 6:10. Ex 25:8; 29:45. Nu 35:34. Omuntu akkiriza Katonda Patri, mu Yesu Kristo ne Mwoyo Mutuukirivu. Abantu abanywerevu ku bulamu bw'obwakabaka bwa Katonda, ku bulikozi bwabwe n'obutonde bwonna. Mu kwagalana, kulumirwagana, okuyambagana n'okuyigirizaganya ebigasa bulijo. Na ddala, mu lutalo olw'okulwanyisa Omulabe Sitaani, ebibi, obwonoonyi n'okufa, ebisimbuka ku bulumbaganyi bwe, mu bulamu bwa buli mukkiriza, nga kinnoomu ne kinmafenna awamu, nga Omubiri gwa Kristo ogumu. Eyo ye Ekklesia mu bimpi ennyo. Kyokka emirundi n'emirundi, obulumbaganyi bw'Omulabe businza amaanyi abakkiriza. Jn 3:1-24. Bwebatyo, abamu mu kifo ky'okunywerera ku Katonda w'obulamu bwabwe ne ku kugondera ebiragiro bye (Gn 2: 16-17), ate oluusi bakolagana na Sitaani omulyolyomi era ensibuko y'okufaafagana n'okufiira kwabwe ddala. Jn 8:38,44. Gn 1:26. Ez 28:2. Ex 20:1-17. Dt 5:6-21. Lev 19:18,34; 26. Jn 13:34-35. Mt 22: 37-40. Job 1:7-8;2:2-3. Is 14:29; 27:1; 65:25. 2 Cor 11: 3-4.

Ebibi n'ebyonoono byonna byawulibwamu wabiri okusooka: Ebibi ebitaleeta kufa, naye nga bibi ebirwaza emyoyo n'emmeeme. 1 Jn 5: 16. N'ebibi ebireeta okufaafagana oba okufiira ddala kw'emyoyo n'emibiri. 1 Jn 5:17; 2: 1-2,12. Kaakati bino ebireeta okufa, olw'okubanga biba bikambwe nnyo mu Mubiri gwa Kristo nga Ekklesia, kye wava wabeerawo ensalo gye tuli, wakati wa biri na bino. Ekibi ekikambwe ekitwaliramu n'ebirala byonna ekisooka, bwe bujeemu n'obwewagguzi okuva ku Katonda (apostasy)¹⁹. Aboonoonyi abajeemu era abeewagguzi bayogerwako nga abalinnyrizi b'Omwana wa Katonda Yesu Kristo mu Ekklesia. Heb 10:29-30. Abo be bagaana omusaayi gwe n'omulimu gwe ogukakasa Endagaano Empya era ogunyweza obulokozi mu Ekklesia. Ex 23:21. Mt 3:13-17. Mk 1:9-11. Lk 3:21-22. Mt 26: 28. Mk 14:24. Lk 22:20. Jn 12: 44. Bano omusaayi gwa Kristo bagutwaala nga ogwabulijjo. Bagugaya nga ogatalina njawulo na misaayi mirala, newankubadde nga batukuzibwa lwa kuyika kwagwo. Aboonoonyi abalinga bano be bawaguza obwekwamu bwonna okuva ku ntabaganiro eyassibwawo Kristo, ne bakutula buli bwetabu era ne bafuluma ebweru w'Ekklesia.

¹⁹ The present chapter depicts struggles of the Body of Christ, the Ekklesia, with the sicknesses and characters which attack the holy Body from the opponent enemy, the Devil, through some members. Jn 8:44. Certainly, the Ekklesia is an establishment of Christ God for battles against the kingdom of Hades, or of the Evil one and of death. Mt 4:3-10; 16:18. Lk 4:3-13; 10:18-19. Ps 110:1. Heb 1:13; 10:13. Lk 20: 43. Evidently, there exists a conflict between the will of God the Creator and the will of alienated angel into a Devil. The entire Bible leaves it clear that this alienate angel leads all demons and evils as the kingdom of darkness, falseness and perdition, against the kingdom of light, truth, and eternal life, of Christ. Of course finally, the Devil and all his companions will be subdued under the footsteps of Christ, the delegated King of all creation. Is 14:12. Lk 10: 18,19. 1 Cor 15:24-27. 1 Pe 5:8-9. 2 Thes 2:3-12. Rev 19: 11-21. 1 Jn 3: 8, "In this short letter, John the Evangelist says much about the devil. He is also called 'the evil one' in several places of the Bible. He has been sinning from the beginning, from the time he first rebelled against God, before the fall of Adam and Eve. Jn 8:44. He is the instigator of human sin, and those who continue to sin belong to him (verses 8,12) and are his children (verse 10). He is in the world (4:3) and has 'the whole world' of unbelievers under his control (5:19). But he cannot lay hold of the believers to harm (5:18). On the contrary, the followers of Christ will overcome him (2:13-14; 4:4) and Christ will destroy his work (of death)." See also note 1. All kinds of apostasy (rebellions, heresies and Schism) are generated by the same enemy of goodness." He who has ears, let him hear." Mt 11:15.

Okuggyako abo, waliwo abajeemu abayitibwa abeerondeziwo (heretic). Ekibi kya aboonoonyi bano kwe kukyama okuva ku bikkirizibwa (dogmas) ebikulu, ne batanula okusomesa ebyabwe ku bwabwe, mu kifo ky'Eggwulire ettuufu. Bano nno bayingira butereevu mu kivumiriro (anathema), kubanga baba bayawukanye okuva ku njigiriza ya Kristo yennyini. Ku balinga abo, Omutume Yowannis aziyiza abakkiriza “okubayaniriza mu maka, okubalamusa yadde okulya nabo”. 2 Jn 10. Ate ye Omutume Pawulo akuutira na buvumu nti, “oluvannyuma Iw'okulabula abalinga abo omulundi ogusooka n'ogwokubiri, olwo tuba tulina kubalekulira, nga abakyamidde ne beesalira bokka omusango: Tit 3:10-11. Mt 18: 15-17. Okusinziira ku buwubivu ne ku buguggubirivu bwabwe mu mpaka, bano bayawukana ku mulandira gw'obulamu mu Nzirkiriza, ne beesuula ebweru w'Ekklesia n'obukalambavu bwabwe. Kubanga, “bwe tutanywerera ku musingi gw'Abatume, tugonnromokera mu bbanga nga abataliiko musingi”. Basil the great, on Is 1. Eph 2:20. Okufuukana kw'abeerondeziwo kufaananko n'okwo okwali mu Bagalatiya, abo abaddayo mu kutayirira oba mu kusalamuka ne mu Byamateeka ebirala ebiro ebyo. Omutume Pawulo kye yava abawandiikira ebbaluwa n'abagamba nti, “Mudibiziddwa okuva ku Kristo... bwe mugudde okuva ku Kisa kya Katonda”. Gal 5:4; 1:8-9.

Olwekyo, abeewagguzi bona abeerondeziwo nga: Bannagnosi (Gnostic) oba Bannakumanya, Bannawalenti, Bannavasiliadi, Bannasaturnili, ko n'abalala abatalibamu, bayogerwako nga Bakristo naye nga tebatya Katonda. Justinos ky'ava akuutira ku bano nti, “Tetusaanidde kubabala abo nga Bakristo. Kubanga tewaliwo kitutabaganya na bo.” Justinos’ Discuss ch. 35. Ate ye Tertullianos akakasa nti, “abo bona abeerondeziwo tebasobola kuba Bakristo.” Ate ye Ambrosios alangirira nti, “ayegaana Kristo ye oyo atakkiriza byonna ebifa ku Kristo.” Ne Augustinos, bw'ayogera ku beerondeziwo abeeyita Abakristo, akuutira nti, “mu abo Kristo aliwo mu linnya lyokka, mu mazima ddala nga taliwo wakati waabwe.” Okuva awo ne Gregorios owa Nyssi agamba nti, “ate oba nga Kristo ye Mutwe gwa buli mukkiriza, n'olwekyo buli akutuka ku bukkiriza obulokozi afuuka taliiko mutwe, nga ne Goliath bwe yafuuka n'ejjambiya ye yennyini.” Isa 17: 47-54. Ne Athanasios omukulu, nga bw'agaana okuyita Bannariyo Abakristo, agamba nti, “tuyitibwa Bakristo era tuli bennyini ku Kristo. Naye abo abalala abalina okuva

ku bantu gundi entono, gye baloowooza okuba entono y'Enzikiriza, erinnya lyabwe lye balina nga ekyefunire kyabwe. Olw'ekyo, abagoberezi b'Ariyos mu kifo ky'okubayita Abakristo bagwana kuyitibwa Bannariyo. Era kino nga kye kimanyirwako obutatya Katonda bwabwe." Athanasios the great, Against Arians Discuss A. Ne Basilios Omukulu, nga bw'atunuulira okuzikirira kwa bassenkulu b'obwewaggazi aboabeeita Abakristo, so nga bagoberezi ba Markion oba Uwalenti, oba omwewaggazi omulala yenna, akakasa nti, "Erinnya ly'abataty Katonda teriwandiikibwa mu kitabo kya bulamu, era teribalirwa mu baggyowaze b'Ekklesia, abo ababalirwa mu ggulu." Basil the Great, on Ps 48. Dan 12:1-2. Ex 32:32. Lk 10:20. Rev 3:5; 20:12. Jer 17: 13. Rev 13:8. Ate era ne kyrillos owa Alexandria alangirira nti, "Abo abakwatagana n'abeewaggazi abatali balongoofu, ne beetaba mu bitambiro byabwe, baba beeyongerezzaako bibi, olw'okutambira endiga y'oluggya olutukuvu era olunnakatonda ebweru, kwe kugamba, w'Ekklesia." Cyrill of Alexandria, on Hosea, vol v ch 8.

Bakitaffe abatukuvu baliraanya abeewaggazi n'abeabajzi (Schismatic) okuva ku ntabaganiro y'Ekklesia. Mu ngeri ddala etegeerekeka, Basilios Omukulu yekaliriza enjawulo eriwo wakati w'abeewaggazi n'abeabajzi n'agamba nti, "Abeewaggazi na ddala abeerondeziwo baayitbwanga batyo kuva dda. Be baba bagonnomoze, ne bafuukanya enzikiriza yaabwe. So nga abeebjazi be abo abayombera mu nsonga ezitalizimu zinneklesia ate nga nvumulikifu." Canon First of Basil the Great. Ye Hieronymos agcumiza nti, "obwerondeziwo buba mu kufuukanya bikkirizibwa. So nga, obwebajzi kuba kwawukanya Ekklesia, olw'ensonga y'okweberula okuva ku mulabirizi." Ignatios Omukongozzi wa Katonda yewerera kyere nti, "omukkiriza yenna bw'agoberera omubajzi w'Ekklesia, tasikira bwakabaka bwa Katonda." Ignatios the Godbearer, To Philadelphia ch 3. Ate ye Irineos atwala abeebjazi nga abakalangufu okuva ku kwagala kwa Katonda, abaluubirira ebyabwe ku bwabwe nga ekigendererwa ekikulu, awatali kufaayo ku "bumuuuwavu" bw'Ekklesia, okuggyako okwekwasa obusongsonge bwe bagejjula, ne batemaatema era ne bagabanya Omubiri gwa Kristo omukulu ennyo era ogw'ettendo. Nga baling abawoona oguggweesaawo." Irineos of Lyons, Against Schism to Blastos. Bw'amala ebyo, n'alyoka alangirira nti, Katonda yennyini akemereza abalinga abo n'abakakasa obunuubule obusimbuka ku bubajjule bwe

buba obunene ennyo, ne kitasoboka eri abeebajjuzi kutuuka ku ssa litebenkeza Ekklesia.

Okuva awalala, ye Cyprian owa Carthagen nga bw'agaana abekunaanyaiza ebweru w'Ekklesia, okwebala nga abali awamu ne Kristo, tasikattiramu kulangirira nti, "Abo ne bwe beewaayo mu kufa olw'Erinnya lya Kristo, tebayinza kunaaza kibi kyabwe n'omusaayi gwabwe." Cyprian, on Unity of Ekklesia. Ebigambo ebyo ne Chrysostom by'alabika okujukira, bw'agamba nti, "Omuntu omu omutukuvu yayogera ekigambo eky'obuvumu, bwe yagamba nti, yadde omusaayi oguyiika ogw'obujulizi teguyinza kusangulawo kibi kya bwebajjuzi." Agattako na bino nti, "okugwa mu bwewaggazi n'okubejjula Ekklesia kibi si kitono." Awo n'alyoka ayongerako n'obufaananye buno nti, "singa kabaka oyo alinga omu ku fenna, omuntu gundi amukkira n'amutugumbula okuva mu bulago, nga bw'akalakata n'omubiri gwe, omuntu oyo yandivumiriddwa nga akoze ekivve ekitasoniyibwa era ekisaanidde okubonerezebwa ennyo. Kale, oyo atugumbula Kristo n'amutemaatema ebitundutundu, Iwaki tasaanira Gyeena? Kitaffe ono tasikattira na kukuutira nti, "Abo abeekuma okuba embeerera, wakati mu beewaggazi ne mu beebajjuzi, tebagenda kujaganyiza mu kuweerwa mpeera kyokka, naye baliba nga bafuuse bamalaaya abateekeddwa okulamulirwa." John Chrysostom, on Ephesians Homily II.

Ku nkomekko, kirungi tutegeere nti, tuba tugabanyizza omubiri omunneklesia, kasita twetantala okukola ku mubiri ogwo ebitasaana. Kwe kugamba, bwe tugwa mu bisobyo ebiswaza. Ate nga mu bisobyo ebyo, ne bwe waba ekivvoowla mu lukale, tetwefiirayo kulaga kwejjusa. Okugeza, nga omusajja eyakola ekivve e Corintho (1 Cor 5: 1-5) mu kukola ekikolwa ekitakoleka wadde bamutakkiriza. Mu mbeera nga zino, kyetaagisa abo abagenyenufu bwebatyo okugoberwa ebweru w'Ekklesia. Ku ludda olumu, olw'ekigendererwa ekitendekesi, ne ku ludda olulala, sikulwa nga ekizimbulukusa ekibi kiyonoona ekigonyolebwa kyonna kyonna. Mt 16:6,11,12. Mk 8: 15,17. 1 Cor 5:6. Gal 5:9-10. Ex 12: 15,35. Catechism, Orthodox Church, pp 274-276. Prof P.N Trembelas, Dogmatics of the Orthodox Catholic Church, vol II pp 331-334.

7 Abatongole b'ekklesia Abatukuvu mu buli mulembe

Abatukuvu abakoowoole mu bunnakatonda bona tebakugirwa mu mulembe gumu, wabula baba ba buli mulembe oba ba mirembe gyonna. Ekisookera ddala, abantu bano baba basenze (by-passers) si mu nsi muno mwokka, naye nga bali wamu n'abatukuvu abalala abatalabika mu mubiri. Kubanga, Patri, Mwana (Kigambo), ne Mwoyo Mutuukirivu, ye Katonda w'Ekklesia. Kale, obwennyini bwa Katonda ono mu Busatu obutayawukanyizikamu ye nsibuko era ye nkomedde y'Ekklesia. So si obuddalawavu obulala bwonna obunnansi. Ate nga, okusinziira ku Mutume Pawulo, abatukuvu abo bona si be bakyalire n'Ekisa kya Katonda bokka, naye n'abo abatambulira mu Byamateeka, ko n'ebweru w'Ebyamateeka. Ro 2:14-15; 8:4-5. Kwe kugamba, okuvira ddala ku Adam n'Eva, Abraham, Mmusa n'abalala abayogerwako mu Biwandiike ebitukuvu. Gn 1:26 -. Heb 7: 18, 22, 26; 10: 1, 16-17; 11: 1-40. Eph 2:19.

Olw'ekyo, abatukuvu abo be bonnabonna "abakkiriza abali wonna kaakano, n'abo bonnabonna abaaliwo okuva edda n'edda, abasiime ba Katonda, Kristo Yesu nga tannalabika mu mubiri gw'obuntu." Bonna abo abakkiriza, ne bona abasinziiza essuubi ly'obulokozi bwabwe ku Kristo Katonda, bali omubirigumu oba omubiri gwegumu. Kubanga, bona Kristo baamutegeera. Era kino kyeraga okusinziira ku ebyo Mukama waffe bye yayogera nti, "Abraham yayaayaanira okulaba ku lunaku (Iw'okuntuwala) Iwange. Era bwe yalulaba, n'asanyuka nnyo... Ate nga ne Mmusa yawandiika ebifa ku nze, era n'Abalanzi baawandiika." Jn 1:45; 8:53-58! Ku bona, abakkiriza abaliwo kati, nga balabika mu mubiri ne mu bikolwa, abeetabu ku Mubiri gwa Kristo, be bavaamu emanyiddwa nga Ekklesia **entabaazi** (militant). Abatongole bano mu Ekklesia baba bakoowoole, baserikale, batabaazi era balwanyi ba Yesu Kristo abalungi. Be batongole abayiriba, mu buguminkiriza obutagambika, nga bwe batabaala olutalo Iw'okulwanira ku ludda Iw'Omugabe w'okukkiriza Yesu Kristo Mukama waffe, mu mbeera ezibaawo zonna, awatali kwerabira nti, obulamu buno obwomunsi bwa lutabaalo. Bwe bulamu bw'okulwana olutalo olwolekedde ebibi, ebivve, ebikolobero n'ebirumyo ebirala ebiva ku Mulabe Sitaani. Emirundi mingi ebyo ebiyoyebwa ne wakati waffe, kyokka nga bivuganya buvuganya n'ebirungi ebitusaanira, ebireeta obutazikirira,

nga ebitukuvu era ebigasa abantu ba Katonda bona. Phil 1:30. 1 Thes 2: 2. 1 Tm 6: 12. 2 Tm 4:7. Heb 12: 1-3. Mt 27: 27. 2 Tm 2:4.

so nga abantu abakkiriza abakomekkera ne basenguka okuva mu bulamu buno, ababa batukuziddwa emmeeme n'emyoyo gyabwe mu kukkiriza n"Ekisa kya Katonda, be bavaamu ekitundu ekimanyiddwa nga Ekklesia **empanguzi** (triumphant). Mu bwetabu ku Kristo, ekyo ekitundu ku bwakyo ekitalabika nga Iwe ludda Iw'Ekklesia olusimbuka ku kitundu ekiri ku nsi ekitabaazi. Rev 4: 1-5: 21. 1 Ki 22:19. Is 6:1-13. Ez 1: 4-28. Ro 15: 5-13. Bwetyo, Ekklesia kyennyinifu kya kukkiriza eri abantu, si mu bubangewo bwayo bwokka, n'omutwe gwayo Kristo Katonda yekka, naye ne mu ntono yaayo ennkatonda yonna, Obusatu Obutuukirivu era obugabi bw'obulamu obutaggwaawo. Mu bwekwamu n'oludda Iw'Ekklesia olwomuggulu, oluwangazi, buli omu ku bakkiriza abali mu nsi kimugwanidde okwetwala nga omutongole w'Ekklesia Ennayonna, omutongole w'Omubiri gwa Kristo, ogwo oguwambaatidde n'ekitundu ekitalabika ekitwalirwamu bajajja, abalanzi, abatume, abajulizi, n'abatuukirivu bona mu kukkiriza okuva edda n'edda. Wano wennyini we wasimbuka n'obwennyini bw'Ekklesia obuyitibwa obw'**enkomeredde** (eschatologicic identity). Nga bwe bwakabaka bwa Katonda, obwajja, obubuulirwa kaakano, era obulituukirizibwa mu mirembe egirijja. Ps 22: 27-28; 45: 3-7; 103: 17-22; 145: 11-13. Mt 28: 18-20; 6:10, 13, 33; 7: 21; 8: 11-12; 9: 35; 10: 7; 11: 11-12; 12: 25, 26, 28; 13: 11, 19, 24, 31, 33, 41, 43, 44, 47, 52; 16: 19, 28; 18: 1, 3, 4, 23; 19: 12, 14, 23, 24; 20:1, 21, 31; 21: 43; 22:2; 23: 14; 24: 7, 14 ; 25: 1, 34; 26: 29. Mu Mark obwakabaka bwa Katonda bwogerwako butereevu emirundi 19, ate mu Luke 42.²⁰ Jn 3:3, 5; 18: 36.

²⁰ From this point, the Ekklesia is found in a polar situation. On one hand, it must do its mission, since it is spread in the world. On the other hand, however, it is in distinction with the Hebrews and, I would say, with the western people too. Because of the Resurrection of Christ and the Pentecost, the Ekklesia also has the experience of the eschatological assembly. That which was waited for in the future is foretasted and lived as present. The Ekklesia is joined with that eschatological unity which has not yet realized fully and still hoped for. Consequently, the Ekklesia is found in between of those two situations. It lives spread in history, striving to do the mission, but it is not only that thing. At the same time, it receives a taste and experience of the eschatological assembly, a situation that does not include mission and diaspora. That is, while the experience of mission and diaspora is element of the Ekklesia, it however does not consist of its identity. The church that has not experience of eschatological assembly

Ac 1: 3, 6; 8: 12; 14: 22; 19: 8; 20: 25; 28: 23, 24, 31. Ro 14: 17. 1 Cor 4:20; 6: 9-10; 15: 24, 50. Gal 5: 21. Eph 5: 5. Col 1: 13; 4: 11. 1 Th 2: 12. 2 Th 1: 5. 2 Tm 4: 1, 18. Heb 1: 8; 11: 33; 12: 28. Jac 2: 5. 2 Pe 1: 11. Rev 1: 6, 9; 5:10; 11: 15; 12:10; 16: 10; 17: 12, 17, 18. Catechism, Orthodox Church pp 276-.

Buno obwennyinifu bw'obwakabaka bwa Katonda bwe buyawuukiriza ennyo Ekklesia, okuva ku mbeera, ku bikolwa ne ku bibiina by'obwegassi ebirala ebinnabyansi, nga omubiri gwa Kristo Omuzuukivu oguvumbagira abakkiriza. Kubanga, kyamazima ddala Ekklesia bwakabaka bwa mu ggulu, bwakabaka bwa Katonda, obwajjira mu kubikkulirwa kwe, okubuulirwa wonna n'abaweereza ba Katonda abasika b'Abatume, era obulituukirizibwa mu mirembe egirijja. Wano we wali omulamwa gwennyini ogw'Ekklesia wawu era ennayonna (Orthodox), nga gwe mulamwa oguyimwako embeera n'ebikolwa by'abakkiriza ebituufu. Ekijjulo ky'Ekyama makeke (Mystic Supper) wano we kibeerera amakkati g'obulamu bw'Ekklesia bwonna. Ebyama ebitukuvu ebirala byonna byetooloolera ku Kijjulo kino, kubanga byonna ebirala bitwala ku Mbaga eno ey'Omwana wa Katonda. Mt 26: 17-19, 26-30. Mk 14: 12-17, 22-26. Lk 22: 7-20, 25-30. 1 Cor 11: 17-29. Mt 22: 1-14. Lk 14: 7-23. Kwe kugamba, mu bimpi ddala, bwe tutandikira mu kibangiriza ekyo eky'enkomeredde (Mt 6: 10. Lk 11: 2), empisa n'ennama y'obulamu bw'abakkiriza mu nsi muno bifuka "**munyo era ettaala**" by'abannabyansi. Mt 5: 13-14. Mk 9: 49-50. Jn 8: 12. Olwo nno, ebyobufuzi n'ebyenfuna bifuka bitangaavu bulungi era bya makulu ga buntubulamu. Kwe kugamba, mu ngeri eyo, Ekklesia eba si ye ekoppa obunnabyansi, wabula ebibiina by'obwegassi ebinnabyansi bye biba biteekeddwa okukoppa enkola y'Ekklesia, nga enkola esimbuka mu bwakabaka bwa Katonda. Ekikula ky'Ekklesia kirala, (mazima, bulongoofu, kwagala, butuukirivu n'ebirala). Kisibuka mu Katonda. Kitondeka batukuvu era kitwala abakkiriza eri Katonda. Si kye kikula ky'ensi eno, ekisimbuka

has not lost its own identity. The identity of Ekklesia is joined with the foretaste of that eschatological unity of the people of God." *Metropolitan John of Pergamos, Orthodox Christian Dogmatics* pp 249-.

ku Mulabe Sitaani, (obukyayi, obulimba, obubi, obutemu, obulyolyomi n'ebirala). Kiyonoona butonde na mirimu gya Katonda. Prof. P.N. Trembelas, Dogmatics of the Orthodox Catholic Church vol II pp 335-.

8 oludda Iw'Ekklesia Olulabika n'Olatalabika

Mu kitundu kyayo ekiri mu nsi, entabaganiro eno ntegeekereze bulungi. Kuva ku ntandikwa, entabaganiro eno yekenneenywamu abakulembera n'abakulemberwa, oba abaweereza n'ebikozesebwa ebyeyambise ku luuyi olumu, n'abaweerezebwa oba abakkiriza abakulemberwa ku luuyi olulala. Nga bwe kyayogeddwako ne waggulu, Mukama waffe yennyini yalondoba abayigirizwa be, balyoke baveemu Ekklesia si embereberye yokka emwetoolodde, naye era "nga Kitaawe/Patri bwe yamutuma, naye bwe yabatuma bo". Jn 20: 21. Mt 28: 19. Jn 17: 18. N'Omumute Pawulo bwatyo bw'akakasa. "Yoomu oyo ye yawa abamu okuba abalanzi, abalala okutegeeza abantu Eggwulire eddungi, abalala okuba abasumba b'emyoyo, n'abalala okuba abayigiriza". Eph 4: 11-12. "Ku Iw'okutegeka abantu ba Katonda mu mulimu gw'okuweereza, era n'okuzimba omubiri gwa Kristo". Ac 11: 27. Ro 12: 6. 1 Cor 12: 10, 28; 13: 2, 8; 14: 1. Omulimu ogwo gwe guluwa? Obuyinza n'obuvunaanyizibwa obusibuka mu gwo bwe buluwa? Era, okutwalira awamu, kifo ki eky'ekibinja kino ekyabangibwawo n'obunnakatonda mu Ekklesia, mu bwekwamu n'abakkiriza abeereere? Tujja kwogera ku nsonga zino zonna mu binaddirira. Wazira, wano twogera ku bukulembeze bw'obwakabona obulabika nga butegeekereze mu ngeri y'obunnakatonda, olw'omubiri gwa Kristo. Ekyo kitusobozese okuyamba obwennyinifu bw'Ekklesia entabaazi, awatali kwerabiriza na ludda Iwayo olatalabika.

Nga embangewo endabifu, abalanzi Ekklesia bagyogerako na bубонero. Ne bagifaananya olusozi oluwanvu olulabika okuva ewala, "era ennyumba ya Katonda, ku bugulumivu bw'olusozi olusoolooba ku busozi bwonna, n'amawanga galikulumukira ku lwo". Is 2: 2; 11: 9; 24:23; 25:6,10; 27:13; 56:7; 57:13; 65:9,25; 66:20. Ate mu ngerenjulo za Mukama waffe, Ekklesia eringa bwakabaka ku nsi, nga kisibo, nga kizimbe, nga muzabbibu. Mt 4:17. 26:31. Jn 10:1-16. 1 Pe 5:2. Mt 16: 18. Mk 12:10. Heb 3:4. Jn 15:1-8. Okuva awalala, ye Omutume Pawulo ageranya Ekklesia ku mubiri gwa buntu. 1 Cor 12:12-27. Obufaananye buno bwonna bweraga bwerazi nga bwe buwoona okuyamula obwennyinifu bw'Ekklesia obulabika. Okuva awo, ne mukadde waffe Irineos Ekklesia agigeranya ku ttaala miriromusanvu. Rev 1:12, 13, 20. Ex 25:31-40. Olw'okuba nti, Ekklesia erabika, ereetera abantu bona omusana gwa Kristo. Mt 5:14-16. So nga ye Augustine alanga nti, Ekklesia yesimbye mu kitangaala era ndabifu eri abantu bona. Kubanga kye kibuga ekitayinzika kukwekebwa ekiri waggulu ku kasozi. Mt 5:14.

Obwennyini bw'Ekklesia obulabika Huss John yabugaana. Protestant reformer 1369-1415. Yakalambiza nti, Ekklesia ntabaganiro etalabika, nga y'abo bokka Katonda b'agiruubiriza. Era eyo ye yali endowooza ya Calvin John. Protestant reformer 1509-1564. Mu kutwalira awamu, Abawakanyisi (Protestants) bona, newankubadde nga bakkiriza n'oludda olulabika, basing kukkaatirizza ludda lw'Ekklesia olatalabika. Kino kiva ku nsonga nti, bagezaako okulwanyisa ebivumiriro bya Rome bye yabassaako n'okwesomerera, basobole okulaga n'ebiduula byabwe bye baakatandikawo nga ebyetabu bulijo n'Ekklesia eyaamazima, etalabika era etyawukanangako. Bwebatyo, kyebava bayawukanya wakati w'Ekklesia y'abatongole abalonde abali ddala mu bulamu, nga beetabu munda ne kristo mu butalabika ku ludda olumu; n'Ekklesia erabika ku ludda olulala, eyo etwalirwamu abakoowoole bona, kwe kugamba, abakkiriza n'aboonoonyi oluvannyuma lw'abalonde.

Wazira, kyeraga bwerazi nti, okusinziira ku lugero Mukama waffe lwe yafaananyisa obwakabaka bwe, abalonde era n'abataliiko kinenyo, ku bakkiriza abeetabu mu kyama era munda waabwe ne Kristo, balamira wamu ne bikyukyu, ate si mu nnimiro za njawulo. Mt 13: 30; 3:12. Olwekyo, abo si ye Ekklesia

etalabika ku bwabwe, naye mu bulambirira bwabwe na bo basuumukira mu Ekklesia eno erabika. Na bo basigala bulambirira bwayo eyo erabika. Kubanga, mu Ekklesia eno erabika, bo abo abalonde bayingiramu nga beekutudde ku bulamu bwabwe obukadde. Ne bamanyira muno mu yo Kristo, ko n'Ebyama ebitukuvu ebituukirizibwa mu yo. Era tebagivaamu n'akamu, oktuusa lwe bassa omukka gwabwe ogusembayo mu nsi. Era, abalonde bano abataliiko kinenyo, nga bali mu bulamu buno wano ku nsi, babeera batongole ba Ekklesia. Si ekya kyokka, naye n'obutabagamu bwabwe ne Kristo era ne wakati waabwe mu kyama buba nga bweraga ne mu bwezimunkirize. Kubanga, bayingira bwanga ku bwanga mu bwekwamu ne mu butabagamu wakati waabwe, ate mu bweravu ddala, nga bwe babeesagana n'okukkiriza okuli wakati waabwe. Baliikirizibwa n'ekigambo ekinnakatonda, ekirabika mu kukisoma, ne kiwulirwa mu kukibuulirwa, n'okutwalira awamu, nga bwe balaga obulamu era nga bwe bakola ebisaanidde okuyitira mu Ekklesia erabika. Wabula mpozzi, beesanga ku kigero gundi, nga tebamanyiddwa mu nsi, yadde wakati waabwe, newankubadde bbo ku bwabwe okusobola okwetegeerera ddala n'obukakafu nti, bafuuse batongole ba Kristo abataseeseetuka. Kubanga, olw'obunafu bw'obuntu obujagalalo buzuukawo muddijanwa. Katonda yekka amanyi ababe be baluwa ye ategeera be baani era bali bameka abo.

Kale nno, okwawukanya Ekklesia okwo okwa kyuddakimu nga erabika oba etalabika kuwubivu, yadde nga kukolebwa Abawakanyisi (Protestants). Tetusaanidde kusinziira ku buwubivu obwo, kusikirizibwa na kugamba nti, Ekklesia si ndabifu, oba nti Ekklesia ndabifu bulabifu kyokka. Ekklesia erabika, mu kiseera kyekimu nga terabika. Mu bwennyinifu bw'Ekklesia nga endabifu, ekikula kyayo ekinnabuntu kye kikulembera, kyokka, Ekklesia erina n'ekyudda ekitalabika kigazi. Ku ekya kwe yesigamye, era ku kyo kweggya ekikula ekinnakatonda. Ekyudda ekya kye kiwa Ekklesia n'ekikula ekitalabika. Nga mu bwetabu bw'ekikula ekirabika n'ekikula ekitalabika (ebitayawukanyizikamu), mwe muva embeera y'Ekklesia ennakatonda era ennabuntu. Embeera eno etujjukiza n'obwetabu bw'ebikula ebibiri obusuffu era obutategeerekeka, obwetabu bw'ekikula

ekinnakatonda n'ekikula ekinnabuntu, mu Katondamuntu, Kristo Omutwe gw'Ekklesia ogutalabika.²¹

N'olwekyo, tewali muntu ayinza kugaana nti, mu Ekklesia mulimu ekyudda kyayo ekitalabika. Ekikyudda ekyo kye ekigattanyisi, ekisinga okuba ekiramya ky'Ekklesia. Ekyo nga bwe kitandibaddewo, n'Ekklesia teyandibaddewo, era ekyudda eky'obuntu tekyandiramye yadde okutondekebwa. Ekyudda kino, okusingira ddala, ekitalabika gwe Mutwe gwa Ekklesia n'Ekisa ekinnakatonda ekiwa Ekklesia obulamu, okwo nga kwe kugendera n'ekyudda kyayo (eky'abasenguse ku nsi) ekitalabika ekiri mu ggulu. Era ddala, nga bwe tutunuulira Omutwe gwaffe mu ggulu n'Ekisa ekiwi ky'obulamu, ko n'entegeka y'okununulibwa eya ddinaddi, twandigambye nti, ekyudda ekyo ekitalabika kye kyasooka ekirabika, okubeerawo. Naye mu ggulu waliyo n'ekitundu ky'Ekklesia ekitalabika, kyo nga kisimbuka kuva mu kirabika wano ku nsi. Kale nno, kirabika na kitalabika ebyudda, kinnakatonda na kinnabuntu ebyudda, mu butabejjilibwamu, bye byetabu mu Ekklesia, nga ne mu buli muntu, entono ennamya y'obubeevu bwe, emmeeme, bwe eri enneetabu n'omubiri gwe, kulw'okugulamya; nga okuyawukana kwayo okuva mu gwo kulaza mu kufa kwagwo bufi.

²¹ The perspective emphasized clearly: the Ekklesia in its wholeness is both visible and invisible, of two natures, not one-sided, but Godly and manly. Of course, it is invisible first at the Godly side (Head), and visible later at the manly side (Body of Christ). Certainly, the living visible members of the Body become after invisible, when are departed from the earthly way of living, for the heavenly way of living. Therefore, the most serious problem for "modern man" to be able to belong to the Ekklesia (not to Utopianism), is the problem of believing and trusting in the resurrected and glorified Christ, as Head of the whole ekklesia, visible and invisible. Mt 22:23. Mk 12:18. Lk 20:27. Jn 11:24-25. 1 Cor 15:12. Mt 16:1; 12:38,39. Mk 9:10; 8:11. Jn 2:11; 4:48. Ac 2:43; 14:3. Ro 15:19. 2 Cor 12:12. Heb 2:4. In spite of all that, the question remains the same for the modern man. "Who do the people say the Son of Man is? What about you (modern believers)? Mt 16:14-15. Mk 8: 27, 29. Lk 9:18, 20. After six days Christ took Petros, Jacob and John with Him to see the kingdom of God before tasting death (Mt 16:28. Mk 9:1. Lk 9:27). It was in form of His transfiguration. Mt 17:1-9. Mk 9: 2-9. Lk 9: 28-36. The miracle of miracles is the miracle also of Transfiguration, and of resurrection, not only of Christ the Head of creation and the Ekklesia, but also of members of the Body of Christ.

Olw'obukwatamu ennyo obw'ekyudda ekinnakatonda n'ekyudda ekinnabuntu, Ekklesia kyennyinifu kya kukkiriza, nga n'ennyingo y'enzikiriza (9) egyogerako bw'egamba. Ekyo ekyudda ekitalabika, ng'oluuyi Iw'Ekklesia olwomunda, lugifuula mubiri gwa Mununuzi gwa kyama. Mu gwo ye Kristo nga mw'akuumira okuntuwala kwe n'okutabagana kwe n'abantu abali ku nsi, yadde ng'ali mu ggulu dda lulli. Nga bw'genda mu maaso, okuyitira mu Mwoyo Mutuukirivu, n'omulimu gw'obununuzi gwe eri buli mulembe gwonna. Afukirira buli mulembe n'ekisa ekisimbuka mu kuweebwayo kwe okw'okufiira ku Musaalaba. Ate nga kyo ekyudda ekirabika, oluuyi Iw'Ekklesia olwokungulu olulabika, na Iwo bwe luggibwayo, Iweraga nga ntabaganiro ya bantu, abayatula Yesu Kristo nga Mukama waabwe era Omulokozi, abalina enjigiriza ye nga ekiramya. Bonna wamu nga bebavaamu Ekklesia, obubangewo obunnakatonda, obwo Mukama bwe yafuula enkuluze y'ekisa obukuumirizi obutagwa, obunnyonnyozi era obuyigiriza amazima amabikkulire mu Ye. Catechism, Orthodox Church, pp 276-277. Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church v II pp 335-339. Mt 9: 16, 17. Mk 2: 21,22. Lk 5: 36,37. Ro 6:6. Eph 4: 22-24. Col 3: 9-10. Mt 12: 32. Mk 10: 29-30. Ro 3: 26; 5: 9; 11:5; 16:25-26. Lk 21: 36. Eph 1:21. Col 2: 17. 1 Tim 4:8. Rev 4: 9; 11:15; 22:5.

9 obuzigirize bw'Ekklesia

okusinziira ku byogeddua waggulu byonna, obuzigirize bw'Ekklesia buteekwa kuggumiza ebyudda byayo byombi, kwe kugamba, oludda Iwayo olwokungulu olulabika, ko n'oludda Iwayo olwomunda olusingira ddala obutalabika. Okuva awo, abawandiisi abamu kye bava bazigiriza Ekklesia mu ngeri bbiri. Basooka kuzigiriza ludda olwokungulu, ne bagamba nti. "Ekklesia ntabaganiro ya bantu, abatabagamu mu njatula y'okukkiriza okukristo, era abeetaba mu Byama byebimu ebitukuvu, nga bakulemberwa abasumba bakakafu." ate oluvannyuma, bwe badda ku ludda Iwayo olwomunda olusingira ddala obutalabika, bagizigiriza ne bagamba nti. "Ekklesia ntabaganiro ya bakkiriza mbangewo na Yesu Kristo ku nsi, mu yo nga omubiri omutume ekuumirira obuddizanjanye, nga bwe erambikibwa ne Mwoyo Mutuukirivu, okutuusa ku nkomeredde y'emirembe. Emirimu gyonna

Omununuzi gye yategeka ng'ali mu bulamu obwokunsi ne gikakkalabizibwa, n'ekigendererwa nga kwe kukunaanyiza amawanga gonna mu kkubo ly'obulokozi era n'okukwanaganya amawanga ago gonna ne Katonda." bwetyo Ekklesia, mu ndowooza eyo, ye Yesu Kristo aggyowazibwa olutata era agenda yeyoleka okusingawo mu ngeri ey'obuntu, mu bakkiriza abafuuka abatongole b'omubiri gwe. Kwe kugamba, mu bimpi ddala, Ekklesia kwe kuntuwala kw'Omwana wa Katonda okw'enkalakkalira, nga abakkiriza bagenda bakristowala mu bulamu bwabwe, olw'okugeegeenya Kristo Omutwe gwabwe mu mpisa. Laba ekirambe/note 17. okuva wano, tekyandibadde kizibu gye tuli okugamba nti, obuzigirize obwo waggulu bwombi, kavuna buyimbatanywa awamu, busobola bulungi okuvaamu ekirambirira nga kiraga Ekklesia kye kiki ku nsi. Okusookera ddala, si mbangewo ya bantu ku Iwabwe, naye erina entono nnakatonda. Era si ntabaganiro etali ntegeke, wabula etambulira ku bukulembeze bwa buweereza obwategekebwawo Omubanzi waayo, era obusibukira ddala ku buteekewo bwayo. Ate Ekklesia nga omubiri gwa Kristo, ogukuremberwa Omutwe gwagwo omunnakatonda, era ogulamizibwa Mwoyo Mutuukirivu, gugenda guvumbagira mpola ebitundu ebitongole ebigwegattako, nga bwe gumyansa omusana ogw'amazima n'obulamu obuggyga mu Kristo, okudda ku njuuyi zonna, ku Iw'okulambika olulyo Iw'abantu Iwonna mu bulokozi. Okusinziira kw'ebyo, naffe twandizigirizza Ekklesia nga "entabaganiro embangewo ne Katonda, erimu abantu abakoowoole ba Katonda bulijo okuva mu buli mulembe, nga batabagana mu kukkiriza okutuufu kwekumu n'okwetaba mu Byama ebinnakatonda, nga bavumbagize ku Mukama Omutwe mu mubiri gumu omunnampisa, ogulabika nga tegulabika mu kiseera kyekimu, omuweerezebwa era omukulemberwa n'abaawule, mu buddirijanye obw'ekitume, obwateekebwawo ne Mukama yennyini era obutwala mu maaso omulimu gwa Mukama omununuzisi, mu bukumirire n'obwegiranyi bwa Mwoyo Mutuukirivu, okutuusa Mukama Iw'alirabika nate. Mt 24: 30-31, 36; 25. Mk 13:26-31. Lk 21:5-31. Rev 21;22.

mu butuufu ddala, kigambibwa nti, obuddizañanye bwa Bakitaffe bwonna tebuliimu buzigirize bw'Ekklesia bujuvu, era si kyangu kussaawo busonjoleze bw'Ekklesia bwennyininnyini. Mu kifo ky'obuzigirize, tulina bufaananye okuva ku Bakadde baffe. Kikakafu ddala nti, mu buzigirize obwo waggulu, ekisinze

okwerulibwa bye bimanyireko by'Ekklesia Emu Eyekitume ebyokungulu. Naye obubeevu bwayo obwomunda, n'ekyama ky'obwetabu bw'abakkiriza bonna ku Kristo abavaamu omubiri gwe nga Omutwe, ekyo omuntu yenna akyemanyiiza na kukkiriza kwokka. Omutukuvu Chrysostom alaga amazima gano mu buyoleke busukkirivu nga bw'agamba nti. "Nga Ssemanda w'Ekklesia bw'alina amannya amangi, n'ayitibwa kitaffe, kkubo, bulamu, musana,mukono, kiwooyawooya, musingi, luggi, mutayonoona, kyabugagga, mukama, Katonda, mwana, muzaaloomu, ndabika ya Katonda, bufaanane bwa Katonda. Erinnya erimu terimala kulaga kyonna? N'akamu! Wabula olwekyo, amannya gali nkumu, tulyoke tuyige ku Katonda, ne bwe kiba kitono kitya. Bwetyo nno n'Ekklesia eyitibwa amannya mangi." Olwo Mukadde waffe oyo n'agenda ng'amenya amannya g'Ekklesia agali mu Biwandiike ebitukuvu: "Ebiwandiike Ekklesia bigiyita lusozi, nga bitegeeza obutakyuka bwayo n'obutanyegenya. Obutavunda bwayo bibuyita mbeerera. Obunekerevu bibuyita nnaabakyala. Oluganda ne Katonda biruyita muwalajjana. Nnamungi w'abaana bimuyita mugumbaazaala omusanvu. Amannya mangi, gayinze okulaga ekitiibwa ky'Ekklesia." when Eutrios foundout of the Ecclesia, § 6.

byonna ebyo nga biri bwebityo, Metropolitan John owa Pergamou alafuubana (mu miko gy'empapula nga 168) okulaga obukaluubirivu obuliwo, si eri Abaromani n'Abaprotestante bokka, naye n'eri Aborthodoksi abamu, mu ntegeerebwwa y'obubeevu bw'Ekklesia. Metropolitan John akubira ensonga eno, n'agamba nti: "Nga Aborthodoksi, ku bubeevu bw'Ekklesia, obumanyirivu bwaffe bulina kusimbuka mu bwekwamu (bukkiriza) bwe tulina ne Katonda w'Obusatu, mu bukwanaganye wakati waffe ko n'ekitundu ky'ensi gye tubeera, ate mu butabagamu n'abatukuvu bonna bulijo. Laba, 'Abavaamu Ekklesia nga Abatukuvu.' Na ddala, mu kukujaana kwaffe olw'ekijjulo Makeke ku mbaga y'Omwana (n'abaana) ba Katonda, abayite be, buli Lwamukama na buli Iwe tujaguza ekijjukizo kya batukuvu, oba kikolwa kyonna ekyamagero. Kubanga, mu kalembereza ng'ako, abantu ba Katonda mu buli kitundu gye bali, baba bafunye omukisa okukujaanako awamu n'okwejjukanya ku nsongra enkulu ey'obulamu obw'enkomeredde, mu Kristo Yesu ne Mwoyo Mutuukirivu, nga y'ensonga y'obwakabaka bwa Katonda wakati waffe.' Ekklesia Mubiri gwa Kristo, mu bulamu

bwa Mwoyo Mutuukirivu, nga embeera y'Obusatu Obutuukirivu, Ekklesia y'enkomeredde n'obwanga bwa Katonda bwonsatule. Ekklesia ntabaganiro nnakatonda, nnama ya bulamu kaakano, mu bufaanane bw'obulamu obugenda okutuukirira, olw'abakkiriza okwejjusa, okwenenya ebibi n'okulwanyisa Omulabe Sitaani, okuyitira mu Byama byonna ebitukuvu. Catechism, Orthodox Church. pp 278-. Prof P.N.Trembelas, Dogmatics of the Orthodox Catholic Church.vol II pp 339-340. Metropolitan John of Pergamou, Orthodox Christian Dogmatics, pp 183-350.²²

²² “Christ is the ego or self of Ekklesia as His body. Tighten and inseparable is the unity of Christ the Head with the Ekklesia His body. Death follows when the believers as members of Christ separate from Him. Because as Head, Christ provides life to the whole body. Unity of believers as body with Christ the Head secures the divine life to all the saints. Christ our Lord is Person that includes us all in Himself. The Holy Spirit shapes persons and communities in Christ. Therefore, in that process the Ekklesia as a community is shaped to have its identity, not only in itself, but in Christ himself. Because, the Ekklesia is indeed united with Christ, and it is not possible to make any discussion of its being, without reference to Christ. For instance, orthodox believers we speak of the holiness of Ekklesia, that it belongs to nature of itself, to the being of Ekklesia. Why? From where the Ekklesia draws this holiness? The answer is given in Liturgy whenever we say “The holy of holies: One is Holy. One is Lord, Jesus Christ....” The holy people given the holy things are members of the community. The members of the community are sinful. However, they are called holy, and being conscious that they are themselves not holy, they respond and say “One is the holy...” Metropolitan John of Pergamou, Orthodox Christian Dogmatics, pp 304.

10. Ekklesia nga ebbangiriro ly'Obulokozi

Okusinziira kw'ebyo waggulu, Ekklesia ntabaganiro nnakatonda ya bakkiriza, si abayite era ababatize kyokka, naye era bbangiriro lya bulokozi, nga libangewo na Katonda. Ebbangiriro ly'Obulokozi lino lye litwala mu maaso omusana gw'Eggwulire eddungi, nga y'empagi era ekituuti ky'amazima. Lye libugaanya mu nsi ebirabo ebiva ku Musaalaba, nga ekkuumirizi ly'Ekisa kya Katonda. Ekklesia gwe mubiri gwa Kristo ogwekyama, n'oluvannyuma lw'amalinnya Ge mu ggulu, mu gwo nga Ye mw'atwalira mu maaso ebikolwa bye ebirokola, wakati mu mirembe gyonna, ebweru wa Yerusaalemu ne Palestine, mu buli kitundu na mu buli kifo kya nsi. Kristo ali wamu n'Ekklesia ye, nga amakkati gaayo, "ennaku zonna, okutuusa ku nkomeredde y'emirembe". Mt 28:20. Dt 31: 6. 1Ki 8:57. Hag 1: 13. Mt 18: 20. Ac 18: 10.

Mu ngeri ddala ey'ekikula, kyetaagisa ne tukkiriza nti, Ekklesia bw'erama obulamu bwayo mu Kristo, nga bwe ekakkalabya emirimu Gye, eba eruubirira kigendererwa kyekimu ekyo, n'omubanzi waayo kye yaluubirira. Kino kiddirijanako kityo, kuva ku buyinza bwennyini Kristo bwe yayambaza Abatume be. Mukama bwe yabatuma mu nsi, nga na Ye bwe yatumibwa Taata we, n'abakwasa omulimu gwegumu era n'abafuula abasika Be. Jn 20:21; 17:18, 3, 8, 21, 25-26; 3:17; 16:27; 12:26; 1:14. Mt 25:34. Kristo yalangirira kkaati nti, "awulira bo, ye beyatuma, aba awulidde ye kennyini, n'anyooma bo, aba anyoomye ye". Lk 10:16. Mt 10:40. 1 Jn 4:6. Jn 8: 47; 18:37. Okusingira ddala, ate yabawa n'obuyinza okusiba oba okusumulula ebisobyo by'abantu. Na buli anyooma Ekklesia, n'atayagala kugondera biragiro byayo, Mukama yalagira oyo yewalibwenga nga mutakkiriza (omunnamawanga) oba omuwooza. Mt 16:19; 18:18. Jn 20:23. Mt 18:17. Ne bennyini abatume baalina obufumintiriza ku butume bwabwe ne ku mulimu gwennyini nti, "baali bawereza ba Kristo era

bakekkereza ba byama bya Katonda” kulwa Kristo, kwe kugamba, “mu kifo kya Kristo” basembeesa ba byama Bye, “bawolereza abawagirwa Katonda, oyo akoowoola abantu bona bade mu bukwanaganye bwabwe na Ye”. 1 Cor 4: 1. 2 Cor 5:20.

Okuva awo, kyeraga bwerazi nti, oludda olwomunda n’oludda olwokungulu, mu Ekklesia, ziba nkwateramu butayawukana. Ebbangiriro ly’Obulokozi n’entabaganiro y’abakkiriza byeirimu mu Ekklesia. Kyokka, nga ddala Omutwe gw’Ekklesia bwe gwakulemberamu, mu kubeerawo, omubiri ne gulyoka guddirira ku gwo, nga bwe gujuulirizibwa ebitundu ebitongole, okutuusa ku nkomeredde y’emirembe, bwegutyo ddala omubiri guno bwe gusooka okuba ebbangiriro ly’Obulokozi, n’oluvannyuma ne gulyoka guba entabaganiro y’abakkiriza. Ebbangiriro ly’Obulokozi lye likulemberamu, lye lisookawo entabaganiro, eyo esigikibwa n’ewagirwa era n’etwalibwa mu maaso, mu kbuulira n’okukkekereza ebyama, ebituukirizibwa mu Ekklesia nga ebbangiriro eribangewo ne Katonda.

Okusinziira kw’ebyo, Ignatios Omukongozzi wa Katonda kye yava agamba nti. “Buli awaba Yesu Kristo, awo we wabeera n’Ekklesia Ennayonna” (katholikii Ekklesia). Smyrneans viii, 2. Wabula, oba nga ddala, Ekklesia ya Kristo eyaamazima eri “emu, ntukuvu, yekitume era nnayonna”, n’olwekyo era kiba kya mazima nti. “Buli awaba Ekklesia emu, entukuvu, eyekitume era ennayonna, awo we wabeera ne Yesu Kristo”. Enjigiriza ya Ignatios eno Abalatini gye baafulula, bwe baasukkiriza ennyo obwakabona. Ate oluvannyuma, n’Abaprotestante gye baafuulanya, bwe baasuusuuba ennyo abakkiriza abeereere, obwakabona ne babusuulirira. Abawakanyisi abo okwetemaatemamu beesigama ku Mt 18: 20 “kubanga, ababiri oba abasatu we babeera, nga bakujaanye mu linnya lyange, nange mbeera wamu na bo. Naye omwoyo gw’olunyiriri olwo omutuufu guzuuka na Mt 28:20; 1: 23. Is 7: 14; 8: 8, 10. Gn 21:22. N’awalala wang.

Kyeraga bwerazi nti, Ekklesia ye erina obuyinza bwonna Katonda bwe yagiwa. Ne Irineos nga bw’akiggumiza nti, Katonda ye yassaawo mu Ekklesia Abatume, abalanzi, abayigiriza, n’obwegiranyi bwa Mwoyo obunnabwonna. Eph 4:11. Jn 14: 26; 16: 13. N’olwekyo, awaba Ekklesia awo we waba ne Mwoyo wa Katonda. Ate nga awaba Mwoyo wa Katonda awo we waba n’Ekklesia era n’Ekisa kya Katonda.

Mwoyo oyo nga ge mazima amannakatonda. Jn 16:13. Kale, olw'okuba nti, Mwoyo owaamazima yasiisira munda mu Ekklesia, Irineos n'awalala ky'ava akuutira nti, Ekklesia yokka ye eraga ekkubo eriggusa mu bulokozi. Kubanga mu Ekklesia mwokka mwe mwasigikibwa omusana n'amagezi ga Katonda, ebyo by'ayitamu okulokola abantu bona. Ebyo byonna nga biri bwebityo, ekiddirirako nga ekiwondezi bwe bwetaavu, omuntu yenna okufuna mu Kristo obulokozi, alina kuba mutongole wa Ekklesia okusooka. Irineos akakasa nti, bona abo abatatambulira mu Ekklesia tebeetaba mu bwegiranyi bwa Mwoyo. Kuba mu Ekklesia, buli omu mw'asenera ku nsulo entangalivvu ekulukuta okuva mu mubiri gwa Kristo, n'eyonsa obulamu, nga bwe kibeera ne ku mabeere ga maama. Jn 7:37-39.

Ate bo abava ku nzikiriza eyo, be beesimulira bokka empompogoma empolongofu, nga emikwesese gy'ebidiba, ne banywa omwo amazzi agawunya ettosi. Theofilos alangirira nti, "Mu nsi eno etawanyizibwa era ekubibwa amayengo g'ebyonoono n'ebikolobero, Katonda ye yassaamu Ekklesia entukuvu eza buli kitundu, mu zo mulyoke mukuumirwengamu enjigiriza eyaamazima. Bwebatyo, abantu abayagala era abanoonya amazima, nga badduka obusungu n'emisango eri Katonda, beeyunirenga mu zo, nga emyalo ku bizinga emyangu okulaalirako bawone amayengo. So nga Cyprian akuutira kkaati nti, "Tewali muntu ayinza kuba na Katonda nga Taata we, ate nga talina Ekklesia nga Maama we". On Unity of the Catholic Church. Nga ddala omuntu yenna bw'atandisobodde kuwona mataba, awatali kubeera mu kyombo kya Noah, bwatyo ddala era omuntu yenna bw'atayinza kulokolebwa mu bikolobero bya nsi, awatali Ekklesia. Gn 6-8. Teriiyo maka ga mwoyo malala gonna okuggyako aga Mukama Katonda. N'obulokovu tebusoboka eri muntu yenna okuggyako mu Ekklesia. Yoomu oyo Cyprian, n'entono gye yalangirira yafuuka nnantakyuka ya kinnawadda: "Ebweru w'Ekklesia teriiyo bulokovu". Ne Origen yaddijanamu entono eyo ye emu, bwe yawandiika nti, "Ebweru w'Ekklesia yadde omuntu omu bwati talokolerwayo". Ne Hieronymos mu bigambo biralako ayatuukiriza ekintu kyekimu ekkyo, bw'aggumiza nti, "Buli alokolebwa, alokolerwa mu Ekklesia. So nga buli yesammula Ekklesia, amangwago enkalamata emutta." Augustine ye agamba nti, "Omuntu yenna asobola okufuna ebirala byonna ebweru w'Ekklesia,

okuggyako obulokovu. Asobola okufuna ettendo, asobola okufuna ekyama gundi, asobola okukwata Bayibuli obukusu, asobola okubuulira okukkiriza, mu linnya lya Patri ne Mwana ne Mwoyo Mutuukirivu, kyokka wadded di n'atasobola kufuna bulokovu, okuggyako mu Ekklesia Ennayonna."

Mu Bugwanjuba, kkanoni ya Augustine eno Abaromani bagittottola mu ngeri nnaanuufu. Batwala ba-katikoumeni nga abavumbagize ku mubiri gwa Kristo, kasita mbu babeera abeetegese okufuna okubatizibwa, ate, ne balemesebwa, olw'ensonga ezisukkiridde ku buyinza bwabwe obunnabuntu. Awo wennyini we wasibuka n'okukakasa kwa Ambrosios, mu Iwogera Iwe olw'okuziika Valentian B'. Kubanga, Valentian teyasobola kufuna kubatizibwa nga tannafa. Ambrosios bwe yali akubagiza abali mu nnaku abafiiridwa mu Iwogera Iwe kwe kujukiza nti, "Valentian emabegako nga tannagenda mu Italy yali amaze okwatuukiriza obuyaayaamu bwe abatizibwe. Okuva Iwe yali ayaayaanye n'asaba ekisa ekyo, n'olwekyo afudde ekisa akikutte ku mutima." Era awo ne Augustine we yasinziira, ku babiri, okulondako katikoumeni omuluŋamu, okusinga ku mubatize omubbinkanyi. Bwatyo ne Thomas Akyinatos ayogera ku kubatizibwa kw'obwemenyi, okubatizibwa kw'omuliro, okubatizibwa kwa Mwoyo, okubatizibwa kw'obusuubivu n'okubatizibwa kw'obugenderere. Ezo ze zimu ku ndowooza z'Abaromani ku Ekklesia.

Naye ye Ott (muwakanyisi) yagamba nti, "Obwetaavu bw'omuntu gundi okubeera mu Ekklesia si bwa nkomeredde. Wazira obwetaavu obwo bweteekerevu era businziivu. Mu mbeera ezitali zimu , na ddala mu mbeera z'omuntu obutamanya n'akamu, oba mu butasoboka n'akatono muntu kubeera mu Ekklesia, olwo awo kiba kimala omuntu okuba n'omulaka era n'obuyaayaamu²³. Ate tekyetaagisa

²³ This § touches lightly on the contemporary problem of 'identity' (if any) of the Ekklesia. If there exists an identity of the Ekklesia, then the following questions appear as reasonable for explanation: Is there salvation outside of that identifiable Ekklesia? Ro 2: 9-16. Or, are there believers in (the kingdom of) God outside of that identifiable Ekklesia?... Are there, in reality, the various, ancient and modern or liberalistic churches? Or, simply the one, holy, catholic and apostolic Ekklesia? The problem seems to be so huge, of delusions considered as truths in our society today. Of course in this pluralistic, plastic and confusing situations in which we are, most of the people (the masses of Uganda) do not even imagine that, the behavior of Ekklesia in history is the struggle firstly to preserve its divine origin and identity

obuyaayaamu obwo kuba bweravu. Buyinza okuba obukusike mu nneeyisa y'omuntu eyeteekateeka oba ayagala okutuukiriza ekyetaago kya Katonda. N'olwekyo, bona abo abasangibwa de facto ebweru w'Ekklesia, bayinza okugguka ku bulokovu bwabwe." Wabula Bakadde baffe mu Buvanjuba, bwe bayogera ku katikoumeni bagamba nti, "Ali ku luggi lwa buwombeefu, nga ateeddwa okuyingira munda w'Ekklesia, ayabule olugya lwonna, alyoke yetegereze awatukuvu." Kubanga, katikoumeni aba muyawufu ku mukkiriza. John Chrysostom, on Evangelist John , 25th Discuss §2. Era Ekklesia, nga entondekewo ne Katonda mu Kristo Yesu, ku lw'Obulokozi bw'olulyo lw'abantu, erina obwennyini bwayo okusookera ddala nga bunnakatonda, n'oluvannyuma obwennyini obunnabuntu bwayo, wabula nga obunnabuntu buno bukristowavu. Mt 11: 27. Lk 10: 22. Jn 14: 6-7. Eph 4: 12-14. Catechism, Orthodox Church, pp 278-280. Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 340-347.

EBINNYINIWAZA EKKLESIA

C. ENNABA - ESSENCE

1. Obufunze bw'Ebinnyiniwaza Ekklesia

2. Ekklesia Eri Emu

uninfluenced by other cosmical ideologies and identities, while endeavouring at the same time to bring closer to itself the whole heathen world, through the services of sanctification. Therefore, in this sense, although they are very popular today, all the liberalistic or self-styled bodies and Christian groups operating everywhere are questionable. Besides however, it is clear that, the acceptance of the divine gift of salvation through faith, although usually is activated on personal level by God's grace, becomes expressible in communal terms and conditions, embracing all perspectives of human life. That is to say, all persons of faith ought to jump and win their own individual boundaries, in order they may become true members of the Body of Christ, of the one , holy, catholic and apostolic Ekklesia, the kingdom of God. For the Ekklesia is not a mere society of believers of God in Christ as they prefer themselves, but must be kingdom of God in their behavior. Lv 19:2. 1 Pe 1:16. Mt 5: 48; 16:18; 18:17. Ac 5:11. Ro 16:1. 1 Cor 1:2. 2 Cor 1: 1. Gal 1: 2. Eph 1: 22. Col 1: 18.

3. Ekklesia Emu, Ntukuvu

4. Ekklesia Emu Ntukuvu, Nkatholika (Nnayonna)

5. Ekklesia Emu, Entukuvu Enkatholika, ya Kitume

6. Ekklesia Nsomesa era Nkuumi ya Mazima.

THE ATTRIBUTES OF THE CHURCH

C. ESSENCE - ENNABA

1. Attributes of Ekklesia in Brief

2. The Ekklesia is One

3. The One Ekklesia is Holy

4. The One Holy Ekklesia is Catholic

5. The One Holy Catholic Ekklesia is Apostolic

6. The Ekklesia is Teacher and Guard of Truth

1. Obufunze bw'Ebinnyiniwaza Ekklesia

Ebinnyiniwaza Ekklesia bifunzibwa mu nnyingo y'Akabonero k'Enzikiriza eyomwenda, eyo eyogera ku byo mu bwanguyirivu. Kubanga mu nnyingo eyomwenda eno mwe tuyatulira nti, "**Era nzikiriza n'Ekklesia emu entukuvu, enkatholika era eyekitume.**" Ejnjombo esooka "emu", mu yo mwe tuyatulira enzikiriza yaffe ku bumuuwavu bw'Ekklesia obusimbuka ku Katonda Omu mu Busatu. Obumu buno busibuka na ddala mu Kristo Katonda, Omutwe gw'Ekklesia ogumu, ne mu Mwoyo Mutuukirivu omu era omuwi w'obulamu obunnakatonda mu Ekklesia, ko ne mu nzikiriza yennyini yonna emu, n'obuwulize eri Mukama omu nga bwebumu. Eph 4: 5-6. Zec 14:9. 1 Cor 8:6. Ro 11:36. Jn 10:16; 11: 52; 17:20-23. Obumu obwo bulimibwa na bwegendereza wakati mu bakkiriza kinnoomu ne bona awamu, ne wakati w'Ekklesia ez'ebitundu kinneemu ne

zonna awamu mu Kristo. Kino nga kikolebwa mu bwekiifu n'abeerondeziwo era n'abeebjazzi. Mu buwulize bw'abakkiriza bona, ne mu buwulize bw'Ekklesia ezeebitundu, mwe muva Ekklesia Emu etagabanyizibwamu. Obumu nga buno, mu mpisa ne mu bikolwa, bulinga kyamagero busukkirivu, bweragira mu bumu bw'ensinza, ko ne mu bumu bw'enneetaba mu byama ebinnakatonda, gattako n'obumu bw'entabaganiro era n'enkuremberwa y'Ekklesia. Bwetyo, Ekklesia Emu era etagabanyizibwamu ezuuka nga si kintu kirowoolereze, wabula buddalawavu obukwatibwako, obulamu era obulabika.

Ate mu njombo “entukuvu” eddirira, tuba tuyatula nga Ekklesia bw'eri ensulo y'okutukuzibwa kw'abatongole etakalira, ekulukuta okuva ku Mutwe gwayo ogatalabika, n'okuva ku Mwoyo Mutuukirivu atuula mu yo era agifuula etayinza kuganya mu makkati gaayo, newankubadde nga abamu ku batongole mu yo baba bavulubanye ebibi. Ex 19: 5-6; 31:13. Dan 7: 18. Dt 28: 9. 1 Pe 2:9. Lv 11: 44,47; 19: 2; 20: 7,8,26; 22:9. Ps 30: 4; 31: 23; 149: 1,5. Ro 9: 25-26. Obutukuvu bw'Ekklesia buggumizibwa nnyo mu Biwandiike ne mu njigiriza ya Bakitaffe. Obutukuvu bwe bulaga Ekklesia bw'eri eggweesezo emirembe gyonna era edderero ly'abatukuvu n'abazira mu byokukkiriza, abo emirundi mingi abannyulukuka okuva wansi mu ntobazzi z'obugwagwa obusukkiridde, kyokka ne babakirwa era ne batukuzibwa. Obutukuvu nnaba ya bwakatonda, etonerwa abantu mu Ekklesia na Katonda yennyini. Ye mbeera esinga okwesigamwako obulamu bw'abatongole mu Ekklesia, yadde nga bannamulembe tebakkiriza nti eriyo obutukuvu.

Ne mu njombo “enkatholika” (ennayonna), tuba tuyatula ekikula ky'Ekklesia ekinnabwonna, na ddala nga enzikiriza n'enjigiriza y'Amazima agatwaliramu buli omu, buli muntu, mu Kristo Kigambo wa Katonda Patri ne Mwoyo Mutuukirivu. Bangi (abawakanyisi) bagamba nti enjombo eno si ya Biwandiike bitukuvu. Wewaawo, naye amakulu gaayo ku bwago ga Biwandiike bitukuvu wawu ne Bakitaffe. Kubanga, mu Biwandiike byonna, ekiruubirirwa kya Kristo mu mubiri gwe, omutume ku nsi nga Ekklesia, kwe kuvumbagiza abantu bona obwakabaka bwa Katonda. Okuyitira mu njigiriza ne mu nzikiriza ey'amazima agatwaliramu buli muntu, okutuuka ku nkomekiero y'ensi era ne ku nkomeredde y'emirembe. Laba **“Obwekwamu bw'Ekisa n'Eddembe ly'Obuntu.”** Kwe kugamba, amakulu

g'ejnjombo “enkatholika” ge galaga Ekklesia nga bw’eri ekyombo kya Katonda ekiwambaatidde Amazima amannakatonda era amalokozi g’abantu bona abakkiriza mu butasosola. 1 Tim 2: 4-6; 4:10. 2 Tim 2: 25. Tit 2:11. 2 Pe 3: 9. 1 Pe 1:2. Ez 18: 23,32; 33:11. Ex 19: 5-6. De 7: 7-10; 14: 2; 28:1. Ps 113: 1-5. Mt 28: 19-20. Mk 16: 15-16. Lk 24: 47. Jn 3:17. Mu mayengo g’obunnabyansi, Ekklesia etasagaasagana esigalawo nga nsigike ku lwazi lwayo olutaseguka, oluliwo bulijjo nga Yesu Kristo, era ku Ye nga amaanyi g’ekizikiza bwe gatomerako geesittala, gamementuka ne gayungulukuka. Gn 49: 24. Ex 17: 6. Nu 20: 8. De 32: 4. Ps 19: 14. Mt 7: 24; 16:18. Ro 9:33. Eph 2:20. 1 Pe 2: 6-8.

Ekisembayo, ejnjombo “eyekitume” etegeeza kwenywerezza, kinnoomu ne ffenna wamu, ku njigiriza ne ku nzikiriza ya kinnabatume. Kubanga, Ekklesia ezimbibwa kuva eri Katonda mu Busatu, na butume oba mu ngeri ya kinnabutume, ku musingi gwa Bwanga Kristo nga ye Mutwe era ejinja ekkulu eryokusonda. Ex 3: 14. Is 61: 1. Mt 10: 40. Lk 10: 16. Jn 17: 18, 25-26; 20: 21. Enjatula y’enzikiriza n’obuweereza mu Ekklesia ennawadda y’empangi y’ekikula ekinnabutume ekitambulirwako. Olw’ekyo, obuguggubirivu bw’Ekklesia emu entukuvu, enkatholika (orthodoksi) ku buddizanjanye obwekitume, ekyo kye kigifuula enkuumirizi etaseguka era embuulizi y’Amazima, nga ye nsembeesi y’obuddizanjanye bwebumu obwo awatali kusalikako, nga bwe bwateekebwawo Kristo n’Abatume be. Kwe kugamba, ku bunnakitume bw’enjigiriza kwe kweyunze mu butatenjana obunnakitume bw’obwakabona oba bw’obuweereza, obwo obukuumibwa mu buddirijamu okuva ku Batume, okuyitira mu mirembe n’abakozi abaweereza b’Ekklesia. Ku njigiriza ne ku nzikiriza eyekitume mu Ekklesia kwe kwasigama obuddirijamu bw’abalabirizi okuva ku Batume okudda mu mirembe. Era, obuddirijamu buno obwekitume ke kabonero k’Ekklesia akagyawula ku bwerondeziwo ne ku bwewagguzi, bwe tulaba buli wantu mu biro byaffe. Bulijjo, tekisaanye kwerabirwa nti, **obutagwamu** bw’Ekklesia mu mulimu gw’okukuumirira, okuddizanjanya n’okuteregganya eby’obugagga byayo, ebikkirizibwa eby’amazima mu kubikkulirwa, ekyo kyetaaga ne kyogerebwa ku yo era ne kitegeerekeka ku bulambirira bwayo, so si ku bitindutundu (synodicy not

membership)²⁴. Catechism, Orthodox Church, pp 280-7. Prof P.N Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 348-9.

2.Ekklesia eri Emu

²⁴ These four characters: oneness, holiness, catholicity, apostolicity (not elements) are referred to by writers as qualities or properties, attributes or particularities, traits or ascribers, of the basic nature of the Ekklesia. They were selected and recognized in the East between 50- 385 AD. As 9th article of the Creed was shaped in 381-2 AD during the 2nd Ecumenical Synod held in Constantinople. Certainly, as characteristics, they assist the human mind to mentally grasp some knowledge upon the nature of Ekklesia, but it should be noted that, they are not sufficient to provide us with all the necessary experience for our life in the Ekklesia. For they define only the basic nature. Therefore, the undefined part of the Ekklesia by these qualities is the most extensive. There exist, however, numerous descriptive expressions from our Lord Jesus Christ, from his Prophets, Apostles, and holy Fathers, which all expressions attempt to clarify the complete nature of the Ekklesia. These function like symbols, icons or parables (examples), even the untrained mind may be able to obtain practically the necessary experience for salvation and eternal life:Kingdom of God (the entire Bible, the NT) Israel of Old and New transformational stages house of God Nu 12:7. 2 Sam 7:11. Ps 84: 10. Is 56: 7. Jer 7: 11. Jn 14: 2.

People of God Lv 26: 12. De 7: 6. 1 Ki 8: 30. Ps 94: 14. Dan 7: 27. Mk 7: 6

Nation of God Gn 18:18. Ex 19:6. Ps 2:8; 33: 12; 144: 15. Mt 28:19

Dwelling of God Ex 25: 8; 29: 45. Nu 35: 34. 2 Sam 7: 5. Eph 2: 22; 5: 38; 14: 17

City of God Is 1: 26; 33: 12; 56: 5; 60: 14;62:2,4,12; 65: 15. Mt 5:14. Rev 21: 2-

Inheritance: De 4: 20. Ps 33: 12; 37: 29. Mt 25: 34. Lk 10: 25; 18: 18. 1 Cor 6: 9. 1 Pe 1: 4.

Mountain: Gn 22: 14. Ps 48: 1,2. Is 14: 13. Jer 31: 6. Mic 4: 2.

Building: Is 8: 14. Ps 118: 2. 2 Cor 5: 1. Eph 2: 21, 22. Mt 21: 42. 1 Pe 2: 7.

Harbor: Ps 107: 30, 35

Flock: Ps 95: 7. Is 40: 11. Jer 31: 10. Jn 10: 16; 11:52. Is 56: 8.

Treasures: Is 55: 1-. Mt 13: 44, 45. 2 Cor 4: 7. Col 2: 2-3

Vine/yard: Is 5: 1-. Ps 79/80: 14-15. Mt 20: 1-16. Jn 15: 1-8. Gn 2: 8, 15. Is 58: 11. Ez 31: 9. Mt 9: 37,38,; 13: 3-33, 37; 21: 33-44.

Wedding: Mt 22: 1-14. Eph 5: 32. Rev 19: 7-10

Bride/groom: Is 62: 5. Jer 33: 11. Mt 25: 1-13. Rev 21: 2, 9.

Virgin: Is 7:14. 2 Cor 11: 2. Eph 5: 26, 27. Ez 44: 22.

Boat: Gn 6-8. Net: Mt 13: 47-50.

Source of living and eternal water: Ex 15: 27. Nu 33: 9. De 8: 7, 15. Ps 36: 9; 114: 8. Pr 14: 27. Is 12: 3; 41: 18; 58: 11. Jer 17: 13. Jn 4: 14. 2 Pe 2:17.

Salt: Nu 18: 19. Lv 2: 13. Mk 9: 50. Mt 5: 13.

Lamp: Ps 18: 28; 132: 17. Pr 20: 27. Mt 6: 22. Lk 8: 16. Rev 21: 23.

Our Mother Is 54: 1. Gn 3: 20. Ps 87: 5-6. Gal 4: 26-27.

Bakadde baffe, bwe baba beekebejja kinnakimu ku binnyiniwaza Ekklesia bino ebina, tebabitengula kuva ku birala byonna bye twayogeddeko mu kirambeko (24). bafuba nnyo okufumintiriza ku byonna wamu mu bulambirira (bumu) bw'Enzikiriza. "Katonda Patri, Mwana Kristo, Mwoyo Mutuukirivu, Ekklesia, n'ebiwondera." Akabonero k'Enzikiriza: I- xii. Kwe kugamba, Bakadde baffe Ekklesia tebagiyawukanya ku Busatu Butuukirivu na ku Kristo. Ate ne Kristo Yesu tebamuyawukanya n'akamu ku Ekklesia. Awali Obusatu Obutuukirivu, we wali Ekklesia, ko n'obulamu obukristo oba obunnakatonda. Awatali Busatu Butuukirivu tewabaawo Yesu Kristo, wadde Ekklesia, newankubadde obulamu obukristo oba obunnakatonda. Kubanga, Kristo mu Katonda w'Obusatu ye Mutwe gw'Ekklesia, ate Ekklesia nga gwe mubiri omulamu ogwa Kristo mu Katonda w'Obusatu. Olw'ekyo, bulijo obwekwamu obuli ne wakati w'abakkiriza nga kinnoomu n'Ekklesia mu bulambirira. Awali Ekklesia wewaba abakkiriza mu Busatu Obutuukirivu. Awatali Ekklesia tewaba bakkiriza mu Busatu Butuukirivu. Ro 7:4; 12:5. 1 Cor 6:15,17,19; 10:16,17; 11: 24,25; 12: 12-27. phi 3:21. Col 1: 18,24; 2:17,19. Eph 1: 23; 4: 4,12,15,16; 5: 23,30.

Olw'obumu obwo, mu bwakatonda, Ekklesia ya Katonda eri emu. Ku ludda olumu, kino nga kisinziira ku bumu bwa Katonda Omu mu Busatu, na ddala ku Mutwe gwayo Kristo; ku kulamizibwa Mwoyo Mutuukirivu omu, ne ku bukwatamu bwayo nga omubiri ogumu mu Kristo. Ate ku ludda olulala, era kino kisinziira ku nzikiriza emu, essuubi erimu ery'abakkiriza abatongole, ko n'omukago ogw'emirembe ogumu era n'okwagala, ebigatta abakkiriza wakati waabwe. Bino byonna bye bifuula ekklesia etakutulwamu, era emmuuwavu, nga Omubiri omunnampisa, ennyumba eyoomwoyo, obwakabaka bumu obukwatamu era obutagabanyizibwamu, newankubadde nga nnamungi ow'abatongole, n'ebibangiriza by'ebifo gye babeera nga beesudde, abamu okuva ku bannaabwe nga Ekklesia, biba biri wala n'okumpi mu bungi. Obumuuwavu bw'ekklesia buno buggumizibwa ne Mukama waffe yennyini, bw'alangirirawo nti, "abaamawanga bwe balimala okudda eri Katonda, waliba ekisibo kimu n'omusumba omu." Jn 10: 16. Awalala, Mukama waffe akakasa nti, Ye gwe "muzabbibu ogw'amazima," ogwo abakkiriza b'ebitundu gwe beetabako nga amatabi mu butatejana era mu bwetegeekerevu, ne balyola balamizibwa mu gwo. Jn 15: 1,4-9. Okugatta ku ekyo,

Kristo asaba Taata we mu ssaala ya ssaabakabona, si kulwa Batume be bokka, naye ne ku lw'abo abalimukkiriza olw'obubaka bwa bano. Jn 17: 20. "Bonna babeerenga bumu. Nga Patri bw'ali mu ye, ate naye mu Patri; n'abakkiriza babeerenga mu Kristo, mu Mwoyo ne mu Patri." Jn 17: 21. Awalala, Pawulo omunnakatonda alaga obunnabumu bw'Ekklesia buno mu ngeri nnyamufu nnyo era ntegeerekefu nnyo, n'ebifaananye bisatu. Mu kibereberye ku byo, Ekklesia agiyita **mubiri gwa Kristo**. Mu kifaananye kino aggyayo n'alaga obukwatamu bw'abatongole mu butatejana wakati waabwe olw'obwekwamu ku Mukama, oyo Omutwe gw'Ekklesia ogwomwoyo. 1 Cor 10: 16,17; 12:27. Eph 1: 23; 4:4,12,16; 5:23,30. Col 1: 18,24; 2: 17,19. Ate mu kifaananye ekyokubiri, Pawulo Ekklesia agikazaako erinnya lya "**omuwala embeerera**" ayetaba ne Kristo. 2 Cor 11:2. Pawulo awala obwegaffu bw'omubiri ogumu ku Kristo n'Ekklesia nga kyama ekikulu. Era, asomesa ku bwegaffu bw'abakkiriza obwo ku musajja omu mu Kristo. Eph 5: 31-32. Mu kifaananye ekyokusatu, Omutume Pawulo Ekklesia agyogerako nga "**kizimbe ekitebenkedde**" era ekisuumufu okufuuka yekaalu entukuvu mu Mukama Yesu Kristo, ye kennyni nga gwe musingi, abaweereza b'Eggwulire eddungi kwe bazimbira, n'effeeza, ezzaabu, amayinja ag'omuwendo, emit, essubi, ebisasiro, emmuli. Eph 2:22. 1 Cor 3:9-12. 1 Tim 3: 15. Okuva awo, yoomu oyo Ekklesia agiyita "**nnyumba ya Katonda**" era yekaalu ya Katonda mw'asenga. Heb 3:2,6; 10:21. 1 Tim 3:15. N'omunnakatonda Omutume Petros ekifaananye kino ekisembayo akikozesa n'ayogera ku Mukama nga "**ejjinja eddamu**" eryalondebwa Katonda Patri era ery'omugaso ennyo. Ate abakkiriza aboogerako nga "**amayinja amalamu**" agazimbibwamu ennyumba eyoomwoyo." 1 Pe 2: 4-5.

Obumuuwavu buno, obulaga Ekklesia nga bw'eri emu, wadde nga abakkiriza bo bangi era n'ebitundu gye babeera nga bangi, kye kinnyiniwaza ekisingira ddala okulaga obubeevu bwayo. Olw'obumuuwavu bwayo Ekklesia yeekenneenywa okuva ku bibiina byonna ebirala, si ebinnabyansi byokka, naye era n'eb'yekinnaddiini. Era, Ekklesia egezesha nnyo bona abali ebweru n'amaanyi gaayo amasikirizisi. Amaanyi ago ddala ne Mukama waffe ge yalina mu ndowooza ye, bwe yeegayirira Taata we, nga ekigendererwa ekikulu bwe bunnabumu bw'abakkiriza, n'alyoka agamba nti, "Ensi eryoke ekkirize nga ggwe wantuma," Jn 17: 21. Ne Theofilaktos aggumiza nti, "kubanga ku bukkaanya bw'abayigirizwa

n'Omuyigiriza yennyini kw'alabikira nga bwe yava ewa Katonda." Kyamazima ddala , obunnakimu bw'abangi kiba kyamagero kinnampisa, ekituukirizibwa si na bantu ku bwabwe, wabula na Katonda yennyini. Wano we wasimbuka n'enjogera egamba nti, "Ekklesia, eri mu nsi mu bifo ebitalibimu nga bingi, eri emu ku bwayo. Kubanga abakkiriza bona Mukama Yesu Kristo y'abataba awamu, ye nga yoomu." Era, nga abo ababeera mu kifo ekimu bwe bayinza okwetemaatemamu mu bibiina ebingi, kasita baba ne bakama baabwe abangi, ne bataganyulwa n'akamu kukkaanya olw'ekifo ekimu (kubanga abawa ebiragiro nga abakama b'ebibiina baba bangi); bwebatyo ddala n'ababeera mu bifo ebitalibimu ebingi, kavuna batabeera na bakama bangi, wabula omu yekka Mukama, nga ye ssemanda Omulokozi era Omununuzi, tewali kibagaana kukkaanyayadde olw'ebifo ebyesudde, kubanga Mukama aba omu yekka abakwataganya.

Bwetyo, n'Ekklesia yonna enkugirire mu kifo gundi ekyesudde ewala "eba kitundu kitongole ky'esangibwa awalala wonna, nga omubiri oguwaniridde Ekklesia ez'ebitundu zonna. John Chrysostom, on 1 Corinthians. Nga bwe kyagambiddwa ne mu byakuleembedde, Mukama Omu nga Omutwe gw'Ekklesia omubiri gumu, na buli omu ku bakkiriza, Ye ge makatti agamuuwaza, agalamisa, agakwatanyisa era agakulembira, nga gawaniridde ebitundu ebitongole byonna mu yo. Kristo Mukama ge makatti agatondekawo entegeekerero ennamu, enkwatagamu obulungi, etambulira ku kukkaanya. Naye, ne Mwoyo azaala obuggyaa buli omu ku bakkiriza ali omu, era kye yava abaweebwa, alyoke amuuwaze abeesuulaganye mu ndyo ne mu mpisa. Kubanga omukadde n'omuvubuka, omwavu n'omugagga, omuto n'omukulu, omusajja n'omukazi, era na buli mmeeme, bona bafuuka kimu, na ddala bafuuka omubiri gumu. John Chrysostom, on Ephesians 9th Homily. N'okugatta ku ekkyo, essuubi liri limu lye twayitirwa, ne Katonda eyatukoowoola era Taata wa bona ali omu, n'enzikiriza eri emu, etumuuwaza fenna abakkiriza mu mpisa emu n'enjatula emu, n'okubatizibwa kumu kwe tufuna fenna abatongole ba Kristo.

Ate, n'omugaati gw'okwebaza (Eucharist) guba gumu, oguliikiriza bona abavumbagizibwa ku Mununuzi omu. Nga omunnakatonda Chrysostom bw'agamba nti, "Katonda yatuyitira byebimu. Tewali gwe yawa birala ku birala, wabula bona butafa, bona bulamu obutaggwaawo, bona ttendo eritafa,

bonna bwaluganda, bona yabagabira obusika. Ye n'afuuka Omutwe gwa bona, era n'awa bona ettendo lyerimu, n'okusingira ddala, bona yabawa Okubatizibwa, obulokofu olw'okukkiriza, okuba ne Katonda nga ye Taata (Patri), n'okwetaba bona mu Mwoyo yoomu." John Chrysostom, On Ephesians 11th Homily. Okwongereza kw'ebyo, fenna twetaba ku mugaati gumu, so si nti, ono ku mubiri mulala kw'aliisibwa, n'oli ku mulala, wabula fenna ku mubiri gwegumu. Era, olw'ekyo fenna tufuuka kyekimu, kwe kugamba Mubiri gwa Kristo. Si mibiri mingi, wabula omubiri gumu. Kuba, nga ddala omugaati bwe guva mu buweke obungi, ne gumuuwala, obuweke ne buba nga tebukyalabika, so nga bwebumu, kyokka obwawukamu bwabwo nga tebulabika olw'obukwatamu. Bwetutyo naffe ddala bwe tukwatanyizibwa mu Kristo buli omu ne munne, tufuuka omubiri gumu fenna, nga n'omugaati bwe guba ogumu. John Chrysostom, On 1 Corinthians, 24th Homily. 1 Cor 10: 11.

Obumu buno obutondekwawo Omutwe ogumu Kristo ne Mwoyo omu bwekenneenywa, ku ludda olumu, nga obumu bw'enzikiriza n'ensinza, era n'enneetaba mu Byama ebinnakatonda, ate ne ku ludda olulala, nga obumu bw'entabaganiro n'obumu obuli mu nzikiriza bweragira mu njatula yeemu, ne mu kubuulira okutali kujungulule, nga kwa mazima g'obukristo. Obumu buno busukkulumizibwa omunnakatonda Pawulo nga kibara ky'okusuumuka kw'ekizimbe mu Kristo, oyo abakkiriza bona mwe bafuukira "obumu bw'okukkiriza n'okutegeera Omwana wa Katonda. Nga tebatengeesebwa wadde okusuukundibwa kibuyaga w'ensomesa enkyamu, wabula Eggwulire nga lyerimu ery'amazima. Mu kifo kyalyo, oli yenna nga bw'ategeera eggwulire eryawufu, ne bw'abeera malayika okuva mu ggulu, avumirirwa. Era, nga kalinga akalagaane ak'omuwendo ennyo, akasaanidde okukuumirira n'obwegendereza, olw'okwewala empaka ezijolonga omulimu gwa Katonda, n'obweikiikamu bw'okumanya okw'obulimba. Mu kulwanyisa abeewagguzi n'abeerondeziwo aba buli ngeri, bannabbi ab'obulimba, abooluganda ab'obulimba, na buli mukozi yenna omudyesi w'omulimu gwa Katonda, ne bona abayogera ebitatuukana, nga beekujaanyiza abayizi, be bagenda bakutula okuva ku Kristo mu bukujukujju. Eph 4: 13-15. Gal 1:8. 1 Tim 6:20. Tit 3:10. 2 Cor 11:13. Phi 2:2. Ac 20: 29-30. Gal 5:4-10. Epiphanios na ye ayogera kumpi ekintu kyekimu nga Irineos nti, Ekklesia erina:

ennyumba emu, emmeeme emu n'omutima gumu mu kukkaanya ku nsonga zaayo, mu kubuulira kwayo okwekitume ne mu kusomesa kwayo kwonna, erina omumwa gumu.

Kirungi kitegeerekeke nti, mu ngeri eyo, amazima agatwalibwa nga agatalina nnyo makulu, gamba nga ensonga eyaliwo mu mirembe gy'obukristo egyptasooka, nga ekwata ku kwolesebwa kwa Paasika, kisoboka empaka okusimbuka awo ne zikutulamu obumu bw'Ekklesia. N'olwekyo, kyeraga bwerazi nti, okutaggulula wakati w'ebikkirizibwa ebisinziirwako n'ebitasinziirwako, okukolebwa mu mirembe gyaffe, tekwezigamizibwa ku bukakafu bumala. Kubanga tewaliiwon kiyamba kusalawo mu kwawuzaamu, biruwa ebisinziirwako na biruwa ebitasinziirwako, ku lw'okwewala obugulumbo, obutabulanye ko n'okujuula enjigiriza y'Ekklesia. Abantu abamu olwo baleme kutwala bino nga ebikkirizibwa ebisinziirwako. Wewaawo, kyayogerebwako dda mu bukakafu obumala nti, enjigiriza enkristo nnambirira yonna, mu yo nga ebikkirizibwa byonna byekwamu wamu era bikwatamu buli kimu ku binnaakyo. Ekikkirizibwa ekimu nga bwe kinokolwako ku binnaakyo, byonna bifuuka bya kikuggu, ne bikunkumuka byokka na byokka oluvannyuma.

Ebyafaayo by'Ekklesia bijulira nti, balukulwe b'obwewagguzi n'obwerondeziwo baatandikira ku bintu birabika nga ebutaliimu nnyo makulu, mu njigiriza enkristo. Kyokka oluvannyuma ne balyoka bagwa mu kufungalaza enjigiriza eno okutagambika. Kya mazima nti, Gregory owa Nazynzy akitwala nga ekirina okumala gakolebwa, okukubagganya ebirowoozo (filosofein) ku "nsi", ku "lubiribiri" (matter), ku "mmeeme", ku "bikula ebyomwoyo" ebirungi n'ebibi, ku "kulamulirwa, kuweerwa mpeera", "kuzuukira", ku "birumwo bya Kristo". Yasuubira nti, okukubagganya ebirowoozo ku bino byonna ne bwe kubaamu ensobi, tekiba kikulu nnyo. Wazira, tekisaanye kwerabirwa nti, mu biro bya Gregorios (325/7-391) enjigiriza enkristo ku miramwa gyonna egyo yali tennaba **kuzigirizibwa na kuteregganywa** bulungi. N'ekirala kye kino nti, obuteregganye ku bikkirizibwa obukomekkeze bwasooka kuba kwogeranya kwerende, ebyerolere mu ngeri y'obunnabyakatonda ne buyatulwa, emirundi mingi nga bikuubagana waabyo, oluvannyuma ne walyoka wabaawo obuteregganye bw'ekikkirize gundi obukomekkeze.

Ku bukkaanya mu nsinza ne mu nneetaba mu Byama ebitukuvu, okusingira ddala, kino kiva ku ntono ya bikkirizibwa yennyini, nga ye efuula okubatizibwa okuba okumu n'Omugaati kw'Okwebaza okuba ogumu, ko n'abakkiriza bona okuba "abayiire Mwoyo omu," mu byama bye bimu. So nga kalonda ali mu nsinza, okuva entono Iw'eba yeemu, yadde nga kalonda oyo ayinza okuba omwawuukirivu, ekoy kiba tekitaataganya bukkaanya. Wabula, mu ntabaganiro ne mu nkulemberwa y'ekinneklesia, obumu butera kukutukamu na butabanguko obusibuka ku malala oba ku nsonga zitalina mulamwa, ne bigulumba emirembe gy'Ekklesia. Ebyo bye bireeta okwebajjula mu Ekklesia n'okwegabamu okuttattanyisi. Ebyo bye binnyogoza emitima gy'abakkiriza ne giggwaamu okwagala, okwo okwandibatabye awamu era okwandibazimbye buli omu ne munne. Wazira, bwe kyagambiddwa mu byakuleembedde, obwebajjuzi (schism) bulijo bupalibwa nga kibi kya bwewagguzi ekisaanye okunenyezebwa ennyo.

Okuva ku byogeddwaa, kifuuka kitegeerekefu nti, Ekklesia Emu erina obuddalawavu bulabika, so si ndowooze bulowooza nti, ekklesia ezeebitundu embejjufu ze zigenda okutuukiriza Emu mu biro ebirija. Abawakanyisi be basomesa batyo, abo abatunuulira mu buwubivu Ekklesia Emu nga endowoozeeko obulowooza (ideal). Ne bagamba nti, Ekklesia eziriwo kati mu bwebajjufu wakati waazo, ze zirabika zokka, nga buli emu ku mazima g'obukristo erinako kitundu-butundu. Buli emu ku bwayo nga teyinza kuba mubiri gwa emu entukuvu, enkotholika era eyikitume²⁵. Nti, mu kwegatta kwa zonna, ne mu

²⁵ “Oneness or unity” of the Ekklesia is Apocalyptic and Biblical attribute, emphasized for the sake of reconciling all peoples in one kingdom of God, from the world where they are scattered by the Enemy. Jer 32:39; 24:7. Ez 11:19-20. Jn 17:20-23; 10:16,38. therefore, unity is an attribute of the Ekklesia provided by God the Trinity for the formation of His kingdom in the midst of nations and peoples. Ps 87:5-6. Is 55: 4-5. Dn 7:13-14,18,27. Nevertheless however, the believers who use for their faith only the Bible (without Tradition!) do not consider this attribute of unity as necessary to identify the genuine Ekklesia. All the multiplying protestant groups are inconsiderate of this essential character of the Ekklesia. For them, “what makes a church genuine is the faithfulness of individual or community to the word of God as expressed in the Bible.” Mt 18:20; 28:20. But they do not hold in present unity of the Ekklesia, except of the ideal one eschatologically, as they maintain. On this Problem, Apostle Paul says: “I appeal to you, brethren, in the name of our Lord Jesus Christ, that all of you agree with one another, so that there may be no divisions among you and that you may be perfectly united in mind and thought.” 1 Cor 1:10. While, as holy tradition, Cyprian of Carthagen asked: “Does he who does not hold this unity of

kuwaanyisa ebyobugagga ebyomwoyo, mwe muliva okutuukirira kw'Ekklesia endowooze nga Emu. Pusey B. Edward (1800-1882), Irenicon Branch Theory. Ekyerolere kya Pusey kino kisimbuka ku ndowoolereza nti, Ekklesia zonna zirina ebiwubivu. Buli emu nga bw'etunuulirwa yokka ku bwayo, kyandyetaagisizza: Ekklesia Orthodox Envanjuba kuyitibwa Bwebajjuzi bw'ebuvanjuba. Ekklesia Roman Catholic kuyitibwa Bwebajjuzi bwa Pope. Anglican Church kuyitibwa Bwebajjuzi bwa Banglikani. Ekklesia endala zonna bwezityo, zonna bwebajjuzi kuva ku bwebajjuzi. Okutandikira awo, Abawakanyisi ne baba nga abakontana ne Mukama waffe yennyini agamba nti, "N'amaanyi/emiryango gy'emagombe tegiriyanza Ekklesia yange." Mt 16: 18. Ne Pawulo omunnakatonda alangirira nti, "Ekklesia gwe munaala era bwe bunywevu bw'amazima." 1 Tim 3:15. Eph 2:20-21. N'olwekyo, endowoolereza y'Abawakanyisi eyo na yo ku bwayo mpubivu era nneekifu mu kubikkulirwa okunnakatonda kwonna. ***Catechism, Orthodox Church.***pp 280-282. ***Prof P.N.Trembelas, Dogmatics of the orthodox Catholic Church. Vol ii*** pp 349-354.

3- Ekklesia Emu, Ntukuvu

Oba nga obumuuwavu bw'Ekklesia kye kiginnyiniwaza ekisinga okuba eky'ennono oba eky'ensibuko, ate obutukuvu kye kinnyiniwaza kyayo ekisinga okuba ekyomuwendo ennyo. Kuba olw'obutukuvu, Ekklesia

the Ekklesia think that he holds the faith?" He who does not hold God's law, does not hold the faith of the Father and the Son and the Holy Spirit, does not hold life of salvation. On Unity of the Ekklesia §4,6. Certainly, Irineos of Lyons (130-202) had said: "As I have already observed, the Ekklesia, having received this preaching and this faith, although scattered throughout the whole world, yet, as if occupying but one house, carefully preserves it. She also believes these points (of faith in the symbol), just as if she had but one soul, and one or the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. For, although the languages of the world are dissimilar, yet the import of the **tradition** is one and the same." in the Orthodox church . Against Heresies §2.

ye nsulo y'okutukuza, ye eyonjowaza n'eggyowaza ensi yonna evundadde n'ebivve, ebibi n'ebikolobero; n'etuukiriza ekyetaago oba ekiruubirirwa ky'obutonde bw'ensi ekitukuvu.

Okusookera ddala, Ekklesia emu ntukuvu. Kubanga, ekyudda kyayo ekitalabika kitukuvu mu kikula, nga kifukumula okutukuza okuli mu kyo nga kubooga era nga tekuggweerera ddinaddi. Katonda, asenga mu Ekklesia nga Yekaalu ye, Mutukuvu akoowoola abakkiriza bave mu makkati g'ensi ebeebunguludde nga njolonzi, na bo bafuuke batukuvu nga kennyni eyabayita bw'ali Omutukuvu. 2 Cor 6: 16-17. 1 Cor 3: 16-17. 1 Pe 1:15-16. Is 35:8. Lv 11:44-45; 19:2. 1 Jn 3:3. Kristo omubanzi w'Ekklesia, nga omutwe gwayo ogutalabika era ye nga "Patri gwe yatukuza n'amusiiga Mwoyo Mutuukirivu," Omwana omuweereza Yesu, eyatunaazaako ebibi byaffe n'omusaayi gwe," ye gwe yayiwa okutukuza Ekklesia, ng'aginaaza okugyefunira, nga ya ttendo, teriiko bbala, kamogo newankubadde ekinenyo. Jn 10:36. Ac 10:38; 4: 26-27,30. Rev 1:5. Eph 5: 26,27. So nga n'entono (principle) eyoomunda, ejjudde obulamu n'amaanyi agalamya Ekklesia, ye Mwoyo Mutuukirivu, oyo Omulokozi mwatubatiriza era mu ye yekka oli yenna nga mwayinziza okugamba nti, "Yesu ye Mukama," ne yetaba mu bitone Mwoyo by'agabira buli muntu, nga bw'aba ayagadde. Afuuka "ensulo y'amazzi amalamu, agasenebwa nga obulamu obutaggwaawo," mu ye "fenna nga mwe tubatiriziba," era nga y'afuuka eri buli mukkiriza "emigga egifikumuka okuva mu mutima gwe." Mt 3:11. Ac 2:2-3. 1 Cor 12:3,11. Jn 4:11. 1 Cor 12:13. Jn 7:38. Is 58:11. Jn 4:10,14. Kyokka, n'Eggwulire eddungi (evangelyo) "ttukuvu." Olwekyo, terisaanidde kuteekebwa mu maaso ga "mbwa oba mbizzi," sikulwa nga ziririnnyirira ne zirirumaaluma, ate nga lirimu ekigambo kya Katonda, ekyo amazima ameereere agatukuza bona abagawulira ne bagawambaatira mu mitima gyabwe. N'okusaba (okwebaza) kutukuvu, okwo okutukuza emmere esabirwa. Na ddala, ebitukuvu bye Byama ebyeyambisibwa ne bireeta okutuzibwa, era n'okusinza okuwundiddwa awamu n'omukolo gw'okwebaza okunnakatonda (Holy Eucharist). Mt 7:6. Phip 3:2. Jn 17:17;15:3. 1 Tim 4:4-5. Mk 7:18.

Wabula, Ekklesia era ntukuvu kubanga abatongole baayo "beetabu mu buyite nga bwamuggulu." Abakoowoole okuva waggulu mu ggulu ne Katonda, ku Iw'ebirungi ebyomuggulu, baba "mu buyite butukuvu," kwe kugamba, "mu buyite buyonjowaza era butukuza." Heb 3:1. 2 Tim 1:9. Ro 11:29. Phip 3:14. Abakkiriza b'Ekklesia abo era abayawukana ku nsi enjolongesi y'obwakatonda, ne beewerayo ddala eri Katonda, be bayitibwa abatukuvu. Ate, n'olw'Okubatizibwa bafuuka "batukuze mu Yesu Kristo." Abantu bona bakoovoolebwa babbukire mu kutukuzibwa kuno era bafuuke batukuvu abatakyajjulukuka. 1 Cor 1:2. Ro 1:7;8:28. Jn 17:17,19. Ac 20:32. Okuva awo, Ekklesia ye Mukama agigeranya na kizimbulukusa, ekyo kyo nga ne bwe kiba kitono kitya mu mbeera yaakyo kikyusa ekiramba. Mu kugeranya okwo, Mukama yay gala okutegeeza nti, amaanyi g'Ekklesia amatukuzisi, n'okubuulira kwayo, bye bisendula ensi ennyonoonyi, ne bigatta abantu mu mubiri gumu era ne bifuula abantu abo abali mu kika ky'obulamu ekirala. Mukama n'abayigirizwa be abayita kitangaala kya nsi, era munno gwa nsi. Kubanga, bwe bamala okufuna amaanyi g'ekigambo okuva ku Ye, olwo baba basobola okunyiga n'okujjanjaba ekikula ekinnabuntu ekivundaavu olw'ebikolobero, ko n'okukiggyako obutalavvu bwonna. Mt 13:33;5:13,14. John Chrysostom, on Matthew Homily 46. Ro 6:22.

Wewaawo kya mazima nti, mu Ekklesia mubalirwamu n'abatongole bangi nga bavundaavu, abakujaanira mu katimba k'okubuulira. Mt 13:47,25. Naye, bano ne bwe beeyongera batya obungi, tabasobola kutuuka ku bbala lya kukuusiiza butukuvu bw'Ekklesia, okuggyako okudibaga obulamu bw'abatongole bannaabwe abamu abangu. Kuba, nga ddala amazzi agatukula mu ssemayanja bwe

gatayinza kutabanguka lwa buziinatiina obusuulibwamu, oba lwa mikuleje gya kazambi egiyiwa mu ssemayanja, bwebutyoo ddala n'obutukuvu bw'Ekklesia bwe butaddugazibwa lwa kkokoobereze lya batongole bavundaavu. Ekyalikibadde kino kikakasa n'okukakasa nti, abavundaavu abo emirundi mingi bakomekkera bafuuliddwa balamu abatukuvu. Mu njogera endala, nnamungi tabalika ow'abazira b'okukkiriza n'obunnampisa abatendekebwa mu Ekklesia okuva mu bavundaavu. So nga ne nnamungi w'abakkiriza, abo abatategeerekeka bwe bali bazira, kyokka nga bawangaalira mu kutya Katonda, ne balwanagana n'ebivve nnyo, okutuusa lwe bakomekkereza obulamu bwabwe ku nsi nga batukuvu abeekusifu. Era tekigaanika nti, emirundi egimu mu bulamu obunnekklesia muzuukamu obubonero bw'okugwiririra obwenkukunala. Naye ate era tekibuusabuusika nti, emirembe gyonna eminnekklesia gyasibukiza abatukuvu n'abalongoofu, abajulizi n'embeerera, abasajja n'abakazi. N'ekirala kiri nti, newankubadde nga ebitundu by'Ekklesia ebiweereza oluusi ebimu bigenjenyuka, wadde ddi obugwegwenyufu tebulangirirwangako Iwatu mu Ekklesia. Wazira, n'abagwegwenyufu bennyini bulijjo bafuba nnyo okwekukumira wansi w'amankwetu. Notes 18 and 19.²⁶

Nga basinziira ku njigiriza y'Endagaano Empya (NT), ne Bakitaffe baggumiza nnyo nnyini obutukuvu bw'Ekklesia. Okusookera ddala, Ignatios (30-107) Omukongozzi wa Katonda, mu nyanjula y'Ebbaluwa ye eri Abanna-Smyrna, Ekklesia yaabwe agyogerako nga "ensaanivu" ya Katonda era enkongozzi ya Katonda." Oluvannyumako, ne Irineos (130-202) alangirira nti, "Awali Ekklesia we waba Mwoyo wa Katonda, n'awali Mwoyo wa Katonda we waba Ekklesia n'Ekisa kya Katonda kyonna." So nga Kyrillos (Cyrilos) (315- 385) owa Yerusalem agamba nti, "Ekklesia eyitibwa nkatholika (nnayonna) lwa nsonga endala nnyingi, wabula n'olwensonga nti, ejjanjaba n'evumula kinnabwonna ekika ky'ebivve; nga erina mu yo buli kirowoozebwaa okuba empisa z'obuntubulamu, mu bikolwa ne mu bigambo era ne mu bitone byonna ebyomwoyo." Ate ye John Chrysostom (357-407) agamba nti, "Ebiwandiike ebitukuvu, olw'okuwoona obutagenya bw'Ekklesia, bigiyita mbeerera. Era ddala eyitibwa mbeerera, newankubadde nga yali malaaya okusooka. Kubanga, ekyewunyisa ky'Anaawasa ekikulu kye kino nti, atwala malaaya n'agifuula embeerera!" Ne Cyrillos (370-444) owa Alexandria, bw'ayogera ku njombo y'Ekklesia esangibwa mu Biwandiike nga olusozi Sayooni, agamba nti, "Ekklesia eyitibwa erinnya lino, kubanga

²⁶ In the previous chapter "The Ekklesia is One" it was mentioned how the unity of the Ekklesia is doubted and corrupted by the multiplying Protestant groups in the world. From this serious error, numerous individualistic organisations are behaving as churches, according to modern theology, which is in contradiction with the apocalyptic and biblical facts. In the present chapter "The One Ekklesia is Holy" it must be noted that, most of the contemporary Christian believers forget the profound fact that, the Ekklesia is holy and ought to become entirely holy, as kingdom of God, instead of the individualistic organisations. The Ekklesia is a reality that originates from the Holy Trinity God, but not a mere product of us men, for the use as we prefer. Ekklesia is the vessel of holiness in the world. Heb 10:1. 2 Cor 4: 6-7. Rev 20:6. It struggles against the evil, death and perdition, through the mysteries of sanctification, as a transfiguration and transformation of the Body of Christ, by the energy of the Holy Spirit.

mpanvu era lye ddabiiriro eryamazima; Ntukuvu okuva lw'eri amaka era ekibuga kya Katonda Omutuukirivu." N'olw'obusukkirivu bw'ebikkirizibwa mu yo, ko n'obuwombeefu eri Katonda obusukka ekikula. N'olw'okuba nti, ensozi zijjolobezebwa na bimera ku zo ebtalibimu, so nga ate Ekklesia za Kristo zижжолобезебва на бутуннумба bw'abatukuvu." Ebugwanjuba, Augustine (354-430) akuutira abakkiriza bawenga ekitiibwa, bayagalenga era batyenga Ekklesia entukuvu, Nnyabwe, Yerusalem ekyawaggulu, ekibuga kya Katonda ekitukuvu era ekyawukamu ku babi mu mpisa. Jn 16:13; 4:10 Mwoyo. Mt 13:15. Lk 4:18. Heb 12:14 kuwonya kinnabwonna. 1 Cor 14:1,12. Eph 6:12 ebitone ebyomwoyo. 2 Cor 11:2. Rev 17:1 malaaya embeerera. Mt 25:1-13. Jn 3:29 Anaawasa. Heb 12:22. Rev 14:1 Olusozi Siyooni. 1 Tim 3:16 obuwombeefu. Gal 4:26. Heb 12:22. Rev 21:10 Yerusalem ekyawaggulu. Irineos of Lyons, Censure III, 24. Cyril of Jerusalem, Catecheseis 18, §23. John Chrysostom, Eutropios out of Ekklesia. Cyril of Alexandria, On Obadiah. Augustine of Hippo, sermon 214. **Catechism, Orthodox Church.**pp 282-283.

Prof. P.N.Trembelas. Dogmatics of the Orthodox Catholic Church vol II pp 354-356.

4. Ekklesia Emu Ntukuvu, Nkatholika (Nnayonna).

Newankubadde nga, ebinnyiniwaza Ekklesia bye twakalaba ebibiri mu bugazi tebitegeerekeka bulungi, eri naddala baganda baffe abawakanyisi, ate ekiginniyiniwaza kino "**n-katholika**" ekyokusatu kye kisinga okuwubisa aba-Latini, wewaawo, n'aba-Orthodoksi abamu, abatwalirizibwa endowooza za Bugwanjuba. Ekigambo kino, nga ejnjombo ey'ekikugu, kya ba-Greek. Laba ekirambeko 8. nga tetunagenda mu bitabo byombi bye tuzze tuggyamu ebisomesebwa byaffe, ka tusooke tulabe Metropolitan John owa Pergamou bw'ayogera ku kigambo kino nga ekinnyiniwaza Ekklesia.

" Ku bubeevu oba ku bwennyini bw'Ekklesia kwe kusinziira obuyungize n'obuzimbize articulation and structure bwayo. Kwe kugamba nti, ku kikula ky'Ekklesia kyennyni kwe kwesigama n'entegeekerezebwa yaayo. Mu buyungize ne mu buzimbize bwayo, Ekklesia eteekwa okwoleka obubeevu n'obwennyini bwayo. **1. Ekklesia kwe kutuukirizibwa kw'Ekyama ky'obukekkereza** oikonomia **bwa Katonda.** Mu kwagala kwa Katonda, Ekklesia kye kiwoonwa era yenkomkekero y'Obukkekereza obwo mu Kristo Yesu. **2. Olw'ekyo, obubeevu bw'Ekklesia bwennyininnyini busangibwa mu bwakabaka bwa Katonda.** Eyo mu Bwakabaka bwa Katonda ye esangibwa obwennyininnyini bw'ekklesia. So si mu mbeera nga bw'eri kati mu kyafaayo ky'ensi, wabula nga bwe kiryeyleka ku nkomeredde y'emirembe. Mu ttuluba eryo, Ekklesia bwe bufaanamu bw'obunnakimu obwenkomeredde, mu Bwakabaka bwa Katonda obutaggwaawo. Eph 1:10. N'obutegeekereze bw'Ekklesia yonna buteekwa kwoleka mbeera eyo ya nkomeredde, ya Bwakabaka bwa Katonda. Ekirala ekiddirira kw'ebyo, **3. kye kyafaayo n'Ekklesia nga bw'eri kati mu nsi.** Mu kyafaayo ky'ensi, Ekklesia bufaananye bwa Bwakabaka bwa Katonda. Ekklesia ye egenda ebangiriza obwakabaka bwa Katonda mu kyafaayo ky'ensi. Kyokka nga, mu kikolwa kino, buli kiseera waliwo akakuubagano wakati w'Obwakabaka, wakati w'Ekklesia, n'ekyafaayo ky'ensi. Jn 17:14;

14:17. Bulijo Ekklesia eri mu butakkirizaganya na mu bulamuzisi n'ekyafaayo ky'ensi. Kubanga, mu kikula kyayo ekitukuvu, Ekklesia tayinza ate kwegazaanyiza mu mbeera za kyafaayo kinnabyansi nga bwe kiri. Ekklesia kwe kugamba tayinza kwetuukanyiza ku buyungize na buzimbize bwa ntabagana ya kinnabyansi. Okutwalira awamu, yo Ekklesia emirundi egisinga obungi ebeera mu bukuubagano n'ekyafaayo ky'ensi. Kubanga, bulijo Ekklesia ηjenyi mu kyafaayo, teyezuula mu kyo, obwennyini bwayo tebuliimu mu kyafaayo! Yo Ekklesia buli kiseera enoonya Byankomeredde, nga ηjenyi era nga nnamazi mu nsi. Okuva ku ntandikwa, Ekklesia kye yava emanyibwa nga ensenze ennamazi mu nsi muno: paroikousa, paroikia, parish mu kyalo oba mu kibuga gundi. Ekklesia teteekwa kuba kyekimu na bwennyini bunnabyansi oba bunnakyafaayo. Kubanga ye Ekklesia bufaananye bwa ntabaganiro Eyenkomeredde. Era, **4 engeri yokka Ekklesia gye yefaananyisa enkomeredde yaayo bye Byama ebitukuvu, na ddala Ekyama Ky'okwebaza, Eucharist, Ekyama ky'ekijjulo makeke**, mystic supper. Ddala, nga ge makkati g'obulamu bw'Ekklesia bwonna, Ebyama ebitukuvu ebirala byonna kwe byetoololera, nga amakubo agatwala ku Mbaga y'Omwana wa Katonda. Ebintu bino bina, bye biyimwako obuyungize n'obuzimbize era n'obutegeekereze bw'Ekklesia." Mu bimpi, ka tulabe na kino bwe kiba.

" Ekklesia eri emu. Mukama teyabangawo Ekklesia nnyingi, wabula emu. Awatali kuwannaanya, Ekklesia emu eyo nga yeemu n'omubiri gwa Kristo Omu. Naye olw'okuba nti, Ekklesia eno emu ejjuulirizibwa, eyatuukirizibwa era efaananyirizibwa na ntabaganiro ya mu kwebaza, ye nsonga Iwaki mu buteewalika erabika nga eriwo mu bungi. Kubanga, tekisoboka ku nsi yonna kubaawo ntabaganiro ya Kwebaza emu yokka mu butonde bwonna. Olw'ekyo nno, **buli yonna abakkiriza gye bakuñaana kulw'ensonga yeemu, ne baweza olukuñaana Iw'Okwebaza, eyo n'omubiri gwa Kristo omulamba gye gutuukirizibwa**. Eyo, n'Ekyama ky'Obukekkereza gye kifaananyizibwa mu bujuvu, nga Obwakabaka bwa Katonda. Bwetutyo ddala, tulina Ekklesia Emu, kyokka nga ezuuka mu bungi bwa Ekklesia ez'ebifo ezikurjaanirwamu. **Buli Ekklesia etuukiriza Okwebaza okutukuvu, holy Liturgy, eba bufaananye bwa ntabaganiro Eyenkomeredde, eba mubiri gwa Kristo mu bujuvu.** Bwetyo, buli Ekklesia eyoomu kifo gundi eba, era eyinza, era eteekwa kuyitibwa Ekklesia Yonna nnamba. Awo, kuva dda lulli, we wasimbuka Ekklesia okuyitibwa "**kather oli-ki**," ennayonna, ennambirira.²⁷ Kitaffe mu Katonda Ignatios ye yasooka okugiyita

27 In the process of understanding the term "Katholik" what does it really mean, the labyrinth may be easily observed in the footnotes made by Rev. Arthur Cushman MCGIFFERT, Ph.D; Prof of Church History in Lane Theological Seminary (in 1890s), as commentary on Eusebios (260-340 AD) of Caesarea, Church History. Page 128 fn 45..... This term was applied to all or a part of these seven epistles by the Alexandrian Clement, Origen and Dionysios, and since the time of Eusebios has been the common designation. The word is used in the sense of "general," to denote that the epistles are encyclical letters addressed to no particular persons or congregations, though this is not true of 2nd Jn and 3rd Jn, which however are classed with others on account of their supposed Johannine authorship, and consequent close connection with his first epistle. The word was not first used, as some have held, in the sense of "canonical," to denote the catholic or general acceptance of the epistle, -a meaning which Eusebios contradicts in this very passage, and which the history of the epistles themselves (five of the seven being among the antilegomena) sufficiently refutes. Page 188 fn 6.... The phrase "Catholic Church" occurs first

bwatyo. Ekklesia eyo enkatholika ye eri mu buli kifo oba mu buli kitundu gundi mu bujuvu bwayo, obusinziira ku bukunjaamu bw'Okwebaza, nga omubiri gwa Kristo omwebazisi. Ekyo, bwe bujuvu bw'okutuukirizibwa kwa byonna, mu bufaananye bw'Obwakabaka Obwenkomeredde mu kifo gundi.” Eph 1: 10. **Metropolitan John of Pergamou, Orthodox Christian Dogmatics pp 281-285 (summary).**

Nga enjombo ey'ekikugu mu ba-Greek ekigambo kino '**katholik-**' kirina amakulu ga byudda bibiri. Waliwo amakulu g'ekyudda ekyomunda, internal sense:- jjuvu, -tuukiridde, -lamba, -lambirira, kinnawamu, kinnabwonna. Waliwo n'amakulu g'ekyudda ekyokungulu, external sense: -twaliramu, -twalira awamu, -nnabyonna, kinnansi-yonna, buli -enna. Amakulu agasooka n'agaddako gaagala kufaanagana, wabula si ge gamu ddala, makulu mayawuukirivu. Galli galaga nnaba oba bubeevu, essence, agaddako galaga bivudde mu nkola y'obubeevu, results. Wano we wasimbuka obuzibu bw'enkozesza y'enjombo '**catholic**' mu byobwakatonda, na ddala n'abawakanyisi era n'abannabugwanjuba bona. Laba ekirambeko 27. Ebuvanjuba (ekigambo gye kisibuka mu byobwakatonda), amakulu g'ekyudda ekyomunda ge gakulembera era ge gafuga enjombo. “**Katholikii Ekklesia**” = Ekklesia (yonna) enzijuvi, ennamb(irira), ennayonna, ennawamu, etaliiko kamogo mu mazima, etuukiridde, Orthodox. Ekklesia embange mu buli kifo na buli kitundu, mu makulu ago, ze zizuukamu Ekklesia emu entukuvu, nga bwe kinnyonnyoddwa wagguluko. Ekiseera kyonna, mu bifo byonna, mu bitundu byonna, era olubeerera, nga yeeyo yeemu ku mazima, tesansuka era tesangukawo,

in Ignatios' Epistle to Smyrneans, chap. 8, and there the word “catholic” evidently has the common and early meaning, “universal.” In later usage it has the meaning “orthodox,” as opposed to heretical and schismatical bodies..... the occurrence of the word in the later sense has caused some critics to deny the genuineness of the epistle: but its genuineness is too well established to admit of doubt, ant it must be granted that it is by no means impossible that a word which was used at the end of the 2nd Century (in Alexandria, in Rome, and in Carthage) with a certain meaning may have been employed in the same sense a generation earlier. On the other hand it is possible, as suggested by some, that the word “Catholic” itself an interpolation, for it is just such a word that would most easily slip into a document, through the inadvertency of copyists, at a later time, when the phrase “Catholic Church” had become current....page 191 fn 29 see above, note 6. That the word “Katholik” is used here in the later sense of “Orthodox”, as opposed to heretical and schismatical bodies, can be questioned by no one. Lightfoot, however, reads at this point 'aghia' instead of 'katholik'in his edition of the epistle and Lightfoot's grounds for making the change seem to be quite insufficient... page 299 fn 11 “catholic” in the sense of “general” or “universal”, the play upon the word still continuing. Page 313 fn 3.... “from the entire Catholic Church,” the phrase is usually strengthened by a 'pasa', as in the next chapter, § 2. on the use of the phrase “Catholic church”, see Bk. IV. Chapter 15, note 6. page 380 fn 13..... The term “catholic church” (in § 16) seems in fact to be used in a general sense to indicate the Christian Church as a whole. It is, to be sure, possible that Constantine may already have had some knowledge of the schismatics whom he refers to in another epistle, quoted in the next chapter; but his omission of all reference to them in the present case shows that he did not intend at this time to draw lines between parties, or to pass judgement upon any society calling itself a christian church.

nga bwe kiri mu beewagguzi ne mu beerondeziwo. Naye Ebugwanjuba (ekigambo gye kyakopperwa), amakulu gaakyo ag'ekyudda ekyokungulu ge gategeerekeka. “**Catholic Church**= Church (Klezia) etwaliramu zonna, etwalira awamu, ebuna wonna, ey'ensi yonna, eya buli omu. Labayo enjawukana we eva mu buyungize ne mu buzimbize bw'Ekklesia. Ebuvanjuba Ekklesia gy'etandikidde, abakkiriza bakkiriza era bategeera ekikula kyayo kirala - mazima majjuvu, Kristo atuukirizibwa. Ate Ebugwanjuba Ekklesia gye etandidde, abakkiriza bakkiriza era bategeera ekikula kyayo kirala –kibunansi, mutume wa Kristo. Mu Ekklesia emu entukuvu, enkatholika era eyekitume, Orthodox, enzikiriza yeeyo emu mu yo n'enjigiriza ya mazima mu nsinza ne mu Byama ebitukuvu. Amazima gaayo n'obulamu bwayo bwonna mu bubikkulire bwa Kristo ne Mwoyo Mutuukirivu bye bisaamu okugoberera na buli muntumulamu. Ekklesia eno ewezebwba kuva mu bakkiriza ba bifo na bitundu gye babeera era gye bakunaanira, na ddala olw'Okwebaza (Eucharist) n'Ebyama ebirala, nga abatongole b'omubiri gwa Kristo omulamba era omufaananya gw'Obwakabaka bwa Katonda. Mt 26:26-28. Mk 14:22-24. Lk 22:19-20. 1 Cor 11:24-26. Eph 1:22-23; 5:29-30. Rev 2:1-3:21.

Ekibondo ky'okukkiriza ekyo, mu ngeri y'amaka ga Katonda yennyini, kye kivaako obusuubize bw'Abraham, okulangirirwa olwatu nti, mu lulyo lwe amawanga g'ensi gonna mwe ganaaweerwanga omukisa. N'eri Yakobo omusuubize mu bigambo byebimu n'obukakafu bwebumu bwaweebwa. Kabaka Dawudi n'abalanzı baalanga Obwakabaka bwa Messiah bwe bugenda okumalayo ensalo z'ensi, n'okufuga amawanga gonna. Gn 22:18; 12:3; 18:18; 26:4; 28:14. Ps 2:7-8; 21:27-28; 71:8,17. Is 2:2-3; 49:6-7; 55:4-5. Mal 1:11. Ne mu Ndagaano Empya, Mukama waffe nga tannabonaabonyezebwa yalangirira nti, Eggwulire ly'Obwakabaka eddungi lya kubuulirwa eri abantu bona. Ate n'olvannyuma lw'okuzuukira kwe, alagira abayigirizwa Be, bagende bafuule abantu b'amawanga gonna bayigirizwa Be, era babeere bajulirwa mu Yerusalem, mu Buyudaaya yonna ne Samariya, okutuuka ku nkomeklero y'ensi. Mt 24:14;28:19. Mk 16:15. Lk 24:47. Ac 1:8. Pawulo omunnakatonda akuutira kkaati nti, “Abatume baakwatirwa ekisa okuba n'obutume mu buwulize bw'okukkiriza, okubutuusa mu mawanga gonna.” Kumpi emyaka 25, okuva ku malinnya ga Mukama waffe mu ggulu, Pawulo abugirira nti, “Eddoboozi ly'Abatume libugaanye ensi n'ebigambo byabwe bituuse ku nkomeklero zaayo.” Agenda mu maaso n'akakasa nti, “Amawanga gonna bwe galimala okuyingira mu Ekklesia, olwo ne Yisraeli yenna alirokolebwa.” Ro 1:5; 10:18; 11:25-26. Ate Bakitaffe bo, okusookera ddala Iginatios Omukongozzi wa Katonda yakozesa enjombo “katholik” mu mboozi “Awabeera Kristo Yesu, awo we wabeera n'Ekklesia enkatholika.” Ekitegeeza nti, awo we wabeera Ekklesia mu bujuvu, eyo yennyini eri mu kifo oba kitundu ekyo. Amazima gano ge gaddijanibwa ne mu kijuliro kya Polycarpos, ekyo ekyawandiikibwa oluvannyumako lw'okuttibwa kwe. Mu kijuliro ekyo, Mukama waffe Yesu Kristo ayitibwa “Musumba w'Ekklesia enkatholika” eri buli wantu wonna. Mu kiwandiike kyekimu, ekigambo kino kiddijanibwa okukozesebwa n'amakulu kyokka nga sig e gamu. Oluusi, kiraga amakulu ga Ekklesia eri mu kifo oba mu kitundu gundi (Smyrna n'awalala), ate oluusi kiraga Ekklesia etuukiridde (enzijuvu mu mazima), n'oluusi kiraga amakulu meekusifu mu gonna ago. Cyrillos owa Yerusalem bw'annyonnyola enjombo eno egamba nti, “Ekklesia eyitibwa nkatholika, si lwa kuba etalaaga mu nsi yonna kyokka, okuva ebule n'ebweya, wabula kubanga eyigiriza kinnabwonna era bulambalamba ebikkirizibwa, abantu bona balyoke bayingire mu kumanya amazima, ku bintu byonna ebirabika n'ebitalabika, ebyomuggulu n'ebymunsi.” **Catechesis, xvii § 23.**

Obutasangukawo n'obutaggwaawo bw'Ekklesia businziira ku kuba nti, yo gwe Mubiri gwa Kristo, omutume okukekkereza ensi ereme kuzikirira. Omutwe omukulembeze gw'omubiri guno era omusingi gwaagwo ye Kristo Yesu, owa jjuuzi, owa leero, era ow'emirembe n'emirembe. Ate n'olwokuba nti, mu Ekklesia mulimu Mwoyo Mutuukirivu omuwi w'obulamu, Ekklesia teggwaa wo. Wewaawo, ekyo tekiggyawo bwetaavu bwa kukolaganira wamu kwa bakkiriza, na ddala abo ababa bafunye mu bo obulamu obuggyga okuva ku Mutwe gwabwe Kristo, nga balega ku kisa kya Mwoyo Mutuukirivu. Abo bona be bafuuka abakolagamu ne Katonda kulw'okutuukirizibwa kw'ebyasubizibwa mu Ekklesia. Rev 21:9-10. Is 55:2-3; 61:8-10; 9:7. Dan 2:44; 7:14. Ps 89:36-37. 1 Cor 3:11. Heb 13:8; 7:16. 1 Cor 3:9. 2 Tim 4:8. Mt 16:18b. Olw'ekyo, mu biro byaffe kiba kya kuwubisibwa eri abantu abakkiriza mu nzikiriza yaabwe, bona abo abtwala enjombo "katholik" ey'Ekklesia Emu Entukuvu era Eyekitume nga eva mu Latin, n'amakulu ga "kibunansi, ye y'omutume wa Kristo omusookerwako." Kubanga ekigambo ekyo ku bwakyo, nga enjombo ey'ekikugu mu byobwakatonda, kya Ekklesia Orthodox Envanjuba. Kyakalakkalira mu LukikoB' ttabamiruka olwatuula e Constantinople mu mwaka 381, bwe kyayingizibwa ne mu Kaponero k'Enzikiriza, eyatulibwa mu lujjudde okuva olwo n'okutuusa kaakano. Laba Canon 7 ey'olukiiko olwo, Second Ecumenical Synod. **Catechism Orthodox Church, pp 283-286. Prof PN. Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 356-361.**

5 Ekklesia Emu Entukuvu Enkatholika, ya Kitume

Ekklesia ya Katonda eyogerebwako, "emu entukuvu enkatholika, era ya kitume", oba ya kinnabutume, mu bwennyini bwayo ne mu butegeekereze bwayo. Obunnakitume kyekimu ku binnyiniwaza Ekklesia ebikulu. Kirabika nga ekinnyiniwaza Ekklesia ekyangu, wabula na kyo kibuzaabuza nnyo, na ddala abakristo bannabibiina mu biro byaffe (Balokole n'abalala), abatafaayo kukenkuka mu Byafaayo by'Ekklesia. Ani mutume? Obutume bwe bwe buluwa? Eri ani? Era Iwaki? Ebyebuuzibwa nga bino tebissibwako mulaka na bannabibiina, abo ababuulira ku mutindo gwa **prosperity** gwokka. Ekklesia eyitibwa ya kitume, kubanga abakongozzi baayo olwaleero baagiggya ku balli abaagiggya.... ku Batume, nga bw'eri. Abatume nga baagiggya ku Mukama waffe Yesu Kristo, ate nga ne Kristo Yesu yagiggya ku Katonda Patri ne Mwoyo Mutuukirivu. Labayo obunnakitume bw'Ekklesia nga bwe buli. Ekklesia si kibiina kya bakkiriza Kristo nga bwe baba beyagalidde. Ekklesia ya butume bunnakatonda. Is 60:16-19. Ro 15:15-16. Ac 9:15; 26:14. Nu 12:6-8. Heb 3:5-6; 13:17. 1 Cor 6:19. Jn 10:9,11; 14:6. Mt 28:19. Ez 18:23,32; 33:11. Jn 16:5-11.

Olw'entanuko yaayo eyo ennkatonda, Ekklesia erina kusigala nga yeemu mu bwennyini bwayo obunnakitume. Ekklesia teteekwa kufuukana okuva ku bwennyini bwayo obunnakitume era

obunnakatonda emirembe gyonna. Newankubadde nga, ku ludda Iwayo olulabika, olunnabuntu, abakkiriza abatongole baayo bagenda bajjulukuka okuva mu bulamu bw'ensi, ne badda mu bulamu obulala, obuli ebusukka wa buno, kyokka yo Ekklesia erina kusigala nga yeemu mu bunnakitume bwayo, nga si njungulule mu njigiriza y'Enzikiriza ne mu ntukirizibwa y'Ebyama ebitukuvu. Bwetyo ddala Ekklesia, nga Kristo bwe yagibangawo, n'Abatume bennyini bwe bagiddizajanya, awatali kwekululamu wadde mu nzirijanako ennakitume, yadde mu mbunyisa y'obutume obwo mu nsi, okuyitira mu lujegele lw'abakkiriza, n'abalabirizi abagenda bayawulibwa mu butuufu, ne bateekebwu mu bifo ne mu bitundu by'ensi ebtalibimu. Kubanga, Abatume bwe baggya obuyinza bw'obulanzi, bw'obwakabona n'obwakabaka ku Kristo yennyini, ate na bo oluvannyuma baabukwasa balabirizi, ku lwokutuukiriza Ebyama n'enjigiriza y'Enzikiriza mu Ekklesia, ang abalanzi, nga bakabona, era nga bakabaka mu Kristo Yesu. Ac 4:11-12. Is 28:16. 1 Cor 3:10-15. Eph 2:20. 1 Tim 3:15. Heb 6:1-2. Gn 49:24. Dt 32:4. Ps 19:14. Is 26:4; 51:1. Mt 16:18. Ro 9:33. 1 Cor 10:4. 1 Pe 2:8. Ex 23:1. Pr 12:17; 14:15,25. Mt 7:15; 24:11,24. 1 Cor 15:15. 2 Cor 11:13,26. 1 Tim 1:3; 6:3. 1 Jn 4:1. Mt 6:10,20; 19:14. Mk 10:21. Php 3:20. Ps 110:4. Heb 2:17; 4:14; 5:6; 7:3,26,24. 1 Tim 6:15.

Obunnakitume bw'Ekklesia obwo bwekenneenyamu wasatwe okusooka. i) Obunnakitume bw'enjigiriza y'Enzikiriza yeemu entuufu, eyo efuula Ekklesia okuba omumwa gwa Kristo n'Abatume emirembe gyonna (bulanzi). ii) Obunnakitume bw'enzirijanako y'abalabirizi n'abakozi abalala, abateekebwawo okutuukiriza Ebyama, nga basimbukira ddala ku Batume mu Kristo Katonda (bwakabona). iii) N'obunnakitume bw'okubunyisa Eggwulire ly'obwakabaka bwa Katonda eri abantu b'amawanga agataligamu, awatali kufulanya bwennyini bwa Ggwulire eryo (bwakabaka). Wewaawo, obwekenneenyenye buno mu busatwe buli mu kutegeerebwa butegeerebwa, so si mu buyawufu bwa bunnakitume ku bwabwo. Kubanga, Kristo Mukama yoomu ye mulanzi lukulwe, yoomu ye ssaabakabona, era yoomu ye Kabaka wa bakabaka. Obunnakitume bw'Ekklesia bwonna obunnakatonda bukujaanira mu Kristo Mukama w'Obwakabaka buno. N'ekirala ekisobyo kyonna ekinene, ekyamaanyi, ekikolebwu abakkiriza abamu ova abamu ku bakkiriza (nga **bannabiina** leero), ne kikyamya enjigiriza yaabwe mu ntegeerebwa ne mu ntaputa, kiba nga ekisobyo ekikoleddwu okugetanya n'embunyisa era n'enzirijanako y'obunnakitume bwennyini! Naye, nga mu mazima ddala, obunnakitume bwo ku bwabwo buba busigadde bwebumu, bunnakatonda; era nga ku bwo kwe kusinziirwa okukeebera n'okugolola ekisobyo kyonna, ekyo kyennyini ova ekirala. Okuva eddanedda, obwewagguzi bwonna ova obwerondeziwo bw'abakkiriza abamu mu busobya, bwebutyo bwe bwakeberwanga ne bugololebwa ova ne buvumirirwa, ku lw'obulungi bw'okukuma butiribiri obunnakitume bw'Ekklesia. Era, mu Byafaayo by'Ekklesia, kimanyiddwa bulungi nti, obwewagguzi, obwerondeziwo n'obwebajjuzi bye bisobyo ebinene ebitera okugwa n'okuziringitanya obunnakitume bw'Ekklesia mu mawanga agataligamu. **Mouth of God** Ac 7:37-38. 1 Cor 14:22-26,38-39; 15:3-11. 2 Pe 1:20. 1 Cor 14:1-5. Mt 7:22. **Priestly succession** 2 Ch 34:33. Mt 19:27-28. Jn 12:26. 1 Pe 2:21. Mt 9:9. Php 3:17. Jn 8:12. Gn 14:18-19. Ps 110:4. Heb 7:3,24-26. Ex 19:6. Rev 5:10. **Gospel of God's kingdom** Mt 3:2; 19:16,24. 1 Cor 4:20; 15:22-30. Lk 4:43; 17:21. Dt 17:18. 1 Ch 29:10-11. Ps 103:19. Ob 21. Mt 6:10; 24:14. Jn 3:3,5; 18:36. Ac 28:23. Rev 11:15. **Apostleship** Mk 3:14; 6:30. Heb 2:17; 3:1-2. Jn 13:16. Ro 1:1,5; 16:7. Mt 10:24-25.

Okuva awo ne Basilius Omukulu ky'ava akakasa nti, abo bona abakkiriza abajagalala olw'obwewagguzi bwabwe, ne bava ku bunnakitume bw'Ekklesia, baba tebakyalina kisa kya Mwoyo Mutuukirivu mu bo.

N'obuddizajanye bwennyini obunnakitume mu bo buba bukomye awo we bakutukidde ku nzirijanako y'obunnakitume obwo. Kubanga, na balli abaasookera ddala okwewaggula ku Ekklesia, baali baamala dda okufuna okubatizibwa oba okwawulibwa ne Bakitaffe, era nga baalina n'ekisa ekyomwoyo mu nzirijanako ennakitume. Wabula, olw'okwewaggula kwabwe okuva ku Ekklesia emu, entukuvu era enkatholika, baafuuka beereereabatakyalina buyinza bwonna, wadde okubatiza , yadde okwawula, newankubadde okuddiza omuntu omulala yenna ekisa kya Mwoyo Mutuukirivu, bennyini kye baavaako edda ne bagwa mu kisobyo ekyo ekinene. Kale nno, enzirijanako eno ennakitume, okusoboka okukuumirwa ddala, ekyobuddizajanye bw'obwakabona nga abasika b'Abatume abatuufu tekimala kyokka. Wabula, awatali kulekererwa, kyetaagisa ne wabeerawo n'enjigiriza y'Enzikiriza ennakitume yennyini. Kuba olli yenna, kubalabirizi oba ku baweereza b'Ekklesia abalala, ne bw'aba nga alina obwawule butuufu, bunnakitume mu Ekklesia, ayinza okusirittuka n'agwa okuva ku bunnakitume obwo. Kasita yewaggula n'awaguza enjigiriza y'Enzikiriza ennakitume, okugifuula nga etaliiko lukomera. Olw'ekyo, byonsatule ebyo waggulu, i) obukuumirire bw'enjigiriza y'enzikiriza, ii) obwawule obutuufu mu nzirijanako, iii) n'embunyisa etafuulanyizibwa, byonna bye byeyungiza awamu ne bivaamu obuddizajanye bw'Ekklesia obunnakitume. Yo enjigiriza y'Enzikiriza ennakitume ku bwayo ye mpagi y'enzirijanako ennakitume yonna. Ate obwawule obutuufu era obunnakitume mu Ekklesia, kye kimanyirwako ebyokungulu, ebyenkunkala, okukakasa nti, Ekklesia eri mu kifo gundi (katugambe mu Yuganda) eriyo nga kitundu ky'Ekklesia nnawadda (Alexandria), embangewo n'Abatume (St Mark) mu Kristo Mukama waffe.

Bakadde baffe bona bakakasa nti, obuyinza bwonna bwe busimbuka ku Kristo Omununuzi butandira ku Batume ne budda ku Balabirizi ne ku baweereza abalala. Na ddala Clement owa Rome, mu bbaluwa ye eri abanna-Corinth akuutira nti, "Abatume bwe baabuuliranga mu mawanga ne mu bibuga baatandikangayo endokwa, nga bwe babeekebeija mu mwovo, okufuuka abalabirizi n'abweereza ku Iw'abo abanakkiriza oluvannyuma. Era, Abatume baawa ekiragiro nti, bano bwe baneebakanga, abalala abakakfu banaabasikiranga mu buweereza". Clement of Rome, A' Corinthians 42 § 4 and 44 § 2. Evdokimov, Orthodoxy pp 219-223. Plato of Moscow, Orthodox Teaching p. 140. Catechism, Orthodox Church pp 286-287. Dogmatics of the Orthodox Catholic Church, vol ii pp 361-363.

N'ekisembayo, mu biro byaffe ebyewagguzisi, Abakristo, na ddala bannabibiina, balinga abageezaako okutwala ebinnyiniwaza Ekklesia ebina bino: obumuwavu, obutukuvu, obunnabwonna, n'obunnakitume, nga ebyakaddiwa edda mu nkozesha, ne bisikirwa binnaabyo ebyomulembe²⁸. Era ebisinga

²⁸ The study of the four basic characters: oneness, holiness, catholicity, apostolicity, which are considered anti-quated and replaced by other modern qualities in the contemporary Christian communities, can open the eyes of a well-wisher, to understand easily that, all these communities of extreme ideas are heretical in themselves, as fragmentations from the original described Ekklesia of God in Christ. Chief cause of these heretical fragmentations is the purposeful isolation of the crucial issues or characters of the Ekklesia, and inconsideration of others as unnecessary in modern life. While, the descriptive expressions provided from the Lord Jesus Christ, his Prophets, Apostles and Fathers, attempt to clarify complete nature of the Ekklesia. Footnote 24. They function, not as myths, but as icons, symbols and examples, so that even the untrained mind may be able to practically experience salvation

okwogerebwako kaakano nga ebivaamu ekikula ky'Ekklesia bye bino wammanga: kwagala- love, bulumirwa- compassion, bweylimbaanyi- solidarity, busagambya- prosperity, bwenkanya- justice, ddembe- freedom, kitiibwa- honor, bugagga- wealth, n'ebirala. Wewaawo, kyamazima ddala nti, na bino byonna bigasa nnyo obulamu bw'omuntu ku nsi, kwe kugamba, birina ekifo kya ku mwanjo mu bugoberevu bw'obulokovu bwe. Era Abakristo bateekeddwa okubirima byonna binno nnyo wakati mu buli ntabagana yaabwe. Wazira ate, Abakristo ba leero tebasaanidde kwerabira nti, abantubalamu abaasooka okukkiriza n'okugoberera Kristo, nga Mukama w'obwakabaka bwa Katonda mu Busatu (Mt 3:2. Mk 1:15. Lk 4:43), baalafuubana ebitagambika, okwekebeja ekyetaago kya Katonda kino. Baawandiika muzingo na mizingo gy'ebitabo ku egoy emiramwa gyonna, amazima kaakano agatayinza kubuusibwa maaso, mu kutunuulira ne mu kubuulira ku bulamu bw'abantu mu ngeri y'omulembe. Laba,

of eternal life. The following are all isolations of nature of the Ekklesia, and inconsideration of its essence:

Anglican Church

Apostolic Church

Born- again churches, communities

Church of Jesus Christ of Later Day saints- Mormons since 1847 AD.

Episcopal Church

Presbyterian Church

Protestant (Lutheran) Church

Roman (Western) catholic Church

Seventh-Day Adventist Church

On this vital question, consult for the facts and details from Dictionaries and from google centre. See also, Webster's Dictionary on the English Language Unabridged Encyclopedic Edition, Printed in the United States of America, 1977 by J.G. Ferguson Publishing Company. The purposeful isolation of the nature of Ekklesia, for an intended-personal or group-aim (gain, like the error of primacy), has as sorrowful consequence the further aberration from the true will of God in Trinity. "Heresies are formations accidental to the Body of Christ, and cannot trace their origin from the Apostles." Irenaeus of Lyons. Against Heresies. Although heresies were foretold: Mt 7:15; 24:4-5, 11,24. 1 Tim 4:1-3. 2 Pe 2:1-2. 1 Cor 11:19. Gal 1:8,9. 1 Thes 5:21. "It was indeed necessary that there should be heresies; and yet it does not follow from that necessity, that heresies are a good thing. As if it has not been necessary also that there should be evil! It was even necessary that Lord should be betrayed; but woe to the traitor! So that, from this, no man defend heresies!" Tertullian, prescription against Heresies ch. Xxx.

series: Ante -Nicene Fathers, Nicene and Post-Nicene Fathers. Translations from Greek and Latin into English and other languages. They are more than 100 volumes today.

*

6-Ekklesia Nkuumi era Nsomesa ya Mazima Etagwamu

Okuva ku byogeddwia ebyo waggulu, na ddala ebifa ku makulu g'obunnakitume bw'Ekklesia, kyeraga bwerazi nti, ekinnyiniwaza Ekklesia kino kyekwamu nnyo n'obumuuwavu bwayo. Ate nga kyekimu ekyo ekivaamu empangi y'obutagwamu bw'Ekklesia, era ekiyimwako ekitateekwa kubulawo. Ddala ddala Ekklesia bw'ebeera wonna eyo esengeddwa abantu, ezeebitundu ze zitabagana awatali kwekululamu olwo ne zivaamu Ekklesia Emu. Kino kisinziira ku kubeera nti , wadde Ekklesia eba etalaagidde eno n'eri wonna wonna, nga esimbula okukkiriza kwayo okutuufu kuva ku Batume na ku bayigirizwa baabwe, ekuumirira butiribiri okubuulira okw'amazima, nga kulinga okuva mu mmeeme emu n'omumwa gumu. Newankubadde nga ennimi ezoogerebwa abantu ku nsi tezifaanagana, kyokka go amaanyi g'obuddizajanye bw'amazima gegamu. Bwetyo Ekklesia kuva lubereberye, nga bw'ekuma obuddizajanye bwayo obunnakitume era nga terekulidde mbeera yaayo nnakitume, esigala eri Emu eyasooka era eyamazima, ennawadda yeemu mu bweteekerevu omulonderwa abalongoofu. Era Ekklesia eno obwerondeziwo gye bugenda buwaguliza, n'okutemaatema obulere obuddirira mu kiseera, olw'obusibuukirize obuleeterezebwa oluvannyuma. Mu bweikiikamu n'ababa bawunjukidde mu bwerondeziwo, bbo abalemera ku buddizajanye obunnakitume, kwe kugamba, ku Ekklesia emu ennawadda, entukuvu enkatholika, mu biro ebitali bimu, babeera mu bumu bw'Enzikiriza, na mu kyetaago kya Katonda kyekimu, Ekklesia nga bw'ebakuanyaanya bona mu Mukama Omu abeesimbu.

N'ekirala, abatume abatukuvu enjigiriza y'Enzikiriza yaabwe baagiggya ku Mukama Yesu Kristo, oyo nga ye mazima (Jn 14:6) ge bakuma, mu buduumire ne Katonda, era ne bagaddizajanya mu Ekklesia, nga ye "mpagi era omusingi gw'amazima." 1 Tim 3:15. Bwetyo yo Ekklesia yabbuza bubbua amazima ago, n'egateeka mu buteregganye obutegeerekeka, okusinziira ku bwetaavu bw'abakkiriza obwa buli mulembe. Kyokka yo ku bwayo Ekklesia nga terina kipyia n'ekimu kye yagattako, okuggyako okukuuma gonna amazima nga tegafuukanye, era nga gegamu bulijo mu bubeevu bwago. Mu ngeri eyo, Ekklesia n'eba nga esigadde ku njigiriza ya Nzirkiriza, nga gwe mumwa gw'abatume mu Kristo. Ekyo kifuula Ekklesia okuba etagwamu **infallible**. N'olwekyo, obutagwamu bw'Ekklesia businziira ku kuba nti, bulijo yo esigala nkumi nneesigwa ya buddizajanye obunnakitume. Eba ekuma butiribiri akalagaane akaagikwasibwa, awatali kuyawulako wadde okukendeezaako, newankubadde okwongerako ekintu kyonna mu ngeri eyoobuntu. Ekklesia eba eyigiriza butereevo ekigambo ky'amazima, n'eri abo abalina

okuwannaanya, abeerondeziwo, bulijo n'egenda nga ebasalira n'obwogi bwa Mwoyo, buli kiba kisukkiridde oba kiraluse okuva ku Ggwulire lyennyini.²⁹

Kale nno, obutagwamu bw'Ekklesia tebuli mu kubikkulirwa mazima mapya, agatabikkulirwanga na Mukama era na Batume. Wazira buba mu kubbula bubbuzi, kuteregganya na kuddizajanya mazima gegamu amabikkulire, agaweza entanda y'akalagaane akaakwasibwa Ekklesia. Ate, okumulisibwa kuno okutukuvu, okuyambako mu butagwamu, kwa njawulo ku bukumirire ne Katonda, obwo abalanzi, Abatume n'abawandiisi ba Bible mu kutwalira awamu bwe baasengekeramu ebitabo ebitukuvu, ebyo byonna ebivaamu kkanoni y'ebiwandiike ebitukuvu. Kubanga, mu kutolobyia akafumu kaabwe ne mu bigambo, baakunaanya obugagga bw'akalagaane k'okubikkulirwa okunnakatonda. So nga oluvannyuma, akalagaane kano ke kakuumibwa Ekklesia nga tekadibagiddwa, era nga ke kattottolebwa mu butagwamu, ne kasigala nga tekafuulanyiziddwa era nga tekakeeyezeddwako. Obutagwamu buno bukakasibwa ne Mukama, bw'asuubiza Abatume- okuyitira mu bo- n'Ekklesia yonnayonna nti, "Ali wamu na bo okutuusa ensi lwe eriggwaawo." Mt 28:20. Era nti, agenda kutuma gye bali Omukubagiza, Mwoyo w'amazima, oyo alibajjukiza byonna bye yabagamba, era "alibalunyamya mu mazima gonna." Jn 14:26;16:13. Okusuubiza kwa Mukama kuno kwekwamu n'okusuubiza kwe okulala, mu kwo nga "Ekklesia ye, wadde amaanyi g'Emagombe tegaligiyinza." Mt 16:18. Wano wennyini we wasinziira obutasansuka n'obutazikirira bw'Ekklesia. Ebbangiriro eritaggwaawo lyandigiddemu litya obuwubivu n'obulimba, ebyo ebyekwekeddwamu okufa n'okuzikirira? Oba, Iwaki amaanyi g'Emagombe tegandiyinzizza Ekklesia, ate ng'obulimba bwe bwefuze mu yo? Pawulo omunnakatonda ky'ava ayita Ekklesia "empagi era omusingi gw'amazima." 1 Tim 3:15.

²⁹ Infallible (infallibility), not fallible or capable of error, never wrong. Something like opposite status to Gn 3; the essential problem of mankind. The theological term from Greek is "**alatheto(s)**", connected with the word 'aletheia= truth'. Today, the debate covers volumes for essential life. Who is infallible (alethetos= truthful)? From the East (in 7 Oikoumenical Councils), the answer to the question was (is, and will remain!) "Ekklesia is the truthful, the infallible, as built upon Christ the truth." Jn 14:6. Eph 2:20-22. 1 Cor 3:11. 1 Tim 3:15. 1 Pe 5:1-2. Mt 28:19-20. This answer was the same in the West, until the 9th century. After some systematic forgeries in the West, a dogma was promulgated by the Vatican Council, July 1870, that in the Roman Church the Pope, as the supreme pontiff, is divinely guarded from error when speaking ex cathedra, officially, on matters of faith or of morals, setting forth doctrine...*Webster's Dictionary, Encyclopedic Edition* (1977), pp 937. As regards the forgeries themselves, see *Ante-Nicene Fathers series vol 8* pp 601-644 on the said "Decretals." "The learned editors of the Edinburgh series have given us only a specimen of these frauds, which, pretending to be a series of "papal edicts" from Clement and his successors during the ante-Nicene ages, are, in fact, the manufactured product of the 9th century, the most stupendous imposture of the world's history, the most successful and the most stubborn in its hold upon enlightened nations....." pp 601. Another special book on these forgeries is of historian *Abbe Guettee, The Papacy, Minds Publishing co. 1866*. He quotes: "The Christian Church is fundamentally divided. Were it desirable to expose the internal feuds which agitate all Christian societies, and the contradictory doctrines of the sects which have revolted against the Mother Church, they would form a sorrowful picture." P 29. "The Papacy, by her novel and ambitious pretensions, was the cause of the schism between the Eastern and the Western churches"- p270. Purpose of the "forged Decretals" by the Romans, as papal edicts, was to support the "petrine doctrine", a brief commentary of which see footnote 16. Under the pretence of transmission of the Catholic Church, usually, they propagate, making propaganda, for Catholicism. See UJCC, Celebrating 50 Years of Growing and Serving Together, May 2013 p 13 "History of Ecumenism Worldwide".

Nga bwe twagambye ne wagguluko, enjigiriza ya Bakitaffe ku nsongha eno, Theofilos owa Antiochia afaananyisa Ekklesia entukuvu, eziri mu bitundu ebitali bimu, na bizinga “ebisengefumu era ebiriko amazzi n’ebibala ebingi, nga birina ebifuyui n’emyalo, abantu abakubiddwa amayengo gye badda nga obuddukiro.” Kitaffe ono alangirira nti, mu Ekklesia zino enjigiriza y’Enzikiriza eyaamazima ebeera nga myalo emiraalizifuko, egyo abeetaaga okukolebwa gye baddukirako. Ebweru w’emyalo gino eba eriyo enjigiriza za buwubivu, kwe kugamba, za bwerondeziwo, ezizaayisa ababa baziyingidde. To Autolykos B’ § 14. Ate ye Irineos owa Lyons akuutira nti, omuntu yenna alemenga kunoonya mazima kuva wantu walala wonna, kubanga kyangu okuzuula amazima ago mu Ekklesia, eyo Abatume gye baakujaanyaamu amazima gonna, n’efuuka enkuumi y’akalagaane engagga. Era mu ngeri yeemu, n’agamba nti, awaba Ekklesia we wabeera ne Mwoyo wa Katonda, ate nga awaba Mwoyo wa Katonda awo we wabeera n’Ekklesia era n’ekisa ekitukuvu. Ekidda kw’ekyo, era eyo ebeera Ekklesia y’ebeera n’amazima. Kubanga Mwoyo wa Katonda ge mazima. Censure iii, 4,24.

Kituufu nnyo nti, ma ddala abalabirizi ne bakabona bona mu kutwalira awamu nga bwe tunaalaba wammangako, be beeyambisibwa, abateeketeke mu butume ne mu bukulu bw’Ekklesia, okuyigiriza obutereevu ekigambo ky’amazima. Wewaawo, tetusaana kwerabira nti, Omunnevangelyo Yowannis Bakristo bona b’aba ategéeza bw’agamba nti, “Mmwe muli basiige ba Mwoyo Mutuukirivu mu Kristo, era mwenna mumanyi amazima.....” “ Temwetaaga muntu yenna kubayigiriza.” 1 Jn 2:20,27.

Okuva awo, ne Seviros alengeza nti, “Abasiige ba Mwoyo si balanzi bokka n’abasajja abatukuvu nga bo, n’abaabasooka basiige, naye okusingira ddala bona abo oluvannyuma abakkiriza omukulu era owaamazima yekka Yesu Kristo Omulokozi Katonda.” Ate ye Oikoumenios ayongerako n’agamba nti, “Olw’okubatizibwa okutukuvu, mwatwala era ne mufuna obusiige obunnakatonda, mu bwo nga Mwoyo Mutuukirivu abakulembera mu buli mazima gonna.” Kyokka ye Chrysostom; nga bwattottola ekitundu “Katonda ye yatusiiga mu Mwoyo, n’atussaako akabonero,” alangirira nti, Katonda ye atuwa Mwoyo oyo gw’akoleramu okutusiiga n’akabonero, fenna wamu abalanzu, bakabona ne bakabaka. Awo nno we wasimbuka n’obusuffu bw’obukulu obusatu bwe tulina kati. Kubanga tufuuka balanzi; “ebyo eriiso byelitalabangako n’ebyo okutu bye kutawulirangako” bye byolesebwa gye tuli. 2 Cor 1: 21-22. 1 Cor 2:9. Ne wammangako n’agattako nti, “Olw’ekyo naawe fuuka kabaka, kabona era mulanzi mu bakkiriza. Mulanzi ng’omanyi ebinaabeerawo, era ofuuse omunnakatonda omuteekeko akabonero. Awalala, Chrysostom nga bw’ayogera ku ssaala ezsabirwa abalonde- bakatekoumeni- alangeza n’agamba nti, “Twegianirira Katonda azibukule amatu g’emitima gyabwe, era abawe n’ekitone ky’obulanzi, ekyo omulonde ky’amanyirako, si kuva ku muntu mulala, wabula okuva waggulu mu ggulu.” Kubanga bona baliba bayigirize ba Katonda. Jn 6:45. Era ky’ava agamba nti, “Alibagunjula mu kigambo ky’amazima, alyoke awaawaale munda waabwe, abafuule bakakensa, abawe obufumintiriza obunnakatonda, era Katonda asenge mu buli konnoomu ku bo.”

Okusinziira kw’ebyo, abakkiriza abeerere kye bava bataaloberwanga kubuulira, ne mu budde bw’okusinza bwennyini. Ate oluusi wabeerangawo bannakitone abamu nga balanzi, mu Ndagaano Empya. 1 Cor 14: 26-32. Oluvannyumako, kino kyeragira ddala bulungi mu kavuvujano akaaliwo ku nsongha ya Origen Adamantinos. Demetrios owa Alexandria yatolotooma eri banne nti, “Tekiwulirwangako abakkiriza abeerere okubuulira nga abalabirizi weebali.” Abalabirizi babiri, Alexander owa Yerusaalemi ne Theoktistos owa Caesarea, kwe kuddamu nti, “yonna esangibwa abajagujagu, nga

basobola okujuna basseruganda, abalabirizi bwe babasaba bayogereko eri abantu kikkirizibwa. Nga bwe kyali ku Evelpis nga akkirizibwa Neon mu Laranda, ne ku Paulinos nga akkiriziddwa Kelsos mu Ikonio, era ne ku Theodoros bwe yakkirizibwa Attikos mu Synnada; bona abo kati basseruganda bagenzi.” Eusebios, Church History Book vi, 19, §17-18. Emboozi eno esembayo “basseruganda bagenzi” etegeeza nti, abo abalabirizi n’abakkiriza abeereere, abajjukirwa mu kuddamu omulabirizi Demetrios, baali baamala dda mu Kristo okwebaka. N’olwekyo, ekifunvubiro ekisinziirwako okumalawo akavuyo kyalondebwa mu bikolwa binnekklesia bikakafu mu kyafaayo. Mu mirembe gyaffe, aba-Russia n’aba-Slav Aborthodox basimbuka ku kyafaayo ekyo ne befunyirira ku nsong a eno nnyo. Baggumiza nti, “Ekklesia tegwamu (mu kuyigiriza amazima) nga nnambirira.” “Ekklesia envanjuba ekakasa obutagwamu bwayo nga bwa mubiri gwonna.” “Okuva eddaneda Ekklesia bwe bujuvu.” “Tetusobola kulaga bigwanyizo binnekklesia, bye tuyinza kusinziirako na kugamba nti, ebyo bye bikwataganya obulambirira bw’Ekklesia.” Ate mu ndowooza ya Vulgakov, “obutagwamu buba bwa Ekklesia yonna.” Eyo y’ensonga Iwaki, ne mu bbaluwa eyakinnabonna nga 6 May 1848, okuva mu Bapatriarch b’Ebuvanjuba aborthodox, kyalangirira nti, “Omukuumirizi wa Orthodoxia gwe mubiri gw’Ekklesia gwonna, kwe kugamba, be batongole, abantu abakkiriza bona.” Zankov ye alangeza nti, “ekigwanyizo ekisukkulumu mu Ekklesia Orthodox ye Ekklesia yennyini, ye ntabaganiro y’Ekklesia yonna, so si abalabirizi bokka, yadde nga bano batwala ekifo kya ku mwanjo mu Ekklesia.” “Era si bakabona bokka mu kutwalira awamu, newankubadde nga kino kibinja kya Ekklesia kirondemu. Naye ate era, wadde si bakkiriza abeereere bokka. Tewali ku bibinja bino byonsatule kikiikirira Ekklesia ku bwakyo. Byonna ebyo bitundutundu by’Ekklesia. Bulijo Ekklesia yabeeranga mujuzu, bujuvu.” N’olwekyo, “amazima g’ekikkirizibwa kyonna gesigama ku bujuvu bwa bulamu bw’Ekklesia.”

Mu madaala agataligamu ag’obwawule obunnekklesia mwe mukuumirwa omulimo gw’obuwereza oba gw’obuvunaanywa obunnamikolo, ko n’obuwajanye bw’Ebyama ebitukuvu. Naye, buli ekikwata ku butagwamu bw’engjiriza oba ku butukuvu, tekiba ky’omu oba kya bangiko, wabula kya ntabaganiro y’Ekklesia yonna. Olw’ekyo, ne bwe bakunaana mu lukiiko ttabamiruka, abalabirizi si be bagabana enkizo y’obutagwamu bokka. Ebisalibwawo mu lukiiko ttabamiruka birangirira nga **ebitalina bugwemu**, mu kusemebebwa na bantu bona abakkiriza abakristo. Okuva wano, eyo ye nsong a Iwaki, n’enkiiko zonna ezo ezaali zi-ariyowaza (Arios) zaasambajibwa. Kubanga, ebyasalibwawo mu zo tebyasembebwa nga bivudde mu ddoboozi ly’Ekklesia na mu bujuvu bunnekklesia. Ku nsong a’okukkiriza, tewaliwo njawulo wakati wa kagezimunyyu na mutamanya, wakati wa kabona na mukkiriza mwereere, wakati wa musajja na mukazi, mukungu na mukopi oba mwami na muddu. Omuggya mu kyetaago kya Katonda afuna ekitone ky’okwolesebwa, n’omwana omuto akoonola ekigambo ky’amegezi. N’omusumba ataasomako avumbula n’awakanya obwerondeziwo bw’omulabirizi kakensa. Bonna balyoke babeere bumu, mu ddembe ly’okukkiriza okulamu, era okwo nga kwe kweyoleka kwa Mwoyo wa Katonda.

Okusinziira kw’ebyo byonna ebyogeddw, kyeraga bwerazi nti, ne mu biro obuwubivu bye bwalabika okuba obujjudde Ekklesia (nga leero!), waasigalangawo bulijo ekibondo ky’abakkiriza amazima ga Mukama gonna, ne bakuma obugagga obwakwasibwa Ekklesia nga tebulumbiddwa Mulabe. Kale nno, mu Ekklesia ya Kristo endabifu, tewali lwe kyalikibadde entanda y’akalagaane, amazima amabikkulire, kufuukana gonna nga majunguule. Era kitegeerekefu nti, omuntu yenna alowooza nti, waaliwo ebiro ebiwubivu n’obwerondeziwo bye bwatalaagiram Ekklesia yonna yonna, oyo abeera agaana

n'obutaggwaawo bw'Ekklesia. Omuntu bwatyo abeera nga akkiriza nti, Kristo mutwe gwa Ekklesia mu biro ebimu yaggibwako omubiri gwe! So nga gwo ddala, bwe gumala ne gulaluka okuva ku bisukkulumo byagwo ebitukuvu era eby'Ekklesia ya Katonda omulamu, empagi era omusingi gw'amazima, olwo guba gugenjenyuse. Kuba guba gugudde nga bwe kyogerebwa ku lukunjaana lwa Sitaani. Rev 2:9. Wazira, kino tekyandirowoozeddwa kityo. Kuba, newankubadde nga Ekyafaayo ky'Ekklesia kitulaga ebitundu binene eby'Ekklesia emu entukuvu era eyeikitume nga byawaba, nnyo oba kitono, okuva mu kkubo ly'amazima, mu kiseers kyekimu, Ekyafaayo kituggirayo ebintu ebirala bibiri ebitawannaanyizika: ekisooka kiri nti, Ekklesia emu entukuvu enkatholika era eyeikitume, eyoomu mirembe omunaana egyakulembera mu Bukristo, yasigalawo mu kitundu ekisengemu abantu si kitono ku nsi (Orthodox). N'ekyokubiri kiri nti, Ekklesia ezaawunjukira mu bwerondeziwo, zaawubisibwa mu makowe agamu mu njigiriza y'Enzikiriza, nga teziwarjangukidde ddala kuva ku mazima ga Bukristo. Tewali n'emu ku Ekklesia ezo yasuulira ddala erri, mu butongole, kabonero ka Nzirkiriza oba nnyingo ezimu, oba obutayatula Mulokozi nga Omwana wa Katonda eyantuwal. *Irinaeus, Heresies Book I ch 10 § 1,2. Clement the Alexandrian, Stromata vii ch 17. Frangopoulos, Christian Faith pp 287-288. Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church vol ii pp 363-369.*

ENTEGEEKEREZEBWA Y'EKKLESIA

D- OBULAMBIKE

- ADMINISTRATION

1-Obutegeekereze bw'Ekklesia mu bufunze

Nga entabaganiro ku ludda Iwayo olulabika, Ekklesia yaweebwa obutegeekereze nga butuukana n'omulimu gwayo. Kennyini Omubanziwo waayo, Mukama waffe Yesu Kristo, era ye yabangirirawo mu yo obutegeekereze buno. Mu Ekklesia endabifu gye tuli mulimu obuweereza obw'enjawulo, nga bwayambazibwa obuyinza obwomwoyo, obwo obwetaagisa kulw'okutuukirizibwa kw'ekigendererwa ekitukuvu. Nu 1:50,51,53; 8:6. Heb 7:11-12. Bwetyo Ekklesia, kuva lubereberye yekenneenywamu abakkiriza abakulembera n'abo abakulemberwa, abalambisi n'abalambikibwa. Lk 6:13; 10:1. Ac 13:2. Kyokka, obwekenneenye buno mu Ekklesia tebuzimba ggulumu wakati wa bali na bano, era tebuwoona njawukana mu mubiri gwa Kristo. Kuba mu mubiri guno n'abakkiriza abeereere ba kifo kibereberye, nga abatongole, abayigirizwa, abalamu era abatabagamu n'Omutwe ogutalabika omunnakatonda. Obuyinza obwomwoyo, obwo obwakwasibwa abakulemberamu, kulwa abakkiriza bona awamu, era buwoona kuweereza, kutabaganya na kuzimba omubiri gumu. Abalunzi n'abalundibwa, abalambisi n'abalambikibwa, bona wamu balyoke babeere omubiri gwa Kristo gumu omulamba era ogutagabanywamu.³⁰

Abatume bwe baali nga bakyali mu bulamu buno obwensi, bennyini baakozesanga obuyinza obwo obwomwoyo, nga abakumiriremu Katonda era abaduumire ba Mukama, ne bayawula

³⁰ Ekklesia and organizations. There is a tendency in people, especially the learned persons, to identify and understand the Ekklesia by the concept of "organization" or society, within the settings of this present world. In our ecclesiastical life, mostly erring begins from this false concept. For, certainly there exist some organizational perspective and societal qualities in the structure of the Ekklesia. But the Ekklesia as essentially Body of Christ 1 Cor 12:13; col 1:24; cannot be identical to any other organizations or society. The Ekklesia, being or becoming in space and time actual Body of Christ, surpasses any organization and society. Because the Ekklesia is not simply unified and consolidated group of persons, organized by themselves to achieve their own aims. The incarnation of the Word of God and the descending of the Holy spirit prepare for "the earthly being of the Ekklesia to represent, as image, the heavenly." That is why the Lord our Saviour taught us to pray: "Let your will be done on earth as it is done in heaven." Mt 6:10. Eph 1:21; 2:1-10. The rebellious angels and the prince of this world, will in the end , when Christ sits and reigns over them with His saints, become fellows and sharers, not only of His kingdom but also of His will? For to act according to the will of Christ and all of His saints is to have arrived at the highest blessedness, and the perfection which we are taught in the Lord's prayer. To ask of the Father is none other than that His will may be done on earth as it is in heaven. And, the fact that Jesus Christ was raised first to glory, after the image and likeness of God (Gn 1:26-27 renewal program), this turns the destiny of every man to nothing else, but to being molded according to Christ. O-kukristowala, beyond the usual organizations and societies. For the means by which this molding is achieved is no other than the Ekklesia, which has the Spirit of God in Christ and which upholds all truth unadulterated by heresy or human delusion. Therefore, it is Ekklesia that ought to influence all human organizatios and societies, but not the opposite, as it is accustomed.

abaweereza mu buli kifo, mu buliwo bwabwe, oba okuyitira mu bakozi bannaabwe, ne bagenda nga bateekawo bakabona n'abadinkoni okusooka, ate oluvannyumako n'abalabirizi b'ebitundu ebyo. Abatume bwe baafa ne baggwaawo okuva mu bulamu bw'ensi eno, olwo obukulu obwasigalawo obulabika nga bwa waggulu okukira ku bunnaabwo mu Ekklesia bwali bwa mulabirizi. Olw'ekyo, obukulu bw'obulabirizi buno tebwenkanira ddala na bukulu bwa butume. Wabula mu bwetaagifu, obuddizajanye obunnakitume bwayitira muno mu bulabirizi okukuumirirwa munda mu Ekklesia. Kale nno, nga ddala Abatume bona bwe baali abenkanankana wakati waabwe, ku bo nga tekuliiko yafuna kuva eri Mukama busookerwako bwa nkizo na bukulivu bw'abalala (Mt 20:20-28. Mk 10:35-45. Jn 13:4-16), bwebatyo ddala n'abalabirizi bona bwe balina obuyinza, obugwanivu n'obuvunaanywa bwebumu. Mu bamu, nga ekitegeerekeka nga enkizo kwe kukulemberamu, so si mu bukulivu bwa balala. Olw'ensonga eyo, ebipeeko omulabirizi wa Rome by'apeeka mu Ekklesia birina kunenyezebwa. Kubanga, aluubirira si nkizo ya kukulemberamu, wabula busookerwako Primacy bwa bukulivu bwa balabirizi banne. Mu kifo ky'ebipeeko ebirijanga ebyo, bo Abatume bennyini be baatandikawo empisa y'olukiiko Synod, olwatuulibwamu bona: Abatume, abakadde, bakabona era n'abakkiriza bona, mu Yerusaalemu omulundi ogwasooka. Ac 1:15-26; 6:2-6; 15:1-29. Mu Synod eyo, bona baateesa butesa, era ne basalawo wamu mu Mwoyo Mutuukirivu, ku biruwa ebisaanidde okugobererwa abayingira mu Nzirkiza nga bava mu mawanga agataligamu, mu bwekwamu n'Amateeka ga Musa.

Okuva awo, kyeraga bwerazi nti, obukulu obulabika obwawaggulu mu Ekklesia ye Synodi y'abalabirizi. Ekklesia okusalawo mu butabagamu era mu bukakafu, ekyo ekikola mu ttababalabirizi, ku nsongra oba mpaka zonna eziba zibaluseewo mu ntaputa ne mu nteregganya y'enjigiriza y'Enzikiriza embikkulire ne Mukama era n'Abatume. Ate kino tekituukikako lwa bungi bwa balabirizi ababa bavudde ebule n'ebweya okwetaba mu ttababalabirizi oyo, wabula lwa buyayaamu na bwanjulukufu mu kutya Katonda, okunoonyezebwamu obuddizajanye obunnakitume obwamazima. Bino nga bye bisinziiddwako, Synodi entukuvu zisalawo era ne zirangirira ebiba bisaliddwaho, nga zikubirizibba Mwoyo wa Katonda, mu buvunaanyizibwa bunnakatonda, so si nga ez'abakiikirizi abaweededdwa ebiragiyo ku binaasalibwawo, okuva eri omujjuzo gw'omubiri omunnekkesia. Ku byonna ebyo, tujja kusooka twekebejje i) ekibinja ky'abakkiriza ekyawule oba eky'abaawule, mu bwamufu obumala era mu bwekwamu n'omubiri gwa Kristo omulamba. Okwo tuzzeeko ii) embeera y'obwenkanankamu eri mu mubiri gwa Kristo, okusinziira ku kiuubirirwa kyagwo ekinnakatonda. Oluvannyuma tujja kulaba iii) obweyungize bw'abakkiriza bona, nga abatongole era ebitundu by'omubiri gwegumu. Ebyo nga biwedde okuttottolebwa ekimala, tujja kudda ku kutuunuulira iv) obwakabona oba obwawule bwennyini obwomwuyo n'obwakabona oba obwawule obwekyama. Bwekwamu kin a bwawuukirivu ki obuli wakati waabwo. Awo we tujja okukeberera v) amadaala g'obwakabona oba g'obwawule asatu: dinkoni -kabona -mulabirizi, n'engeri amadaala gano gonsatule gye gaweereza mu mubiri gwa Kristo. Oluvannyuma tunaasobola okufuna ekifaananyi ku vi)

bwenkanankamu bw'abalabirizi, tulyoke tusinziire awo okwekebejja vii) ebifa ku kiwubyo ky'obusookerwako bwa Petros primacy, ekisobyo ekisinga obunene mu ntegeerebwa ne nzikirizibwa ya Kristo Mukama n'aba-Latin e Bugwanjuba. Nga bwe tukomekkereza ekitundu kino, tujja kulaba viii) Synodi entukuvu, olukiiko ttababalabirizi, nga bw'erina obukulu obulabika obusingayo waggulu mu Ekklesia. Kubanga, obunna-synodi bwe bulaga obumuuwavu bw'Ekklesia ez'ebitundu (wakati waazo) okuba Ekklesia Emu eri buli wamu, mu kifo ky'okuba nga omutegeekerero organization gw'ensi yonna. *Catechism, Orthodox Church, pp 288-293.* Prof P.N. Trembelas, *Dogmatics of the Orthodox Catholic Church, vol ii pp 370-408.*

2. Ekibinja ky'obuweereza Ekyawule

Okusinziira ku bannevangelyo abatukuvu, Mukama waffe Yesu Kristo, ku bakkiriza be yalondamu okuva mu bagoberezi be yayitanga nabo, "yayawulako kkumi na babiri, babeerenga na Ye, abatumenga okubunyisa obubaka bwe. Yabawa n'obuyinza okuvumulanga ebirwadde n'okugobanga emyoyo emibi ku bantu." Mk 3:14-15. Okuggyako abo ekkumi n'ababiri, abaalinga mu kabinja akoomunda ennyo, Mukama "yalondayo n'abalala nsanvu (mu babiri?), n'abatumanga babiri babiri, okukulemberamu mu buli kifo na buli kibuga kennyini gye yali anaateranga okugenda." Lk 10: 1. Eri abo n'abalala abaalinga awamu na Ye, mu kweyoleka kwe okwasooka akawungeezi k'Amazuukira, Mukama bwe yali ayogera na bo yabagamba nti, "Nga Kitange bwe yantuma, nange bwe mbatuma mmwe..... Ebibi by'abantu bye munaasoniywanga, nga bibasonyiyiddwa. Eby'abo bye mutaasoniywenga nga tebibasonyiyiddwa." Jn 20:21,23. Era, nga tannalinnya mu ggulu, Mukama waffe bwe yali abasiibula yabalagira nti, "Mugende, abantu b'amawanga gonna mubafuule bayigirizwa bange, nga mubabatiza mu Linnya Iya Kitaffe, ne Iya Mwana, ne Iya Mwoyo Mutuukirivu" Era yabakakasa n'abagamba nti, "Ajjanga kubeera na bo wamu okutuusa ku nkomeredde y'ensi." Mt 28:20. Mk 16:15. Lk 24:47. Ekitegeeza nti, ekiragiro ekyaweebwa abatume n'obuyinza obwabakwasibwa byali bya kusigala mu Ekklesia emirembe gyonna. Kubanga n'Abatume baali bakuva ku nsi kuno nga bafudde. Naye, ne Pawulo omunnakatonda nga bw'akakasa nti, Mukama yassa mu Ekklesia okuweereza n'okuzimba Omubiri gwa Kristo, abamu okuba Abatume, abalala okuba abalanzi, abalala okuba bannevangelyo, abalala okuba abasumba b'emyoyo, n'abalala okuba abayigiriza." Eph 4: 12,11. Bo Abatume, abaggya ku Kristo ekiragiro n'obuyinza bw'obuweereza, obwabangirirwa mu Ekklesia, mu buvunaanywa obunnakatonda, ne babiddiza obwakabona obunnakatonda era obunnekklesia, berowooza kuba, nga Pawulo bw'agamba nti, "baakwatirwa ekisa okuba abatume abatuusa mu mawanga gonna obuwulize bw'okukkiriza." Ro 1:5. "Nga abaweereza ba Kristo era abakekkereza b'Ebyama bya Katonda ababaka ba Kristo Era abaggya ku Ye obuweereza bw'okutabaganya....." 1 Cor 4:1. 2 Cor 5: 20, 18.

Kale nno Abatume, nga bwe bakozesa obuyinza obwabakwasibwa, mu kugoberera ekiragiro kya Mukama, beesowolayo ne bagenda babuulira amawulire amalokozi wonna wonna. Mk 16: 20. Bwebatyo, nga bwe bakumirirwamu ne Mwoyo Mutuukirivu, baategekera abakkiriza enkola n'ebigobererwa mu kukuumanga Amateeka ga Mmusa n'Ensinsa ekkekkesia, era n'abantu abafumbo nga bwe banaabeeranga awamu mu bulamu bwabwe. 1 Cor 7:2, 12-40; 5:2-5; 14:21-25. 2 Cor 13:10. Ac 15. Bwategekawo n'ebibonerezo. Kubanga obuyinza bwabwe bwali bwa kuwlizisa na kuwombeekesa bakkiriza. Baatuukirizanga emikolo gy'Ebyama ebitukuvu era ne baddiza abalala ebitone bya Mwoyo, n'obuyinza bw'okuweereza okunnekklesia, mu kussaako emikono. Ac 15:28. 1 Cor 14: 26-40. Olw'ekyo, kikakasibwa n'ebikolwa byennyini mu Ndagaano Empya era ne kijulirwa nti, Katonda ye yateekawo mu Ekklesia Abatume okusooka, abookubiri balanzi, abookusatu bayigiriza;n'abagabanyaiza ebitone ebitali bimu, era kuva lubereberye ye yabangirirawo ekibinja ky'obuwereza ekyawule. Eph 4:11-12. Ekibinja kino Katonda yakyambaza obuyinza obwomwoyo, ku lw'okutuukiriza mu mirembe gyonna emikristo obukulu bwa Mukama Yesu Kristo obusatwe: obulanzi, obwakabona, n'obwakabaka. Bwonna bunno obukulu nga bwaddizibwa Ekklesia, okuyitira mu kwetaba kwayo ne Kristo yennyini nga omutwe gwayo yonna. Ac 2:41-47; 20:7-12. 1 Cor 1:14. Ac 8:14-17; 6:6-7; 14:23. 2 Tim 1:6-8, 1 Tim 4:14. 1 Cor 12:28.

Okusinziira kw'ebyo byonna, kyeraga bwerazi nti, Mukama waffe Yesu Kristo bwe yamala okussibwawo nga omusingi gw'entabaganiro era ekibuga kya Katonda w'Obusatu, abaddako okuteekebwawo okumpi era okwetooloola Kristo be Batume ekkumi n'ababiri, okufaananaako n'amayinja g'omusingi, nga bebamu era benkamunkamu mu ngeri eyoomwoyo. Amannya gaabwe ge gano: Simon eyakazibwako erya Petros ne muganda we Andreas. Jn 1:40-42. Mk 1:16, 29. Mt 10:2. Lk 6:14. James (oba Jacobs) mutabani wa Zebedee ne muganda we Yoawannis. Mt 4:21; 10:2. Mk 3:17. Lk 5:10. Philippos ne Bartholomeos era eyayitibwa Nathaniel. Jn 1:45,43,46-51. Mt 10:3. Mk 3:18. Lk 6:14. Thomas ne Mattheos omusooloza w'emisolo era ayitibwa Levi. Mt 10:3. Mk 3:18. Lk 6:15; 5:27. James mutabani wa Apheos era ayitibwa muganda wa Mukama. Mt 10:3. Mk 3:18. Lk 6:15. Mt 13: 55. Mk 6:13. Gal 1:19. Judas mutabani wa James era amanyiddwa nga Thadeos. Lk 6:16. Ac 1:13. Mt 13:55. Mk 6:3. Simon omucanaanite oba Zealotes. Mt 10:4. Mk 3:18. Lk 6:15. Ac 1:13. Ne Judas omu- Iscariot eyalyamu Mukama olukwe. Mt 10:4; 26: 21-24. Mk 3:19; 14:10,44-45. Lk 6:16; 22: 3, 47-48. Jn 6: 71; 12:4; 13:26,30; 18:2. Ac 1:18. Okuggyako Judas omu-Iscariot, bano awamu n'Ensanvu (mu ababiri?), ko n'abakkiriza bona, baasooka kusigala mu Yerusaalemu. Ac. 1:4-5, 8, 12-13. Beekuumiranga mu kusaba na kusinza Katonda. Okuva ku nsanvu kwe baalonda Matthias okudda mu kifo kya Judas omu-Iscariot eyali amaze okwetuga. Ac 1:21-26. Mt 27:3-5.

Ku lunaku Iwa Makumyataano Pentekostii imera, okuva ku Mazuukira ga Mukama mu bafu, Mwoyo Mutuukirivu yakka ku Batume ku bayigirizwa ne ku bakkiriza bona. Ac 2:1-13. Jn 14:15-18. Mu maanyi ga Mwoyo amannakatonda ago, omulimu gw'obununuizi n'obulokozi bw'abantu

okuva mu bugejenyufu n mu kufa gwatalgira ebitundu biriranye Yerusaalemi n'ebitundu ebirala ebyesdde ewala. Ebyamagero byakolebwa bingi. Abakkiriza ne bayingirira ebiygganyo. Abatume ekkumi n'ababiri bayungulawo abayambi musanu (badinkoni), olw'ebikolwa byobuwereza ebtalibimu, mu kugaziya omulimu. Ac 6:1-7. Abadinkoni omsanvu abo baalondebwa kuvamu Bayigirizwa ensanvu. Era amanny ga bona abo ensavu tugasanga, wano ne wali mu Ndagaano Empya, n'okusiingira ddala , mu Bikolwa by'Abatume ne mu Bbaluwa za Pawulo Omutume omusowole. Ac 9:4-20; 13:9; 26:12-23. Gal 1. Kabona, ate era nga muwandiisi, Abulides Hippolytos (AD 170-236) mu kitabo kye: on The Seventy Apostles/Disciples, yakunaanya amnnya gaabwe bona, n'agenda ngabassako mu bimpi ddala, ku buli omu, engeri gye aweereaamu oba gye yakomekeramu. Okusinziira ku biwandiike bya Hippolitos ono, kimanyiddwa nti, Abayigirizwa 53 ku nsanvu baagenda bafuulibwa abalabirizi, n'Abatume bennyini, mu bitundu ebyatalaagibwa Enzikiriza n'abakkiriza okusooka. era kimanyiddwa nti 7 ku bo ensanvu baafiira mu biyigganyo nga bajulizi, Stephanos omudinkoni nga ye yasookera ddala okujulira. Ac 6:5,8-15; 7:1-53,54-60; 22:20.³¹ Catechism, Orthodox Church, pp 288-289. Prof. P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 371-372.

3-Obwenkanankamu bw'Ekipinja ky'Obuwereza Ekyawule

Mu Ekklesia Orthodox Envanjuba, okukulembera oba okutuula mu maaso ku ludda olumu, n'okukulemberwa oba okulambikibwa ku ludda olulala, ddala bino byombi si byebimu. Kubanga okukulembera n'okukulemberwa tebifaanana. Kyokka, obwekenneenye buno ku bwabwo tebuteekawo bukutulemu na busuulanye wala wakati wa bombi, wakati

³¹ Apostles –disciples' relations. The 12 Apostles, plus the later apostles Paul, were all disciples of Christ Jesus, like the seventy and many other believers, followers or simple listeners. Mt 4:19-20, 21-22. Mk 1:17-18, 19-20. Lk 5:10-11. Therefore, every follower or listener of Christ Jesus ought to struggle and, from a worldly citizen, become a real disciple and ambassador of the Lord God, for the preparation for the kingdom of God among men on the earth. Mt 6:9-10. Lk 11:2. This means that, it is not enough to become a mere listener or follower of Jesus Christ, remaining in the worldly citizenship unchanged. We have to put our effort and become real believers and real disciples of the kingdom of God. The passage of Apostle Paul 1 Cor 2: 6-16 dwells much upon this matter, especially in verse 16. "For who has the mind of the Lord, (for the establishment of His kingdom), that he may instruct Him?..... But we have the mind of Christ!" Is 40:13. How do we have the mind of Christ? Because we have received the Spirit who is from God. Unless the Spirit works in our hearts, we will remain mere listeners or followers of Christ, but members of all satanic activities. "The man without the Spirit does not accept the things that come from the Spirit of God, for they are irrational (not reasonable) to him and cannot understand them, because they are spiritually discerned." 1 Cor 2:14. Such is the standard of Christians we are called to reach upon. And only then, we will diligently read the Holy Bible, in company with the instructions of teachers of the Ekklesia, and become true spiritual disciples of Christ. "So it is written: the first man Adam became a living being (after loss of the image; Gn 1:27; 3:1-24). The last Adam became a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven. As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven." 1 Cor 15:45-49. Jn 3:2-13. See also footnote 5. Jn 6:61-65.

w'abakulembera n'abakulemberwa, nga abafuuse omubiri omunnakabona omwawufu ku mulamba omunnabona. Ekyo kiva ku nsonga nti, obwekenneenye buno weebuli, wazira nga buliwo "mu tteeka lya bwenkanankamu" olw'ekigendererwa. Ebyudda byombi, ekikulembera n'ekikulemberwa bibeerenga byegaffu era nga byekwafu, ekikwebu n'ekisingako ku kinnaakyo, nga bitundutundu bya mubiri gwegumu. Era, mu bunekevu bwa Mwoyo, ebitundutundu bino biryoke bibeere biyungize ebigatte mu mubiri gumu omulamba, nga musaanivu eri oyo Kristo Omutwe gwaffe. Obuyungize bw'omubiri ogumu, omulamba era ogutakutukamu, ogwa bakulembera n'abakulemberwa, kye kigendererwa ekikulu eky'okbangirirawo ekibinja ekyawule ekikulembezi mu Ekklesia. Ddala ddala, obuyinza obunneklesia bulina enjawulo mu nfaanana. Naye, ate era, bwebumu bwe buteekawo obwenkanankamu wakati wa bona, nga abatongole b'Ekklesia, awatali kulobolwamu. Kubanga, bona baba batongole ba mubiri gwegumu ogwo ogwa Kristo.³²

Kyamazima nti, nga n'omunnakatonda Chrysostom bw'akakasa, mu Ekklesia temuli keekulumbazo ka bakulembera, wadde budduwavu bwa bakulemberwa. Lk 14:11; 18:14. Wabula, mu Ekklesia obuyinza obulimu bwa mwoyo, bwesukka ne buluubirira kukola nnyo, so si kunoonya biyitimuko. Jn 13: 14-17. Tewali mulundi n'ogumu abakulemberwa, n'okusingira ddala abakulembera, gwe balina kwerabira nti, "nga nnyumba emu, Ekklesia bw'esaana okusengebwamu; yeyleka nga mubiri gumu eri bona. N'okubatiziba kuli kumu eri abakulembera n'abakulemberwa. N'emmeeza eri emu, olujuliro luli lumu, kwe batuula bona n'ebisaanyizo byebimu. N'ensulo y'amazzi eri emu efukirira bona. Jn 4:14; 7:37-39. N'obutonde bwebumu, ne Patri (Kitaffe) yoomu." Awalala, Chrysostom asinziira ku Mutume Pawulo, okuttottola ensalo z'ekibinja ekyawule eky'abakulembera eri

³²Equality. Before the comprehensive perception of their discipleship, Jn 20: 9, even the apostles themselves from the closest circle to Christ the Saviour, were often arguing on "who was, or is to be, the greatest, or the first, among themselves, or in the kingdom of heaven." Mt 19:30; 20:16,17. Mk 9:34. Lk 9:46. Mt 18:1. Mk 10:44. Lk 13:30. Certainly, "questions of rank and status are normal and played an important role in the life of Jewish communities that time, but they had no place in the value system of Jesus Christ." NIV Study Bible, footnote on Mk 9:34. It therefore seems that, as a subject of that time rose a number of occasions among the apostles, and the Lord followed keenly the problem between them. "What were you arguing about on the road?" He asked them one day. Mk 9: 33. While, sometime before in the house of a Pharisee, Jesus Christ had taught: "..... for everyone who exalts himself will be humbled, and he who humbles himself will be exalted." Lk 14: 8-11. Pr 25: 6-7. The Lord set the same proverbial rule for those who are confident of their own righteousness. Lk 18:14. A general example of humbleness and innocence was also provided by the Lord by pointing to children. Mt 19: 14. Mk 10: 14. Lk 18:16. Mt 11:25. Lk 10: 21. In spite of all that, the two sons of Zebedee (Mt 4: 21), namely, James and John (the later Evangelist), through their mother Solome, requested for a special consideration, to sit second and third in the kingdom of heaven! Mt 20: 20-28. Mk 10: 35-45. The problem persisted among the apostles. Jn 21: 20-22. And the Lord resolved, during the last (Passover Meal, to instruct the apostles by the example of washing their feet. Jn 13: 4-17. Mt 26: 17-30. Mk 14: 12-26. Lk 22: 7-30. Since then, throughout the Christian centuries, especially from the middle of the 9th century to the present, a debate is made to clarify the true meaning of Mt 16: 18, 19 (Mk 8: 29. Lk 9: 20) and Jn 21: 15-17. See footnote 16. However, it is disturbing matter that, for the Ekklesia, from these passages a projection of apostle Peter (and his successors on the Roman see) to supreme successor of Christ the Lord on earth was manufactured by the Latin theologians and historians.

abakulemberwa. "Tetubalagira bulagizi kye muteekwa okukkiriza, wabula tukolera wamu na mmwe mulyoke musanyuke, kubanga muli banywevu mu kukkiriza." 2 Cor 1:24. Twassibwawo lwa kuyigiriza, so si lwa buyinza yadde lwa bwami. Tuli kibinja kya bawi ba magezi. Awa amagezi, ayogera ebibye, tawaliriza amutegereza, naye amuleka ne yesalirawo ku byogeddwia. Oluvannyuma, Chrysostom akoowoola abakulembeze baleme butafaayo ku babawa amagezi, ne bwe baba nga bavudde mu bakulemberwa, oba mu baavu; yadde okupeeka olw'ebyo bye bagezaako okussaawo, nga abakulembeze, nti bye biba bigobererwa. Newankubaadde okugamba nti, Iwaki okumpita okuwa amagezi ate nga temutegereza kye mbagamba. Kubanga, ebigambo nga ebyo tebiba bya muwi wa magezi, wazira bya munnaffugabbi.

Nga Mukama bwe yategeka, engeri yonna empanjamizi oba ennaffugabbi erina kutwalibwa nga ndala era ɳjenyi ku buyinza obwomwoyo obunnekklesia. Ekyo kirabikira ne mu bigambyo bya Mukama bye yayogera eri Abatume nga abasiibula, bwe yabalaga enjawulo eri wakati waabwe, nga abakulembeze mu Ekklesia, n'abafuzi b'ensi eno. "Buli ayagala okuba omukulu mu mmwe, atekwa kuba muweereza wa bona, era na buli ayagala okuba omubereberye, alina kuba muddu wa bona." Mk 10: 43-44. Era kino kiragibwa mu bwamufu n'ekirabireko Mukama waffe kye yalekawo, bwe yanaaza ebigere by'Abatume Be, n'abayigiriza nti, mu ukozesa obuyinza bwabwe obwomwoyo, balina kuweereza nga baddu b'abo be bakulembra. Jn 13: 4-15. Kirangirirwa na mwanguka, okuyitira mw'ebyo Pawulo omunnakatonda by'ayogera okutegeeza ekikula ky'obuweereza obunnekklesia. Akakasa nti, "Abantu basaana batulabe nga baweereza ba Kristo, era bakekkereza ba Byama bya Katonda....." "era kututwala fennyini nga baddu bammwe (abakkiriza) mu Yesu Kristo." 2 Cor 4:6. "Kubanga byonna byammwe, oba Pawulo, oba Apollo, oba Keefa....." 1 Cor 3: 21,23. Bw'agamba nti, "byonna byammwe" aba ategeeza nti, akeekulumbazo k'abayigiriza tekateekwa kubeerawo. Kubanga, n'abayigiriza nga n'Abatume baakwasibwa ekisa kya Katonda lwa bakkiriza bona. Ate okugamba nti, "bakekkereza ba Byama bya Katonda," aba ayagala wabeerewo obwegendereza bwa buli ali mu buweereza buno obunnakitume era obunnekklesia, aleme kupeeka oba kuwaliriza kintu kyonna nga ssemanda, wabula okukulembra nga omukekkereza wa byonna. Omukekkereza Oikonomos ye oyo alambika n'akozesa bulungi ebyamukwasibwa. So si oyo ayogera nga ssemanda, wabula oyo akuma ebya ssemanda nga akuma ebibye. Ate nga ayagala okukakasa nti, Abatume baling baddu b'abakkiriza kulwa Yesu Kristo, alangirira nti, "Nze Omutume ndi muddu era ndi muweereza w'abo abakkiriza obubaka, ate na mmwe sigenda kubaleka kuba muddu ku lwa Kristo. Twekkakkanya gye muli lwa Kristo Mukama." Col 1:23. Ro 1:1. Chrysostom agezaako okutangaaza ebigambo bya Pawulo ebyo, n'alengeza nti, "Abakkiriza abeereere batwetaaga ffe (bakabona), naye ate era naffe tuliwo kulwa bo. Mu ngeri yeemu, buli omu yetaga munne. Abakulembra betaaga abakulemberwa, n'akulira yetaga abakulirwa. Kuba, abakulembra baliwo kulwa bangi. Tewali yemala yekka kukola

kintu gundi. Ne bwe kiba kwawula, ne bwe kiba kuluwooza birowoozo. Kyokka ebisinga okussibwamu ekitiibwa bye bivudde mu Synod ne mu bangi. Olw'ekyo, obunnakimu bw'Ekklesia buyinza bunene. Ate nga ebyo omu by'atasobola yekka abiynza wamu n'abalala..... Emirundi mingi mbadde ηγαντα okwagala kwammwe nti, endiga n'abasumba obwo bwekenneenyne bwa bantu. Naye eri Kristo bona ndiga. Kubanga abalunda n'abalundibwa basumbibwa omusumba omu okuva waggulu," John Chrysostom, on 1 Corinthians Homily 10. On 2 Corinthians Homily 8. On Acts Homily 37. On Ascension Homily 2§ 12. Catechism, Orthodox Church, pp 289-290. Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 372-374.

4-Obwenkanankamu Buleetebwawo Buyungize bwa Bonna mu Mubiri Ogumu

Nga bwe twagambye ne wagguluko, obuyungize bwa bona mu Mubiri ogumu, abakulembira n'abakulembira wamu, era bona nga basinziira ku Mutwe ogumu Omunnakatonda, -bonna nga baweebwa obulamu okuva ku Mutwe ogwo, nga ebitundu byagwo ebitongole-, ekyo kye kireetawo obwenkanankamu wakati wa bona. So nga, waliwo obwawuukirivu n'obutengenankana mu ngabanyizibwa y'ebitone. Ate obwawuukirivu obwo nga bwe buyimwako n'obutondeke bw'Omubiri ogumu. Omutume Pawulo agenda alombojja ebitone ebyo mu bbaluwa ye eri Aba-corintho. 1 Cor 12:28-30. Ekitone ekisooka kya Batume, ekyokubiri kya Balanzi, ekyokusatu kya Bayigiriza. Ku bino byonsatule kw'agatta n'ekya Basumba, mu bbaluwa ye eri Abaefeso (Eph 4:11), n'akitangaaza bulungi nti, ebyo by'ayogerako mu ssuula eno ku bitone byebyo ddala ebifa ku kibinja ekisumba mu Ekklesia, era bye bifa ne ku bitundu ebiweereza ebinneklesia ebirala, ebyasigirwa obukulembeze bw'Ekklesia. Kyokka nga, wakati mu bitone bino byonna, atandikira ku kitone ekinnakitume. Pawulo omutukuvu kino okusookera ddala ky'aggumiza, mu bwekwamu n'obutengenankana bw'engabanya y'ebitone. Anti, kuba kugabanyizibwa kwa bitone, wabula nga "Mwoyo yoomu oyo agabanya. 1 Cor 12:4. Era kuba kugabanyizibwa kwa buweereza, kyokka nga Mukama yoomu oyo agabanya." Ensibuko evaamu ebitone bino byonna bulijjo yeemu eyo, ne bwe biba ebisingako, ne bwe biba ebitone ebifeebamu. Olwekyo illi yenna afuna ekitone ekifeebumu tabeera na nsonga ya kutuutuuyira. Kuba, yadde nga aba akendezeddwako mu kigero, naye aba yafuna kuva eri Mukama. Era, oyo eyafuna ekitone ekifeebumu tayinza kugamba nti, oli munne eyafuna ekitone ekisingako ye Mwoyo ye yamuwa, ate ye eyafuna ekitone ekifeebumu 'malayika ye yamuwa.' Kubanga "Mwoyo ye yagabanyiza bombi ebitone bye." John Chrysostom, on 1 Corinthians, Homily 29. Eph 4:11. 1 Cor 12:4.

Singa tewaaliwo bwawuukirivu mu ngabanyizibwa y'ebitone, tekyandisobose mubiri kuyungizibwa nga guli gumu. Kuba, bona bwe bandibadde n'ekitone kyekimu ekisingako, era bona bwe bandibadde abatume, oba Abalanzi, oba Abasumba, olwo bona bandibadde nga kitundu kimu, so si omubiri omulamba. Naye kaakano, olw'okuba nti, bona tebalina kitone kyekimu, olw'ekyo balina Omubiri gumu. Ate okuva lwe bali Omubiri, bona bali kimu era tebalina buyawukamu wakati waabwe, nga Omubiri. Kale nno, 'Obwawuukirivu obuli mu bitone bwennyini obwo, bwe buleetawo obwenkanankamu. Kuba, singa obwawuukirivu buno tebwaliwo, bona tebandiwezezza Mubiri gumu. Ate nga, bwe batandibadde Mubiri, era tebandibadde benkanankamu. Kubanga, obwenkanankamu busimbuka mu kuba Mubiri gumu. Kale nga, ne mu mubiri ogw'obuntu, 'eriiso bwe litayinza kugamba bitundu birala nti, mmwe sibalinaako bwetaavu!' n'emikono gyombi bwegityo, gyetaaganjana, n'amagulu bwegatyo, gasimbagirizagana, n'amaaso bwegatyo, mu kwekkaanya kwa gombi, mwegafunira obulengere. Bwekityo ddala bwe kiri ne mu Mubiri gwa Kristo ogwekyama. Tekikkirizibwa n'akamu, abo abalina ebitone ebisingako okwekulumbaza eri abo abafuna ebitone ebifeebumu, na kugamba nti, tebabalinaako bwetaavu." Kubanga n'ekitone ekifeebumu kyetaagifu, era nga, na kino bwe kibulawo, obujjuvu bw'Ekklesia buwenyera. Nga ku mubiri ogw'obuntu bwe kitandisobose kugamba nti, ekitundu kimu gundi ku bwakyo kye kitondekebwamu omubiri, awatali kutuukanyizibwa na bitundu binnaakyo birala, bwekityo ddala ne mu Ekklesia bwe kiri. Oyo alina ekitone ekirabirizisi, oba ekirala kyonna, tayinza kuweza yekka mubiri gwa Ekklesia. Kyetaagisa bona wamu ne beetaba, buli omu n'ekitone kye. Bwekityo nno, ne mu ntabaganiro y'obulamu obunneklesia, ekitone kya buli omu ekyawufu kifuuka kinnabumu ky'abawangaalira awamu bona. N'okuva awo, enjawulo z'ebitone zikwataganya obusobozi bungi, ne muvaamu Omubiri gumu omulamba, era bona wamu ne bajjuuliriza Omubiri gwa Kristo ogumu. Mu gwo nga byonna gubyenkanya, kuba byonna biri Omubiri gumu. Zigabinos, On 1 Cor 12: 28-30. John Chrysostom, On 1 Corinthians Homily 80 § 8.

Nga aggumiza emboozи y'omutukuvu Pawulo ku 1 Cor 12: 13 "naffe fenna twabatizibwa Mwoyo omu mu Mubiri gumu," Chrysostom alengeza n'agamba nti, "Pawulo yakyogera bulungi bwe yagamba nti 'ffe fenna,' ne kennyini nga yetwaliddemu. Kuba ddala azzaako nti, nze Omutume wo kiki kye nkusinza ku kino.³³ Kuba naawe oli mubiri, nga nange, ate

³³ From the passages of Ap. Paul, the characteristic concept of the Ekklesia in the east is founded. As Body of Christ, the Ekklesia is one and inseparable from Christ as head of herself. Visible and invisible at the sametime. See footnotes 22, 25 and 21. In Ephesians, through the exaltation of Christ (by His resurrection and enthronement at the right hand of God the Father) and through the union of believers with the same glorified Christ, some ultimate facts are involved. The facts that pertain to the divine realm and are worked out from that divine realm. There exist **a)** the eternal eschatological purpose of God (Gn 1:27) and **b)** the titanic conflict between God and the powerful spiritual forces arrayed against God's purpose. Gn 3. The purpose and conflict are acted in the history of redemption. Believers who are uniting with the glorified Christ become beneficiaries of the spiritual gifts coming

nange nga naawe. Omutwe gwegumu fenna gwe tulina.” John Chrysostom, On 1 Corinthians, Homily 30 § 1,2. Okusinziira ku ebyo, kyeraga bwerazi nti, obwakabona tebuliwo ku bwabwo nga Ekklesia, kwe kugamba, si bwawukamu era si busukkirivu ku Mubiri omulamba. Ekklesia eri Emu, si ngabanyemu, Omubiri gwa Kristo ogwekyama guli gumu. Ye kennyni Mukama Katondomuntu Omununuzi teyeyita Ekklesia ku bubwe. Naye mu Ndagaano Empya alangirirwa nga musingi era jjinja kkulu eryokusonda, nga Omutwe gwayo. Eph 2: 20. So nga awalala, Ekklesia eyitibwa Mubiri gwa Kristo era obujjuulirize Bwe. “Kubanga, obujjuulirize bw’Omutwe gwe mubiri, n’obujjuulirize bw’omubiri gwe Mutwe.” Eph 1:23. Omutwe guba gutuukiridde, ogujjuuliriziddwa, fenna awamu tweyungayunga. Mu Ndagaano Empya, ekibinja ky’Abatume kyokka ku bwakyo tekiytibwa Ekklesia. Abatume bayitibwa musingi gwa Ekklesia. Abatume bayitibwa mpagi za Ekklesia ntongovu. Gal 2:9. Wabula, n’omusingi, n’empagi, biba bizimbire mu kisenge kya kizimbe kya Ekklesia, era biba bitundutundu bya kizimbe kyekimu ekyo. Olw’ekyo, n’ebyo byonna ebitera okwogerebwa nti, Ekklesia entongole, Ekklesia enkulembeze, Ekklesia enjigiriza, n’ebirala, bikozesewa mu bujaajaamye, naye nga mu bikkirizibwa tebiriyo ebyo, si byetegereze bulungi. 1 Cor 12: 1-11,12-26, 27-30. Eph 4:2-6, 7-13, 14-16. Catechism, Orthodox Church pp 291-292. Prof.P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol ii pp 374- 376.

from the heavenly realm. Believers who have been made alive in the exaltation and enthronement as children of God. Lk 6:35,36. Gal 3:26. Therefore, the spiritual struggle of the saints (believers) here and now is not so much against “flesh and blood” as against the great spiritual forces that are at war against the purpose of God’s creation. Eph 6:12. While in 1 Cor 12, the struggle in Christ of believers is supported by spiritual gifts from the heavenly realm. Every believer, that is, member of the Body of Christ, is given some gifts that are evidenced as work of Spirit of God in the life of the human person. All these gifts are intended to build believers as members of the Body of Christ. They are not gifts to be used for selfish advantage.

5- Obwakabona Obwomwoyo n'Obwakabona Obwekyama

Newankubadde nga, mu kutwalira awamu eyo ye mbeera, omuntu yenna teyandisaanidde kugaana nti, ekibinja ekyawule si kyennyinifu mu Ekklesia, na buvunaanyizibwa, na bukulu era na buyinza bwennyinifu, obwambaze ekibinja kino mu tteeka ettukuvu. Wabula, ekibinja ekyawule kino kiba kisimbaggirize munda mu mubiri ogw'Ekklesia gwennyini. Nga ebitundu ebitongole, birina n'ekifo kya wagguloko mu mubiri gw'Ekklesia, wazira byonna ate nga bikwatamu butatejana n'ebitundu binnaabyo ebirala, era nga birina obwetaavu bwebumu okulamizibwa, okuva ku Mutwe Omunnakatonda n'okuva ku Mwoyo Mutuukirivu, nga ddala n'ebitundu ebirala byonna bwe biri. Okugeza, eriiso nga bwe libeera n'ekifo ekyennyinifu era ekya wagguloko okuva ku mugulu mu mubiri, "so nga byonna bitundu bya mubiri ebtalina njawulo," ne ku mugulu oba ne ku kibatu ky'ekigere. Bwatyo, omukkiriza yenna takomya kubeera kitundu kya mubiri gumu wakati mu banne, abo awamu na ye abaweza ekiramba ekimu ekitakutulwamu, wadde nga ye alina ekitone gundi ekisingako, so si ekitone gundi ekifeebamu. John Chrysostom, on Eph 1:23. N'omukulembeze mu Ekklesia owookuntikkoabeera mu ngeri yeemu nga n'omukkiriza asembayo bw'ali. Awatali kukomya kuba mukulembeze, na ye alina obwetaavu bw'okuyonjebwa n'okulamizibwa, n'Ebyama ebitukuvu. Kale nno, omukulembeze atuukiriza Ebyama ebitukuvu, si kulwa bakkiriza balala bokka balamizibwe era batabagane n'Ekisa kya Katonda, wabula ne kulwa yennyini afune ekiriisa era ekijjanja ne kireeta obulamu mu ye obumwetaagisa nga omu ku bakkiriza.

Mu makulu agalinjanga ago, tusobola okwogera ne ku bwakabona obunnabwonna oba obwomwoyo obwa bakkiriza bona, awatali mu ngeri eno kwerabira nti, bwo obwakabona obwawule oba obwekyama weebuli, nga bwasigikibwawo mu Ekklesia kuva eri Katonda, era nga bwetaagibwa nnyo olw'okutuukiriza Ebyama wamu n'obuweereza obulala obutukuvu mu mubiri gwa Kristo. Nga bwe tunaakiraba n'oluvannyumako, obwakabona mu bulengere orthodox wawu buliwo nga kyama ekiddiza ekitone ekyawufu eri abo abassibwako emikono. Tekiyinzika kugamba nti, obwassenkulu ne bakabona bona abali mu lukalala lwabwo, bakozesa obukulu busatu obwa Mukama mu Ekklesia, nga balonde ba bakkiriza beereere bokka, so si nga kibinja kyawule ekiteekewo mu Ekklesia, okuyitira mu tteeka erinnakatonda. Weewawo, kino tekitulobera kwogera ku bakkiriza bona nga obwakabona obunnakabaka, olw'obuggyowaze bwabwe mu Kristo era n'obuvumbagize bwabwe ku ye, nga bwe beetaba mu bukulu bwe obusatwe, era nga bwe bakoowoolebwaa okukomererwa na ye n'okuzuukira na ye mu bulamu obuggyaa, nga bakabona abatambizi, buli omu w'omubiri ogugwe. Ro 6:4, 13., 12:1. Okwo kwe kwewayo kw'abakkiriza eri Katonda okutegeereka obutegeerekesi. Ne Pawulo omunnakatonda kye ava alangirira nti, "Mmwe mwenna ababatiziddwa mu Kristo mwambadde Kristo." Gal 3:27. 1 Cor 12:13. Ate ye Gregorios owa Nazyancy n'aleekaana nti, "Kristo gwe nnyambadde. N'okubatizibwa, mu Kristo mwentondekebwa." Kale, okuva lwe twazaalibwa buggyaa, ne tufuuka baganda ba Kristo olw'Ekisa kya Katonda, "fenna Abakristo tulina olulyo lusimbuka ku

Mukama Yesu Kristo," nga ne Aristidis omweyatulizi bw'agamba. Gregorios of Nazyanzy, On Baptism lecture 40. Aristidis, Apology ch 15 § 1. Olwekyo, tuli lulyo Iwa Kristo. Twabyalibwa Kristo. Okuva Kristo bw'ali kabaka era kabona, n'olulyo olwabyalibwa ye luteekwa kuba lulonde, bwakabaka bunnakabona, okusinziira ku munnakatonda Petros Omutume agamba nti, "Ffe tuli lulyo lulonde, bwakabona bunnakabaka." 1 Pe 2:9. Didymos muzibe attottola olunyiriri Iwa Petros olwo nti, " Mu ntegeka y'Amateeka eyedda, olulyo olunnakabaka Iwalinga lulala, n'olulyo olunnakabona lulala." Kubanga olulyo olunnakabona Iwava ku Leevi, so nga olulyo olunnakabaka Iwava ku busika bwa ggwanga lya Yuda. 1 Ch 6:1-3. Heb 7:11.Gn 49: 8,10. Eze 21: 26,27. Anti mu ba-Hebru mulala ye yabeeranga kabaka, ate nga mulala ye yaweerezanga obwakabona. Wazira, oluvannyuma lw'entegeka eyo, Evangelio bwe lyaddawo ne lifuula yoomu okuba kabaka era nga ye kabona. Kubanga ddala Kristo ali byombi. Kye kyava kyogerebwa ku lulwe nti, "Ggwe kabona emirembe gyonna" era nti, "Nze ndimuzuukiza kabaka n'obwenkanya." Ps 110:4. Heb 5:6. Is 32:1. Ne kennyni Kristo yeyogerako n'agamba nti, "Nze nafuulibwa Patri okuba kabaka." Ps 2:6. Jn 18: 37. Mt 28:18. Lk 17:21. 1 Tim 6:15. Kale bino byonna bwe biba nga bwebityo bwe byakekkerezebwa, kiteekwa buteekwa okuba nti, abo ababyalibwa Kristo kabaka era kabona babeera lulyo lulonde, lunnakabona era lunnakabaka. Ne Theofylactos ku ekyo kw'agatta n'agamba nti, "Olwa Kristo, eyafuuka kabona mu kibinja kya Melikizedeki, era kabaka omuwombeefu omwenkanya era Omulokozi, byombi ebyo bifunirwa mu kubatizibwa okutukuvu, okuva ku ye, ne tuggyowazibwa. Tuli bwakabona bunnakabaka." Heb 7:1-28.

Okuva awo, kyeraga bwerazi nti, mu kubatizibwa amangwago mwe tufunira obuggyowaze n'olulyo Iwa Kristo, bwe tuweebwa okusiigibwa amafuta chrisma. Olwo nno 'ne tulyoka tuyitibwa Abakristo,' nga ne Kyrilos owa Yerusalem bw'agamba, "abasaanidde obusiige obutukuvu," mu Ndagaano Enkadde obwaweebwanga bakabona ne bakabaka mu ngeri y'akabonero. Obusiige bwa bakabona ne bakabaka mu Ndagaano Enkadde bwakolebwanga mu bufaananyise kyokka, naye ku ffe mu Ndagaano Empya si bufaananyise bufaananyisi, wabula buba busiige bwa mazima ddala. "Kubanga, tusiigibwa Mwoyo Mutuukirivu mu mazima ddala. Bwetutyo, ne tulyoka tuyitibwa Abakristo mu kutuukiriza obuggyowaze n'erinnya lyennyini." Ne Gregorios owa Nazyanzy mu bimpi ddala amazima ago g'ayatuukiriza, okubatizibwa bw'akuyita "obusiige obutukuvu era obunnakabaka." Kuba bino byombi, kwe kugamba, bakabona ne bakabaka, bye byali ebyetaagisibwa. Gregorios of Nazyanzy, On Baptism lecture 40 § 6. Mu bujuvu era mu bwamufu ddala, omunnakatonda Chrysostom alombojja ebiwondera obusiige, obwo bwe tufuna fenna nga twakabatizibwa. Attottola ekitundu 2 Cor 1: 21,22 n'akuutira nti, "Kitegeeza ki eyasiiga era eyassaako akabonero?" Oyo ye agaba Mwoyo, mwe yakolera bino byombi, n'ategekawo abalanzi ne bakabaka wamu. Kubanga edda, endyo zino zombi ze zaasiigibwanga amafuta. Naye eri ffe kaakano si kimu, wabula ebisaanyizo bisatu bye tulina mu busukkirivu. Tugenda twesimira mu bwakabaka, ate nga tufuuka bakabona, bwe tuwaayo emibiri gyaffe nga ekiweebwayo. Kubanga Omutume agamba nti, "Muweeyo ebitundu

by'embiri gyammwe, nga ekiweebwayo ekiramu ekisanyusa Katonda." Ro 12:1. Ate oluvannyuma lwa kino, era tufuuka balanzi. Olw'ensonga nti, "Ebyo eriiso bye litalabangako, n'okutu bye kutawulirangako bye bibikkulire eri ffe." 1 Cor 2: 9,10. Kumpi kyekimu ekoy n'Augustine ky'ayatuukiriza, nga ayogera ku lunyiriri: "baliba bakabona ba Katonda ne Kristo," atangaaza n'agamba nti, "Kino tekyayogerebwa ku balabirizi bokka na ku bakabona, bano abasinga okuyitibwa bakabona mu Ekklesia. Naye, bona nga bwe bayitibwa abakristo, olw'obusiige obwekyama, bwebatyo era bona bwe bali bakabona. Kubanga bona bitundu bya Kabona Omu, ebyo Omutume Petros by'ayogerako nga obwakabona obunnakabaka, eggwanga ettukuvu." Ex 19:6. 1 Pe 2:9. Augustine of Hippo, City of God Book 17 ch 5. Ate ne Leon Omukulu (+461), ku mwoleso gw'okwambusibwa kwe ku ntebe y'obwappaapa, yalangirira eri abawuliriza nti, "Mulina ensonga nkulu okwolesa omwoleso guno. Kubanga olw'okubatizibwa, obukulu bw'obwakabona obunnakabaka bufuuka bwa kinnabumu eri mwenna, nga enjigiriza y'Omukulu Petros bw'eri...." Bonna abo abazaalibwa okuva waggulu mu Kristo, Omusaalaba gubateekako akabonero n'obukulu obunnakabaka, ate obusiige ne Mwoyo Mutuukirivu ne bubatongoza nga bakabona. Olwekyo, abakristo bona abasuumufu era aboomwoyo balina okutegeera nti, babalirwa mu lulyo lunnakabaka era beetabu mu bukulu obunnakabona. Ggwe ate kale, kiki ekisinga okuba ekinnakabaka eri emmeeme, okukira ku kukulembra omubiri gwayo, mu buwulize eri Katonda? Era kiki ekisingako okuba ekinnakabona okukira ku ky'omuntu okwewaayo yennyini eri Katonda, mu ngeri y'obuyonjowavu bw'enfumintiriza ye, nga ssaddaaka etalina kinenyo okuva ku altaari y'omutima gwe?" Leon the Great, sermon IV (m.54, 148).

Engeri endala gye tufuukiramu abeetabu mu bukulu bwa Kristo obusatwe, kwe kuvumbagizibwa kwaffe mu Kristo, okwo okukoonolwa ne kutwambazibwa mu kubatizibwa kwaffe, nga abambazibwa olugoye, kulwa Kristo. Bwatyo omukulu Augustine alangirira nti, "Bonna abakkiriza bakabona, kubanga bona bitundu bitongole bya Kabona Omu (Yesu Kristo)." Augustine, City of God, Book 20 ch 10. Ate ye omunnakatonda Chrysostom agattako ku kino nti, "Olwekyo, naawe fuuka kabaka era kabona era mulanzi mu Bbatirizo. Nga kabaka, nga osambiridde wansi ebikolwa byonna ebidyekesi, n'ebyonoono byonna nga obitungumbudde. Ate nga kabona, nga bwe wereeta wennyini eri Katonda, n'okuwaayo nga ekiweebwayo omubiri gwo naawe wennyini. Neera, nga mulanzi amanya ebiribaawo era afuuse omunnakatonda, omuteekoko akabonero (k'obusiige ne Mwoyo Mutuukirivu)," John Chrysostom, on 2 Corinthians, Homily 3 § 7. Okuvumbagizibwa kwaffe ku Ssaabakabona, Omusukkirivu era Ataggwaawo, kuwaliriza buli omu ku bakkiriza okuba nga kabona w'omubiri gwe yennyini, n'afuuka ye omutambi ate ekitambe, mu kukomererwa awamu ne Kristo ku ludda lw'ekibi, nga bw'alama obulamu obuggyga, era nga bw'awaayo eri Katonda "ekiweebwayo ky'omutima oguboneredde," ekiweebwayo ekiramu, ekitegeerekeka obutegeerekesi, ekitukuvu. Ps 50/51:17. Amazima gano ne Origen agoogerako nnyo. Oluvannyuma lwe, ne Gregorios owa Nazyanzy ne Isidoros owa Pelousion. Ye Chrysostom akuutira nti, "Bwetutyo naffe kitugwanidde

obulame bwaffe bwonna, nga abasinza era abayawule. Kino kiba kityo buli lunaku, bw'owaayo eri Katonda ebitambiro, nga kabona mu mubiri gwo gwennyini n'obuntubulamu okuva mu mmeeme. Omutume ky'ava akuutira nti, "Buli omu kabona kulw'omubiri gwe, mu kulama ennama y'obulame essaanidde." Omunnakatonda Chrysostom yeyongera n'ayamula kye kitegeeza nti, "Buli mukkiriza afuuka kabona wa mubiri gwe yennyini." Akuutira n'agamba nti, "Eriiso lyo lireme kulaba kikaba. Ekyo kiba kiweebwayo. Olulimi lwo luleme kwatula kiwemula. Ekyo kiba kitambiro. Omukono gwo guleme kukola kisobu kyonna. Ekyo kibeera kiweeyo kyokye mu bulambirira. Oboolyawo, bino byokka nga tebimala. Kyetaagisa n'omulimo gw'ebikolwa ebirungi. Omutima n'omukono okukola obugabirizi n'obulumirwa. Omumwa okwebaza abafaabiina ennyo. N'okutu okuwummulira mu biwulirizibwa ebitukuvu." John Chrysostom, On Ps 89. Mu mwoyo gwegumu ogwo, ne Origen ayogera n'atangaaza nti, "Bonna abasiige n'amafuta amatukuvu bafuuka bakabona, nga Petros bw'agamba Ekklesia yonna: Mmwe muli bwakabaka bunnakabona. Naye buli omu ku mmwe aleeta ekiweebwayo kye ekyokye munda we, kiryo kibengeye mu butasirkka. Bwe nneetikka omusaalaba gwange, nga nneeganyi buli kyonna kye nnina, ne ngoberera Kristo, mbeera mpaayo kitambiro kya bwokye ku altaari ya Katonda. Bwe njagala baganda bange okutuuka ku ssa, n'okuwaayo ne mpaayo obulamu bwange kulwa bbo, oba kulw'obwenkanya n'amazima, bwe nnwanaagana okutuuka ku kufa, oba bwe ngezesza omubiri gwange ne ngumma buli kisoyo kya mubiri, oba ensi enneebunguludde bw'ekomererwa nange mu nsi, mbeera mpaayo kiweebwayo kyokye ku altaari ya Katonda, era nga ndi kabona mutambizi wa kiweebwayo kyange nze mwennyini. Kale nno, olina obwakabona kubanga oli lulyo lunnakabona. N'olwekyo, oteekwa okuwaayo eri Katonda ekiweebwayo ky'okusabanga, ekiweebwayo ky'obulumirwa, ekiweebwayo ky'obubangufu, ekiweebwayo ky'obwenkanya, ekiweebwayo ky'obutukuvu." Origen, On Leviticus 9 § 1.

Ate ye Gregorios owa Nazyanzy, nga bwe yewozaako era nga bw'ategeeza ensonga ze ezaamuwaliriza okubulawo ku kussibwako emikono nga kabona presbyteros, atangaaza n'ebigambo bino wakati w'ebirala nti, "Nze nga mmanyi bulungi nti, tewali musaamu eri Katonda omukulu, omutambire era Ssaabakabona, okuggyako oyo eyewaayo okusooka eri Katonda nga ekiweebwayo ekiram, ekituku; okuggyako oyo alaga okusinza okutegeerekeka obutegeerekesi okwesiimisa, okuggyako oyo awaayo eri Katonda ekiweebwayo ky'okusuuta n'omwoyo oguboneredde, ekyo ekiweebwayo kyokka Omugabi wa byonna ky'atwetaagisa. Nze nandiggye wa obuvumu okuleetera Katonda okuva ebweru ekifaananye ky'Ebyama ebikulu? Oba, nandisobodde ntya okwambala enfaanana n'erinnya lyo kabona, nga sinnatuukiriza mikono na bikolwa birongoofu? Gregorios of Nazyanzy Apology § 95. Ate ye Isidoros owa Pelousion agattako na kino nti, "Mutegeke emibiri gyammwe nga ekiweebwayo ekiram, ekisiimibwa eri Katonda, okusinza kwammwe okutegeerekeka obutegeerekesi. Kubanga, Omutume bwe yawandiika bino, yabiweereza si bakabona bokka, naye eri Ekklesia yonna mu bulambirira. Ddala ddala, buli omu yamulagira kubeera kabona mu kitundu kino. Kwo

okutukuza ekiweebwayo ekitayiwa musaayi bakulina mu ngeri ya njawulo, gye basaanidde okuwaayo kino. Kwe kugamba, abo bakabona n'abalabirizi abafuna okussibwako emikono, buli omu aba musseeko emikono nga kabona kulw'omubiri gwe yennyini, alyoke atandikire ku gwo okuguggyamu ekibi, gufuuke ekizimbe oba awatukuvu w'obuyonjowavu." Isidoros of Pelousion, Book 3 Letter 75.

Era, kya mazima ddala nti, abo abaweza ekibinja ky'obunnakabona ekyawule, kwe kugamba, abalabirizi ne bakabona, be bokka abalina obuyinza okukola n'okuddiza Ebyama ebitukuvu. Tewali mukkiriza mwereere atuukiriza Kwebaza- Eucharistia, wadde kusiiga mafuta, yadde kutukuza, newankubadde okuddiza omulala obwakabona, oba okuwa ekisonyiwo ky'ebibi, oba okutuukiriza omukolo omulala gwonna omutukuzisi. Weewawo, kino kitegeeza nti, abakkiriza abeereere tebalina n'akamu bwakabona buddalawavu. Kino kyeraga ne ku ddaala ly'obwakabona erisooka, olw'obuyinza bwalyo obukugire. Ddala ddala, nga bwe kimanyiddwa, newankubadde nga okussibwako emikono kw'omudinkoni kuba kuddiza bwakabona bwennyini, eri abo abafuna eddaala lino erisooka, kyokka mu kiseera kyekimu tekuba kuddiza buyinza na busobozi bw'akutuukiriza Byama binnakatonda. N'ekirala ekikulu, teriiyo kkowe ddala likunyanya bukkirizaganya bwa Bakitaffe, nga nsongya ya bwakabona bwa bakkiriza beereere eno.³⁴ Mu butali butuufu, obwennyini bwa Abakristo, nga obunnakabaka bw'obunnakabona mu

³⁴ Priesthood and Laity. Today, here in Uganda, may be elsewhere as well, there is an observed practical- not theoretical at all- debate regarding priesthood and laity in relation with God or in service of the purposeful salvation of mankind by God from perdition. This approach, certainly, is a movement from America, introduced in Uganda by the modern lay- pastors Christian sects and schisms. But the observed simplification (by cancellation of the theoretical part) does not offer any successful solution of the problem. For the problem is rooted deeply in the religious nature itself of the human beings. Gn 1:27. Therefore, the American movement seems to be a marketable product, utilized for ignorant attendants and admirers. "Priest/ lay (man)" are words of Greek origin, although some writers want them to be English-ized. See "priy" and "layman" in encyclopedic English dictionaries. However, prostoos: standing before and laos: people are the Greek words from which the English words are derived. Of them, prostoos pre-supposes laos in existence. Because, prostoos comes forward from amidst of laos, to stand before them, especially in the primitive stage. Except the word prostoos, greeks also use the ancient technical word iereus –iereia: priest- priestress, derived from basic word ier-on: sacrifice, sanctuary, altar-room or space. (see: **-y/eru, -tuku in Luganda**). The other Greek word "aghion" resembles ieron in meaning. But mostly aghion applies to that which from above, from the heavenly realm, and the ieron to that which comes from down, from the earthly realm, to meet or respond to what is from above. From the Nyoro and Ganda tradition, through '**emmandwa**': spirit- possessed person(s), a group is provided even today, many people (mostly women) in the liberal Christian sects to act as possessed by spirits during worship. Such ideas, from all over the world, were clarified through the preparation of the Israel of God (OT, NT), where the revelation of god was specific. Gn 14:18. **Ex 19:5,6;** 20:19,24 duties and roles of priesthood are: speaking on behalf of God and making altar for God. Ex 28:1, 12 serving between God and people of Israel. Lev 4:5; 6:6; 16: 1-34. Rules for priesthood Lev 21: 1-24. "That we are a chosen race by the election of God is abundantly clear. He says royal, because we are called to sovereignty and belong to Christ; and priesthood on account of the oblation which is made by prayers and instructions, by which souls are gained which are offered to God." Alexandrian Clement, On 1 Peter. Fragments. "There is One God, One faith, one discipline too. So truly if this is the case, that unless the laics (laymen) as well observe the rules which are to guide the choice of presbyters, how will there be presbyters at all, who are chosen to that office from among the laics? Hence we are bound to contend the command to abstain from second

Ndagaano Enkadde, bwafaananyizibwa ku linnya lya Yisraeli Owedda, era ne wanoonyezebwawo okubonerezanga ennyo abo abaagezangako okunyookeza obunyookeza obubaane; oba, mu bwetaavu obw'embagirawo, okukwaata ku ssanduuko ly'ebitukuvu. Ex 40:5,27. 1 Ch 13:10. Nu 8:24. Heb 11:7. Ekyo ne kiba nga ekiraga nti, obwennyini bw'obwakabona buno bulinga obutiiibisi kyokka, nga edda bwe kyali mu Yisraeli. Era nti, n'olwekyo erinnya lino teririimu bwennyini bwa bwakabona n'akamu, mu Yisraeli Omuggya ow'Ekisa kya Katonda! Abawakanyisi wano we bava ne bazaawa. Naye, omunnakatonda Chrysostom atangaaza bulungi ku nsonga eno nti, "Ddala eby'omu Ndagaano Enkadde byaweebwa balli mu kisiikirize busiikirize in types, so nga mu Ndagaano Empya, byaweebwa eri ffe mu mazima gennyini." Ayongerako na bino. "Kyayogerebwa ne ku Bayudaaya nti, baali baana ba Katonda Atenkanika bona. Gn 14:18. Naye bbo, wamu n'okuyitibwa abaana, baali bakyalina mwoyo gwa buddu. Kuba, nga bakyali baddu, baatiitibizibwa butiitibizibwz okuyitibwa abaana ba Katonda. So nga ffe, bwe twafuuka abeddembe, si mu kuyitibwa buyitibwa, wabula mu mazima ddala, twakoonola ekitiibwa kino. Kubanga, bwe twazaalibwa okuva waggulu, era (nga omuntu yenna bwe yandigambye), bwe twamala okuddaabirizibwa, ne tulyoka tuyitibwa abaana ba Katonda." Awalala, Kitaffe ono agcumiza nti, "Obuyinza bw'abakkiriza abeereere obusibuka mu bwakabona obwomwoyo bwe bw'okwetaba ekyenkanyi ku Byama Amatiribona, ne bakabona kwe beetaba okuva ku kikompe kyekimu, ku mugaati gwegumu omutukuze. Kino nga kyakoolebwa mu bwekiifu n'ebakoolebwanga mu Yisraeli Owedda, eyo ebimu gye byaliibwanga kabona, ebirala omuyambi, era nga tebyaliibwanga bantu beereere, ekyo kabona kye yetabangako. Wabula mu Ndagaano Empya, kino si bwekiri, kuba bona abantu beetaba ku mubiri gumu era ne ku kikompe kimu. N'ekirala, "mu ssaala zonna evisabibwa, abantu abeereere bawaayo, ne mu kussibwako emikono, si kalulu ka bona kokka,

marriage relates first to the laics; so-long as no other can be a presbyter than a laic, provided he has been once for all a husband." Tertullian, On Chastity ch vii last §. "Also in view of Matt. XVIII, 20 surely we may all allow that, three are a quorum when so gathered together in Christ's name, albeit not for all purposes. Three women may claim the Saviour's promise when lawfully (orderly) meet together for social devotions, nor can it be denied that they have a share in the priesthood of the "peculiar people." So, too, even of three pious children. But it does not follow that they are a church for all purposes, -preaching, celebrating sacraments, ordaining, and the like... obviously it might be abused to encourage a state of things which all orderly organized systems of religion must necessarily discard." Hooker Ecclesiastic Polity. Book 3 ch 1, 14.. "Neither do we permit the laity to perform any of the offices belonging to the priesthood; as for instance neither the sacrifice, nor baptism, nor the laying on of hands, nor the blessing, whether the smaller or the greater; for no one taketh this honor to himself, but he that is called of God. Heb 5:4. For such sacred offices are conferred by the laying on of the hands of the bishop. But a person to whom such an office is not committed, but he seizes upon it for himself, he shall undergo the punishment of Uzziah." 2 Ch 26: 16-21. Constitutions of the Holy Apostles, Book 3 sec 1. "It is not orderly to rise up either against the kingly or the priestly office. Let us therefore, beloved, consider what sort of glory, that of the seditious is, and what their condemnation. For if he that rises up against kings is worthy of punishment, even though he be a son or friend, how much more he that rises up against the priests! For by how much the priesthood is more noble than the royal power, as having its concern about the soul, so much has he greater punishment who ventures to oppose the priesthood, than he who ventures to oppose the royal power, although neither of them goes unpunished." Constitutions of the Holy Apostles, Book 6 section 1 § 2.

naye ne mwennyini oyo agenda okussaako emikono akoowoola essaala z'abantu abakkiriza. Ate ne ku Biweebwayo amatiribona, abakkiriza abeereere bamiinisa awamu ne kabona, era wamu ne Bakerubiim, amaanyi gonna agoomuggulu, ne bawaayo bona ennyimba entukuvu." John Chrysostom, On John the Evangelist Homily 14 § 1,2. On 2 Corinthians Homily 18 § 3.

Kale nno n'olwekyo, bukkiriziganya bujuvu bwe bulabika ku muteeru guno, wakati mu Ekklesia e Buvanjuba n'e Bugwanjuba. Buno, nga omuntu yenna bw'abussaako omulaka, tasamaalirira kusanga n'asoma Clement Omwaleksandria, awandiika ku "**eyawangaalira mu bujuvu bw'okumanya Eggwulire**," nti, "oyo aba kabona ddala w'Ekklesia era muweereza wa ndowooza ya Kristo Katonda. Kituufu, taba musseeko mikono na bantu. Naye kubanga aba mulongoofu, abalirwa mu kitongole ekinnakabona.... Ono ku nsi kuno yadde nga tatiitiibizibwa na kutuula mu maaso g'abalala, agenda kutuula wakati wa nnamulondo amakumi abiri mu ennya, nga alamula abantu, nga bwe kyawandiikibwa mu Kubikkulirwa kwa Yowannis." Rev 4:4. Clement the Alexandrian, Stromata Book VI ch 13. Wewaawo, mu byonna ekyebuuzibwa kye kino nga kikulu: Eriyo obwakabona bwa ngeri bbiri, oba nedda? Okuddamu okutuufu mu kino kuzuuka na kyebuuzibwa kirala nti, Ate oba eriyo okussibwako emikono kwa mirundi esatu, i) okw'omudinkoni, ii) okwa kabona, iii) n'okw'omulabirizi; olwo ekyo kitegeesa nti eriyo n'ebyma by'obwawule bisatu? Awatali kuwannaanya, kino bwekityo sibwe kiri. Tulina ebikolwa by'Ekyama kino bisatu. Naye nga Ekyama ku bwakyo kiri kimu kyokka. Obwakabona buli bumu na bwo. Wazira, tetusaanidde kuzigamira wano, nga abawakanyisi bwe bakola. Eri ffe aba-Orthodox, emboozi "obwakabona buli bumu" si nzijuvu bulungi, "obwakabona buli bumu, naye nga amadaala gaabwo mayawuukirivu." Obwo bwe buteregganye obujjuvu era obutuufu ku nsonga eno, okuva ku ludda Iw'aba-Orthodox. Kwe kugamba, tulina amadaala asatu ag'obwakabona obumu era obutagabanywamu. Entobo era ekifo ky'obwakabona buno kwe butuula era kwe bumeruka, nga obwakabona obwekyama, bwe bwakabona obwomwoyo obutwaliramu abantu abakkiriza abeereere, bona awamu ne bakabona nga be baweza obwakabona obunnakabaka. Era kikakafu nti, obwakabona obwekyama weebuli nga entobo yaabwo ate bwe bwakabona obwomwoyo. Kino omuntu yenna akitegeera bulungi, kasita assaayo omulaka ku luuyi olumu nti, mu bwawule tekikkirizibwa n'akamu oli kubuyingira nga tasoose kubatizibwa era nga tamaze kusimbaggirizibwa mu bwakabona bunnakabaka, ate ne ku luuyi olulala nti, obwawule obusattulukuka bulijo buvumirirwa ne bulangirulwa. Era kimanyiddwa nti, awatali kisibo, waakiri ekitinniinya bweikit, wadde omusumba tayinza kuyawulirwawo. Obwakabona bw'abakkiriza abeereere tebweikiikanya oba tebusijana na bwakabona obwekyama. Wabula, buteekwa buteekwa okukolaganira awamu, olw'omulimu gw'obununuizi gulyoke gumanyiizibwe eri buli omu ku bakkiriza. Ne Ssaabalabirizi Chrysostomos Papadopoulos awandiika n'agamba nti, "Obwakabona obwomwoyo ye ntono eyetaagisa ku Iw'okubbuka n'okutuukirira okunnampisa, oluvannyuma Iw'okuzaalibwa nate, omuntu okubeera omutukuvu era atalina kinenyo. Okukoonola obutukuvu buno kutuukirizibwa mu nkologana n'Ekisa ekinnakatonda, ko n'obwegiranyi obunnampisa obw'obwanga obwa buli

omu ku bakkiriza. Ate amaanyi mu bwegiranyi buno gaweebwa na bwakabona obwomwoyo. Ddala ddala, omukkiriza ne bwaba mubatize, bw'atawaayo kiweebwayo eri Katonda kya mwoyo na mutima oguboneredde, olwo okuggibwako ebibi okuweebwa ne kabona owoomwoyo kumuyamba ki mu Kyama ky'okwenenya? Era mwennyini omukkiriza bw'atakuuma yekaalu ya mmeeme ye nga nnyonjo, okuva ku buli buvvozi, na kukuuma bwakabona bwe obwomwoyo, olwo okutuukirizibwa kw'Ebyama ebitukuvu kunaamubeerera kutya okuganyuzi? Okwo nga kwe kuweerezebwa n'abo abalina obwakabona obwekyama! Oba, ebiweebwayo by'okusuta n'okulumirwa binnaatuukirizibwa bitya n'abakkiriza buli omu, ate nga ye takolagana na kuwanika mikono era na kusitula mutima gwe ku lwa kusukkulumya Katonda Atenkanika? Olwo anaayonjowaza atya munda we, okuva ku buli kijjukirwa ekibi na ku buli kirwadde kya mwoyo? Olwekyo nno, obwakabona buli bumu, nga bulina amadaala mayawuukirivu, era eddaala erisookerwako wansi nga omwaliiro gwabwo bwe bwakabona bw'abakkiriza abeereere obwomwoyo.” **Catechism, Orthodox Church, pp 292-293. Prof. P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol II pp 376-386.**