

**THE ATTITUDE OF THE CHRISTIANS OF ALLSAINTS TOWN CHURCH
MASINDI-KITARA DIOCESE TOWARDS EUCHARIST**

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**UGANDA CHRISTIAN
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DECLARATION

I MUNGUACIEL CHRISTOPHER do hereby declare that this research report is my own original work produced out of my own effort and I affirm that it has never been presented by any other researcher to any University or institution of higher learning for any academic award.




Signature

10th April 2024


Date

APPROVAL

This written research report is written by **MUNGUACIEL CHRISTOPHER** and has been conducted under my supervision and approval for examination.

Signature

REV. CANON. AMOS TURYAHABWE

Date


DEDICATION

I dedicate this research report to Bishop George William Asiimwe Kasangaki, diocesan secretary and all secretariat of Masindi-Kitara diocese.

I also dedicate it to all Church leaders such as the clergies, lay readers and all Synod Council of Masindi-Kitara diocese.

I also dedicate this research report to my family especially my dear wife Justine Ngamita

ACKNOWLEDGEMENT

I thank the almighty God for making me count this a success since I joined school up to now. I did not know that I would make it this far to do a research in life, but by His help and grace, I have been able to reach this far. May His name be praised Amen.

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ABSTRACT

The Eucharist, also known as Holy Communion or the Lord's Supper, holds a central place in Christian worship and theology. This research paper aims to explore the attitude of Christians towards Eucharist. By analyzing Biblical teachings, historical development, and contemporary practices, this study seeks to shed light on the wide array of attitudes that Christians hold towards this Sacrament.

This research investigates the potential factors influencing these attitudes, including theological traditions, historical context, cultural backgrounds, and personal experiences. The study finds that Church traditions, scriptural interpretations, and theological discourses play significant roles in forming and shaping Christians attitudes towards the Eucharist. To achieve the goal of this study, a comprehensive literature review was conducted, covering primary sources such as the Bible, early Church writings, and contemporary scholarly works.

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CHAPTER ONE

GENERAL INTRODUCTION OF THE RESEARCH TOPIC:

1.0 Introduction

The researcher aimed at finding out the causes of differences of attitudes of Christians towards Eucharist at All Saints Parish Town Church. The researcher gave the background of the research, the problem statement, objectives, and research questions, scope of the study, justification of the research, research limitations and the significance of the study.

1.1 Background of the study

Eucharist is the Lord's supper which is the Holy sacrament ordained by the Lord Jesus Christ. Jesus took the bread and cup of wine and gave to his disciples telling them to partake of it (Luke 22: 19-22). In the early church the disciples met frequently and after prayers and thanksgiving they would always share meal (agape) as a sign of communing together as believers (Acts 2: 42).

The Eucharist, also known as Holy Communion, or Mass, is a central sacrament and ritual in Christianity. It is based on the Last Supper, a meal shared by Jesus and his disciples before his crucifixion. Over time, the Eucharist became a central practice in Christian worship, symbolizing the sacrificial death of Jesus on the cross and his resurrection.

The Eucharist is always seen as a means of communion with God and with other believers, as well as a source of grace and spiritual nourishment. It is typically

celebrated during regular worship services, where congregants gather to partake in the elements and reaffirm their faith in Christ's sacrifice for the forgiveness of sins.

In Masindi-Kitara Diocese, different Parishes have different ways how they deal with the aspect of the Eucharist. In some Churches, only those who are confirmed, wedded in the Church if married, and born again are allowed to come to the Holy table, while in some churches anybody can come so long as he or she is confirmed no matter whether they are cohabiting or polygamous or fornicating or even committing adultery. No restriction is put on anyone who wants to come to the Holy table. In the past it was strictly those who were confirmed, born again and wedded in the Church who was allowed to come for Holy Communion. This causes a lot of discussion on who qualifies to take Holy Communion and who sets the standard for qualification, hence making some people to develop negative attitude towards the Eucharist. This has prompted the researcher to carry out a study to find out the attitude of the Christians of All Saint Town Church towards Eucharist.

1.2 The scope of the study

The researcher carried out the study in All Saints Town Church Masindi-Kitara Diocese which is located in Civic ward, Central Division, Masindi Municipality, Masindi District in Western Uganda.

1.2.1 Content

The researcher assessed the original meaning of Eucharist, the causes of differences in attitude towards Eucharist and found out methods of how these differences can be addressed.

1.2.2 Time frame.

The researcher carried out a survey on this topic at All Saints Town Parish for the last ten years, that is from 2014-2024. The survey took six months to be completed since this is an undergraduate research.

1.3 Justification

This research is intended to make the Christians to be in position to identify their own relationship with God and know how they can create a good relationship with God so that they are able to come to Holy Table without guilt. The Christians will be able to know what is required of someone to qualify for Eucharist. The Parish Priest of the All Saints Town Church and all the Clergy of Masindi-Kitara Diocese will be able to know the nature/attitude of the Christians and how they can handle the Christians in a way which will lead the people to know their stand or faith.

1.4 Significance

The researcher and the readers will be able to learn the original meaning of the Eucharist, the causes of differences in attitude towards Eucharist and find a method of how these differences can be addressed. This will enable the researcher, readers and the Christians to have a wider knowledge about Eucharist.

1.5 Research limitations and solutions.

The researcher put into consideration some of the likely challenges which he is going to meet while carrying out the study and these may include;

Bad weather conditions like heavy rainfalls which take long time to stop, scorching sunshine, and too cold weather. The researcher will make sure that he moves with an umbrella and heavy jacket and a rain coat to solve these problems of bad weather.

Language problems, since Masindi District is comprised of many tribes who speak different languages, the researcher will make sure that he gets an interpreter to help him reach all the people and collect good information.

Finances, to solve the problem of Lack of enough finance, the researcher will make sure that he uses simple and cheap means of transport like motorcycle (boda-boda) and in the case of short distance, the researcher will walk. This is because All Saints Town Church does not cover a wider area.

Disease/falling sick, the researcher will make sure that he carries a first aid kit such as tablets (Panadol), bandage in case of injuries due to bad roads, among others to help him in case of any attack by diseases so that he can first deal with the disease before he reaches to health centers

1.6 Problem statement.

Eucharist is the Lord's Supper. It is a Holy Sacrament ordained by the Lord Jesus Christ. It is commonly known as the last supper. Jesus commanded his disciples to always share the Eucharist whenever they meet in remembrance of Him. The same tradition was practiced by the early church whereby the believers would always meet and after prayers they would always have a moment to share the Eucharist.

Today in the church, Eucharist is not celebrated frequently just as it used to be in the early church. Different reasons have been given by different Priests and different

members of the church which include; financial problems, some churches do not have Priests who attend to them on a daily basis because of the Parish being too big for one Priest to handle every day, some Priests are also blamed for being lazy and taking the Eucharist for granted, among others. When it comes to the time for Holy Communion, not all the people/Christians who attend the church come to the Holy table and this is said to have come as a result of some of the congregation not being baptized, others not confirmed, others not officially married in the Church, others have not yet received Christ as their Lord and savior, children who are under the age of twelve are not allowed to commune, among others. As a result, it seems to be like as if the Church has now taken the responsibility of judging its members, hence a lot of arguments/discussion about Eucharist in the Church causing a lot of challenges to the growth and development of the church. This has made the researcher get interested in this topic so that he can find out the full knowledge about Holy Eucharist so that the Church can be helped to use the right way of partaking of the body and blood of Jesus Christ.

1.7 Objectives

To assess the original meaning of Eucharist.

To assess the cause of differences of attitude towards Eucharist among Christians.

To find out the methods of how these differences can be addressed among Christians.

1.8 Research questions.

What was the original meaning of Eucharist?

What are the causes of differences of attitude towards Eucharist in the Church today?

How can the challenges caused by the differences of attitude towards Eucharist among Christians be addressed today?

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this section, the researcher engaged in dialogue with different people in the field and borrowed some ideas from the different authors' views from the books in the library. The researcher gathered the information regarding the original meaning of Eucharist, the causes of differences in attitude of Christians towards Eucharist and found/identified some methods of how the differences of attitude of Christians towards Eucharist could be addressed.

2.2 THE ORIGINAL MEANING OF EUCHARIST.

The term Eucharist has its roots in ancient Greek and comes from the word "Eucharistia" which means "thanksgiving" or "gratitude." In the Christian faith, the Eucharist is a Sacrament that commemorates the Last Supper, which was the final meal that Jesus shared with his disciples before his crucifixion. During this meal Jesus broke bread and shared wine with his disciples instructing them to do the same in remembrance of him.

The Eucharist is also known as Holy Communion, the Lord's Supper, or the Mass in different Christian traditions. It is considered a central and fundamental practice in many Christian denominations, including Catholicism, Eastern Orthodoxy, Anglicanism, and some Protestant traditions.

The Eucharist typically involves the consecration of bread and wine, which are believed to become the body and blood of Christ through a belief known as transubstantiation in

the Roman Catholic tradition. This act of consuming the Eucharistic elements is seen as a way for Christians to participate in the sacrificial death of Jesus and to experience Spiritual nourishment and unity with Christ and with one another.

According to R. Williamson. 1975. *New Testament Studies. The Eucharist and Epistle to the Hebrews*, the term Eucharist originates from the Greek word Eucharistia which means thanksgiving. It is the Christian service or Sacrament commemorating the last Supper in which bread and wine are consecrated and consumed by the believers. Eucharist is also known as the Lord's Supper.¹ It is a Holy Sacrament ordained by the Lord Jesus Christ. It is one of the two gospel sacraments instituted by Jesus Christ. It is the last meal which Jesus shared with his disciples before he was handed over to suffering, death, but later he rose from the dead. He gave his disciples the bread which represented his body, and the wine which represented his blood (Mark 14: 22-25). The purpose of the body of Christ is for remembrance of our Lord Jesus Christ, his suffering, death and resurrection, and the purpose of the blood of Christ is the Covenant of redemption of mankind.

According to Christopher Byaruhanga. 2005. *Christian Theology for University Student*, the title Lord's Supper is found in 1Cor. 11: 20, which means "give thanks," and in Acts of the Apostle there is a general description, namely "the breaking of the bread," that could refer to a fellowship meal called "agape" (Acts 2: 42). The purpose of the

¹R. Williamson. 1975. *New Testament Studies. The Eucharist and Epistle to the Hebrews*. By Studiorum Novi Testament Society as Editorial Board for 1973-74. Cambridge at the University Press

Sacrament of the body and blood of Christ is to nourish and bring to perfection the Church as the body of Christ.²

Radbertus developed the idea that the bread and the wine become the body and the blood of Christ in reality and this the Roman Catholic tradition, while the Anglican tradition believes that the bread and the wine do not turn into real body and blood, but they believe that there is the grace which God gives to His people after they have come to Holy table with faith.

2.3 THE CAUSES OF DIFFERENT ATTITUDE OF CHRISTIANS TOWARDS EUCHARIST.

Ruhindi Yustus in his book “*The Garuka Theology*,” emphasized the need for the people to come back to Church as they were including when it comes to the time of the Holy Communion. He encouraged every Christian to come and commune freely without discrimination for as long as they feel within themselves that they are ready to receive the Holy Communion. His argument was based on the fact that whenever people are baptized and introduced into the Church, they should be allowed to come and commune because Christians are people who live a holy life. He called upon all people to get rid of all hypocrisy and self- justification³.

²Christopher Byaruhanga. 2005. *Christian Theology for University Student*. 1stEdition. Printed by AG Printing and Publishing Limited, Nairobi, Kenya.

³Yustus Ruhindi. 2017-2019. *Dictionary of African Christian Biography*.

As a result of Yustus teaching, many people came back to Church and were allowed to participate in all the Church activities including coming to commune on the Holy table whether saved or not save. This idea/theology of come the way you are (garuka) may create a difference in attitude towards Eucharist because those who are born-again may not feel comfortable to commune together on the same table with those whom they considered to be sinners by born-again people.

In addition to the above, those who are not born-again will also look at those who are saved as though always despising them or branding them as those who are not worthy to come to the Holy table/sinners who do not deserve to receive the Holy Communion.

Still in line with the above, some committed Christians who are not born-again may not feel comfortable to come to Holy table. Such Christians may tend to stick to the traditions and the teaching of the early Church whereby only those who are born-again are allowed to come to the Holy table. Therefore these people whenever Holy Communion is being served and people Communing include even those who are not born-again tend to have a negative perception towards Eucharist and also begin to judge those who are communing without being saved.

Ruhindi also believed in the real presence in the Eucharist, the doctrine whereby the body and blood of Christ are in some way really present in the bread and wine of the Eucharist.

Most Christians who stick to the Anglican tradition and teaching of the early Church may not be comfortable or agree with this theology since the Anglicans believe in the consubstantiation a theology whereby the bread and wine do not turn into the real body

and blood, instead believe that there is grace which a believer receives as a result of coming to the Holy table to commune.

This can create a difference due to the fact that some believers may be fully persuaded to accept this teaching while traditional Anglicans may not accept to follow such teachings and stick to consubstantiation of the elements of Eucharist.

In the book written by Edison Muhindo Kalengyo titled; “Celebrating the Lord’s supper,” he quoted Luther opposing the special position of the Priest in the celebration and sharing of the Eucharist. Luther taught that since all believers are Priest (1Peter 2: 9), the Priests should not have a distinctively sacrificial role. This meant that all believers should be able to drink the wine at the Lord’s Supper and not merely the presiding Priest⁴.

Usually it is the Priest who takes the wine during the Holy Communion on behalf of the believers in the Roman Catholic Church. This poses a question of why should the other believers not receive the blood of Christ. This is one of the reasons why the Church is divided with people having different attitude towards Eucharist. There are those who would wish to stick to the Roman Catholic teaching or tradition while others stick to the Anglican tradition of all believers being able to take the body and blood of Christ.

Transubstantiation: It comes from the two Latin words “Trans” meaning “across,” and “substantiation” meaning “substance.” It is a belief that the whole substance of bread and wine is converted or literally changed into the whole substance of body and blood

⁴ Edison Muhindo Kalengyo. 2020. *Celebrating the Lord’s Supper, ending the Eucharistic Famine*. 2nd edition. By Hippo Books Publishers, an imprint of ACTS and Langham.

of Christ with only the appearance or sensible quality of the former remaining. It means that only the body and blood are present although the appearance of the bread and wine remain as Sacramental symbols of earthly food⁵. (It was developed by the *fourth Ecumenical Council of the Lateran in 1215*). Consubstantiation: Those who believe in consubstantiation argue that the bread remains real bread and the wine remains real wine, but the physical presence of Christ is there also “in, with, and under” the elements. This is the view of the Anglican Church⁶ (Dr. Joseph R. <https://thirdmill.org>).

During the celebration of the Eucharist, the Roman Catholics believe in the transubstantiation whereby the bread and wine changes into real body and blood of Christ, while the Anglicans believe in consubstantiation whereby the bread and wine do not turn into the real body and blood of Christ instead there is grace which a believer receives after taking the Holy Communion.

It is obvious that some Anglicans can be influenced by the teaching of the Roman Catholics and take side with them in the belief of transubstantiation while traditional Anglicans will stick to the teaching of consubstantiation. This difference in attitude among the believers can cause a question of whose theology is the right and better.

Traditionally in the early Church, it was a common practice that whenever the believers met together after prayers and thanksgiving, they would always have a moment to share

⁵*The fourth Ecumenical Council of the Lateran in 1215*).

⁶Dr. Joseph R. <https://thirdmill.org>).

a meal together (Acts 2: 42) which was referred to as the breaking of the bread. In the current days, the practice of celebrating Eucharist is not done frequently as it used to be among the believers in the early Church. Some of the reasons for this shift is that the element (bread and wine) is expensive, some Parishes are too big for a single Priest to administer to them Holy Communion on a daily basis. This shift has raised a lot question among Christians in today's Church as to whether the Church still practices what the early Church taught or they have drifted to other teachings and faith.

2.4 THE METHODS OF HOW THE CHALLENGES OF THE DIFFERENT ATTITUDE OF CHRISTIANS TOWARDS EUCHARIST CAN BE ADDRESSED IN THE CHURCH TODAY.

Following the causes of difference of attitude towards Eucharist by Christians as discussed above, the following methods can be used to address them;

Carryout intentional teaching and education to the different stakeholders in the Church beginning with;

Christian Ordained minister: the Church of Uganda should be able to teach and educate Priests who will serve in Churches when they are well-rooted in the Anglican faith and tradition. This will help them to be informed and know how to deal with people who have different attitude towards Eucharist hence solving such a problem among the believers. Clergy men and women should be taught and informed regularly about Anglican tradition regarding the Eucharist.

Lay readers. The church should make sure that they teach the lay readers, and Wardens also the Anglican tradition concerning Eucharist since these are the closest people to the ordained minister of God who administer the Eucharist. The Lay readers and Church

Wardens know the Christians even better than the Priests because they stay with them all the time. This will help them to inform the Priest in charge about situation of the believers concerning the Eucharist.

The entire Congregation. They should make sure that they carry out intentional teaching to the entire congregation about the importance of Eucharist as an act of God's grace which Christians appropriate through faith and repentance of sin. The congregation should be taught right away from the time when they join confirmation classes the importance and procedures to receive the Holy Communion so that they can be able to grow in the faith and traditions of the Church (Anglican).

CHAPTER THREE

METHODOLOGY

3.1 INTRODUCTION.

In this area, the researcher discussed the empirical steps that the researcher followed when he conducted the research study, and this included research design, the population of the study, sample size, sample methods, instruments of data collection, data analysis and ethical consideration.

3.2 RESEARCH DESIGN.

The researcher used both qualitative and quantitative research design. Due to the sample size and instruments used, it was the best method of data collection whereby the researcher described and computed the data before submission. Therefore, both designs were applicable.

3.3 THE STUDY POPULATION.

The researcher carried out the study among the youths, the elderly, the born again members of the Church, and Church leaders (Lay readers and Priests) within the entire Parish of All Saints Church, and targeted about thirty five respondents. These categories of people have different attitudes towards different matters; therefore, this helped the researcher to collect the right information.

3.4 SAMPLING METHODS.

The researcher used purposive sampling technique.

3.4.1 Purposive sampling technique.

The researcher used purposive method in selecting the people who were believed to have rich information about the Eucharist as it was in the early Church and compare with the current situation regarding the Eucharist. In this method, the researcher used his own judgments to be final on choosing the respondents and he chose only Christians who receive the Holy Communion.

3.5 INSTRUMENTS OF DATA COLLECTION.

3.5.1 Introduction.

The researcher used interview guide, questionnaire and observation methods of data collection. This helped the researcher to reach the respondents who were illiterate through interviews, the literate ones through questionnaire, and observation method during the Holy Communion services during the study.

3.5.2 The interview schedule.

The researcher constructed an interview guide with questions to help him when he carried out a one on one discussion with the respondents especially to those who cannot read and write as in appendix 2.

3.5.3 Self-administered questionnaires.

The researcher constructed questionnaire bearing questions that helped him to obtain the information from the respondents. The researcher distributed the questionnaire to the group of the participants who were able to read and write in order to respond to the questions and fill in the questionnaires as in appendix 1.

3.5.4 Focused group discussion.

The researcher met some people in groups and discussed the questions that rose from the problem under study.

3.6 SOURCES OF DATA COLLECTION.

3.6.1 Introduction

The researcher used both primary and secondary sources of data collection.

3.6.2 Primary source.

This is the first hand information which the researcher got by himself through the methods of data collection being used through instruments such as questionnaire and interview guide/questions.

3.6.3 Secondary source

This is a source of data collection where the researcher used the already existing/collected information. The researcher consulted the record documents of the Church that contained information about how Holy Communion is administered at All Saints Church and the diocese at large.

3.7 RESEARCH PROCEDURE.

The researcher got an introductory letter from the University as in appendix 3 which introduced him to the Church and the respective respondents. The research tools were verified and approved by the University research supervisor before data was collected. The research instruments were administered to the respondents; the data collected was sorted, coded, tallied, and analyzed according to the research

objectives. This was then tabled to the frequency and percentage of differences involved in the study.

3.8 DATA ANALYSIS

3.8.1 Introduction.

The researcher used both qualitative and quantitative methods of data analysis.

3.8.2 Qualitative data analysis.

The researcher got information from the interview questions, questionnaire and observation instrument of data collection which later was analyzed descriptively. The researcher analyzed the data by creating themes and thorough study of how they were used.

3.8.3 Quantitative data analysis

The researcher collected the completed questionnaires and their findings to ensure accuracy, completeness and validity of the respondents and the data collected was computed to be ready for presentation. The researcher calculated the percentage of the frequencies of the respondents to make sure that the sample analysis and validity was obtained.

3.9 ETHICAL CONSIDERATION.

The researcher placed into consideration some of the ethical issues during the study, and these included the following;

The researcher made sure that there was honesty of the results and the methods of his research.

The research questions for collecting information were sensitive to human dignity especially the respondents.

The researcher ensured that those who were expected to take part in the study were consulted before the study and their consent received to ensure that the respondents participated willingly in this study.

The researcher also ensured that there was confidentiality regarding the information gathered from the respondents

CHAPTER FOUR.

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF RESULTS.

4.0 Introduction.

This chapter represents the findings, analysis and discussion of data which was collected from the respondents using questionnaire, interview guide and personal observation by the researcher. This was in line with the topic of the study that is “THE ATTITUDE OF CHRISTIANS OF ALL SAINTS PARISH TOWN CHURCH TOWARDS EUCHARIST.” These findings have been grouped under different sub-headings according to the key aspects in the study objectives.

4.1 Demographic characteristics.

This section presents the general background information about the respondents in relation to their gender, age, marital status, occupation, and their attitude towards Eucharist. Frequencies and percentages in table form were used to show the variations in the respondents’ characteristics.

4.1.1 Gender of the respondents.

Figure 1. Table showing the Gender of the respondents.

GENDER	NUMBER (FIGURE)	PERCENTAGE (%)
Male	21	60%
Female	14	40%
Total	35	100%

SOURCE: FIELD DATA 2024

The table above shows that 60% of the respondents were male while 40% of the respondents were female. The result shows that both genders were fairly represented.

4.1.2 Age of the respondents

Figure 2. Table showing the age of the respondents.

Age group	Number (figure)	Percentage (%)
18-35	11	30%
36-65	18	50%
66 and above	07	20%
Total	35	100%

SOURCE: FIELD DTA 2024

The table above shows that 30% of the respondents were between the age of 18 and 35 years, 50% of the respondents were between the age of 35 and 65 years and 20% represented those who were at the age of 66 years and above. This is clear evidence that the researcher interviewed the right respondents since in Masidi-Kitara Diocese children registered for confirmation class must first make 12 years of age before the Bishop confirms them. However, these children who have just been confirmed at the age of 12 are still young hence may not have enough experience about Eucharist; therefore, the researcher opted to collect information from mature clients who were ranging from the age of 18 and above.

4.1.3 Respondents' distribution by occupation.

Figure 3 Table showing respondents' distribution by occupation.

Occupation	Number (figure)	Percentage (%)
Civil servants	10	30%
Business people	18	55%
Students	07	15%
Total	35	100%

SOURCE: FIELD DATA 2024

The table above shows that 30% of the respondents were civil servants, 55% of the respondents were business men and women and 15% of the respondents were students.

4.1.4 Marital status of the respondents.

Figure 4. Table showing the marital status of respondents.

Status	Number	Percentage
Married	26	75%
Single/unmarried	09	25%
Total	35	100%

SOURCE: FIELD DATA 2024

The table above shows that the majority of the respondents with 75% were married, while 25% of the respondents were singles/not married.

4.2 CATEGORIES OF THE PEOPLE WHO ARE ALLOWED TO COMMUNE/COME TO THE HOLY TABLE.

The researcher sought to find out which categories of the people (Christians) are allowed to commune on the Holy table at All Saints Parish Town Church in Masindi-Kitara diocese and most of the respondents said that all those who were confirmed even if they were not born again. The reason is that they are taught to come the way they are without considering anything since Christ came for sinners.

However, in the liturgy for Eucharist, the communicants are challenged to repent of their sins,

“You who sincerely repent of your sins, love your neighbors, and intend to lead a new life, keeping God’s commandments, draw near with faith, and take this Holy Sacrament to comfort you.”⁷ This is an invitation that only those who have repented of their sins are invited to receive the Holy Communion.

Meanwhile the Priests responded to this question by saying that they have always taught and emphasized that those who come to Holy table must first check themselves, and their relationship with God and those around them because the Bible warns the believers from taking Holy Communion in an unworthy manner.

“Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine

⁷Provisional Rites of the Church of the Province of Uganda. 2013. *Book of Common Worship*. This is my blood of the new covenant. 1st Edition. Fountain Publishers, P. O. Box 488, Kampala-Uganda.

himself, then, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself,” (1 Corinthians 11: 27-29).⁸

In these verses, strong emphasis is put on the importance of self-examination before participating in the Sacrament of Eucharist, and believers are warned against partaking it in an unworthy manner because it will result in judgment upon them, and the impact of judgment as a result of participating in the Eucharist in an unworthy manner is worse, that is one can become weak and ill, while others may even die (1 Corinthians 11: 30).

Following this warning which the Priests have continuously given to the believers during participation in Eucharist, some of the Christians fear to come to the Holy table after they have self-examined themselves, however, there are others who still stick to the ideas that Christ came for all people. Therefore, this is a challenge because believers have a different mindset about Holy Communion.

4.3 THE FREQUENCY AT WHICH ALL SAINTS PARISH TOWN CHURCH CELEBRATES EUCHARIST AND WHY IT IS DONE IN THAT WAY.

The researcher sought to find out how often and when Holy Communion is celebrated at All Saints Parish Town Church and the majority of the respondents said that Holy Communion is celebrated at least once every month on a Sunday service at the Headquarter, while to the daughter Churches of All Saints, it is done once after every

⁸The British and Foreign Society. 2008. *Holy Bible, Revised Standard Version*. 4thEdition. Published by Bible Resource Limited on Behalf of the Bible Societies.

three months. There are other cases whereby the Priests reach out to those who cannot make it to Church, say those who are sick, the elderly, disabled persons, among others, and this is done once after every 3-4 months.

The Holy Communion is celebrated once in a month at All Saints Church because being a Town Church the number of congregation is very high which makes it difficult for the two Priests to administer every Sunday.

4.4 THE BENEFIT OF TAKING HOLY COMMUNION IN THE LIFE OF A CHRISTIAN.

The researcher opted to find out whether the Christians were aware of the importance of taking Holy Communion and the majority of the respondents said that there are many benefits one receives when they take the Holy Communion and this included the follow;

Creates unity among believers by bringing the believers together as a community of faith, sharing in a common ritual that unites them as members of the body of Christ.

Christians remember the death and the resurrection of their Lord Christ. Communion is usually regarded as a solemn remembrance of Jesus Christ's sacrifice on the cross for the forgiveness of sins as instructed by Jesus Christ at the last supper.

4.5 EUCHARIST AS A REPRESENTATION OF THE BODY AND BLOOD OF CHRIST

On the account whether the Eucharist represents the body and the blood of Christ, about 60% of the respondents agreed that the bread and wine represent the body and blood of Christ while 40%of the respondents did not agree with the reason that if the bread and the wine represented the body and the blood of Christ communicants would

very much honor the Holy Communion. This is on account that their way of life seem not to reflect holiness at all.

4.6 HOW ADQUATE EUCHARIST IS EXPLAINED AND EMPHASIZED IN CHRISTIAN TEACHING AND SERMON.

When the researcher asked the clients whether Eucharist is well explained in the Christian teachings and sermons, the majority of the respondents responded that Christians are only taught about Eucharist once in a while and especially on the day when the Holy Communion is being celebrated. The majority of the respondents argued that emphasis is mostly placed on other activities of the Church neglecting Eucharist. This has made many of the people who are not born again to also come and commune on the holy table because they are not well/properly taught about the consequences of taking the Holy Communion when not prepared.

Other clients responded that Eucharist is only explained and emphasized when people are being taught during a confirmation class, and after confirmation, no more emphasis is placed to explain Eucharist to the believers. This has made some people to forget and ignore Eucharist. That is why even those who are not born again come to commune without fear.

Meanwhile Priests (leaders) have argued that most of the Christians follow the teaching of Bishop Yustus Ruhindi who taught that the people should come the way they are (Garuka theology). They believe that since Christ came for sinners, so there is no need for them to be denied the Holy Communion. This makes it very hard to explain to the

Christians whether only those who are confirmed and born again are supposed to come to the holy table.

4.7 CHANGES OR IMPROVEMENTS TO BE MADE IN ADMINISTERING THE HOLY COMMUNION.

The researcher opted to find out from the clients if at all there could be some improvements in the way Holy Communion is administered and the responses were as follows;

The clients responded to this by saying that Christian leaders should always make sure that they provide enough teaching on Holy Communion not only when they are going to administer the Holy Communion, but on any occasion so that people may get to understand the meaning of the Holy Communion properly. This is because most people are taking the Holy Communion without knowing its requirements/implications on their lives.

The clients also said that if it is possible, Holy Communion should be celebrated every week (Sunday) not just once a month. This is because Holy Communion brings the believers close to God. It creates a closer and deeper relationship between God and His people. During the Holy Communion, communicants join the angels and the archangels to commune together on the table of the Lord.

Furthermore, all Churches including the daughter Churches should be assigned a Priest who should be able to attend to them every week so that they can also be able to participate in the Holy Communion regularly/weekly.

Other clients also responded to this question by saying that if it is possible, small cups should be introduced to allow the communicants to drink from the blood of Christ not just dipping. This is because traditionally in the early Church believers could always drink from the cup of wine but not dipping. Even the Lord Christ gave the bread wine to his disciples to eat and drink his body and the blood (Luke 22: 19-20).

CHAPTER FIVE

SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMMENDATION.

5.0 INTRODUCTION.

This chapter gives the summary and conclusion of the research findings and also covers the recommendations. It summarizes the research findings on the evident that Christians have different attitude towards Eucharist at All Saints Parish Town Church, and the methods of how the causes of differences in attitude among Christians towards Eucharist can be addressed, and the benefit the Church will get when improvements have been made.

5.1 SUMMARY OF THE FINDINGS.

5.1.1 Summary of the findings about the causes of differences in attitude towards Eucharist.

Most of the clients agreed that Christians do not have the same attitude towards Eucharist because of the following reasons;

Inadequate knowledge about Eucharist by the Christians,

Influence from Yustus Ruhindi's "Garuka theology" that is come the way you are.

Different backgrounds and beliefs, for example some Christians come from Roman Catholic backgrounds hence having different belief about Eucharist that is belief in transubstantiation.

Lack of strong faith and belief among the believers.

The Parish is too big for only two Priests to serve and reach everyone regularly in time.

5.1.2 Summary of the methods of how the causes of differences in attitude among Christians towards Eucharist can be addressed.

Most of the respondents suggested that it is important for the Church to set some strategies/methods which will help to address the causes of differences in attitude towards Eucharist which included the following;

Adequate teaching of the Christians about Eucharist.

More Priests be trained in order to reach out the services to all people in different Churches.

Regular celebration of the Eucharist (every Sunday) to enable the Christians be prepared/purified all the times.

Create more Church services apart from Sunday service for Holy Communion.

5.1.3 Summary of the importance of Eucharist to the Christian life.

Creates unity among the communicants/strengthening the community.

Commemoration of Christ's sacrifice

Spiritual nourishment of the Christians.

Renewal and reconciliation

Faith of the believers is increased/strengthens contact with God.

Unites the believers with the angels and the archangels

Creates a closer and deeper relationship between God and believers through confession of sins.

Prepares the believers for the heavenly glory.

5.2 CONCLUSION

As I conclude therefore, Eucharist remains a very important Sacrament in the life of a believer. Believers should know that taking Holy Communion is one way they are coming in to union with God; therefore, they need to have a proper knowledge and understanding of Eucharist. Proper knowledge and understanding of the Eucharist will enable the believers to judge for themselves whether or not they should come to the Holy table for Communion.

Most of the Christians have little knowledge about the Eucharist and this has made them to participate in the Holy Communion without knowing the implication of taking the Holy Communion without thorough preparation. They take everything for granted, “All is well with us” they say yet they lack knowledge about the Sacrament of Eucharist. Christian leaders have a big task to teach and explain Eucharist in its original meaning as instituted by Jesus Christ, and to encourage the believers to have a positive mindset about Holy Communion.

5.3 RECOMMENDATIONS

More/adequate teaching to the Christians should be done about Eucharist so that Christians can know and judge for themselves whether they qualify to come to Holy table or not. Most Christians come for the Holy Communion when they are not prepared because they lack the knowledge about Holy Communion. Even after confirmation classes, Christians should be reminded frequently so that they may not forget.

In addition to the above, to solve the problem resulting from different background with its associated challenges of belief, Christians should be taught to be engaged in Bible study so that they can get to know and understand God's words and be deeply rooted in their faith and belief. Bible study will help them to read for themselves and understand the meaning and importance of the Holy Communion.

Since All Saints Parish is big with many/big congregation, the numbers of the Priests should be increased so that the work load may be shared for easy management and service delivery. This will enable the Church to reach out services even to those in the daughter Churches whenever needed and in time.

More time should be given to visiting those who are weak and are unable to make it for Church services, for example the sick, people with disabilities, among others so that they can be able to receive the sacrament of Eucharist without taking too long before being visited.

More Holy Communion services should be introduced in the Church to enable the Christians to participate in the Holy Communion at any time which is convenient for them other than waiting for the Holy Communion only once in a whole month.

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APPENDICES

APPENDIX 1

QUESTIONNAIRE.

Dear respondent, I am Munguaciel Christopher of Uganda Christian University carrying out a research on the topic, “the attitude of the Christian of All Saints Town Church Masindi-Kitara Diocese towards Eucharist.” The purpose of this research is to provide a better and clear understanding of the Eucharist in an Anglican tradition. I therefore, kindly ask you to help me fill the questions below.

I am glad to inform you that the information you will give shall remain confidential.

SECTION ONE.

Tick appropriately.

Name of the respondent (optional).....

- a) Gender: male.....Female.....
- b) Age group; 18-35.....35-65.....66 and above.....
- c) Marital status; Married.....single.....
- d) Occupation.....

MAIN BODY.

PART ONE: The understanding of the original meaning of Eucharist.

- i) Do you partake of the Holy Communion?
Yes.....no.....
- ii) If yes, how often do you participate in the Eucharist?

- a) Weekly.....
- b) Once a month.....
- c) Quarterly.....
- d) Only once a year.....

Which groups of people are called to commune on the Holy table?

- a) Only born again
- b) Only confirmed and born again.....
- c) All confirmed even if not born
again.....
.....

PART TWO: The attitude of Christians towards Eucharist.

- i) Do you think that taking Holy Communion is important in a Christian life? Why or why not.....
- ii) Do you believe that the Eucharist represents the body and blood of Christ? Why or why not?.....
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- iii) Do you think the Eucharist is adequately explained and emphasized in Christian teachings and sermon? Why or why not

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PART THREE: Conclusion and recommendation

i) What changes or improvements, if any would you like to see in the way the Eucharist is celebrated in your Christian community?

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.....

Conclusion.

Do you think when all these changes are made Christians will develop a positive attitude towards Holy Communion?

.....
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.....
.....

Thank you very much for your kindness!

May the Almighty God bless you!

APPENDIX 2

INTERVIEW GUIDES

Dear respondent, I am Munguaciel Christopher of Uganda Christian University carrying out a research on the topic, “the attitude of the Christian of All Saints Town Church Masindi-Kitara Diocese towards Eucharist.” The purpose of this research is to provide a better and clear understanding of the Eucharist in Anglican tradition. I therefore, kindly ask you to help me respond to the questions below.

1. Do you partake of the Holy Communion? If yes how often is Holy Communion celebrated in your Church?
2. Which categories of people are allowed to come and commune on the Holy table?(for example, only born again, only confirmed and born again, everybody as long as you are confirmed)
3. Do you believe that the Eucharist represents the body and blood of Christ? Why or why not?
4. Do you think the Eucharist is adequately explained and emphasized in Christian teachings and sermon? Why or why not?
5. What are some of the changes or improvements you would like to see in the way the Eucharist is celebrated in your Christian community?

Thank you so much for your kindness!!!!

May the Almighty God bless you.

Appendix 3: showing introductory letter



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

15th March 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you MUNGUACIEL CHRISTOPHER a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

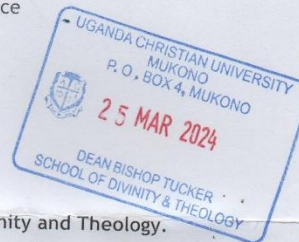
Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Prof. Elly Kansiiime

Research coordinator, Bishop Tucker School of Divinity and Theology.

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