

VOLUME II

OKUVUMBAGIZA ABANTU OBWAKABAKA BWA KATONDA

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PRESENTATION OF GOD'S KINGDOM to the People

A- GRACE

EKISA

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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.

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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 omutungole wa Ekklesia omwefumintirivu. 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 giddirinjana wano wammanga, naye mu bulombojje obugendako ewalako:

-Obubangewo n'Obwetaagifu bw'Ekklesia

-Ebinnyiniwaza Ekklesia

-Entegekererwa 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.

6- Amadaala g'Obwakabona mu Ndagaano Empya

Ku bikwaya ku madaala g'obwakabona obwekyama, mu Ndagaano Empya, Abatume bajulirwa nti, be baasigikawo mu Ekklesia abalabirizi n'abadinkoni. Ate mu myaka eminnakitume egyasooka, bo abalabirizi baalinga beebamu ne bakabona, presbyters. Okuva awo, Chrysostom nga attottola Php 1:1 "awamu n'abalabirizi" agamba nti, "Abalabirizi tebalinga bangi mu kibuga ekimu, n'olwekyo Pawulo Omutume bakabona be yayogerako bwatyo, kubanga mu biro ebyo amannya baagatabaganyanga." Ate ye Theodoritos atangaaza ku 1 Tim 3:1 nti, "Be bamu abaayitibwanga oluusi bakabona n'oluusi abalabirizi." Mu bbaluwa ennundisi, bo abadinkoni balabika nga ba wansiko ku balabirizi oba bakabona. Mpozzi okuggyako abadinkoni omusanvu abasooka okwawulibwa n'Abatume. Ac 6:2,3,5. Ku abo kigambibwa nti, baalinga abataali badinkoni yadde bakabona. Era tebaddayo kuyawulibwa nate mu Ekklesia nga bano. 1 Tim 3:1-10. Tit 1:5,7. Ac 20:17. Wabula, nga bwe kyeraga ku Stephano ne ku Philippo eyabatiza Omwethiopia n'abaali mu Samaria, Ac 8:5,12,13,40, bombi bano nga bwe baabuulira ekigambo kya Katonda, mu kwawulibwa kwabwe baaweebwa obuyinza bungu okukira ku bwa badinkoni obumanyiddwa. Kale mu biro by'Abatume, obuyinza n'obuvunaanyizibwa bwabakabona oba abalabirizi bwe bwali buluwa? Okusookera ddala buno bulabika mu binyumizibwa mu Bikolwa by'Abatume, Ac 15:6,22 okuva awo n'okudda mu maaso, ku bikwata ku Synodi ennakitume. Mu yo nga ne bakabona abakadde baakunjaanira wamu n'Abatume era baasalirawo wamu na bo okulangirira ebyayisibwa. Ac 15:23. Oluvannyuma obuyinza bw'abakadde bakabona bulabikira ne mu kiragiro kya Yakobo Omutume nti, nga wabaddewo alwadde, abakadde bakabona bayitibwanga basiige alwadde amafuta nga bwe bamusabira. Jms 5:14. Era obuyinza bulabikira ne kubusobozi okuyigiriza, obwo Pawulo omunnakatonda bw'atwala nga obusobozi obwetaagisa ku mulabirizi. 1 Tim 3:2; 5:17. Tit 1:9. Abakadde bano bakabona oba abalabirizi baayawulibwa na Batume, nga n'abadinkoni omusanvu. Oluvannyumako, n'abayambi b'Abatume, abalekebanga okumala ekiseera obuseera awantu, nga abalabirizi b'ekibangiriza gundi, ku lw'okutegeekereza n'okutereza Ekklesia ezaabangibwa mu kitundu ekigazi, nga Titus mu Crete; oba mu Ekklesia n'abantu abangi efuuse amadanjanzira g'endala ezeekitundu kwe zeetoololera nga Tomotheos mu Efeso. Ac 14:23; 6:6. Tit 1:5. 1 Tim 1:3; 5:22. 2 Tim 2:2.

Embeera eyo yonna eraga nti, kuviira ddala ku Batume, waaliwo obwegendereza obutatabulanya bwakabona bwamwoyo na bwakabona bwa kyama, nga bwe kiri leero mu bibiina by'Abalokole. Ku nsonga eno, Kritopoulos (ch 11) akuutira nti, "Akalombolombo akannawadda era akannakitume akaddizibwa mu Ekklesia, ke k'okuba nga Abakristo bonna tewbamala gatagalimbira mu buweereza bwa Kigambo, na kumala gakola byama; wabula okulondebwamu ku bo abasing obulungi ne mu mpisa nga bayinvu. Bwe bamala okussibwako emikono n'abo abaategekebwa olwa kino, wamu n'essaala z'Ekklesia, olwo ne balyoka bayambusibwa ku buweereza nga buno obw'ekyama." Mu ngeri yeemu, ne Metropolitan Mogilas, nga bw'agezaako okulaga enjawulo eriwo wakati w'obwakabona obwomwoyo, obwo

obwetabwamu Abakristo bonna,” 1 Pe 2:9. Rev 5: 9,10, n’obwakabona obwekyama, agamba nti, eno enjawulo yassibwawo eri Abatume ne Kristo, Lk 10: 1,17. Ac 6:6 era na kussibwako emikono n’okutuusa leero. Kwe kugamba, obwawule bubeerawo mu buddizanyamu obutakutukamu obunnakitume, nga n’abalabirizi bwe baddirijana ku Batume, ku lw’okuddizanyanya Ebyama ebinnakatonda n’obuweereza bw’obulokozi eri abantu. Mu bukekereza buno mulimu ebintu ebikulu bibiri. Ekisooka, amaanyi n’obuyinza bw’okuyungulula ebibi by’abantu. N’ekyokubiri, obuyinza n’obusobozi bw’okuyigiriza. Kale, mu bwawule nga buno, ne mu buddirijamu bwabwo obutakutukangamu, abo abatumbwa, olwa kino mwe babeerera n’obuyinza bw’okuyigiriza ebikkirizibwa ebirukola. J.N. Karmires, Dogmatics vol I and II (1953), pp 406, 539, 640.

Mu bayambi b’Abatume mwe muyinzika okuzuuka entandikwa y’obukulu obulabirizisi, nga eddaala ly’obwakabona eryawufu, eryekenneenye ku ddaala lya bakabona eryokubiri. Obusigikewo bw’eddaala lino n’obwawufu bwalyo bwalwamu, kubanga Abatume baali bakyalali ku nsi, nga be bakubiriza awamu n’abayambi baabwo ebyandibadde bikubirizibwa abalabirizi. Wewaawo, mu myaka eminnakitume, Omutume Yowannis Omunnevangelyo nga akyalali ku nsi, eddaala ly’omulabirizi na lya lyekenneenywa bulungi. Awatali kuwannaanya, bamalayika omusanvu mu Kubikkulirwa, Rev 2: 1-3:22 abo abatumbirwa ebbaluwa omusanvu okuyitirwa mu Yowannis Omunnevangelyo, tebayinza kuba kirala, okuggyako okuba abalabirizi b’Ekklesia ezo eziyatuukirizibwa n’amannya. Era, nga ddala bwe kyeraga mu binenyo ne mu byewerero ebiweerezebwa eri abamu ku bo mulinnya lya Mukama. Okuva awo, ne Clement Omwalexandria ajulira nti, Omunnevangelyo ayogerebwako “yasimbuka ku kizinga Patmos n’agenda mu Efeso. Eyo gye yasinziiranga okugguka mu bitundu by’amawanga ebyetooloodde, nga bw’ateekayo abalabirizi era nga bw’ateereza Ekklesia yonna. Yowannis yabeera mu Efeso okutuusa mu myaka gya ssekabaka Trajan. Ate okuva awalala, mu myaka gyegimu egyo, n’ekijuliro ky’omuyigirizwa w’Abatume Ignatios omukongozzi wa Katonda we kyabeererawo. Ignatios ono ye yali omulabirizi wa Antiokya owookubiri okuva ku Evodios, era ye yasooka Polycarpus owa Smryna okujulira. Okusenziira ku bujulirwa bw’omuyizi we Irineos, Polycarpus ono ye yali omu ku baalaba era abaaweereza Mukama, n’aweewba obulabirizi, nga ayigiriziddwa Batume bennyini. Bwegatyo amannya Ignatios omulabirizi wa Antiokya ne munne gweyatabagana ennyo na ye Polycarpus omulabirizi wa Smryna, mannya ga bakitaffe Bannakitume bombi, era nga bakuumirizi ba buddizanyane abatabongoota. Gombi gano amannya ku bwago gamala okulaga nti, obukulu obulabirizisi, nga eddaala ly’obwakabona erokusatu, bulina entandikwa y’obubangewo kuva ku Batume. Era kino kyeraga bwerazi, okusenziira ku bbaluwa za Ignatios omusanvu, ezo mu zo amadaala b’obwakabona gonsatule

gye gayogerwako omuddirirjanwa. Era mu zo gye kizuuka nti, awatali kuwannaanya obuyinza bw'omulabirizi busukka era buli waggulu w'amadaala amalala abiri.¹

Hieronym mu bbaluwa ye eya 46 eri Evangelo ateggeza nti, mu Alexandria okutuukira ddala ku balabirizi Hirakla ne Dionysio, bakabona abakadde be bayatulanga bulijjo omulonde okuva mu bo era omulabirizi assiddwa ku ddaala erisooka waggulu, mu ngeri y'eggye gye lilonda **ssebakabaka (Emperor)** n'abadinkoni ssaabadinkoni waabwe. Naye obujulirwa buno okusinga butegeeza nnondebwa, so si njawulibwa yennyini. Obujulirwa obuwannaanyisi buno buvuuunukibwa bulambalamba na kyalikibadde nti, Clement Omwalexandria ne Origen adamantios bamanyi era bekenneenya mu bwamufu amadaala g'obwawule gonsatule. Alexandrian Clement, Stromata Book vi ch 13. Ad. Origen, On Matthew Book xi ch 15. Kimanyiddwa nti, yayigganyizibwa nnyo Dimitrios omulabirizi eyasikirwa Hirakla, kwe kugamba, oyo alowoozebwa okuba omwawule ne bakabona abakadde! Bwe kiba bwekityo, olwo tekitegeerekeka, lwaki Origen ayogera na nnyiike mirundi na mirundi ku kuyigganyizibwa kwe ne Dimitrios, kyokka n'atatuuka ku mbeera ye etatuukana mu bwawule! Olwekyo, ensibuko y'eddaala ly'obwakabona eryokusatu ennakitume esigaala tenyeenyzeddwa. **Catechism, Orthodox Church p 317. Prof. P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol II pp 386-389.**

¹ There is an interesting commentary on this question made by Dr Rev Arthur Cushman, in Church History of Eusebios Book III ch 23 §§ 7,8 (footnote 14) obliged from the following passage: "When apostle John had come to one of the cities not far away (from Ephesus) and had consoled the brethren in other matters, he finally turned to the bishop that had been appointed, and seeing a youth of powerful physique of pleasing appearance, and of ardent temperament, he said: This one I commit to thee in all earnest in the presence of the Church and with Christ as witness. And when the bishop had accepted the charge and had promised all, he repeated the same injunction with an appeal to the same witnesses and then departed for Ephesus. But the presbyter..." "The same man that is called a bishop just above is here called a presbyter. It is, such passages- and they are not uncommon in the early Fathers- that have seemed to many to demonstrate conclusively the original identity of presbyters and bishops, an identity which is maintained by most Presbyterians, and is admitted by many Episcopians. On the other hand, the passages which reveal a distinction between presbyters and bishops are very early, and are adduced not merely by prelatists, but by such disinterested scholars or Harmack (in the translation of Hatch's organization of the early Christian Churches) as proving that there was from the beginning a difference of some sort between a bishop and presbyter. I cannot enter here into a discussion of the various views in regard to the original relation between bishops and presbyters..... My theory is that the word presbyteros was originally employed in the most general sense to indicate any Church officer, thus practically equivalent to the egoumenos of Heb 13:17, and the poimen of Eph 4:11. The terms episcopos and diakonos, on the other hand, were employed to designate specific church officers charged with the performance of specific duties. We should expect the general term to be used before the particular designations, and this is just what we find in the New Testament. This theory explains the fact that so frequently presbyters and bishops seem to be identical (the general and specific term might of course in many cases be used interchangeably), and also the fact that so frequently they seem to be quite distinct. It explains still further the remarkable fact that while in the first century we never find a distinction in official rank between bishops and presbyters, that distinction appears early in the second. In many churches it must early have become necessary to appoint some of the officers as a special committee to take charge of the economic affairs of the congregation." Nicene and post-Nicene Fathers, second series vol I pp 150- 151.

7- Obukulu obulabirizisi bwe Bukulembezimu mu Ekklesia, yadde si bwebumu n'Obunnakitume

Oluvannyuma lw'okufa kw'Abatume n'abayambi baabwe, abo abaaayitibwa bannevangeli mu bbaluwa eri abaefeso (4:11), ko n'okuggweerera kwa bannabbi; obukulu obukulembezimu mu ttuluba eryo obwasigalawo mu Ekklesia bwe bw'abalabirizi. Kya mazima ddala nti, Cyprian ne Hieronym batwala abalabirizi nga basika ba Batume, abakulembera Ekklesia ya Mukama n'obuyinza bwebumu. Ate ye Ignatios azigiriza omulabirizi nga muntu atuula mu maaso g'abalala mu bufaananye ne Katonda, oba mu bufaananye ne Patri. Ne Irineos atangaaza n'agamba nti, Abatume Ekklesia bagiddiza balabirizi. Against Heresies Book IV ch 33 §8. Kyokka, wadde nga bwekityo bwe kiri, waliwo obwawufu bw'amaanyi obwawula obukulu obulabirizisi okuva ku bunnakitume era obufuula abalabirizi okuba abafeebamu. Obwawufu obwo bwe buno: Abatume bo baafuna obutume n'obuyinza bwabwe okuva ku Mukama Yesu Kristo, ku lwa nsi yonna, n'obuvunaanyizibwa bwabwe nga bwerambifu eri ensi yonna. Mt 28:19-. Mk 16: 15. So nga abasika baabwe, abalabirizi, baasigikibwa mu Ekklesia za bitundu ebitali bimu. Ac 14:23; 20:28. Tit 1:5. 1 Pe 5:1. Bo abatume baali bajulizi ba Kristo Mukama ba buliwo, "mu kiseera kyonna Mukama kye yabeereramu naffe, okutuusa lwe yatuggibwako okudda mu Ggulu." Ac 1:21,22. Bo nga baafuna mu buliwo okubikkulirwa okunnakatonda okuva ku Mukama, era buli omu ku bo, olw'okukoonola ekitone ekyawufu, baafuka batagwamu, abakuumirizi b'ensonga era abayigiriza abakulemberwa mu mazima gona n'Omukubagiza Omulungi, eyabalabula n'abajjukiza "byonna Mukama bye yabagamba." Jn 16:13; 14:26. So nga abalabirizi abaasikira Abatume, bwe beebagalira obugagga obw'amazima g'eggwulire eddungi, baakuutirwa bakuume obugagga obwo bulamba nga bwe baabwebagalira, obutayongerako era obutatoolako ku bwo, wabula okuba abegendereza era abakuuma obugagga buno nga si bugalabanje. Okuva lwe baali abeewunzikidde mu kusobya, nga si batagwamu, beppo mu mbeera ezimu, bonna wamu mu bweyanjulufu era mu kutya Katonda, bwe banoonya okukakasa obuddizanyane bw'amazima obunnakitume. Bwatyo, Omutume Pawulo ky'ava abaguliza ku muyambi we Timotheos, oyo ayinzika okubalirwa mu bannevangeli. Amubagulizaako "anywerere mu ebyo bye yayiga era ebyamusigirwa, nga ategeera abaamuyigiriza; ebyo bye yawulira nga Pawulo ayogera mu maaso g'abajulirwa abangi. Na ye abiyigirizenga abantu abeesigwa, abalisobola okubiyigiriza n'abalala." Agobererenga ebigambo by'amazima, bye yawulira okuva ku Pawulo, era "akuumenga ekyamuteresebwa, nga bwe yewala embooji ezitassaamu Katonda kitiibwa n'empaka ez'obusirusiru....." 2 Tim 3:14; 2:2; 1:13. 1 Tim 6:20. Ku ludda olulala, ekyafaayo ekinnekklesia kiraga nti, bangi ddala ku balabirizi baasirittukira mu biwubyo ne mu bisobyo ebinene, ne balangirirwa okuba abeerondeziwo heretical, era ne bakutulwa ku Ekklesia. Ebyayogerebwa Pawulo byatuukirira, oyo eyategeeza abalabirizi b'Efeso n'abagamba nti, "Okuva mu mmwe abantu balizuuka abayigirizwa

abagingirire.” Ac 20:30. Omunnakatonda Pawulo abaguliza ku Timotheos yewalenga “enfumo ezitaliimu kukkiriza, ezityoboola era ezijolonga.” “Anyiikirenga okusoma ebiwandiike, okubuulirira n’okuyigiriza abantu.” 1 Tim 4:7,13. “Yewalenga empaka ez’obusiru, ezitaliimu magezi.” Afube okubeeranga “omukozi akola ebitaswaza era ayigiriza obutereevu ekigambo eky’amazima.” 2 Tim 2: 23,15. Mu kiseera kyekimu, n’okunyolwa kungi Pawulo ategeeza Timotheos nti, “Demas omuyambi we yamulekawo n’agenda, nga ayagala ebyokunsi.” Kumpi, okubaguliza kwekumu okwo Pawulo kw’akola n’eri Titos. 2 Tim 4:10. Tit 2:7; 3:9-11. Kwonna okubaguliza kuno kwandibadde kusuusuubu, singa n’abo bannevangeli, oba okusingira ddala abalabirizi, baali teboolekedde kacwano ka kugwa kuva ku mazima na kusirittukira mu bisobyo. Ate nga, waliyo n’ebyokulabirako ebinyozesi si bitono, gamba ekya Pawulo owa Samosata, Makedonios ne Nestorios bassaabalabirizi ba Constantinopoli, Onorios owa Roma, n’abalabirizi abalala bangi abagoberezi ba Arianism n’obwerondeziwo obulala obwaddirira. Bino ebyokulabirako bikakasiza ddala nti, abalabirizi si batanyeenyebwa bisobyo na bwerondeziwo heresy.

Ate ku bikwata ku bukulu obulabirizisi, mu bwekwamu n’obwawule obulala mu Ekklesia, ekisaana okulambako kwe kuba nti, ye Ignatios omukongozzi wa Katonda, oyo asinga okusukkulumya obukulu obulabirizisi, atwala abakadde b’Ekklesia bakabona nga lukiiko lwa Katonda era nga mukago gwa Batume, okumpi n’omulabirizi ali nga obufaananye bwa Taata, era nga awatali bo, kwe kugamba, mulabirizi na bakadde bakabona, teyitibwa Ekklesia wabula kibiina kya bantu² abakkiriza Kristo. Era, Ignatios oyo akubiriza abakkiriza, balemenga kubaako

² Then, it is not named Ekklesia, but a mere self-founded society or organization of people (individuals!) who are “believing” in Christ the Saviour, but in their own self-invented “faiths” or styles, as they prefer, in order to either modernize their Christian faith, or otherwise use this faith as an economical project, for survival through the influence of secularism. Already above (footnote 30), we observed that, there is atendency among individual, especially some learned persons, to understand and identify the Ekklesia through the concept of orginization or society, under the setting and framework of this world. Modern Delusion! Indeed, from the Orthodox Perspective, the struggle of the Ekklesia in the contemporary world history is briefly clarified by Metropolitan John of Pergamou, in the chapter on “Catholicity”. “In the history of this world, the Ekklesia is (a resemblance of) the kingdom of God. Ps 145:11. Mt 6:10. Lk 11:2. For, the Ekklesia is the divine body that graduary constitutes the kingdom of God in the history of the world. But in the process of the coming of the kingdom of God, the Ekklesia, is always in conflict with the history of the world.” Jn 17:14. For the world, in its self-styled and secular setting Ro 8:7, is hostile to God’s existence and God’s people, who do obey His will; not with mindset of the world. The Ekklesia are the children of God, **born from above** (footnote 5 on Jn 3: 3, 7), according to the mystery of the coming of the kingdom of God. Mt 13:11. Mk 4:11. Lk 8:10. Ro 11:25; 16; 25, 26. Although this question of God’s kingdom is central for the appropriate life of all peoples, usually it is not faced seriously by all Christians and learned persons. However, in the N T of the New Israel, the secret of the kingdom of God refers to something God has revealed to His people, previously through prophets, but now proclaimed through Christ, Word and Son of God, to all people; and only those who hold faith in Him adopt this kingdom in their life. Therefore, the Ekklesia, as essentially divine Body of Christ 1 Cor 12:13; Col 1:24, cannot be identical to any self-styled organization or society of achieving worldly gains or aims, although the world is where the servants of Christ Jesus, the disciples and their successors, do the work, while the worldly people continue to remain hostile to their peaceful work. Jn 17: 15, 16. Gn 2: 9, 16, 17; 3: 22; 1:27. For, whenever we remember the statements of the above passages, made through Prophet Moses,

kye bakola bokka, awatali mulabirizi na bakabona, era bakwatibwenga n’abadinkoni ensonyi nga Yesu Kristo yennyini. Mu njogera endala, Ignatios tategeeza mulabirizi mweyawuukirivu era munnakyemalira mu Ekklesia, oyo akola ku lulwe era ku bubwe, wabula obwakabona obweyimbaanye n’omulabirizi, nga enguwa bwe ziba ku ntongooli. Ettambirizo erimu nga baliweza bonna, omulabirizi omu awamu n’obwakabona era n’obudinkoni. Era awo we wava n’enjogera egamba nti, “Omuntu akola ekintu kyonna awatali mulabirizi, bwakabona na bwadinkoni, oyo aba si muyonjo mu nfumintiriza. **Ignatios to Trallians, Epistle ch III § 1 ch VII § 2. Ignatios to Magnesians, Epistle ch VI § 1, VII § 1. Ignatios to Ephesians, Epistle ch IV § 1.** Ku ludda olulala, n’okukakasa kwa Chrysostom tekuteekeddwa kwerabirwa nti, “amakkati ga bakabona n’abalabirizi magazi. Kubanga na bali bakkirizibwa okuyigiriza n’okulwanirira Ekklesia, era n’ebyo Pawulo bye yayogera ku balabirizi bigwanivu ne ku bakabona. Abalabirizi basukkako na bwawule bwokka, era wokka awo we balabikira nga basuffu ku bakabona.” John Chrysostom, On 1 Timothy Homily 11th § 1. Ate mu buliraanigamu n’Ekklesia, Cyprian yalangirira dda luli nti, “Omulabirizi ali mu Ekklesia n’Ekklesia eri mu mulabirizi, bonna abatali na mulabirizi era baba tebali mu Ekklesia.” Cyprian, Epistle 68 § 8. Mu kiseera kyekimu Cyprian aggumiza nti, ekiweza Ekklesia be bantu ba Katonda abeetabu ne kabona nga ekisibo ekikkaanya n’omusumba waakyo. Jn 10:2. Kale nno, nga abantu ba Katonda bwe bataweza Ekklesia ku bwabwe, mu bweyawunkirize ku mulabirizi, bwatyo n’omulabirizi tategerekeka na kuweza Ekklesia mu bweyawunkirize ku busumba bwe.

Ate ku bikwata ku buyinza obuweebwe, n’ekibangiriza ekinnamikolo ky’obuweereza bwa buli limu ku madaala asatu ag’obwawule, bino bizigirizibwa na bwamufu obumala mu Mabig(iriz)o Amannakitume Apostolic constitutions or constitutions of the Holy Apostles. Omulimu guno gwasengekebwa mu mulembe ogwokuna, naye ebirimu nga bisimbuka mu mirembe emikristo egikulembera, nga n’ebifa ku mikolo gy’Ekklesia eminnawadda mwebiri. Mu bikkiriramu n’obuwandiike obwo, omukadde w’Ekklesia kabona n’omudinkoni era n’abaweereza abalala ‘bayawulibwa na mulabirizi omu,’ tekikkirizibwa wadde kabona yadde omudinkoni kwawula baweereza. Wabula kabona akkirizibwa okuyigiriza, okuwaayo ekiweebwayo, okubatiza, okutukuza abantu ba Katonda. N’omudinkoni akkirizibwa kuyamba ku mulabirizi ne kabona., kwe kugamba, kuweereza: okulambula bonna abalina obwetaavu, okukyalira abali mu bulumi, n’ebirala. Alyoke ategeeze omulabirizi, oyo gw’ali na ye nga emmeeme era obutegeevu,

we have to be certain that, the hostility and disturbance continue existing even today much more, in the program of God, caused by the disobedience from the Evil one. In history, the Ekklesia struggles to first preserve her identity unadulterated by the various other identities existing, and secondly to draw near to herself the whole world.” Mt 28:19. Mk 16:15. Lk 24:48. Jn 14:24. However, from some European (theological?) circles, a determinative arrangement is made to promote secular meaning of the Gospel, not a God centred but man or world centred preaching! Also, the characteristic separation of the gospel from the church and the traditional spiritual priesthood from the mystical, both these and many others are tricks of modern secularism in the Christian communities. This delusion is reflected upon almost in every footnote of the present work. See footnote: 19, 23, 28, 29, 34.

n'obuwulize bulijjo gy'ali nga omulabirizi we, taata era omuyigiriza we. So nga okwawulibwa kw'omulabirizi kwo kukkirizibwa kubaawo na balabirizi basatu, ekitono ennyo na babiri. Si kituufu kufuulibwa na mulabirizi omu. Kubanga, "obujulizi bw'abalabirizi ababiri n'abasatu bwe bukira okuba obukakafu era obunyweevu." Constitutions of the Apostles, Book III ch 19 and 20. Okunnyonyola ensonga okwo okusembayo kutuwaliriza okusemba nti, okwetaba kw'abalabirizi abawerako ku kwawulibwa kw'omulabirizi kwetaagibwa na ddala lwa bukakafu na bujulizi obutuufu era obunywevu, ku bikwata ku ayawulibwa nti, musaamu okufuna obukulu obulabirizisi, so si nti, omulabirizi omu nti teyandimaze okwawula omulala. Oboolyawo, eyo ye nsonga lwaki, ne mu ntegeka y'okussibwako emikono okw'omulabirizi ekitontome: "Mu mirembe twegayirire Mukama....." n'omulabirizi aba addirira mu bwassenkulu ku ayawula, mubeeramu n'okusaba nti, "ku lwa Ssaabalabirizi (erinnya) n'omulimu gw'emikono gye....." omu. Kyokka, okwawula omulabirizi n'omulabirizi omu kubalibwa nga kutali kugerekanye anticanonical na tteeka ttukuvu, era kubonerezebwa na kwawululwa. **Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol II pp 390-393.**

8-Abalabirizi Bonna Benkanankamu Obusookerwako Tebubaliimu
 Abalabirizi bwe bekebejjebwa, n'obwekwamu obuli wakati waabwe, bonna bazuuka benkanankamu. Bekenneenyezebwa mu butiitiibye kyokka, oba mu kitiibwa, era mpozzi na bukulembezimu (mu kutandulula ebigerere!). Ekyo nno kyekivaako ba-Metropolitan oba Bassaalabirizi okubeera mu maaso ga bannaabwe abenkanankamu na bo. Omulabirizi wa Rome, yekka, ye abeeba n'afunvubira nti, alina obuyinza bwa buvunaanyizibwa busukkirivu era bunnabwonna ku Ekklesia! Ate nti abulina obuyinza, si ku nsonga za Nzikiriza zokka oba za bunnampisa, naye mbu ne ku bugonjoozi era ne ku bukulembeze bw'Ekklesia yonna. **Louis Ott, Grundriss** bufunze **der Dogmatik (1954) p 402**. Mu bukkiriramu n'obuzigirize obwo, obuliŋanga ekikkirize dogma ky'Ekklesia ennakiroma, buli omu ku balabirizi abalala afuna mbagirawo kuva ku Pope obuyinza obulundisi bw'ekisibo kye. Pope Pius owa XII mu bbaluwa ye ennalukale *Mystici corporis* 1943 alangirira nti. "Ku bikwata ku bulabirizi obubwe, buli mulabirizi alunda era akulembera mu linnya lya Kristo, nga mulabirizi owaamazima, ekisibo ekyamusigirwa. Wabula, mu kukola okwo, abalabirizi tebali ku bwabwe sui juris, wazira bakolera wansi wa buyinza bwa Pontifex owa Rome, okuva bwe begazaanyiza mu buyinza bw'obuvunaanyizibwa obwabulijjo, obwo obuva ku Pope okudda gye bali." **Pope Pius XII, Mystici corporis 1943**. Ebipeeko bye bino Paapa oyo ye nga bw'alaba abisinziiza ku busookerwako primacy bwa Petros, oyo eyabusikiza bonna, nga bwe baddirijana ku ntebe ya Rome.

Okusenziira ku bipeeko by'abalabirizi ba Rome, ebyo ebitalina musingi era ebyemalikisi, mbu Omulokozi Kristo ye yasigikawo Omutume Petros okuba omukulizi w'abatume abalala, nga

omutwe gw'Ekklesia yonna omulabifu. Mbu, yamuwa buliwo era bwanga ku bwanga obuyinza bw'obusookerwako buno. Nti, mu bukkiramu n'ekiragiro kya Kristo, Omutukuvu Petros ateeddwa, lubeerera, okuba n'abasika b'obusookerwako mu Ekklesia yonna. Era nga, abasika b'Omutukuvu Petros mu busookerwako obwo be balabirizi ba Rome. **Louis Ott, Grundriss der Dogmatik, pp 394-398.** Wazira, ekikulu kiri nti, Petros Omutume tafunanga kuva ku Mukama, yadde takozesanga buyinza bwa busookerwako eri Batume banne. Kino kifuukira ddala kyeravu, ku ludda olumu, kasita ebitundu by'Endagaano Empya (NT) ebifa ku nsonga eno byekebejjebwa awatali kyekubiira, na ddala ebyo Abaromani-Katholiki bye bagugubirako, okuwagira endowooza yaabwe. Ne ku ludda olulala, kavuna ebirabireko ebisigadde nga binnakyaafaayo mu Bicolwa by'Abatume, ko n'ebiri mu Bbaluwa za Pawulo, byonna byetegerezebwa obulungi.

Ebigambo bya Mukama: "Ggwe oli Petros, era ku lwazi olwo kwe ndizimbira Ekklesia/ekkanisa yange," tebirangirira nti Petros ye wokuba omusingi oguzimbirwako Ekklesia, nga ku lwazi olutayulika. Kino kyeragira ne mu bukakafu bw'ebigambo bya Pawulo Omunnakatonda: "Kubanga tewali ayinza kuteekawo musingi mulala ku ogwo omuteekewo, nga ye Yesu Kristo." 1 Cor 3:11. Embooji "ku lwazi olwo" etegeeza "ku kukkiriza kw'okuyatula okwo." Oba, nga Theophylactos bw'attottola, embooji eno kye etegeeza mu bujjuvu kye kino nti, "Kuno okuyatula Petros kwe yayatula gwe musingi ogunaabeera ogwa bakkiriza nga Ekklesia. Kale, buli muntu agenda okuzimba ennyumba y'okukkiriza, Ekklesia, okuyatula kuno kw'asookawo nga omusingi." Theophylactos, On Matthew 16:18. Ku ndowooza eno kwe kutuukanira mu bujjuvu amakulu g'olunnyiriri olulagiddwa wagguluko. 1 Cor 3:11. Omutume Pawulo teyamala gayogera. Ne bwe tusemba nti, wano Petros yali ategeezebwa kuba jjinja linnamusingi, era nti Ekklesia yazimbibwa ku ye, era nti ku ye yekka Mukama kwe yazimba Ekklesia, Tertullian, On Monogamy ch VIII §2, tetuteekwa kwerabira nti, n'Abatume abasigaddewo, n'abalanzi bonna awamu bayitibwa musingi omuzimbeko abakkiriza okumpi ne Kristo, nga lye jjinja ekkulu erinantabiro. Eph 2:20. Ate nga ne Yerusalemu ekya waggulu kyogerebwako nga ekirina bbugwe w'emisingi ekkumi n'ebiri, n'amannya g'Abatume ekkumi n'abiri, ab'Omwana gw'Endiga." Rev 21:14. Mu ngeri endala, Petros ayinzika okutunuulirwa nga omusingi, naye si nga abaromani-katholiki bwe bamutwala, wazira nga omwatuzi w'okukkiriza omubereberye. Olwo, abayatuzi b'okukkiriza kwekumu abavannyuma balina kugattibwa ku ye, nga amayinja amalamu amalala, ekizimbe ky'Ekklesia kiryo kizimbibwe. Ate ye Origen atangaaza nti, "Na ffe bwe tuyatula nga Petros; Ggwe oli Kristo Omwana wa Katonda Omulamu," tufuuka Petros. Era naffe kyanditugambibwa okuva ewa Kigambo wa Katonda nti, Ggwe oli Petros n'ebirala. Kubanga, jjinja ye buli mugeegeenya wa Kristo, era nga ku jjinja eryo kwe kuzimbibwa eggwulire erinnekklesia n'obulamu obutambulira ku Iyo. Origen, on Matthew Book XII 10. Kumpi ebigambo ebyo byebimu byandiyogerebwa ne ku kusuubiza kwa Mukama eri Petros okuddako; "Era ndikuwa ebisumuluzo by'Obwakabaka obwomuggulu." Oluvannyuma ekisuubizo kino Mukama akigaziiriza ne ku Batume be abalala bonna. Theophylactos atangaaza bulungi ku kino nti, "Ndikuwa" kiyimiridde mu kiseera ekiribaawo, kitegeeza kiseera kya kuzuukira, ekyo

kyeyaweerako ekirabo kino, n’agamba nti, “Mufune Mwoyo Mutuukirivu. Ebibi by’abantu bye munaasonyiwanga nga bibasonyiyiddwa...” Olw’ekyo, ekirabo kino kyafuuka kya Batume bonna n’abalala. Theophylactos, On Matthew 16: 19; 18:18. Cyrillos of Alexandria, On John 20:22, 23. Mu ngeri endala, oluvannyuma lw’okuzuukira, mu kweyoleka kwe ku mabbali g’ennyanja Tiberiya, ekibuuzo kya Mukama emirundi esatu eri Petros: “Onjagala okusinga bano? “N’okuddamu okw’emirundi esatu: “Lunda endiga zange.” Jn 21: 14-17. Bino tebirina n’akamu makulu kuddiza Petros busookerwako bwa buyinza na buvunaanyizibwa ku kisibo kya Kristo kyonna okutuusa emirembe lwe giriggwaawo, nga Abaromani-katholiki bwe bakitwala! Okusinziira ku Cyrillos owa Alexandria, olw’okuba Petros yali akwatiddwa enkyukwe, nga yegaanye Mukama emirundi esatu mu luggya lwa ssaabakabona, Mukama yavumula ekirwadde kye era n’amubeeka, okwatula kwe kube kusatwe mu butobeke, kisobozese okudibya ekisobyo ekyali kibaddewo n’okwegaana emirundi esatu. Bwatyo Mukama, ne mu kugamba nti, “Lunda endiga zange,” ekyo kyali nga kuzza buggya obutume obwali bumaze okumuweebwa. Okwo kwe kwali okuggyawo ekivume ky’ekisobyo okumalawo obuyaba bw’obutaliimu obunnabuntu. Yamupeeka addemu oba nga ddala ayagala okusinga banne, kubanga Petros yali wa kutwala n’ekisonyiwo nga kinene okusinga ku kya banne. Lwa nsonga nti, okusinziira ku ddooboozi ly’Omulokozi, “oyo asinga okusonyiyibwa ye asinga okwagala.” Lk 7:47. Ku kisoko kino kyekimu, ne Isidoros ajulira n’atangaaza nti, “Ekibuuzo kya Mukama emirundi esatu eri Petros ku kwagala, tekyali nti Ssemanda yali tamanyi. Wabula, okwegaana okusatwe Omununuzi omulungi kwe yasosonkolayo mu kukkaanya okusatwe.” Isidoros of Pelousion, Book of Letters, 103.

Ate okusinziira ku binyumizibwa mu Bikolwa by’Abatume, omutukuvu Petros azuuka nga ye yasookereza mu kulondebwa kwa Matiya azzibwe mu kifo kya Yuda, era nga ye yasooka okwogera mu linnya ly’Abatume abalala bonna, ne ku lunaku lwa Pentekonte, era ne mu maaso g’Olukiiko. Ac 1: 15-26; 2:14-41; 4:5-12. Kyokka, amakowe gano gonna galina kutwalibwa nga agajuliza obusookerwako bw’ekitiibwa obutiibwa, so si nga busookerwako bwa buyinza n’akatono. Era kisaanidde kijjukirwe nti, okusalawo mu kulonda eyadda mu kifo kya Yuda agudde, “abangi be baakukola” so si Petros ye okuyimirizaawo ababiri, wabula bonna wamu. Ye Petros yaleeta buleesi kirowoozo, n’alaga n’okulaga nti, ekirowoozo si kikye ku bubwe, wazira kuva wagulu, mu bukkiriramu n’obulanzi. Ps 69:25; 109:8. Bwatyo Petros n’abeera munnyonyozi, so si Muyigiriza. John Chrysostom, On Homily 2 § 2. Ate ne ku kulondebwa kw’abadinkoni omusanvu, “Abatume ekkumi n’ababiri ne bayita omujjuzo gw’abayigirizwa bonna era ne babasaba balonde abasajja musanvu.” Bwe baamala okubalonda ne babayimiriza mu maaso g’Abatume bonna. Si Petros yekka, wabula Abatume bonna “kwe kwegayirira Katonda, ne babassaako emikono.” Ac 6:2-6. Era, ne Samariya bwe yakkiriza Ekigambo kya Katonda, “Abatume bonna be baawerezaayo, so si Petros yekka, wazira ne Yowannis wamu.” Ac 8;14. Singa omutukuvu Petros ye yali omukulizi w’Abatume abalala, ate olwo yandibadde aweebwa atya ebiragiro ne banne, okuggyako nti ye yeyandibadde atuma omu ku bo?

Ne mu ttuluba ly'okuwa okubatizibwa amaka ga Corneliyo, ava mu mawanga, "abaali abakomole bamweyawulako Petros, ne bamunenya nti, yakyalira ab'amawanga amalala abatali bakomole, n'okulya n'alya na bo!" ac 11:3. Era n'awo, Petros teyetwala nga mukulizi era teyapeeka kubalibwa nga ali waggulu wa buli kwemulugunya okuva eri baganda be n'okuva eri abakkiriza bonna. Wazira yewozaako n'okunyonnyola okumala gye bali. Ac 11:5-17. N'okusingira ddala mu lukiiko olunnakitume, "okuteesa bwe kwanyinyittira," Petros n'alyoka asituka okwogera. Ac 15:7. Olwekyo, wadde si ye yasooka okwogera, era yadde si ye yakubiriza olukiiko, si ye yalangirira entandikwa y'olukiiko olwo, era si ye yakomekkereza okuteesa, newankubadde okukujaanya obululu bw'abateesa. Bino byonna birabika nga byakolebwa Omutume Yakobos. "Awo Abatume n'abakadde, n'Ekklesia yonna, ne basalawo," okwerondamu ababaka, babatume mu Antiokya, bagende bategeeze eri Ekklesia yaayo biki ebisaliddwawo mu lukiiko. N'ebbaluwa etegeeza ebyo abaagiwandiika be "Batume, n'abakadde n'abooluganda." Ac 15:23. N'ekirala, Omutume Pawulo mu bbaluwa ye eri AbeGalatiya agamba nti, "abalowoozebwa okuba empagi be Yakobos ne Kefas ne Yowannis," so si Kefas yekka. Era Pawulo omunnakatonda yeyongera okulaga nti, ne yennyini mwenkanankamu n'abo, kubanga "tebalina kye baamwongerako" ku ggwulire lye nga Pawulo.

Wazira, "baabakwata mu ngalo, ye ne Barnabas, okulaga obumu." "Ne tukkaanya ffe ababiri tugende mu baamawanga, ate bo bagende mu bakomole, okubuulira eggwulire." Gal 2:9. N'ekisembayo, "Petro bwe yagenda mu Antiokya," ne yekomoma nga bwe yewala okulya emmere n'Abakristo abava mu mawanga, olw'okutya si kulwa nga aswaza Abakristo abava e Yerusalemu, Pawulo yamunenya mu lwatu, kubanga yali mukyamu era agwanidde okunenyezebwa. Gal 2:6,8,9,11-14. Olwekyo, mu Ndagaano Empya temuliimu n'omulundi n'ogumu lwe kirabika nga busookerwako bwa buyinza bwa Mutume Petros ku Batume abalala. Laba n'ekirambeko **16**.

Okuva ku ludda olulala, Ekklesia ya Rome tejulirwa kuba nti yabangibwa na Mutume Petros. Wabula, ne Pawulo nga tannagendayo ku mulundi gwe ogwasooka ogw'obusibe, Ekklesia eno ezuuka nga gyeri era nga ntegeke bulungi. Ekyo kirabikira ku bbaluwa Pawulo gye yabaweereza, awo mu mwaka gwa 55, eraga nti Abakristo mu Rome baali bagenzeeko mu maaso, era nga basobola bulungi okugoberera amakulu agaliqanga ago agawaggulu era amabbivu, Pawulo ge yayanjululiza mu bbaluwa eyo. Ate, abakristo abo balabika nga baali batabagamu ne Pawulo mu ngeri ya bumanyi bwa ku lusegere. Rom 16: 1-16. Ye Pawulo ng'Omutume "eyewalanga okuzimbira ku musingi gw'omulala," yatwalanga Ekklesia ya Rome nga eyali mu kibangiriza ky'obuvunaanyizibwa obubwe obunnakitume. Omutume Petros tabeeranga mulabirizi wa Rome mubereberye. Pawulo ye yamusooka okutuuka e Rome, n'amalayo emyaka ebiri miramba, nga musibe era nga bw'abuulira Eggwulire ly'Obwakabaka bwa Katonda. N'oluvannyuma, yakomawo mu kibuga kino, n'alyoka ajulira omwo. So nga ye Omutume Petros, kumpi kutuusiza ddala nga Pawulo anaatera okujulira (Bbaluwa eyookubiri eri Timotheos),

talabika kuba nti yajjako mu Rome. Olwo kale, okufunvubira kw'abo mu Rome kusenziira wa, n'okugamba nti, omulabirizi w'ekibuga ekyo omubereberye ye Mutume Petros? Era, kintu ki ddala mu Ndagaano Empya ekiraga nti, Omutume Petros yaddiza abalabirizi b'e Rome obuvunaanyizibwa n'obuyinza bw'obukulu bwe obunnakitume, nga bwa bwene, era nga bwagabanyizibwa na Mulokozi yekka eri ekkumi n'ababiri, abayigirizwa abamugoberera okuva olubereberye.³

Mu bukkiriramu n'ebyo byonna ebisinyiziddwako mu kitundu kino, abalabirizi bonna benkanankamu. Kubanga n'Abatume bonna baali benkanankamu wakati waabwe. Olwekyo, akagulumbo akali mu kyafaayo ky'Ekklesia, okuva na ddala Ebugwanjuba, nga ke kasinze okusekeeterera obumu, obutukuvu, obunnabwonna bwayo n'obunnakitume, kasimbuka ku kutabulanya bigendererwa binnabyansi (Kwewanjamy!, bugagga!) mu kigendererwa ky'Obwakabaka bwa Katonda, olw'endowooza n'entegeera y'Ekyama ky'Obulokozi etatuukana

³ Eusebios of Caesarea, Church History Book II ch xiv, The preaching of the Apostle Peter in Rome. This chapter, instead of a briefing on Apostle Peter's preaching, describes problem of Simon the Magus in half a page. Footnote 8 of this chapter gives the following details: Upon the historic truth of Peter's visit to Rome, see below chap. 25, note 7. Although we may accept it as certain that he did visit Rome, and that he met his death there, it is no less certain that he did not reach there until late in the reign of Nero (54-68 AD). The tradition that he was for twenty five years bishop of Rome is first recorded by Jeromy and since his time has been almost universally accepted in the Roman Catholic Church, though in recent years many more candid, scholars of that communion acknowledge that so long an episcopate there is a fiction. The tradition undoubtedly took its rise from the statement of Justin Martyr that Simon Magus came to Rome during the reign of Claudius. Tradition, in the time of Eusebios, commonly connected the Roman visits of Simon Magus and of peter; and consequently Eusebios, accepting the earlier date for Simon's arrival there in Rome, quite naturally assumed also the same date for Peter's arrival there, although Justin does not mention Peter in connection with Simon in the passage which Eusebios quotes. The assumption that Peter took up his residence in Rome during the reign of Claudius contradicts all that we know of Peter's later life from the New Testament and from other early writers. In 44 AD he was in Jerusalem (Acts 12:7); in 51 AD he was again there (Acts 15), and a little later in Antioch (Galatians 1:11). Moreover, at sometime during his life he labored in various provinces in Asia Minor, as we learn from his first epistle, and probably wrote that epistle from Babylon on the Euphrates. At any rate, he cannot have been in Rome when Paul wrote his epistle to the Romans (55 or 59 AD), for no mention is made of him among the brethren to whom greetings are sent. Ro 16. Nor can he have been there when Paul wrote from Rome during his captivity (61 or 63 or 64 AD). We have, in fact, no trace of him in Rome, except the extra-Biblical but well-founded tradition that he met his death there. We may assume, then, that he did not reach Rome at any rate until shortly before his death; that is, shortly before the summer of 64 AD. As most of the accounts put Simon Magus's visit to Rome in the reign of Nero, so they make him follow Peter thither (as he had followed him everywhere, opposing and attacking him), instead of precede him, as Eusebios does.... While the footnote 7 in chapter 25 as referred to above states the following: The tradition that Peter suffered martyrdom in Rome is as old and as universal as that in regard to Paul, but owing to the great amount of falsehood which became mixed with the original tradition by the end of the second century the whole has been rejected as untrue by some modern critics, who go so far as to deny that Peter was ever at Rome. The tradition is, however, too strong to be set aside, and there is absolutely no trace of any conflicting tradition. We may therefore assume it as overwhelmingly probable that Peter was in Rome and suffered martyrdom there. His martyrdom is plainly referred to in John 21:10, though the place of it is not given. The first extra-Biblical witness to it is Clement of Rome. He also leaves the place of martyrdom unspecified (To Corinthians 5), but he evidently assumes the place as well known, and indeed it is impossible that the early church could have known of the death of Peter and Paul without knowing where they died, and there is in neither case a single opposing tradition.....

oba enjingirire. Okuva ku ludda lw'Ekklesia Orthodox kubwayo, mulimu gwa bunnabyakatonda theology okwerulira omuteeru guno gwennyini nga bwe guyimiridde ku nsi leero. **Prof. P.N.Trembelas, Dogmatics of the Orthodox Catholic Church, vol II pp 393-397.**

Synod Entukuvu nga Obukulizi bw'Ekklesia Obwokuntikko Obulabika

Okusenziira ku ebyo waggulu, tewali mulabirizi n'omu ateeddwa kuba ayambalidde buyinza bunnekklesia yekka ku bubwe, na kwewagikawo ye mwennyini nga obukulu obwokuntikko mu Ekklesia. Obukulizi bw'Ekklesia yonnayonna ku nsi, obwawaggulu obulabika, ye synodi etuuzibwa n'abalabirizi bonna. Eyo Synodi ttababalabirizi nga ye yeyambisibwa okuteregganya n'okuyamula amazima g'Eggwulire eddungi, ate nga esalawo ku nsonga mu Mwoyo Mutuukirivu era mu butagwamu. Wabula, mu kalagaane k'okubikkulirwa eri Abatume, teyingizaamu bintu bipya, mu buddizanyane. Synodi ky'erina okukola kyokka, kwe kuttottola mu bukakafu, n'okuzigiriza okubikkulirwa okunnakitume mu butabulubuutana. Ku nsonga eno, okweyambisa obuteregganye obusingayo obulungi mu kyafaayo, ka tutwale Vicentios owa Leirno. "Omulumu gwa Synodi entukuvu ge mazima, agali mu Biwandiike ne mu Biddizanyane, agaba gawannaanyizibwa oba galimbikibwa; okuzigiriza ago bulungi okusingako nga bwe gabadde. Ago nga ye nfumintiriza era gwe mwoyo gw'abatongole b'Ekklesia abalamu bonna. Kisobozese "ebikkirizibwa dogmas by'amagezi agoomuggulu okuba n'obutegeerekefu, obulagizifu n'obwennyinifu. Kyokka nga, tebifuukanye, tebikolombose, era nga

tebinyoolezebbwa. Wabula nga, bisigadde n’obulambirira bwabyo obutalina kamogo, n’amakulu gaabyo agaamazima era amennyininnyini ddala. Bwekityo, buli kyali kikkirizibwa mu byangu okusooka, era nga kyekyo ekikkirizibwa n’oluvannyuma mu bwekenneeny okusingako. Na buli kyali ekisembebba okusooka n’abedda nga ekidizanyane obuddizanyani, era nga kyekimu ekyo ekiwandikiddwako, ne kinywezebwa mu bitabo by’abavannyuma.” Obuteekeranye obwo bwe bukuumirirwa mu buwombeefu, ne Synodi zennyini ne zikubirizibwa mu kutya Katonda, mu mbibiro z’obuvunaanyizibwa bwazo nga bwe ziri. Olwo Synodi ezo, na ddala zittabalabirizi; ne zifuuka ekweyambisibwa ekitagwamu mu kuteregganya ne mu kusalawo ku mazima. Olwo Synodi zifuuka buyinza ku ntikko obulabika mu Ekklesia, nga bwe buttottola amazima g’okukkiriza mu bukumirire ne Katonda yennyini.

Ekyo kikakasibwa okuva ku ndowooza ne ku nzikiriza ya Bakadde baffe, ku bikwata ku Synodi zittabalabirizi ne ku Ekklesia yonna okutwalira awamu. Okugeza, okuva ku Oikoumeniki Synodi Embereberye waakalakkalira endowooza eyalangirirwa mu bbaluwa ya Constantine Omukulu mu butongole, eyagamba nti, “Ku ekyo ekisiimiddwa abalabirizi ebikumi bisatu, tewali kirala kiriwo okuggyako okuba endowooza ya Katonda, na ddala awo Mwoyo Mutuukirivu w’amulisirizza, n’assa ekyetaago ekitukuvu mu kutegeera kw’abasajja abenkanidde abo.” Socrates, Ecclesiastic History, Book 1, 9. Endowooza yeemu eyo ne Socrates yennyini omunnabyafaayo gye yeddiza, n’aggumiza oluvannyuma nti, “Abalabirizi abaatuula mu Oikoumeniki Synodi Embereberye, ne bwe bandibadde bannakyalo, naye okuva lwe “baamulisibwa Katonda n’ekisa kya Mwoyo Mutuukirivu, tebandiyinzizza kuwaba na kuva ku mazima.” Kyekimu ekyo kye kiwagirwa ne Bakadde baffe abalala, abasemba ekyasalibwawo Oikoumeniki Synodi okuba nga Evangelyo ennya bwe zandibadde, oba abalangirira synodi entukuvu nga ezaakumirirwa Katonda, era ne batwala amabag(iris)oro gaazo nga obuteregganye bwa Mwoyo Mutuukirivu mu mazima, oba nga ebiteekewo ebyomwoyo, oba nga “ebiddizanyane ebikulu” baereditaria signacula, omuntu yenna bye tasaanye kumenyawo. Ye Basilios Omukulu, nga bw’awandiika ebifa ku Oikoumeniki Synodi Embereberye mu kibuga Nikyea, akuutira tuyatule enzikiriza eyategekebwayo, tulemenga kusuulako “wadde ekimu ku bigambo,” wabula tumanyenga nti, abantu ebikumi bisatu mu ekkumi n’omunaana, bonna baategeeragana ne balangirira mu mirembe, si wataali bwagiranyi bwa Mwoyo Mutuukirivu.

Kyeraga bwerazi nti, synodi eziwaguza embibiro z’obuvunaanyizibwa bwazo, oba olw’okuwalirizibwa okuvudde ebbali, oba olw’ebisinziirwako ebyetoololedde ku buntu, ebitali bya kutegeeragana mu mirembe n’amazima, ezo synodi zigwa okuva ku butume bwazo; abatudde mu zo ne bwe babeera omuwendo ogwenkanidde wa obunene. Ekyafaayo ky’Ekklesia ekinnawadda kijulira mu butabusabusika nti, si buli synodi ya balabirizi etuula ye eba eyamazima era etaliimu kwerimba kwonna. Ekyalikibaddewo kiri nti, abatukuvu era abasajja abakulu mu Ekklesia, gamba nga Athanasios Omukulu ne Chrysostomos omunnakatonda baayawululwa na nkiiko za balabirizi. Ekyo kye kituufuwaza mu bujjuvu Gregorios

Omunnabyakatonda agamba nti, “Oba kisaanidde kuwandiika kyamazima, nkirina bwenti. Buli kibinja kya balabirizi kukyewala. Kuba ekya kiba tekigenderera nkomekkero ya lukiiko lulungi, yadde kudibya biba bibiye mu bulamu bw’Ekklesia, okuggyako okwongera obwongezi obungi ku byo. Buli kiseera, abo babeera mu mpaka na kweyagaliza buyinza obusukka ne ku bwa Kigambo.” Era Gregorios oyo kwe kuwandiikira Ssenkulu Saturniin ebbaluwa, n’amwegayirira aleme kugayaala “mu bigambo ne mu bikolwa okwebaza olw’obukkirizaganya obunnawamu. Kubanga ate era tulina synodi y’abalabirizi, nate era kyetaagisa tuleme kuswazibwa ne ku mulundi guno, eno synodi bwe enaaba n’enkomekkero enkaawu, nga n’eri ddala eyasooka bwe yali.” Gregorios of Nazyanzy, Epistle 130, 132. Ne Augustine yakuutira nti, “Emirundi mingi enkiiko engazi zigololebwa na synodi nvannyumako.” Augustine of Hippo, On Baptism.

Okuva awalala, ekyalikibaddewo nga kijulirwa wangi kiri nti, wadde omuwendo gw’abalabirizi omunene ogutudde, yadde okuva kwabwe mu buli kitundu kya nsi n’Ekklesia eziri wonnawonna, newankubadde okwetabwamu ebitebe ebinnamakkati byonna ne Bassaabalabirizi baabyo, byonna ebyo tebimala kutuuzza Oikoumeniki Synodi. Okugeza, nga olukiiko mu butuufu olwakazibwako erinnya ‘lestrikii’ lunyakuzisi, olwatuula mu Efeso (449 AD), nga lwatuulibwamu abalabirizi 135, wakati mu bo ne Dioskoros owa Alexandria, ne Juvenarios owa Yerusalemu, era neThalassios owa Caesarea ekya Cappadokia. Ka twerekereze enkiiko ezitalizimu zonna (mu Tyro, Arimino, Selevkya, n’endala ezaali zikwata ku kulwanyisa ebifaananye icons n’ebirala). Ka twemalire ku lukiiko olwatuula e Florentia okusangulawo obubejjufu –schism. Mu lwo kumpi nga bonna Bassaabalabirizi b’Ekklesia abeekulembera mu Buvanjuba baakiikirirwa. Kubanga, nga oggyeeko abo abaava mu Romani katholoki Ekklesia, mu baatuula mwalimu ne Patriaka wa Constantinopoli ne Markos Evgenikos nga omubaka wa Patriaka wa Yerusalemu, ne Dionysios owa Sardea nga omubaka wa Patriaka wa Antiokya, ne antonios owa Hirakiya nga omubaka wa Patriaka wa Alexandria; n’owa Iberia, era n’wa Roma yennyini, baalimu. Kyokka enkomekkero y’olukiiko olwo enyozesa, ko n’ezo endala ezisiinyiziddwako. N’enfumintiriza y’Ekklesia ku bwayo, okutwala ebyasalibwawo mu zo nga ebitaliimu, ekya kiragira ddala nti, wadde obungi bw’abatudde mu lukiiko, yadde obukiikirire bw’Ekklesia yonna mu lwo okuva mu buli kitundu, tebimala kufuula lukiiko gundi Oikoumeniki Synodi enkakativu mu mazima mu kusalawo. Era nti, obungi bw’abalabirizi busobola okubulubuutanya, ekya na kyo omuntu yenna akikakasa mangu, kavuna assaayo omulaka nti, Ebbaluwa ya Ssaabakabaka Basiliskos Ennabonna ng’erwanyisa Oikoumeniki Synodi Eyookuna e Chalkidon, abalabilizi bikumi bitaano be bassaako ekinkumu, wakati mu bo nga ne Patriaka owa Alexandria Timotheos, owa Antiokya Petros, owa Yerusalemu Juvenarios, n’owa Efeso Pawulos, era ne bonna okutwalira awamu bassenkulu b’Ekklesia mu Asia. Evagrios, Ecclesiastic History, Book III 4-7. Okubulubuutana kw’enkiiko ne nnamungi w’abalabirizi ng’oyo, kwe kulaga nti, synodi zifuuka byeyambisibwa byennyini bya Mwoyo Mutuukirivu, nga ne mu balabirizi abatudde mu zo omwoyo gwabwe mwanjulukufu eri okuzuulira ddala amazima g’Ebiwandiike ebitukuvu. Nga balina obweteekerevu mu kwewala buli kibalankanya okuva ku Biddizanjanye

ebinnakitume mu Ekklesia, ne bafuba okuttottola mu kukkiriza endowooza yennyini n'enfumintiriza y'Ekklesia yonna. Kwe kugamba, nga bwe kibeera mu bwegiranyi bw'okutuukiriza ekitone ky'obwakabona, nga kyetaagisa obwetegefu bw'omutuukiriza, asobole okukola omukolo gw'Ekyama, si nga omukiino oba akazannyo k'okujereegereza, wabula mu bumalirivu era ku lwa kutukuzibwa kwa bakkiriza. Bwe kityo ddala, ne ku bwegiranyi bw'ekitone "ky'okuyigiriza obutereevu ekigambo ky'amazima" bwe kyetaagisa obweteekerevu n'obwanjulukufu ebyogeddwako waggulu. Bino bwe bibeerawo, olwo synodi ne bwe zikiikirwamu abalabirizi abatono okuva mu kitundu, nga ezo ezaavumirira ba-Dokites, ba-Gnostiki, ba-Mondanistes, ba-Paulikiani, n'abeerondeziwo abalala abaaliyo nga ebiro bya Oikoumeniki Synodi tebinnaba, zisalawo mu bukakativu era mu mazima ddala. Okuva awo, ne Pope Liberios nga anoonya okuzzaawo emirembe eminnekklesia, egyali gitabanguse olw'ekiyigganyo Constantios kye yali alangiridde eri Athanasios Omukulu, yasaba "olukiiko olunnekklesia lutuuzibwe walako n'olubiri. Mulwo nga Ssaabakabaka Constatios taliimu, wadde omukiise we, yadde omulamuzi ayewerera, okuggyako okutya Katonda kyokka era n'entegeka y'Abatume, ebyo bimala."

Ddala ddala, mu Oikoumeniki Synodi mwalingamu obuyaayaamu, okwagala okukakasa obuddizanyane obunnakitume, era mu kutya Katonda, n'okuwenjereza okuzuula amazima g'Eggwulire eddungi, nga bwe lyakkirizibwa era bwe lyayigirizibwa Bakitaffe abaasooka. Eryo Eggwulire nga lye liweza endowooza n'enfumintiriza y'Ekklesia yonnayonna. Athanasios Omukulu, nga bw'awandiika ku abo abaakunjaanira e Nikyea, akakasa nti, "Tebaavumbula bigambo byabwe ku bwabwe, wabula okuva waggulu ku balli abaakulembera bbo, eyo gye baggya bye baayogera, era kuva ku Bakitaffe okudda ku Bakitaffe, obwongo bwagendanga bwekebejja ebigambo, bwetyo Synodi okukkiriza kwe yayatula mu buwandiike, ne kuba nga kwekumu n'okw'Ekklesia enkatholika. Athanasios the Great, Epistle on Oros of Nikyea, ch 25, 27. Ate mu Oikoumeniki Synodi Eyookusatu, okusenziira ku kwetegereza kwa Phlabianos omulabirizi wa Philippa, 'nga endowooza bwe yaddirira, Bakitaffe abajjukirwa ko n'abalabirizi gye baayatula ku bino, ebitundu byasomebwa okuva mu Petros owa Alexandria, mu Julius owa Rome, Phelicus owa Rome, Theophilos owa Alexandria, n'okuva mu Cyprian, mu Ambrosios, Gregorios owa Nazyanzy, Basilios Omukulu, Gregory owa Nyisse n'okuva mu balala. Oluvannyuma lw'ebyo, ebitundu okuva ne mu Nestorios yennyini byasomebwa, ne kikakasibwa nti, ensomesa eri mu biwandiike bye tekkirizaganya na ya balli Bakitaffe waggulu. Ekyaddirira kwe kwawulula Nestorios. Kyokka, ne mu Oikoumeniki Synodi Eyookuna, okusenziira ku bannabyafaayo abavannyumako, newankubadde nga bangi ku balabirizi baali beewunzikira ku Monophysitism nkuleemu, bwe baamala okusoma ebitundu okuva mu Bakitaffe, bonna abaatuula mu Synodi eyo kwe kumulisibwa Mwoyo Mutuukirivu, ne balyoka bakola ebbago oros erikwata ku bwegaffu bw'ebikula ebibiri mu Kristo, obutatabukana era obutafuukana. Baaleekaana nti, "Eno ye nzikiriza ya Bakitaffe. Eno ye nzikiriza y'Abatume. Ne fenna bwetutyo bwe tukkiriza. Aba-orthodox bwebatyo bwe bakkiriza." Kyekimu ekyo kye kyaddibwamu ne

oikoumeniki Synodi Eyoomukaaga, ate mu kibangiriza kigazi ddala. Mu bbaluwa yaabwe eri omulabirizi Agathan owa Rome, Synodi eyo wamu n'ebirala ewandiika nti, "..... Mu kukolaganira awamu ne Mwoyo omuwi w'obulamu, tulangiridde ebbago eritagwamu era erinywevu ddala, awatali kubuukira kiyogerebwako nga ensalo eza ddinaddi, wabula mu bikozezebwa abatukuvu Bakitaffe bakasiggu kwe tulemedde." N'ekisembayo, Oikoumeniki Synodi Eyoomusanvu ekuutira mu bbago lyayo nti, "... Bwe tumaze okunoonyereza n'obukakafu bwonna era ne tukubagganya ebirowoozo, nga tugoberera ekiruubirirwa ky'amazima, tewali n'ekimu kye tutoddeko, era tewali n'ekimu kye twongeddeko, wabula okukuuma byonna nga biramba ebya Ekklesia enkatholika. Kubanga, enjigiriza ya Bakitaffe abatukuvu olwo lw'eba ennywevu, kwe kugamba, obuddizanyane bw'Ekklesia enkatholika lwe buba obunywevu." Ate oluvannyuma lw'okussaako ebinkumu ku bbago, Synodi eyo entukuvu yaleekaana nti, "eno ye nzikiriza y'Abatume. Eno ye nzikiriza y'aborthodox. Eno ye nzikiriza enyweza ensi yonna. Ffe tuvumirira abo abongerako oba abakendeezaako okuva ku Ekklesia enkatholika." Olw'ekyo, okuva awo kyeraga bwerazi nti, mu Oikoumeniki oba mu synodi entukuvu okutwalira awamu, omulaka gwassibwangayo mu kukolaganira awamu ne Mwoyo omuwi w'obulamu, ku lw'okukakasa n'okuteregganya okutaguddeemu ku mazima amaddizanyane okuva ku Batume mu Ekklesia era okujulirwa ne Bakitaffe.

Okusenziira ku ebyo ebyogeddwa waggulu, n'ekifo ky'abakkiriza abeereere kifuuka kyeravu, na ddala mu kaseera ka synodi entukuvu; okuteregganya n'okulangirira amazima amalokozi ag'enzikiriza entuufu. Wewaawo, tetusaanye kwerabira nti, mu synodi y'Abatume, ebisaliddwawo byayo byatuukibwako nga "bwe kyafaanana eri Abatume, n'eri abakadde bakabona era wamu n'Ekklesia yonna." Ac 15: 22. Tetusaanye kutamattama nti, ekikkaliro ky'abantu abakkiriza okubeera mu Synodi entukuvu, n'okulaga endowooza zaabwe, kyeyongera okubaawo n'oluvannyuma, okumala ebbanga ddene mu Ekklesia. Kyokka, kisaanidde kiggumizibwe nti, abantu ba Mukama abateefu, si be basiigawo Oikoumeniki synodi ezo, yadde abalabirizi mu zo tebasalawo mu linnya ly'abantu, nga bakatumwa baabwe, abaggya ku bbo ekiragiro ky'okulangirira enzikiriza esembeesebwa bo, (nga aba-Russia bannabyakatonda bwe balabika okuwagira!). Wazira Synodi entukuvu zisalawo "mu kukolaganira wamu ne Mwoyo Mutuukirivu" ipso, ku bubwe era divino jure, mu tteeka ttukuvu. Bbo abantu ba Mukama abateefu basemba luvannyuma synodi ezo nti, tezivudde ku kiruubirirwa kyazo, wabula zittottodde mu butagwamu ddala era ziteregganyiza mazima. Okusenziira mu kkowe eryo, Bapatriaka b'Ebuwanjuba aba-Orthodox, mu mwaka 1848 bwe baali bayanukula Pope Pius IX, baalangirira nti, "Ku ludda olwaffe, wadde Bapatriaka yadde synodi tebasobolangako kuleetereza bipya. Kubanga, omulwanirizi w'obukkiriza gwe mubiri nga Ekklesia yennyini, kwe kugamba, abantu ba Katonda, abo abayagala obukkiriza bwabwe bubeere emirembe gyonna nga tebukyukanye era nga bwebumu n'obwa Bakitaabwe." Prof. John Karmiris, Dogmatics vol II PP 920.

Nti ekyo bwekityo bwe kiri, omuntu yenna asobola okukikakasa, kasita assaayo omulaka nti, ebisalibwawo ezisinga ku Oikoumeniki Synodi, na ddala nga, ebya Embereberye, ebya Eyookuna n'ebya Eyoomusanvu, ebyo ebyasembewwa obujjuvu obunnekklesia si mangu era si wataali buwakanye na buwannaanye buyitiridde. Abantu nga bangi abeekiikamu n'amazima ga Synodi ezo amalangirire, oluusi abaasukka mu kuyengeetana ne mu kulwanyisa amabago gaazo, mu ngeri eyaakabi, wazira mpozzi ate embeera eyo n'etakalakkalira bwetyo bulijjo. Okuva ku kyalikibadde ekyo ekijulirwa, kitegeeza nti Synodi zino, amabago gaazo nga gaawakanyizibwa ekiyitiridde, bwe zaali zisalawo tezaalina ndowooza nneeravu bulungi na kwatuukiriza nfumintiriza y'abakkiriza abeereere, ku mazima gaabwe agalwanirirwa. Enfumintiriza eyo oluvannyuma lw'ekiseera yeeraga ku bulungi bw'amabago, si lwa nsonga ndala yonna, wabula kubanga amabago ago gaali galangirira mazima. Olwekyo, Synodi entukuvu zisalawo ku bwazo era mu bukubirize na Mwoyo Mutuukirivu. Ate kwo okusembewwa kwazo n'obujjuvu obunnekklesia, nga kuyatuukiriza eddoboosi ly'Ekklesia yonna, ekyo tekiba kukakatiza bisalewo na bikolwa bya Synodi, wazira buba bujuluzi obwokungulu, bukulu nnyo, obutanyegenya ku butukuvu bwazo. Okusembewwa okwo ku bwakwo kumala okukakatiza synodi gundi nga entukuvu, oba Oikoumeniki, nga bwe kyali ku Oikoumeniki Synodi Eyoomusanvu, eyo obunnansiyonna bwayo obwasigala nga tebusagaasaganye, newankubadde nga bwatamwattamwa nnyo ne Synodi eyatuula mu mwaka 794 e Frankfurt, era n'eyo eya Anglikani Church eyatuula mu mwaka gwegumu, nga okwebejjulamu tekunnabaawo. Kubanga yo yali yesigamiziddwa ku kusembewwa na bujjuvu bunnekklesia, so si na bukkatize bwa Oikoumeniki Synodi nvannyuma, ate oba nga yo ye yasembayo mu zonna.⁴

⁴ To round up this general study on the importance of holy synods, in the direction of the Ekklesia within the world's confrontation, let us take a look also upon the historical commentary made by bishop Eusebios of Caesarea, in regard with the first Oikoumenical Synod: "In such occupations as these the emperor employed himself with pleasure; but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled symplegades (sharp rocks), coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men." "...To God alone, the almighty, was the healing of these differences an easy task; and Constantine appeared the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts, and perceived that his letter to the Alexandrian Christians had failed to produce its true effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.... Then, as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command, but the emperor's good will contributed much to its being carried into effect. For he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicaea in Bithynia (named from 'Victory'), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened thither, as

Obuyinvu bw'abakkiriza abeereere, okusemba ebisalibwawo, bunnyonnyoleka mu bujjuvu, kavuna omulaka gussibwayo ku kino nti, obusalewo n'obuteregganye bwa Synodi entukuvu ku mazima amakristo, bubaawo nga bwe twagambye, kusenziira ku buddizanyane buwandiike na butali buwandiike obunnakitume. Buno bwo nga si kumanya bumanyi okutaliimu bulamu, wabula nga nfumintiriza nnamu, ya mubiri nga Ekklesia yonna, ejulirwa era ewezebwa n'enzikiriza ennamu ey'abatongole baayo bonna abalamu. Kwe kugamba, obugagga bw'enzikiriza bwonna obuli mu Biwandiike Ebitukuvu, ne mu buddizanyane obunnakitume, butekwa kufuuka kyefunire kya buli Mukristo, ate ne kiramwa mu bulamu bwe. Okuva awo, n'ebisalibwawo bya Synodi entukuvu, nga byekwanya ku bugagga buno, ebibaawo olw'okuwakana kw'abeerondeziwo ku mazima amawi g'obulamu, bwe bigobererwa abatongole b'Ekklesia abalamu n'okwagala okutaggweerera, olwo tekiyinzika kusanga buteefirayo mu bakkiriza, kuba baba si bafankalamu. Bwekutyo okulamula okuva eri obujjuvu obunnekklesia, ku bisalibwawo Synodi, kuba nga kufubutukire, ate mu kiseera kyekimu si kutangirikifu, wazira nga kulaga endowooza y'Ekklesia ennayonna, eyo etakomezewwanga kulangirirwa na kujulirwa bulijjo. **Prof. P.N. Trembelas, Dogmatics of the Orthodox Catholic Church, vol II pp 401-408.**

though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment, but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of choicest flowers" ... "Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Savior as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company." "... Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude." "... When the emperor had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and a gentle tone gave utterance to the following words." "... Dearest friends, delay not, ye ministers of God, and faithful servants of Him who is our common Lord and Saviour. Begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conducts you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant..." The emperor had spoken these words in the Latin tongue, which another interpreted. " At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed..." "The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolutions of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honor of God." **Bishop Eusebios of Caesarea, Ecclesiastic History and Life of Constantine Book III ch 4,5,6,7,10,11,12,14.**

EKKLESIA NGA ENTABAGANA Y'ABATUKUVU

E. OBWEYIMBAANYI – SOLIDERITY

Enjombo “obutabagamu bw’abatukuvu” yatandikira mu Bugwanjuba okukozesebwa, kuyitira mu kabonero ku nzikiriza, akaakazibwako erinnya “Akabonero k’Enzikiriza Ennakitume.” N’olwekyo, enjombo eno temanyiddwa bulungi mu Buvanjuba, mu Ekklesia Orthodox. Kyokka mu kutwalira awamu, nga ku ludda olumu, mu makulu gaayo agasinga okuddinjanibwa, etegeera bwekwamu na bweyimbaanyi, obuteekwa okukwasaganya n’okutabaganya awamu abakkiriza abatongole era abalamu, nga Ekklesia entabaazi. Ne ku ludda olulala, enjombo yeemu etegeeza bwekwamu na ntabagana y’Ekklesia eno ku nsi, n’erri eri mu ggulu, empanguzi. Byonna ebyo nga byesigamizibwa, na ddala, ku mirandira gya kwagala okuteemalirira Mt 10: 39 Lk 9:34, okwo okweragira mu kulumirwagana, mu kuyambagana ne mu kuzimbagana kw’abakkiriza, mu kusabiragana ne mu kukoowooleragana obuwolereza bw’abatukuvu abali mu ggulu. Naye ekyo nga tekitegeeza nti, kwagala na butayagala, obwekwamu obwo businziira ku kuweerwa mpeera kusukkiridde, kwa bamu ku batukuvu eri abalala, okw’emirimu emisukkirivu, mu mubiri gwa Kristo ogw’ekyama (laba ne Katonda mu biyimwako obujjereze). *Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church vol II pp 409- 422.*

1. Entabagana y’abatukuvu nga obweyimbaanyi

Okusookera ddala, enjombo “okutabagana kw’abatukuvu” etegeeza bwetabu bwabwe mu batukuvu ebirungi 2 Pe 1:4. Naye mu bugazi bwakyo, kiva mu kutaputa katundu ka nzikiriza emanyiddwa nga Ennakitume mu Bugwanjuba⁵. Nga bangi ku battottozi, bannamulembe, batwala enzikiriza eyo kuba

⁵ “Caspari (in his great work, *studien zut Gesch. Des Taufsymbols*) has shown that such a creed was in use in the Roman Church before the middle of the second century, and that it formed the basis of what we know as the Apostles’ creed, which in the form in which we have it (varied) is a later development.” NPNF2 1.297 note 3. The following are some of the varieties of Apostles’ Creed in the Western experience: 1. The Church believes in one God, the Father Almighty, Maker of heaven and earth, and all things that are in them; and in one Christ Jesus, the son of God, who became incarnate for our salvation; and in the Holy Spirit who proclaimed through the prophets the dispensation (of God), and the advents, and the birth from a Virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus our Lord, and His (future) manifestation from heaven in the glory of the Father to gather all things in one, and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord and God and Saviour and King, according to the will of the invisible Father, every knee should bow, of things in heaven, and things in earth, and that every tongue should confess to Him, and that He should execute just judgment towards all” Irenaeus of Lyons (AD 120-200?), *Against Heresies* Book I ch x §1.

1. “There is one only God, and that He is none other than the Creator of the world, who produced all things out of nothing through His own word, first of all sent forth; called His Son and under

eyategekebwa n’omulabirizi Nikitas owa Decia ekya Remesiani (awo mu 375 AD). Wazira mu katundu ako, enjombo ku bwayo erabika nga eyayingira mu butapute bw’amakulu g’Ekklesia, so si ng’embooji eri mu kabonero mwennyini. Wewaawo, okusinziira ku munnabyafaayo Harnack, enjombo eno yayingizibwa mu bubonero bw’Ekklesia Evefransa, nga ne Niceta tannabaawo, kuva ku biwandiike bya Catechism ebya Cyrillos owa Yerusalemu, oba kuva ku biwandiike bya Nicetas mwennyini, oyo eyesigama ennyo ku Catechism eya Cyrillos. Wadde nga bino biri bityo, ekikirizibwa ky’okutabagana kw’abatukuvu, mu Roman Catholic Ekklesia, kyafuuka kiteregganye mu myaka mivannyumako, na ddala mu mulembe

the of God, was seen in diverse manners, by the patriarchs, heard at all times in the prophets, at last brought down by the Spirit and Power of the Father into the Virgin Mary, was made flesh in her womb, and being born of her, went forth as Jesus Christ; thenceforth He preached the new law and the new promise of the kingdom of heaven, worked miracles; having been crucified, He rose again the third day; ascended into heavens, He sat at the right hand of the Father; sent instead of Himself the Power of the Holy Spirit to lead such as believe; will come with glory to take the saints to the enjoyment of everlasting life and of the heavenly promises, and to condemn the wicked to everlasting fire, after the resurrection of both these classes shall have happened, together with the restoration of their flesh...” *F. Tertullian (AD 145-220), Prescription Against Heresies Ch xiii.*

2. “I believe in God the Father Almighty (invisible and impassible)

And in Jesus Christ, His only Son, our Lord

Who was born from the Holy Ghost, of the Virgin Mary

Was crucified under Pontius Pilate, and buried

He descended to hell: on the third day he rose again from the dead

He ascended to the heavens; He sitteth at the right hand of the Father

Thence He is to come to judge the quick and the dead

And in the Holy Ghost

The Holy Church

The remission of sins

The resurrection of (this) flesh.” *T Rufinus (AD 344-410/5), commentary on the Apostles’ Creed NPF2 3.541.* These varieties of Apostles’ Creed in the West, when compared with the Eastern, Nicene- Constantinopolitan Creed that which is known to us as the Symbol of Orthodox Faith (rule of faith), it can be easily understood that, before the Ecumenical 1st (AD325) and 2nd (AD 381) Synods, truly, there were varieties of creeds also in the East. These, too, had been composed by various expositors of faith, through study of scriptures and struggles against false or heretical beliefs of the primitive years of Christianity. We can find such creeds or confessions almost in every ecclesiastical writer and holy Father. Therefore, the communion of faithful (1Cor 10: 16-17 and elsewhere) dealt with in this chapter, or the unity and collaboration of saints, through the heavenly and spiritual gifts granted to them by God, is rather a subject of theological development than an article of Apostles’ Creed, as it is claimed by the Roman Catholic Church.

mukaaga. So nga, mu Ekklesia Orthodox Envanjuba, eyo akabonero k'enzikiriza akannakitume gye kataamanyika, okuggyako ak'e Nicea ne Constantinople, amakulu g'obutabagamu bw'abatukuvu gali mu njobo; "Emu Entukuvu, Enkatholika era Eyekitume."

Wagguluko (laba Ekklesia nga Ebbangiriro ly'Obulokozi) bingi ebittottola ku bumu ne ku bweyimbaanyi, obuteekwa okunywezebawakati w'abatongole, mu kutabagana nga abatukuvu, olw'okwetaba kwabwe mu Mwoyo ne ku Mutwe gwabwe Kristo, ko n'okulamizibwa kwabwe mu nsulo oba mu bitone bya Mwoyo Mutuukirivu. Olwekyo mpozzi ekisaanidde okwongerezebawako ku ebyo kye kino nti, okwetaba kwa buli mutongole wa butabagamu buno obutukuvu ku Kristo, okwo okutuukanya era okutuukiriza obumu bwabwe n'obweyimbaanyi, kuwagirwa na bukkiriza era na bwesigwa mu Kristo; buli omu nga bwe yegaana embeera ze ezedda, endowooza embi, n'ebiyisayisa. Mu kutwalira awamu, ekyo nga kwe kwewala okwenzewaza, era nga kwe kuggyowazibwa mu bulamu obusukka ekikula ekya bulijjo, omuntu n'atuuka ku butondeke bwe obunnakatonda mu Kristo Yesu. Kale nno, gye tukoma okwewala emize gy'okwenzewaza mu byetaago ebyaffe ku bwaffe, ne tufuba nnyo okwegunjamu Kristo munda waffe, gye tukoma n'okuba abatebenkevu wakati waffe. Olwo, obufaanamu bwa buli omu ku fenna tebutufuula bakyukanyi abataterera, wabula bebamu era abenkanankamu wakati waffe. Kubanga, okusinzira ku ssaala ya Mukama waffe ey'obwassekabona Jn 17:21, abakkiriza bateekwa okuweza bumu obuteesalamu, obwomunda era obugumu, nga ddala n'obumu bwa Kristo Mukama ne Patri bwe buli. Obwo bwe bumu bwabwe ne Katonda w'Obusatu, nga ne Mukama bw'agamba nti, "na bo babeere bumu mu ffe," nga batabagamu n'ekikula ekitukuvu. Mukama waffe, bwe yeyita omuzabbibu ogwamazima Jn 15:1-8, oba atwala abo abamukkiriza nga matabi ge, abeesimbu era abakwatamu n'omuzabbibu gwennyini, awatali kukutukamu; nga baliisibwa n'ebirungo byagwo, ku lw'okutojjera, okusuumuka n'okussaako ebibala Jn 15:8. Bwebatyo abakkiriza, nga bwe betabye ku Kristo, ate mu Kristo na buli omu ku munne, bonna batuukiriza kiri ekyogerebwa mu Bikolwa nti, "Omutima gwabwe gwali gumu n'emmeeme emu, mu nnamungi w'abakkiriza" Act 4:32; nga tewali n'omu alemera ku kyetaago ekikye ku bubwe, wabula bonna okunoonya ekyetaago kya Mukama Yesu Kristo mu Mwoyo gumu Omutuukirivu.

Ekirala ekisaanidde okussaako omulaka, okweggyamu emize gy'okwenzewaza kwa buli omu, n'okwegunjamu Kristo, guba mulimu ogwetaagisa okulafuubanako ennyo omuddinjanwa. Kubanga, kino bwe kitakolebwa kityo, obukkiriza obusooka era obutulaza eri Kristo busobola okuzimeera oba okufuukana. Olwo n'obumu bw'abakkiriza era n'okwagalana kwabwe ne byolekera obwetemiitemi wakati waabwe. Era, mu mbeera ezifaanana zityo, "kyandiba kyetantale nnyo, okubala abantu abalinjanga abo okuba abatongole b'omubiri gwa Kristo, abakulemberwa Mukama yennyini nga Omutwe." Eyo mu mbeera ezo eba efugibwa era ekulemberwa ndowooza za mubiri ogwa bulijjo. Okuva awo, kifuuka kyeravu lwaki Omutume Pawulo ayoleka abakkiriza okuba abazimbibwa olutata: "okutuusiza ddala fenna lwe tulibeera n'okukkiriza okumu" Eph 4:13. Kwe kugamba nti, mu bumu bw'enzikiriza oba mu bwebumu era mu butakyukana bwayo; fenna tulyoke tubeere n'okukkiriza kwekumu, nga tuli baamazima mu Byonna, mu bikkirizibwa, mu biramya ne mu biyogerebwa, nga bwe tusuumukira mu Kristo okutuukira ddala ku ntikko, mu kwetaba ku Kristo Omutwe gwaffe." Basil the Great, On Offense of God 4. Eph 4:15.

Mu buliraanigamu n'ebyo Byonna, ekisingira ddala okuba ekimanyireko era ekiraga obutabagamu bw'abatukuvu ekikulu, bwe bunywevu bw'obumu obwo mu kukkiriza ne mu kukkaanya kw'okwagala okwanjulukufu wakati w'abakkiriza. Ku kino kyennyini Omutume Pawulo nga bw'akubiriza Abaefeso, abakuutira nti, "Mufube nnyo okukuuma obumu bwa Mwoyo oyo abagatta mu mukago ogw'emirembe" Eph 4: 3. Mu ngeri eyo, Pawulo n'alabika nga alangirira nti, Mwoyo bw'aleeta obwetabu eri ababa bayawukanye mu ndyo, n'ababa beesulanye mu bifo gye babeera, abatabaganya ne baba mirembe wakati waabwe. Awo we wasimbuka obweyimbaanyi bwaffe fenna, si feka, wabula ne Katonda w'Obusatu. Bwebatyo, mu kwenyweza mu nzikiriza, abatongole b'obutabagamu bw'abatukuvu basabiragana era bazimbagana n'okukkiriza kwa buli omu. Era, buli omu ku bo nga bw'alaba obukkiriza bwa munne asanyusibwa, aggumizibwa n'anywezebwa mu bulamu obutukuvu. Ate tebakoma awo wokka, naye bawajana n'okumanya amazima amalokozi, nga bwe babuuliragana. Awo nno, omulimu guno n'abakyala era n'abavubuka bateekwa okugwetabikamu; wewaawo, nga bikolebwa n'obwegendereza bungi ddala. 1 Tim 2: 11-14. Ku nsonga y'omukago ogw'emirembe, abakkiriza, abatongole b'obutabagamu nga Ekklesia, balina okutwala omubiri ogwa bulijjo nga ekirabireko, mu kwagalana kwabwe. Kubanga, "okwagala kugumira byonna, kukkiriza byonna, kusuubira byonna, era kuguminkiriza byonna," 1 Cor 12:12; 13:7.

Obwo mu bimpimpi bwe butabagamu era bwe bweyimbaanyi bw'abakkiriza abatongole, nga Ekklesia. Obweyimbaanyi obwo bugaziwa, ne bufuuka obulumirwa n'obuyambi eri abo abalumwa endwadde oba abalina ebyetaago ebirala. Bwebatyo abakkiriza abeesobola ne bawanirira bannaabwe abateesobola mu bwetaavu obutali bumu. Ate nga, okuyambagana kwabwe tekukoma ku bintu bikalu byokka, wabula kutwaliramu n'ebynomwoyo. Kubanga, buli mukkiriza alina ekitone kya Mwoyo aba akikozeseza wamu ne banne, ku lw'okubbuka n'okutuukirira kwa bonna nga Ekklesia. Abamu nga ba kitone kya busomesa, abalala kya buyimbi, abandi kya buzimbi, bubalirizi oba bulowoolereza, n'ebirala nga obujjanjabi n'obubazzi oba obulimi n'obulunzi. *Catechism Orthodox Church, pp 293-295. Prof P.N Trembelas, Dogmatics of the Orthodox Catholic Church vol II pp 409-412. Laba ne "Abatongole b'Ekklesia Abatukuvu mu buli Mulembe."*

2. Okusabiragana n'Okuyambagana kw'Abatukuvu

Wakati mu bakkiriza, era bebamu be batukuvu (olw'obukkiriza bwabwe), obutabagamu, obweyimbaanyi n'obuyambagamu bifuuka bya kikula kyabwe, ekyeragira ennyo ne mu kusabiragana kwabwe. Esonga eno esaana kutegeerekeka bulungi eri abakkiriza. Kuba ku yo kwe kusenziira n'enkulaakulana yaabwe yennyini mu byomwoyo ne mu byenfuna, nga abakkiriza b'Obwakabaka bwa Katonda, oba nga Ekklesia eri mu kifo gundi; okuva abamu ku bonna bwe baba nga bakyalibasenze mu nsi eno. Omuntu yenna bw'assaayo omulaka gwe okwetegereza ensonga eno, ku ludda olumu azuula mangu nti, mu ngeri eno, abakkiriza b'Obwakabaka bwa Katonda ababa beesulanye mu bifo ebitali bimu gye babeera, ne mu mitendera gy'obulamu bwabwe egitenkanankana, basobola okuyitira mu kulaajanira Mukama Katonda, ne mu kuyambagana, okulwanira awamu ne baganda baabwe abali ewala, oba mu

katyabaga, mu bwetaavu, oba mu bugagga obwomwoyo n’obwensimbi. Ne ku ludda olulala, era oli azuula mangu nti, mu Ndagaano Enkadde kuva dda okusabiragana eri Katonda n’okuyambagana byakozesebwanga nnyo. Okugeza, Abraham yegayirira Katonda aleme kuzikiriza bejjeerevu wamu na bamutakkiriza abaabeeranga na bo e Sodom n’e Gomorrah. Gn 18:23-. Omulanzi Mmusa naye asaba, obusungu bwa Katonda eri Israeli buwoleere. Ex 32:11-. Ne Samuel bwatyo bwe yakola. 1 Sam 7:5; 12:19. Si kusabiragana kwokka, wazira n’okuyambagana bulijjo mu bigasa. “Omu-Israeli munno, bw’abeeranga omwavu, nga tasobola kweyimirizaawo, omuyambanga, n’abeera naawe nga omunoonyi w’obubudamo bwe yandibadde.” Lv 25: 35-37. “Abantu ababiri basing omuntu omu. Kubanga bayambagana bwe bakolera awamu. Bwe bagwa, omu ayamba munne okuyimuka...” Ecc 4:10-12. Ate mu Ndagaano Empya, Mukama waffe Yesu Kristo atukuutira, nga twolekedde Katonda Owoomuggulu, tumukoowoolenga n’omutima omulongoofu nga Taata (Patri) waffe. Mt 6:9. Lk 11:2. Jms 5:16. Kubanga fenna abakkiriza b’Obwakabaka bwa Katondatuli batongole ba mu maka ge gamu, mu maaso ga Katonda Kitaffe. Olwekyo okuyambagana na kyo kyetaago kya bakkiriza, nga okusabiragana bwe kuli.

Ye Paul omunnakatonda atuukiriza byombi, nga omukkiriza asaanidde okuba ekirabireko mu bikolwa. Kubanga awaayo okusaba n’okwegayirira kwe eri Mukama, nga bw’agenda agabangula obumanyirivu bw’alina era abakkiriza. Yakunjaanyanga obuyambi okuva mu bakkiriza abalina obusobozi mu byenfuna, n’abutwalira abakkiriza abalina obwetaavu obwo. Acts 20:34. 2 Cor 8:1-9:15. Kino yakikolanga bwatyo, si ku lulwe yekka mu kwenzewaza, naye kulwa bakkiriza bonna, kulwa Ekklesia yonna, nga amaka ne mwennyini mw’alamira obulamu obunnakatonda. Era kye yavanga abawandiikira ebbaluwa ze nga bw’abegayirira nabo bamusabirenga, basabirenga n’abatukuvu bonna, ate nga bwe bayambagana mu byonna. Okusingira ddala, mu bbaluwa ye eri Abaromani, embooji Omutume Paul gy’akozesa: “..... Mbegayiridde ku bwa Mukama waffe Yesu Kristo, n’olwokwagala kwa Mwoyo Mutuukirivu, munyiikire wamu nange okunsabira eri Katonda...,” Rom 15: 30-31. Embooji eno etegeeza bulungi, makulu ki ye ge yassanga mu kigambo kumusabira okuva eri abalala, n’amaanyi ge yateekanga mu kusaba okwo, ko n’okuyamba abalala. Rom 1:9-10. 2 Cor 1:11. Php 1:19. Col 4:3. 2 Thes 3: 1-2. Eph 6:18. Ne Ac 16:9; 20:35. Heb 2:16,18. N’Omunnakatonda Yakobos asinziira mu kkowe eryo okukubiriza Abakristo nti, “Kale nno mwatuliraganenga ebibi byammwe, era musabiraganenga, mulyoke muwone (ebizibu). Okusaba n’okwegayirira kw’omwejjeerevu bwe kukolebwa kuba n’amaanyi.” Jms 5:16.

Ne mu biwandiike ebinnakristo ebivannyuma, kuva ku ntono ddala, bibaguliza era bikubiriza Abakristo basabiraganenga era bayambaganenga. Clement owa Rome akuutira abakkiriza, okusabiranga abo abagudde mu bisobyo gundi oba gundi, basobole okufuna obuganirwa n’obukkakkamu, era bagonderenga ekyetaago kya Katonda. Yeyongera n’akubiriza abakkiriza, begayirirenga na kwaziirana nnyo, omuwendo gw’Abalonde nga babalirire mu nsi yonna,

Katonda wa byonna agukuume nga mulambirira. “Ye abeere omuyambi era omununuzi waffe, awonye abali mu buyinike, alumirwe abakkakkamu, ayimuse abagudde, alabikire abakoowoola, aijanjabo abalwadde, akomyewo ku batukuvu ababulubuutana, akkuse abayala, asumulule abali mu nvuba, azuukuse ababondedde, akubagize abaterebuse.” Clement of Rome, First Epistle to Corinthians, ch 56. Ate Ignatios omukongozzi wa Katonda yegayirira Abaromani “bamwetoolooze Kristo era bamusabire asobole okuwangula (olutalo lw’enzikiriza).” Bamujjukirenga mu kusaba kwabwe n’Ekklesia mu Syria, eyo gye yali alunda kulwa Katonda Omusumba wa byonna. Mu mwoyo gwe gumu, Ignatios akuutira n’abakkiriza mu Efeso bamusabirenga wamu n’Ekklesia mu Syria, era abakubiriza basabenga ku lw’abantu bonna butaweera, basobole okwetaba ku Katonda, nga bwe bejjusa mu bikolwa byabwe. Ignatios of Antioch, Epistle to Romans and Epistle to Ephesians. Ne mu kiwandike Dhidhahii Enjigiriza (y’Abatume), Abakristo bakubirizibwa okusabanga kulw’Ekklesia, Mukama Katonda agitakkuluze okuva mu buli kabi, era agituuse mu kwagala kwe, agikujaanye okuva mu kikujuunta w’ensonda ennya (heresies). Instructions of Apostles, ch 10 § 5. So nga Polycarpus Omujulizi ye akuutira aba-Philippi basabirenga abatukuvu bonna, bakabaka, abakulembeze n’abalangira, era ne kulw’ababayigganya, ko ne kulw’ababakyawa. Polycarpus to Philippians ch 12 § 3. N’olwekyo, Abakristo okusabiragana n’okuyambagana kikolwa ekijulirwa era ekikubirizibwa nga omulimu omulungi mu Bakadde baffe Bannakitume abasing obungi.

Ate mu biro by’Abeeyatulizi, Justin ategeeza nti, Abakristo beemanyiizanga okusaba n’okusiibanga wamu n’Abalonde abatendekebwa, nga bwe begayirira ne kulw’abantu abalala bonna, balambikibwe mu bukkiriza. Justin the Martyr, First Apology ch 61 and 65. Ate Tertullian attottola nti, abejjusanga baayaziirananga n’amaziga mangi eri abakkiriza, basobole okubajjukira mu kusaba ne mu kwegayirira kwabwe okw’omu Liturgiya Entukuvu. Tertullian, On Penitence ch 10. Mu ngeri yeemu, tuisinkana obujulirwa wangi my Cyprian, Clement Omwalexanderia ne mu Origen, ku nsonga y’abakkiriza okusabiragana n’okuyambagana. Mpozzi, tetugwanidde kukomekkereza nnyingo eno, nga tetukebedde bwekwamu bwa kusabiragana, kuyambagana, na kuwaayo oba okuddiza Katonda, ekikolwa ekitera okwetuggira mu “Kyekkumi”.⁶

⁶ On this relationship, of praying for and helping each other of believers, with the vital function of their personal participation and contribution to the desired edification of the Ekklesia, as body of Christ Jesus (the Head of which members are themselves the believers); Apostle Paul’s letter 1 Corinthians 12: 27-31 (elsewhere) is a characterist passage to introduce the theme. “Now you are the body of Christ, and each one of you is a part of it. And in the Ekklesia God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, **those able to help others**, those with gifts of administration, and those speaking in different kinds of tongues (languages). Are all apostles? Are all prophets? Are all teachers? Do all make miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts.” Such is the wonderful life of the Ekklesia. Everyone, every member as part of the same body, has a divine duty to participate and contribute, not only for the entire function, but also for the required growth. In the paragraph 04

Buli kiweebwayo kyaffe kyonna eri bantu bannaffe (nga ekirabo) mu kuyambagana, kiba kiweebwe gye tuli okusooka (nga ekitone) okuva eri Katonda Kitaffe. Jonah of Bukoba, Participation of orthodox faithful(s) in church activities (1991). The Tithe/ A Tenth (Kampala 2016). Mu kukujaana, kutendekebwa, kutesaganya, kutegeekereza, kwesonda, kuzimbagana, okuggyako ekibi, tewaliwo kirungi kyonna muntu ky'alina era ky'ayinza kuwaayo eri muntu munne na kuyambagana, nga si kirabo oba kitone kuva eri Katonda. Mt 7:11-12. Ate ebirungi byonna (ebirabo) abakkiriza bye bayambaganiramu, nga bisimbuka ku Katonda, si bye byolubiribiri materials byokka, wazira n'ebynomwoyo. Ex 25. 1 Cor 12. Wewaawo, si kye kyangu abantu bonna okwetukanya n'okuyambaganira mu birabo ebyolubiribiri ne mu bitone ebyomwoyo, nga bwe kyandisaanidde. Kwe kugamba, mu kwekwanyiza ku kyetaago kya Katonda w'ebirungi byonna. Bakadde baffe kumpi bonna bakakasa nti, ekizibu kino kisinziira ku bugwiririvu bwa kikula ekinnabuntu mu kibi, na ku butasoboka kweggyako buteeyinza obwo, obugenda bweyongera obungi oba obugenda bukendeera empolampola, mu kiseera ky'obulamu. Irenaeus of Lyons, Against Heresies ch 38. Arnobius (AD 207-303), Against the Heathens, Book II § 7. Ku bugwiririvu bw'abantu buno mu kibi, kwe kugattibwa n'ekizibu ky'ebyenfuna, ekifuulanyizza buli kimu mu bulamu okubeera nga ekyobugagga ekiviiseemu. Naye nga, tewali muntu noomu ayinza kukigaana nti, enkozesa y'ebirabo n'ebitone bya Katonda mu ngeri entuufu oba ennujumu, si ye nnakazadde w'enkulaakulana mu ntabaganiro z'abantu ezitalizimu ne mu Ekklesia mwennyini. **Catechism Orthodox Church, p 295. Prof P.N. Trembelas, Dogmatics of the Orthodox Catholic Church. Vol II pp 412-414.**

3. Obweyimbaanyi bw'Ekklesia Entabaazi n'Empanguzi

and footnote 33, the unity of the body and equality of all its members are the characters emphasized. Here, in this paragraph, the described characters, for more attention, are functionally, collaboration, building up, preservation and perpetuation of the same body. In the history of Ekklesia, the above mentioned characters kept the life of believers active even during the hard times of poverty and slavery. We also believe that, if there were no such characters in the life of all sister churches, neither the Orthodox Church in Uganda today would have existed. Therefore, it is our opportunity to practice these activities, and especially, the activity of offering. For this is the radicle principle of faith and worship in the holy community of God. Any kind of offering small part of what you possess through the gifts from God. That is, something small being contributed by every believer for the support of all work and services of the Ekklesia, in order it may continue in the generations to come, as well as to assist the clergy, orphans and widows, the poor or any other needy persons of the society. Once again, it must be noted by all the Orthodox believers in Uganda, that every gift or talent can become something donated or contributed for the common good. Time (some hours or days in the week), space (land, home or room), skills, knowledge, ideas, qualities (love, kindness etc), materials, administration, advice, and several other things, are charitable or contributable for the common good. Ex 25. 1 cor 12. However, the principal fact is that, God maker of the Ekklesia (Old and New Israel) do not encourage commuting it into commercial business a midst the people. Because, that alienates it into worldly wealthy institution. But God encourage the people to contribute willingly for the work and services of the Ekklesia, even by using their commercial goods and other products, in a befitting way. Is 56: 7. Jer 7: 10-11. Mt 21:12-13. Mk 11: 15-17. Lk 19:45-46. Jn 2: 14-16.

Wagguluko (laba B8), kiggumizibwa nti, mu bulambirira bwayo Ekklesia erina ekyudda ekiri mu ggulu nga tekirabika (kitegeerekeka butegeerekesi), Ekklesia nga empanguzi, n'ekyudda kyayo ekikyali mu nsi eno nga kirabika, Ekklesia nga entabaazi. Kaakano wano, obweyimbaanyi bw'ebuyudda ebyo byombi bwe bwogerebwako, nga okutabagana kw'obulamu, wakati w'abalamu⁷ abagguka edda **ebwaboffe** (mu ggulu!) n'abalami abakyali mu nsi eno nga

⁷ This paragraph, evidently, presupposes the belief of human beings in the existence of soul(s), which have an intimate relationship with not only the body but also the spirit. However, although all people in the world possess in their native tongues some words to indicate this part of man, here in Africa very few men exist who attempt to acquire any systematic experience upon this most important part, which is said to remain in life, even after the dissolution or death of the human body, thereof it operates in the world. See Fr. Theotimos Casobo-tsala (a Zairian/a Congolese). *The Divine in Bantu Philosophy* (Athens 2005); chapters on the worship of spirits and souls of the (splendent) dead among the Bantu. The ancient Greeks, of the classic period especially, established also the science of psychology, to be occupied in dealing with this essential part of man, the psyche: emmeeme. Then, systematically they attempted to make research upon the nature of 'psyche', that is to say, "all the Psychological phenomena with regard to their genesis, development, use and **initial cause**." Gn 2:7. It should be noted that, a complete enumeration and explanation of all human psychic phenomena (as inner man) requires volumes and volumes of writings! Because, human soul is not microcosm (as usually referred to by Physicians), but the megacosm, as the culmination of all creation. Gn 1:26, 27. Image of God the Creator! Besides this, the Greeks established Logic, the science which specifies the human psychic phenomenon of right or rational conception, in all mental activities of thinking, for the general knowledge of truth and avoidance of delusion in life. They also distinguished from psychology the science of ethics, in order to make special studies upon the different psychic phenomenon of right or true choice and activity, for the purpose of acquiring every virtue of happiness or blessedness, and avoidance of every vice of wickedness or wreckedness in life. With such a rich and classic presupposition upon the inner man, and after the contact with the people of Israel, the later Greeks (holy fathers) were seriously occupied with the omitted psychic phenomenon of belief or faith in **God**. Study carefully Jn 12:20-26, 28-36 and the international explanation of these passages. Right and true faith equals to Orthodoxy, from this perspective. The H. Bible, beginning with the narration of creation of the world's (universe) and man by God, from nothing, concludes the entire teaching on **human life** with prepared eschatologic kingdom of God, in the everlasting life. (Genesis.... Revelation). In the first translation of the Old Testament from Hebrews into Greek, which is known as Eudhomekonta or Septuagint LXX, the word soul 'psyche' is repeated 896 times, while in New Testament the same word is used 104 times. The Hebrew word for the soul is 'nafsi' (the same in Kiswahili). Sometimes 'nafsi' means life in the Hebrew tongue, the same with 'psyche' in Greek. It should be noted that, Christ the Lord referred also to the soul in particular, and characterized it as the most comprehensive part of human life, that which survives in the existence, after the physical death of the body. For a thorough or comprehensive study of the theme, if we consider at least the two first Evangelist, Matthew and Mark, we will discover that sometimes, Christ the Lord refers to the 'nafsi' or psyche (soul) as the real life of

batabaala. Mt 22:32. Ex 3:6. Lk 20: 38. Jn 5:21. Abalamu balli abagguka edda ebwaboffe baba baasenguka kuva eno mu nsi; na bo nga batongole era abeetabu ku mubiri gwa Kristo gwegumu omuzuukivu, nga na bano abakyali mu nsi bwe bali. Olw'ekyo, wakati waabwe wasigalawo obwekwamu bugazi ddala, mu Kristo omuzuukivu. Bbo abaggufu ebwaboffe baba baawangula dda olutalo lw'okufa mu Kristo, kyokka nga basigadde n'okwagala era n'okulumirwa eri baganda baabwe abakyalwanyisa omulabe Sitaani n'okufa mu nsi. Mu butuufu ddala, Origen ky'ava atangaaza nti, nga Mukama waffe bw'agamba, "Ekisingayo mu byonna okuba eky'obuntubulamu kwe kwagala kwaffe eri bantu bannaffe." Origen, on Prayer ch II §2. Kyetaagisa ne kitegeerekeka bulungi nti, abatukuvu abeebaka edda basigala n'okwagala okwo nnyo, eri abooluganda abakyalwanira mu nsi n'ennama y'obulamu. So na bano abooluganda bennyini, olw'obunafu obunnabuntu, yadde nga baba n'okwagala wakati waabwe era n'eri abaabaka edda, okwagala n'okulumirwa kwabwe kuba nga kusinjana ne bantu bannabwe, be batwala nga abafeebu ku bo. Wewaawo, mu kutwalira awamu, obwekwamu wakati w'abeebaka edda n'abakyalwana busigalawo. Kubanga omukwano gwabwe teguggwaawo, gweyongera bweyongezi okunywezebwa, olw'obulumi obusenziira ku kwawukana kw'ennama y'obulamu. Bwetyo, bulijjo Ekklesia nga empanguzi n'entabaazi eriwo mu bwekwamu, na ddala bw'okwagalana n'okusabiragana.

Mu ntegeekereza y'Ekklesia Orthodox yonna, kyeraga bwerazi nti, Liturgiya entukuvu (h.Eucharist) etuukirizibwa nga kiweebwayo, si kulwa abeebaka edda bokka ku bwabwe, wabula ne kulwa abaakomekkera abalala, abalina amannya nga gundi oba gundi. " Kulwa abo abeebakira mu kukkiriza: Bajjajja abakulu, Bataata, Bapatriaka, Abalanzi, Abatume, Abajulizi Abawandiisi b'Evangelio, Abajulizi, Abeeyatulizi, Abeeziyizi... na buli mwoyo mutukuvu gwonna ogwatuukirira olw'okukkiriza..... okusingira ddala, kulwa Mugole waffe omutuukirivu ennyo, omulongoofu, asuutibwa era agulumizibwa, Nnyinakatonda, Maria Embeerera dдинaddi..." Amangu ago, wano wayungibwawo n'olukalala lw'abalala, nga bakulembeddwa Yowannis Omusaale era Omubatiza. Liturgiya Entukuvu eya Chrysostom 53-55. Okujjukira abaakomekkera wamu n'abatukuvu kwonna okwo kukolebwa mu mwoyo gwa buwanguzi, ko n'okusiiima ennyo olw'ekisa n'ettendo ebitone ebyaweebwa abatukuvu abo. Bwetyo, Ekklesia entabaazi bano

the human beings. Mt 6:25; 10:28, 39; 11:29; 12:18 (Is 42:1-4); 16:25, 26; 20:28; 22:37 (Duet 6:5); 26:38. Mk 3:4; 8:35,36,37; 10:45; 12:30,33; 14:34. Therefore, the present paragraph, on solidarity between the living militant and the passed away triumphant Ekklesia, presupposes all the Biblical and Christian teaching and experience, with regard to the human life after death, in which we are called to participate as active members, "with all our heart, with all our soul, with all our mind, and with all our strength." Mt 22: 37. Mk 12:30. Lk 10:27. Duet 6:5.

bonna ebatiitiibya mu maaso ga Katonda, nga eggwe eggwanguzi era eritenderezebwa, okwoleka nti, Yesu Kristo Omwana wa Katonda teyatambira bwereere. Jn 15:13. Heb 9:26. Mu butuufu ddala, n'omunnakatonda Chrysostom attottola amakulu g'ekiweebwayo ky'okwebaza Eucharist, ku lwa abajulizi n'abatukuvu abalala: "Yadde nga bajulizi, newankubadde nga kulwa bajulizi, lyo ettendo ekkulu era essaamu okwatulibwa, kwe kwetabamu kwa Ssemanda. Kuba, ddala nga ebityirirwa by'Abagabe bwe bitonaatonwa, ne bonna abeetabye mu lutabaalo ne batanderezebwa, ko n'ababadde mu nkomyo ne bayimbulwa, olw'akabangiriza ak'essanyu; bwekityo ddala na wano bwe kibeera." John Chrysostom, On Acts Homily 21. Kyokka, omuntu ne bw'aba asimuluddwa okuva mu nkomyo, aba aggiddwako bibi; ne bw'asukkulumizibwa ennyo nga eyetabye mu lutabaalo, n'akoonolayo ettendo n'ekitiibwa, ebbanga lyonna abeera wansi wa kuweebwa. Kubanga mu Kristo Yesu, okukwatirwa ekisa si kwe kuggibwako ebibi kyokka, naye n'okusimululwa okuva mu nvuba y'omulabe Sitaani, era n'okutumbiizibwa awamu ne Kristo. Mk 9:3-12. Mt 9:2-8. Lk 5:18-26. Nga Ekklesia entabaazi bw'eyoleka obwagazi n'omukago gwayo ogutakomezeka eri empanguzi, mu bwesige bw'okwagala kwayo, bwetyo ddala bwe yemalira n'eri obuwolereza bw'abatukuvu, obwo obutali kintu kirala kyonna, wabula okusaba kw'Ekklesia empanguzi kulw'entabaazi. Okusinziira ku bukakase bwa Mukama yennyini: "Wabaawo essanyu lingi mu ggulu kulw'omwonoonyi omu yekka eyenenya. Lk 15: 7, 10. Olwekyo, kifuuka kitabusabusika nti, abalamu mu ggulu beesunga nnyo kulw'abalami mu nsi, abalwanira wansi wa bendera ya Kristo. N'obujulirwa bw'Ebiwandike ebitukuvu bwa muddinjanwa, nga bamalayika baleeta "okujjukira okwokusaba" okuva mu bakkiriza ku nsi "mu maaso g'Omutuukirivu," "n'ebibya (ebyoterezo) ebyazzaabu ebijjudde obubaane; okwo nga kwe kusaba kw'abatukuvu bonna awali ettambiro eryazzaabu mu maaso ga nnamulondo." Rev 5:8; 8:3-5. Abatukuvu abeebaka edda olwo baba basaba kulwa Israeri! Ye Yudas Omukkabeos yalaba "Oniyas eyaliko ssaabakabona, omusajja omulungi ow'ekisa, eyasabiranga ennyo abantu n'ekibuga ekitukuvu, wamu ne Yeremiya omulanzi wa Katonda; bombi abaali baafa edda, nga bakulembeze ba Israeri mu lutabaalo lw'okulwanyisa abalabe." 2 Ma 15: 12-16. Okuva awo, Origen asinziira ku bitundu ebyo, n'aggyamu amakulu nti, "ate si ssaabakabona yekka, wabula ne Mukama Yesu Kristo ababa basabira ddala asaba na bo;" ne "mu ggulu bamalayika basanyuka nnyo kulw'omwonoonyi omu yekka eyenenya," "n'emmeeme z'abatukuvu abeebaka edda" zisanyuka. Origen, On Prayer ch II §1.

Ekyo ekikakasibwa bwekityo ku beebaka edda kya kikula. Bwe tutwala omutume Paul nga ekirabireko ekisooka, olw'okuba nti, abo abeebaka basookera mu bulami bwa nsi eno, ate nga beetaaganga okusabirwa n'okwegayiririrwako kwa balwany bannaabwe, na bo nga bwe babasabira, mu Ekklesia entabaazi; kiba kituufu nnyo bwe bamala okuva mu nsi, obuteerabira n'obutakomya kukola kyekimu kye baanoonyanga era kye baatuukirizanga eri baganda baabwe, nga bakyalu ku nsi. Mu bulalako, nga ne Kritopoulos bw'alambika ensonga eno, "emmeeme z'abeebaka, bwe zimala okuyawukana ku mibiri gyazo mu kufa, tezikipwibwa buzingalavu (numbness). Olw'ekyo, nga ebitundu ebitongole by'Ekklesia empanguzi, tekisoboka kuba nti

tezezimunkiriza byetaago na birumwo by'Ekklesia entabaazi ku nsi." Ne ku ludda lw'ekyandibadde kyebuziibwa nti, olwo abalamu mu ggulu basobola batya okufuna obubaka ku bitufaako eno, era bategeera batya okusaba n'okwegayirira kwaffe? Mu bitabo by'enzikiriza y'Ekklesia, abattottozi abasing obungi baddamu nti, "yadde nga bbo ku lwabwe mu ggulu si be baba bamanya era si be baba bawulira okwegayirira kwaffe (mu ngeri ennabuntu ku nsi), kyokka olw'okubikkulirwa n'ekisa ekitukuvu Katonda by'abagabirira mu bungu, baba bategeera era nga bawulira" (mu ngeri ennamwoyo).⁸ Eliya (Elijah) yategeera kiki omuweereza we Elisha

⁸ At the state of having become entirely spiritual beings, although their origin is dust (matter) as human beings. Gn 2:7. They ascend through the vegetative circle, initial living with very little mental activity, and go through the anima-like (brutal), sensational faculties of hearing, seeing, touching, tasting and smelling. Then, from this stage, they ascend farther and exceed even all the intellectual or rational activities, of self-consciousness, hetero-knowledge, reasonability and logicalness, as spiritualized human beings (souls). That is why, our father Gregory of Nyssa recommends: "Thus, as the souls find their perfection in that which is intellectual and rational, everything that is not so may indeed share the name of 'soul', while it is not really soul, but a certain vital energy associated with the appellation of 'soul'. And for this reason also He who gave laws on every matter, gave the animal likewise nature, as not far removed from this vegetative life, for the use of man, to be for those who partake of it instead of herbs... Gn 9:3. Let this teach carnal men not to bind their intellect closely to the phenomena of **sense**, but rather to busy themselves with their **spiritual advantages**, as the true souls are found in these, while sense has equal power also among the brute creation." On the Making of Man, ch xv § 2.

Origen attempts to understand the human soul through study of the soul of Jesus Christ our Lord. "Let the reader take this also into consideration, that it is observed with regard to the soul of the Saviour, that of those things which are written in the Gospel, some are ascribed to it under the name of 'soul', and others under that of 'spirit'. For, when it wishes to indicate any suffering or perturbation affecting Him, it indicates it under the name of 'soul; as when it says, "Now is my soul troubled" and "No man taketh My soul from Me, but I lay it down of Myself." Jn 12:27. Mt 26:38. Jn 10:18. Into the hands of his Father He commends not His soul, but His spirit; and when He says that the flesh is weak, He does not say that the soul is willing, but the spirit. Mt 27:50. Jn 19:30. Lk 23:46. Mk 14:38. Whence, it appears that the soul is something intermediate between the weak flesh and the willing spirit". Origen, on Principles, Book ii, ch Viii § 4. Also, let us mention the passage from one modern Greek thinker: "it is possible to gather some elements with regard to the meaning of soul, as it is molded in the common conception (that which provides the basis of any philosophical or scientific theory) and its distinctions into "particles", powers or activities. The soul is traditionally communicated by common experience, verified by our own experience, as something distinct from our bodily-material substance, although again, according to the same experience, it appears as something belonging to us. "We" are, in this body of ours, feeling that we differ from the body. - Omutwe (mulala) gunnuma (nze). - we are united with our body except that we are not identical to it. We are in other words, "conscience" knowledge of "ourselves", although this knowledge has something negative, as knowledge not of "our identity" but always as others from our body. That is to say, "we" "ourselves" have our body. This specific relationship

kye yakola mu kkubo. 2 Ki 2:14. Ate era, nga n'abalanzi bonna mu kutwalira awamu, "bwe baalinga mu mibiri emyezimunkirizi, kyokka ne bamanya ebifa mu ggulu, era okuyitira mu byo ne balangirira ebiribawo," bwebatyo ddala ne mu ggulu bwe baba. Yowannis Kalimiris, Dogmatics vol II pp 679. Ku nsonga eno ka tuleete na kino, nga ekirabireko ekyokubiri ekisaanidde okujjukirwa: Oba nga (n'okusingira ddala mu biro byaffe), eriyo mu fenna abalami mu nsi engeri ezivumbuddwa nnyingi, "ezituwuliza ne zitulaga ebintu ebisinga obusirikitu, ebiri ewala n'okumpi na ffe ku kkulungwa ly'ensi yonna" –ate mu kadakiika budakiika-, olwo lwaki wateekeddwa okubaawo omuntu yenna abuusabuusa, nti osanga teriiyo ngeri nnamwoyo mu ggulu, ezitegeera ne ziwuliza abalamu eyo mu busukkirivu ku bunnamalayika! Mu batukuvu abatongole ba Ekklesia empanguzi, engeri ezo ennamwoyo teziba "byafaayo, wadde mabaluwa, yadde telegram, newankubadde amasimu, si televizioni era si kompyuta." Zo engeri ennamwoyo ziba kubikkulirwa kwa Mwoyo ali wonna, amanyi byonna, atalina ky'atamanyi, era nga by'aba ayagadde abibikkulira abakkiriza ku baweereza be. Gn 2:7. Job 33:4. 1 Cor 12: 11,30. Jn 1:33; 3:5; 14:26; 16:13. Ac 2:4. Rom 8:27. Omutume Pawulo agamba abakkiriza Bannakorintho nti, "Nze newankubadde siei eyo nammwe mu mubiri, naye nga bwe ndi na mmwe mu mwoyo, mmaze okusalira omusango okumusinga omuntu eyakola ekikolwa ekyo.

escaping the complete meaningful analysis, but being familiar to us as immediate experience, is the peculiar phenomenon through which the soul is given to us". Pro. D.I.Koutsojannopoulos, Contribution to the System of Hellenic philosophy, On Structure of Soul, pp 136 -148. The human soul is entity created, with the nature able to function in body and in spirit. For in the general terms, it is: receptive, assimilative, transmutive, reflexive, and responsive, as a communal entity. In the specific terms, it is: sensational (through toughing, seeing, hearing, tasting, smelling, feeling passions); conceptional (through phenomena, ideas, meanings, words, symbols); volitional (through wishing, willing, wanting, etc); conscious (through understanding, knowing, thinking, etc); rational (by deducing, conjecturing, concluding, etc); faithful (by believing, trusting, minding, etc); fanciful, memorational, reasonable, intellectual, and becoming entirely spiritualized under certain conditions, when all the above qualities are actuated. None of other animals on earth develops up to such standard. Therefore, "the human soul exists, with the rare and peculiar nature of its own, independently of the body with its gross texture. We get our exact knowledge of this outer world from the apprehension of our senses, and these sensantional operations themselves lead us on to the understading of the super-sensual world of fact and thought; and our eye thus becomes the interpreter of that almighty, wisdom which is visible in the universe, and points in itself to the Being 'Who encompasses it . Ps 19:1. Just so, when we look to our inner world, we find no slight grounds there also, in the known, for conjecturing the unknown; and the unknown there also is that which, being the object of thought and not of sight, eludes the grasp of sense... I mean that, the human soul is an immaterial and spiritual thing, working and moving in a way corresponding to her peculiar nature, and evincing these peculiar emotions throught the organs of the body" ... Gregory of Nyssa, On the Soul and Resurrection, NPNF2 vol v pp 430-468.

Mu linnya lya Mukama waffe Yesu Kristo, mukuŋaane nga nange ndi na mmwe mu mwoyo, era nga n'amaanyi ga Mukama waffe Yesu Kristo gali na mmwe. Muweeyo" 1 Cor 5:3-5. Yoomu Pawulo ayongera n'agamba Bannakorintho nti, "Mmanyi omuntu mu Kristo eyatwalibwa mu ggulu erya waggulu ennyo, kati emyaka kkumi n'ena egiyiseewo....." 2 Cor 12:2. N'ebirabireko ebyo, tewasaanidde kubaawo muntu abuusabuusa bubeevu bwa balamu mu mbeera nnamwoyo. Wewaawo, bannaffe Abawakanyisi protestant, yadde nga bakkiriza okubeerayo kw'obulamu ebusukka wa bunu ku nsi, tebakkirizaganya na buwolereza bwa batukuvu. Lwa nsonga enkulu nti, bbo tebasemba bulungi kubeerayo kwa batukuvu na butukuvu! (laba C 3, note 26). Ku buwubivu bunu, mu bitabo by'enzikiriza yaffe, abattottozi bagezaako nnyo okwekeneenya obutukuvu okuva ku butuukirivu, n'obuwolereza okuva ku butabaganya. Obutuukirivu n'obutabaganya bya Yesu Kristo Katondomuntu. Yekka ye ayinza okba omutabaganya ne Mwoyo Mutuukirivu, w'abantu ne Katonda. Ate obutukuvu n'obuwolereza bye bya batukuvu. Bano nga si batabaganya ku bwakatonda, wabula bawolereza baffe eri Katonda. Kye tiva tubakoowoola, si nga bakatonda, wazira nga baganda baffe era mikwano gya Katonda waffe, batwegayiirireko! **Catechism, Orthodox Church pp 296-7. Prof PN. Trembelas, Dogmatics of the Orthodox Catholic Church vol II pp 414-418.**