

Kigali, on 26/10/2025

**To:**

**Dear the Archbishop of the Anglican Church of Rwanda,**

**Dear the Bishop of the Anglican Church of Rwanda**

**Subject:** Clarification regarding the statement issued by the Archbishop of the Anglican Church of Rwanda with reference: **ACR/COMM/10/2025** dated **October 14, 2025**, titled **“STATEMENT FROM THE NATIONAL LEADERSHIP.”**

We, the retired Bishops of the Anglican Church of Rwanda, write to you with deep sorrow and concern following the statement issued by the National leadership of our Church, signed by the Archbishop himself—the same Church we served faithfully and continue to love.

The Word of God calls us to be the light of the world. (Matthew 5:16). However, the contents of your statement have grieved us because you, yourself expressed the concern over our conduct as retired bishops, alleging that we interfere in Church governance without mandate, and that we issue public opinions without fully understanding the matters at hand. You further fabricated false accusation against us, in defamatory manner, of propagating confusion among believers and disturbing the peace and unity of the Church.

In your declaration you referred to the letter written by the Retired Bishop Alexis Birindabagabo which we too received it as you did. We read that letter and affirm that everything stated therein, is true. Moreover, you accuse us of convening unauthorized meetings with different groups of Church members, including retired clergy; do you have any written reports or minutes from such alleged meetings? We are confident that what you put in your declaration is false; nobody should waste his or her time on your fictitious accusations which deliberately intend to tarnish our character.

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Dear Archbishop & Bishops would you explain to us: Does retirement deprive us of our right to serve God and to fellowship with others? We have families, friends, and our homes are open to all visitors—what law have we violated by maintaining such relationships? In that declaration, you also accuse us of acts showing disrespect to the top Church leadership. We ask: what are those acts? Who committed them, where and when? Dear Archbishop & Bishops, are these not divisive rumors spreading among those you lead, creating suspicion and mistrust within the flock of Christ? Is this being the light to the flock?

The Word of God in Matthew 18:15–17 teaches us that when a brother sins against you, you first approach him privately; if he refuses, take one or two witnesses; and if he still refuses, bring the matter before the congregation. Has any among you privately reached out to us before resorting to public accusation through the media? As you know, some of us Retired Bishops, we continued to live and worship within your dioceses! has any among you ever called us to point out our faults? You speak of our conduct as failing to meet the standards of humility and obedience. Beloved, does your attitude to us reflect the same spirit of humility you are talking about? Have you set an example to us (Retired Bishops).

Your Grace and Active Bishops, We, retired bishops, are deeply concerned about how your colleague Bishop Samuel Mugiraneza Mugisha has been mistreated.

**ON PAGE TWO OF YOUR STATEMENT**, you wrote: “The author of the letter may not be fully aware of the accusations in the mentioned case. If he is aware, then he has deliberately chosen to conceal the truth and mislead people.” And you conclude by warning: “Publishing in writing what one does not know or knowingly publish what is contrary to the truth, carries the same consequences: heating tempers, creating conflict between leaders and those they lead, undermining unity within the Church, causing division and disturbing peace and fellowship among people”.

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Dear Archbishop & Bishops let us humbly ask you: who among you holds scale that measure the truth –such that he decides what is true or false? Is there any one among you who has truly stood firm to the truth when it was most needed in matters that transpires in our church today? You say that there are things we do not know, implying that we are ignorant which is to us an attitude insulting and intimidated. Would you kindly tell us what do you know, learnt or gain in our Church which did not exist in our time which encourages you to order us to be silent.

In Archbishop's letter dated October 17, 2024, addressed to the Rwanda Governance Board (RGB), with two attachments, the Archbishop himself admitted that the bishops had failed to resolve internal disputes. The main idea was to surrender the responsibility of resolving the issues yourselves as stated: **"The reality is that we have not been able to resolve the issues; we are so divided on the issue"**. This is what you communicated to the RGB, under the heading: **" Previous meetings held for the purpose of handling issues of Shyira Diocese"**. You documented seven meetings on the Shyira Diocesan matter—all of which ended in division and disagreement. Therefore, we humbly ask you: is it right to accuse us causing division when you yourselves confessed to being divided. Since you became divided and failed to come together to address the matter concerning your fellow Bishop Samuel Mugisha, even before he was imprisoned as you yourselves have acknowledged. Now, after his imprisonment, do you claim now to be united? Do you not owe an explanation those you lead in the Church of Christ about the reasons for your lack of unity? Was the final decision on the above issues jointly approved?

You have mentioned seven meetings and visits of your delegates, yet it seems as if you intended to pressure the Bishop Mugisha Mugiraneza Samuel into resolving the issue between those two pastors alleged to have a conflict with him- even while you yourself acknowledged that such measures achieved nothing. If the Former Dean Bishop Kalimba Jered had been able to assist in resolving the issue of the pastors as you described, would that have prevented your fellow Bishop from being imprisoned? Now, that those pastors have been reinstated in their duties- which meeting or decision formally approved their return?

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Dear Archbishop, it is well known that on every occasion you held meetings to discuss matters concerning Shyira Diocese, you ordered its Bishop to get out (which is unbelievable). Besides this uncanonical act, one may wonder who was meant to explain better the problems of the diocese when its own Bishop was sent out of the meetings.

Let us tell you the truth with such practices you breed (as shepherd of the Church) mistrust, confusion and disunity, the very problem you accuse us of. The true remedy for these ills is repentance not to appoint fingers to others. Your Grace, you affirm in your statement that you will continue to uphold truth, transparency, and integrity, urging pastors and believers to live in unity and love, these are admirable goals. Yet, how will unity and love flourish in the Church among pastors and believers without your example of humility and fairness should come from above? As Scripture says: "You are the salt of the earth... You are the light of the world" (Matthew 5:13-16).

We, therefore, implore you to stop attributing false accusations to us. If, as you claim, Bishop Mugiraneza has no issue with the Church, then why is he imprisoned? Who referred his case to RGB and to the prosecution? Why is he charged for actions that others among you have not charged for? Are the laws applied exclusively?

Since you have invoked the law, allow us also to remind you of the Church canons you have repeatedly violated. We request for a meeting with you so that we may, in brotherly love, present the canonical law that are being violated and seek a peaceful resolution in order to avoid further harm to the Church.

The retirement does not exclude us from the fellowship and responsibility of being participants in our Church. We remain servants of God and intercessors for the body of Christ. As our Lord said, "I am the Way, the Truth, and the Life" (John 14:6).

We agree with you that mutual respect is vital in Christian ministry. Yet it is neither just nor godly to publicly humiliate those who served faithfully before you and completed their administrative and managerial work in the

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Church. God, who called us, still entrusts us with the duty to speak truth in love. We therefore call upon you to restore peace, uphold justice, and ensure that every level of Church leadership fulfills its divine responsibilities.

May the grace and peace of our Lord Jesus Christ be with you.

**Signed:**

**The Retired Bishops of the Anglican Church of Rwanda**

1. The Right Rev. Kolini Musaba Emmanuel

2. The Right Rev. Rucyahana John Kabango

3. The Right Rev. Bindabagabo Alexis

4. The Right Rev. Rwubusisi Geoffrey



The image shows four handwritten signatures in black ink, each corresponding to one of the names listed to the left. The signatures are written in a cursive style. The first signature is for Kolini Musaba Emmanuel, the second for Rucyahana John Kabango, the third for Bindabagabo Alexis, and the fourth for Rwubusisi Geoffrey.