

**A STUDY OF THE IMPACT OF THE PENTECOSTAL MOVEMENT ON
ANGLICAN PUBLIC WORSHIP: A CASE OF THE DIOCESE OF ANKOLE OF
THE CHURCH OF UGANDA**

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DEDICATION

This dissertation is dedicated to my beloved husband Reverend Gordon Gumisiriza, whose unwavering support, endless patience, and boundless love have carried me through every season of life. You are my greatest champion and my truest companion, and this book exists because of the strength and inspiration you so provide. To Abigail and Abeilla, my beautiful daughters, who have taught me the depths of love, and the unshakable power of hope. Your laughter fills my days with joy, your curiosity renews my spirit, and your presence reminds me every moment of the infinite beauty life holds.

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DECLARATION

I, Namara Betty declare that the work presented in this dissertation is original and my own research work to the best of my knowledge and it has never been submitted for any academic award in any institution of higher learning.

Signature.....

Date.....

NAMARA BETTY

STUDENT

APPROVAL

This is to certify that this Research by Namara Betty titled “A study of the impact of the Pentecostal Movement on Anglican Public Worship: A Case of the Diocese of Ankole of the Church of Uganda” has been done under my supervision and is now ready for submission with my approval.

Signature..... Date.....

REV. CANON EKIRUNGA M.K. ROSE

SUPERVISOR

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ABSTRACT

This study investigated the impact of the Pentecostal Movement on Anglican public worship in Ankole Diocese. It was based on the following objectives; to examine the factors for the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda, to establish the effects of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda and to explore the Church's response to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda. The study utilized a quantitative research approach and data was collected from a sample of 45 respondents using a research questionnaire.

The study findings indicated and concluded that the increasing influence of Pentecostalism on Anglican public worship in the Diocese of Ankole can be attributed to several factors, including the dynamic and spontaneous worship style of Pentecostal churches, the appeal of personal spiritual experiences, and the growing youth participation in these churches. Pentecostalism's influence on Anglican public worship in the Diocese of Ankole has resulted in a noticeable shift in worship practices. This includes the increased use of contemporary music, spontaneous forms of prayer, and a greater emphasis on the role of the Holy Spirit in church life. The Church's response to Pentecostalism's increasing influence has been a mix of acceptance and caution. Some Anglicans have embraced elements such as contemporary worship and charismatic teachings, while others remain committed to preserving the traditional liturgy. The church has responded by organizing training programs for clergy, encouraging youth involvement, and introducing modern music instruments in worship to enhance participation and engagement.

To address this growing influence, the Anglican Church should consider adapting certain aspects of its worship to be more engaging without compromising its liturgical heritage, establish a dialogue within the diocesan leadership to carefully evaluate how Pentecostal practices can be integrated into Anglican worship in a balanced manner, and finally the Church of Uganda should continue to encourage clergy and church leaders to engage in ongoing education and training on contemporary worship practices.

CHAPTER ONE: INTRODUCTION

1.0 Introduction

This chapter introduces a study of the impact of the Pentecostal movement on Anglican Public Worship in the Diocese of Ankole of the Church of Uganda. It consists of the background of the study, problem statement, purpose of the study, objectives of study, research questions, scope of the study, justification of the study and significance of the study.

1.1 Background to the study

According to Joel Robbins (2004: 112), Pentecostalism is the form of Christianity in which believers receive the gifts of the Holy Spirit and have ecstatic experiences such as speaking in tongues, healing and prophesying.

Anglican public worship refers to the communal practices and liturgical services conducted by the Anglican Church, which are characterized by their structured liturgy, use of the Book of Common Prayer, and emphasis on sacraments such as the Eucharist (Bradshaw & Buchanan, 2002, p. 35).

The word Pentecostal is used to mean a charismatic emphasis in the work of the Holy Spirit evident in speaking in tongues and the gifts of the Holy Spirit. The Pentecostal movement started early in the 1900s in USA and has since penetrated into mainline churches for instance the protestant and Roman Catholic Churches (Kalu, 2008: 197, 199-201). Similarly, Mac Robert (1988:23-25) points out that “the influence of African religious astaticism and spirit possession is evident not only among black Pentecostals, but also in an attenuated form among the white Pentecostals.” Therefore, the impact of Pentecostalism gave a certain authenticity to American Black holistic Christianity with its motor manifestations.

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What happened at the Azusa Street Revival in 1906 among a small circle of Christians, led by an African American Pastor, William Joseph Seymour, caused Seymour to become a national phenomenon, and thereafter, a global phenomenon. That experience led to what is called Pentecostalism. Historically, Pentecostalism as we know it today traces its roots, according to Hollenweger (1985:3-12), in the spirituality of nineteenth-century African American slave religion. The emergence of African Pentecostalism was mainly based on the spiritual hunger that needed to be assuaged in a truly African expression of Christianity, and not merely a Western importation of it (Anderson Allan, 1991:29-31). Many of the early manifestations of Pentecostalism were found in the religious expressions of the slaves and were themselves a reflection of the African religious culture from which they had been abducted (Anderson Allan, 1991: 27). And, Leonard Lovett (1975:138) says it may be categorically stated that black Pentecostalism emerged out of the context of the brokenness of black existence...Their holistic view of religion had its roots in African religion. One cannot meaningfully discuss the origins of contemporary Pentecostalism unless the role of black is clearly defined and acknowledged.

Similarly, Mac Robert (1988:31) points out that the influence of African religious ecstaticism and spirit possession is evident not only among black Pentecostals, but also in an attenuated form among the white Pentecostals. Therefore, the rise of Pentecostalism gave a certain authenticity to American Black holistic Christianity with its motor manifestations. As Horn (1990: 22) points out, Seymour and his black followers carried their ideals and the liturgy of black Christianity with their emphasis on freedom, equality and community and a good liturgy of shout, song, dance and motoring into the Pentecostal Movement.

The theological neglect of the Holy Spirit and the lack of sensitivity to his active presence in the church and the world are still prevalent in Western traditional Christianity due to the influence of scholastic thought. According to Pomerville (1982:227) the post-Reformation period, under the impact of the Enlightenment, produced scholastic theology. He says that the view of scholastic theologians was that they were working with a 'finished' theological deposit. And he argues that in its systematic form, theology consisted of propositional statements rather than an ongoing, dynamic process where biblical revelation was constantly interacting with historical and cultural contexts.

In an article entitled *The Holy Spirit in Christian Theology* (1979:69-74) William Menzies surveys the development of pneumatology in the history of the Western church and points out areas in which pneumatology is underdeveloped. He gives possible reasons as to why the doctrine was neglected. Tracing the historical development of pneumatology, Menzies shows that until the Reformation the doctrine was only in terms of the essential being of the third person of the Trinity (1979:69). The historic creeds of the church, as well as some Western systematic theologies, are testimony to this underdevelopment (1979:71, 74). Little is said concerning the mission of the

Holy Spirit in theology in this particular period of the church. Menzies gives two possible reasons for this lack of development: firstly, a practical or ontological subordination of the third person of the Trinity, and secondly, the contextualization of theology in the period; the fact that theology focuses on the issues and questions of the historical moment, and therefore theological development reflects this narrow focus (1979:71).

In Africa, this Pentecostal Revival came at the beginning of the 20th Century as it was spreading to other parts of the world. Walls (1996:87-88) and Kalu (2008:36-37) attribute the earlier spread of Pentecostal Christianity in Africa to the ministry of William Wade Harris, a Liberian prophet. Harris worked hard to spread early Pentecostal Christianity especially in West Africa (Kalu, 2008). In 1901, bible school students in Kansas allegedly spoke in tongues. Pentecostal Movement believe in baptism through the Holy Spirit and In Uganda, Pentecostal Movement started in 1960's. The missionaries who initiated the movement were from Vancouver, Canada. They came because they received a vision to come to Uganda in 1955. They believe that the only way to be sanctified and freed from sin is to receive the Holy Spirit just as the apostles did after the Pentecost day and it should be proven by speaking in tongues.

Ugandans were first attracted to the unity and passion of Pentecostal groups in 1960, three years Church have been misled knowing that divine healing and success is in the Pentecostal movement yet it is by prayer and faith that God manifests his hand upon any challenge. Despite the efforts from the Anglican Church to restore her traditional and original worship, the challenge is instead worsening and penetrating deeply on almost all aspects of Anglicanism. It is therefore, the interest of this study to assess the impact of Pentecostal movement on Anglicanism in Ankole Diocese by bringing out the factors for the rise of Pentecostalism in the Anglican Church of Uganda, the changes in liturgical practices within Anglicanism influenced by Pentecostalism and the response

of traditional Anglican congregations to Pentecostal influence and how the Anglican Church can blend with Pentecostalism without losing her tradition.

1.2 Statement of the Problem

The Pentecostal Movement in the Church of Uganda presents significant challenge to the traditional identity and theological coherence of the Anglican Communion in their model of worship, discipleship, leadership and structural changes. Historically, Anglican worship has been characterized by a liturgical and structured format, emphasizing the sacraments, scripture reading, and formal prayers (O' Connor, 2010: 354-362.).

Currently, the researcher has observed that Anglican public worship in Ankole Diocese has been 'diluted' with other practices such as; contemporary worship music and the dancing strokes during public worship, extemporaneous prayer, and a heightened emphasis on the work of the Holy Spirit like healing and deliverance, careless dress code, which some Anglicans claim is encouraged by the Pentecostal movement. Furthermore, most people belonging to the Anglican Church have been misled knowing that divine healing and success is in the Pentecostal movement yet it is by prayer and faith that God manifests his hand upon any challenge. Despite the efforts by the Anglican Church to restore and maintain her traditional and original worship, the challenge of Pentecostal influence is instead worsening and penetrating deeply in almost all aspects of Anglican public worship. It was therefore, my interest as a researcher to study the impact of the Pentecostal Movement on Anglican public worship in Ankole Diocese by bringing out the factors for the rise of Pentecostalism in the Anglican public worship of the Church of Uganda, the effects of Pentecostalism on Anglican public worship, and the Church of Uganda's response to Pentecostal influence including the coping strategies that will enable the Church of Uganda to maintain her identity.

1.3 Purpose of the Study

The purpose of the study was to establish the impact of the Pentecostal Movement on Anglican public worship in Ankole Diocese.

1.4 Objectives of the Study

- i. Main Objective: To examine the factors for the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda.
- ii. To establish the effects of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda.
- iii. To explore the Church's response to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda.

1.5 Research Questions

- i. What are the factors that account for the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda?
- ii. How has Pentecostalism affected Anglican Public Worship in Ankole Diocese of the Church of Uganda?
- iii. How has the Church responded and how else can the Church respond to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda?

1.6 Scope of the Study

Geographically, this study was conducted within Ankole Diocese whose headquarters are located on Ruharo hill Mbarara City in western Uganda. The content scope of the study was limited to: establishing the impact of the Pentecostal Movement on Anglican public worship in Ankole

Diocese, of the Church of Uganda; examining the factors for the rise of Pentecostalism in Ankole Diocese of the Church of Uganda; and exploring the Church of Uganda's response to Pentecostal influence including the coping strategies that would enable the Church of Uganda to maintain her identity. The study utilized literature for the period of 20 years that is from 2003 to 2023 because it is within this time period that the Pentecostal movement has had a great impact in Uganda.

1.7 Justification of the Study

According to Kamoga (2016:6, 1-8), in the Pentecostal movement, Praise and Worship is not organized around the clock. Singing, clapping speaking in tongues and dancing can often last for hours. This has propagated the problem of poor time management among some ministers and the worshippers in Ankole Diocese forgetting that time is a unique resource from God that must be properly managed. Furthermore, this practice has resulted into skipping key aspects of the Anglican Public Worship such as intercessions. This study was an attempt to strike a balance between incorporating the good aspects of Pentecostalism and maintaining the Anglican (Church of Uganda) identity in public worship.

1.8 Significance of the Study

The findings from this study would guide the researcher in drawing recommendations to the Church of Uganda on how it would keep the Anglican tradition amidst the wave of Pentecostalism. Further, the completion of this study would provide enough literature upon which future scholars would base their studies in the same field of knowledge. This study would also assist the researcher in completing her course at Uganda Christian University since it is one of the requirements for her to graduate.

1.9 Literature Review

1.9.0 Introduction

This section reviewed literature on the study related to the Pentecostal movement and Anglican public worship. This has been done in accordance with the objectives of study.

Benjamin and Nkechinyere (2014:396-401) asserts that young people are attracted to some of the Pentecostal churches as a result of the freedom they allow in matters of dressing. In such churches, dressing is according to the disposition of the members. Nothing is forbidden in matters of dressing. Women and girls are free to come to church in the attires of their choice and without head ties or scarves. As far as the clergy are concerned, the Pentecostal churches also have a simple and free attitude to dressing. Many Pentecostal pastors choose to dress in such a way as to make communication and gesticulation during preaching easier. However, he did not talk about other age groups that also have crossed to Pentecostal churches not for dress code freedom. Thus, this study will examine the other factors that account for the rise of Pentecostalism in Ankole Diocese of the Church of Uganda since not only young people that are attracted by Pentecostalism but also adults including some church leaders.

According to Uzoho (2000:13-18) in his article titled, “Women in African Independent Churches”, Pentecostal pastors encourage their members to dress to their taste claiming that it doesn’t really matter how they appear, for God is not interested in one’s outward appearance. They refer to the churches that insist on proper dressing as old-fashioned churches that are still operating in the realm of the Old Testament. They believe that what one does with one’s body does not matter as far as spirituality is concerned. This study examined the other factors that account for the rise of Pentecostalism in Ankole Diocese of the Church of Uganda, other than the dressing code.

According to Gifford (1998:232) in his study, it was found out that enhanced Community Engagement and Social Services could help the traditional Anglican Church to overcome the increasing negative influence of Pentecostalism. Further, the importance of social outreach is highlighted by Gifford (1998:200-231), who discusses how providing social services can reinforce church loyalty. Thus, this study would bridge the existing gap herein by coming up with recommendations that can make worship more engaging and participatory. For example, by incorporating contemporary music, dynamic preaching styles, and interactive liturgical practices while maintaining core Anglican traditions. These changes aim at creating a worship experience that resonates more with the younger generation, who are often drawn to the lively worship styles of Pentecostal churches.

1.9.1 Factors for the increasing influence of Pentecostalism on Anglican Public Worship

According to Alghalus (2001:31-34) in his publication the rapid growth of Churches, it was found that the political factors steered the mushrooming of Pentecostalism. Leadership ambition is one of the brains behind the proliferation of churches in Nigerian society. Many find opportunities for leadership in the new (Pentecostal) churches. It was thus found that cases abound of individuals who were baptized in mainline churches but later left the churches and joined other churches from where they joined yet others until they got to where they were given leadership positions. Many break away from their churches for the ulterior motive of becoming leaders of their own churches. Pentecostal leadership exists under different designations such as President, General Overseer, Apostle, Apostle General, Bishop, Archbishop, Prophet, Healer.

The system of Pentecostal church government is also fascinating. It is so simple and as such decisions are not politicized as in Orthodox churches. However, the scholar did not bring out the people who have already leadership positions in other denominations but change to Pentecostal

churches meaning those are not taken by political ambitions thus this study should bring out the main reasons these categories of people cross to Pentecostal churches.

According to Bonke (2007:112) titled *Holy Spirit Revelation & Revolution: Exploring Holy Spirit Dimensions*, Economic factors increased the mushrooming of Pentecostalism in Africa. The Pursuit of material prosperity appears to be the greatest factor that contributes to the promotion of Pentecostalism today, especially in Africa. Many who throng to Pentecostal churches are people looking for prosperity, and being conscious of this fact, many of their ministers have turned prosperity preachers. Many leave the mainline churches with the single motive to form their own churches where they will not only be chief executives but also financial controllers, and most of such people choose the Pentecostal mode of church life for easy attraction of the masses. However, this writer did not talk about where prosperity comes from or the process of prosperity by both church leader and believer thus my research should bring out the process to material prosperity.

Social factors which bring about social welfare of members in the form of pastoral care is another factor that contributes to the flourishing of Pentecostal churches (Graham, 2008:121-145). Pentecostal pastors are indeed exceptionally good in pastoral care. The moment a convert enters their churches, he is handed over to a team of follow-up specialists who give personal attention and care for new converts. Within a short while, the new convert feels totally reassured as his past, present and future experiences are revealed by the man or woman of God. He is told what to do for the betterment of his social condition. There is however some amount of pastoral care in the mainline (mission) churches but it is not as intense and as thorough as that in the Pentecostal churches where attention is given even to the small baby in the mother's arm and fetus in the womb. The better care in Pentecostal churches is also seen in the readiness of the prophets/pastors to spend a lot of time with each sick person. However, the scholar did not talk about spiritual

support for those in need or who are suffering a crisis alone because it is not only social well-being that makes pastoral care, therefore my research would bring out all aspects of pastoral care.

Further, O'Connor (1968:5-12) asserts that young people are attracted to some of the Pentecostal churches as a result of the freedom they allow in matters of dressing. In such churches, dressing according to the disposition of the members. Nothing is forbidden in matters of dressing. Women and girls are free to come to church in the attires of their choice and without head ties or scarves. As it concerns the clergy, the Pentecostal churches also have a simple and free attitude to dressing. Most Pentecostal pastors choose to dress in such a way as to make communication and gesticulation during preaching easier. But there is no such freedom in orthodox churches. This makes some young people who have some sense of pastoral call or ambition to decide for Pentecostal churches. However, he didn't talk about other age groups that also have crossed to Pentecostal churches for dress code freedom, thus this research is intended to dress code freedom as a challenge to Pentecostalism because it's not only young people that are affected but also adults including church leaders.

According to Uzoho (2000:13-21) in his article titled, *Women in African Independent Churches* by Concave Publishers, Pentecostal pastors encourage their members to dress to their taste claiming that it doesn't really matter how they appear, for God is not interested in one's outward appearance. They refer to the churches that insist on proper dressing as old-fashioned churches that are still operating in the realm of the Old Testament. They believe that what one does with one's body does not matter as far as spirituality is concerned. What matters is the purity of the heart. They often quote Matthew 5:8 blessed are the pure in heart for they shall see God, to cover up their immoral tendencies. This type of teaching by the so-called men of God has brought general permissiveness in the churches and many, especially the youths are very happy with it. However,

the author did not talk about the dress code of the church leaders as a leading example to believers. Thus, my research would emphasize on church leader's dress code to draw close believers to Christ in any denomination.

According to Gifford (1998:211-234) in his study, it was found that enhanced Community Engagement and Social Services could help the traditional Anglican Church to overcome the rising Pentecostal Church. Further, the importance of social outreach is highlighted by Gifford (1998:211-234), who discusses how providing social services can reinforce church loyalty. Ankole Diocese has adopted this by increasing its involvement in community development projects, such as healthcare services, educational programs, and poverty alleviation initiatives. This strategy not only addresses the physical needs of the community but also strengthens the church presence and relevance, making it a vital part of the community & social fabric. Revitalization of Worship and Liturgical Practices also known as Liturgical renewal is a significant aspect discussed by McGavran (1945:10-89) in church growth studies. Ankole Diocese has sought to make worship more engaging and participatory by incorporating contemporary music, dynamic preaching styles, and interactive liturgical practices while maintaining core Anglican traditions. These changes aim to create a worship experience that resonates more with the younger generation, who are often drawn to the lively worship styles of Pentecostal churches.

In conclusion, the mushrooming of Pentecostal churches in Ankole Diocese have had a profound influence on Anglicanism Ankole Diocese, leading to the incorporation of charismatic elements, the rise of renewal movements, and ongoing theological dialogue. While these changes have brought growth, they also present challenges that require careful navigation to maintain the integrity and unity of the Anglican tradition. Future research could further explore the long-term

impacts of these changes and the ways in which Anglicanism continues to adapt in response to the dynamic landscape of global Christianity.

1.9.2 Effects of Pentecostalism on Anglican Public Worship

The liturgical practices of the Anglican Church have historically been characterized by a balance of scripture, tradition, and reason. However, the influence of Pentecostalism, with its emphasis on charismatic worship and the workings of the Holy Spirit, has led to notable changes within Anglican liturgical practices. This literature review explores these changes, examining how Pentecostal elements have been integrated into Anglican worship and the implications of this integration.

Pentecostalism emerged in the early 20th Century, characterized by a focus on direct personal experience with God through the Holy Spirit, vibrant worship styles, speaking in tongues, healing, and prophecy (Anderson, 2004:2-41). This movement emphasizes spontaneity and emotional expressiveness in worship, which contrasts with the more structured and formal liturgical traditions of Anglicanism.

Charismatic Renewal Movement. The Charismatic Renewal Movement within Anglicanism, which began in the 1960s, was a significant channel through which Pentecostal practices entered the Anglican Church. This movement encouraged the incorporation of charismatic worship styles, including contemporary music, spontaneous prayer, and the use of spiritual gifts such as prophecy and healing (Hocken, 2009:5-31). The result has been a noticeable shift in some Anglican congregations towards more lively and experiential forms of worship.

Changes in Worship Style. The adoption of contemporary worship music, often characterized by the use of modern instruments and repetitive choruses, is one of the most visible changes

influenced by Pentecostalism. This shift aims to foster a more engaging and emotive worship experience, appealing to younger congregants and those seeking a more dynamic worship environment (Davies, 2010:119-170). Additionally, the practice of extemporaneous prayer and testimony sharing during services has become more common, reflecting Pentecostalism's influence on worship spontaneity and personal expression (Kay, 2009:11).

Emphasis on the Holy Spirit. Pentecostalism's emphasis on the active presence and work of the Holy Spirit has also permeated Anglican liturgical practices. There is a growing focus on the theology of the Holy Spirit, leading to an increased openness to spiritual gifts and experiences such as speaking in tongues, prophecy, and healing (Cartledge, 2012:101-119). This theological shift is reflected in sermons, prayer meetings, and healing services, where congregants are encouraged to seek and experience the Holy Spirit's power.

Theological and Liturgical Tensions. While the integration of Pentecostal elements has revitalized worship for some Anglican communities, it has also led to theological and liturgical tensions. Traditionalists within the Anglican Church often express concerns about maintaining the balance between scripture, tradition, and reason. They argue that the adoption of charismatic practices can sometimes undermine the liturgical and sacramental heritage of Anglicanism (Percy, 2010:21-42). These tensions highlight the ongoing negotiation within the Church as it seeks to embrace renewal while preserving its historical identity.

The influence of Pentecostalism on Anglican liturgical practices has led to significant changes, including the incorporation of contemporary worship styles, an emphasis on the Holy Spirit, and the adoption of charismatic worship elements. While these changes have brought renewal and vitality to many Anglican congregations, they have also created theological and liturgical

challenges that the Church continues to navigate. Understanding these dynamics is crucial for appreciating the evolving nature of Anglican worship in the contemporary context.

1.9.3 Church's response to the increasing influence of Pentecostalism on Anglican Public Worship

The advent of Pentecostalism has significantly impacted various Christian denominations, including Anglicanism. While some Anglican congregations have embraced Pentecostal practices, traditional Anglican congregations have exhibited varied responses. This literature review examines the reactions of traditional Anglican congregations to Pentecostal influence and explores strategies for blending Pentecostal elements with Anglican traditions without compromising the Church's heritage.

Skepticism and Resistance. Traditional Anglican congregations often approach Pentecostal influence with skepticism and resistance. This reaction stems from concerns about maintaining the theological and liturgical integrity of Anglicanism. Traditionalists argue that the structured, sacramental, and liturgical aspects of Anglican worship are at risk of being overshadowed by the spontaneous and emotive practices characteristic of Pentecostalism (Percy, 2010:21-42). They emphasize the importance of upholding the Church's rich liturgical heritage and caution against adopting practices perceived as theologically superficial.

Adaptation and Selective Integration. Despite initial resistance, some traditional Anglican congregations have selectively integrated Pentecostal elements into their worship. This integration often includes incorporating contemporary worship music, allowing for extemporaneous prayer, and emphasizing the active work of the Holy Spirit within the bounds of Anglican liturgical

structure (Davies, 2010:119-170). This approach aims to rejuvenate worship and appeal to younger congregants while maintaining the core elements of Anglican tradition.

Theological Concerns. Traditional Anglican congregations also express theological concerns regarding the emphasis on charismatic experiences. The focus on spiritual gifts, such as speaking in tongues and healing, can be seen as detracting from the centrality of the Eucharist and the sacraments in Anglican worship (Cartledge, 2012:101-119). Theological debates arise over the compatibility of Pentecostal practices with Anglican doctrines, leading to a cautious approach in embracing Pentecostal influences.

Emphasizing Common Ground. One strategy for blending Pentecostalism with Anglican tradition is to emphasize common theological ground. Both traditions share a belief in the work of the Holy Spirit, the importance of personal faith, and the mission of the Church. Highlighting these shared beliefs can create a foundation for integrating charismatic practices within the Anglican framework (Anderson, 2004:12-23).

Liturgical Flexibility. Liturgical flexibility is another approach to blending Pentecostalism with Anglican tradition. Anglican liturgy, while structured, allows for creative expressions of worship. Incorporating elements such as contemporary music, periods of open prayer, and space for spiritual gifts within the liturgical framework can enrich worship without compromising the traditional structure (Hocken, 2009:56-90). This flexibility can accommodate charismatic expressions while preserving the core elements of Anglican liturgy.

The Role of Leadership. Leadership plays a crucial role in navigating the blending of Pentecostalism with Anglican tradition. Clergy and lay leaders who are open to charismatic renewal and understand its theological implications can guide congregations through this

transition. Training and education on the theological and liturgical integration of Pentecostal practices can help leaders manage potential conflicts and foster a harmonious worship environment (Kay, 2009:16).

The response of traditional Anglican congregations to Pentecostal influence ranges from skepticism and resistance to selective integration. To blend Pentecostal elements with Anglican tradition without losing its heritage, the Anglican Church can emphasize common theological ground, exercise liturgical flexibility, and leverage informed leadership. These strategies can help create a worship environment that honors both the charismatic renewal and the rich liturgical tradition of Anglicanism.

1.10 Methodology

1.10.0 Introduction

This section outlined the research methodology employed in the study titled “Pentecostal movement and Anglican public worship in Ankole Diocese of the Church of Uganda”

1.10.1 Research Design

The study utilized a qualitative research approach using a cross-sectional survey strategy which helped to generalize the population, allow conclusions to be made about the whole population at one point in a short period. The study was carried out in Ankole Diocese in two Archdeaonries that is Greater Mbarara which has 10 parishes and Kaberebere Archdeaonry which has 7 Parishes. From each Archdeaonry, the researcher will select 03 Parishes to participate in the study. This approach is chosen to capture the multifaceted nature of the research topic, validate findings through triangulation, and provide a deeper understanding of the issue by harnessing the strengths of both methods. It enables a holistic exploration of the complex dynamics surrounding ‘Pentecostal movement and Anglican public worship in Ankole Diocese,’ thereby enhancing the credibility and depth of the study’s insights.

1.10.2 Area of Study

This study took place in Ankole Diocese in western Uganda and its headquarters located at Ruharo hill in Mbarara City. Mbarara city is an urban area characterized by a blend of residential, commercial, and agricultural activities, reflecting the diverse livelihoods of its residents. It serves as a pivotal hub for essential services, education, commerce, and community life. This study was highly relevant, addressing a critical aspect of Pentecostal movement within the unique and dynamic local setting of Ankole.

1.10.3 Sources of Information

Primary Sources. Here, the researcher obtained raw data from the field using data collection tools.

Secondary Sources. Here, data was collected from the existing sources such internet, textbooks and library.

1.10.4 Population of the study

According to Omari (2011:12-46), a population is the totality of any group of units, which have one or more characteristics in common that are of interest. In this study, the target population involved Anglican Church leaders such as Parish priests, Lay readers and Christians. This study targeted a population of 70 respondents.

1.10.5 Sample Size

Omari (2011:12-46) defined a sample as a small proportion of a population selected for observations and analysis. From a target population of 70 respondents, a sample of 45 respondents was selected as distributed in Table 3.1.

Table 1: Population and Sample Size Representation

| Category | Population | Sample size | Sampling technique |
|----------------------|------------|-------------|------------------------|
| Anglican Priests | 10 | 05 | Purposive sampling |
| Anglican Lay readers | 20 | 10 | Purposive sampling |
| Anglican Christians | 40 | 30 | Simple random sampling |
| Total | 70 | 45 | |

1.10.6 Sampling technique

Kothari (2013:4-370) defined sampling technique as the process by which a representative portion of the population is selected for data correction. The study employed different techniques to select participants.

Simple Random Sampling

Selection of Anglican Christians was done using simple random sampling. Saunders, Lewis and Thorn hill (2012:43-79) defined simple random sampling as the type of sampling which provides equal chance to every member in the population to be included in the study. Under this, the researcher first used stratified sampling by dividing Christians according to parishes. After this, fish bowl method was used to get equal number of respondents from different parish strata (Botev & Ridder, 2017:10).

Purposive Sampling

Selection of Anglican priests and lay readers was done by purposive sampling technique. Omari (2011:12-46) defined purposive sampling as process which involves picking units most relevant or knowledgeable in the subject matter, and study them. These respondents were selected using purposive sampling because they have key information concerning Pentecostal movement and Anglican public worship.

1.10.7 Variables and indicators

In this study the Pentecostal movement was the independent variable (I.V) and these were influencing the Dependent Variable (D.V) which is the Anglican public worship.

1.10.8 Procedure/ Protocols for data collection

The research procedure entailed obtaining an introductory letter to the Dean of Bishop Tucker School of Divinity and Theology (BTSDT), seeking support for the research. The procedure included selecting schools, securing informed consent, conducting interviews and surveys, and meticulously recording responses. This systematic approach was designed to guarantee the

accuracy of the data collected. After this, data was collected from the necessary responsible as described above, after which sorting and analysis was done to prepare for the compilation of the research report.

1.10.9 Data Collection Methods

Data was collected through two main methods: interviews and questionnaires.

Interview Interviews

The use of structured interviews with key stakeholders, Anglican Church leaders is a valuable data collection method for gaining insights into the Pentecostal movement and Anglican public worship in Ankole Diocese. Structured interviews involve a predetermined set of questions and a standardized format, ensuring consistency in data collection. This approach allowed researchers to systematically gather information from these important individuals within the educational system, enabling a deeper understanding of the topic. The structured nature of the interviews ensures that relevant and consistent data is collected from each participant, facilitating subsequent analysis and the drawing of meaningful conclusions from the gathered information.

Questionnaire Method

Data from Anglican Christians were collected using questionnaire administering questionnaires to Christians as an effective method for collecting quantitative data on the experiences and perceptions related to Pentecostal movement and Anglican public worship in Ankole Diocese”

1.10.10 Quality Control

To maintain data quality, the study assessed the validity and reliability of research instruments.

Validity of the Instruments

In this study, validity of the data collection instruments was tested through the pilot study in the aspects of comprehensiveness, language clarity and relevance of items. Four knowledgeable research experts in the area of content was approached to help check the tools. The tools was tested using content related evidence of validity.

After computing the levels of agreement on the items, the researcher will calculate content validity index using the formula of the Content Validity Index was calculated as;

$$CVI = \frac{\text{No. of items regarded relevant, } n}{\text{Total No. of items, } N}$$

$$CVI = \frac{n}{N}$$

If the value obtained is found to be more than 0.7, the tools were considered to yield valid findings as recommended by (Sekaran, 2013).

Reliability of Instruments

In this study, reliability of data collection instruments was tested during pilot study. Instrument reliability was tested using pre-testing and Cronbach Alpha coefficient values on four knowledgeable research experts in the area of content.

Then responses were entered into the computer using Statistical Package for Social Scientists (SPSS). When the scores are found at 0.7 and above alpha values, it indicates good credits hence better for use in the study. This is in line with (Amin, 2015:12-45).

1.10.11 Strategy for data processing and analysis

Data analysis is the process of making sense out of one's data. It involves scrutinizing the acquired information and making inferences (Kombo & Tromp 2016:56-90).

The methods which were used in data analysis are influenced by whether the research is qualitative or quantitative. In this study therefore, data was analysed qualitatively and quantitatively.

Quantitative data analysis

Quantitative data from questionnaires and document checklist were sorted, coded, edited and classified into categories as per study objectives. Descriptive statistical methods were employed to describe the findings.

The data were collected, organized and presented by tables to describe behaviour of data. Pearson correlation coefficient and linear regression (Schneider, 2010:190-195) were used to measure relationship between two variables. The data were summarized and entered into the SPSS data analysis program (Borthwick, 2009:16).

Qualitative data analysis

Qualitative data was analysed using thematic, content and narrative analysis methods. With thematic analysis, themes were developed basing on objectives of the study and the data was collected; content analysis-where the researcher arranged the data from interview guides into emerging topics and sub-topics for systematic flow of the report; narrative analysis where the researcher used verbatim quotes to express respondents views (Hsieh, 2015:5-121).

1.10.12 Ethical Considerations

Confidentiality. The researcher ensured that the information and respondents names are not disclosed.

Informed consent. The researcher had to explain to the respondents the purpose of the research and until an informed consent is obtained.

The researcher was not use anyone's information without observing copyright rules or respecting the original author of the work.

1.10.13 Anticipated methodological constraints

In this study, the researcher experienced the following limitations:Bad Weather Conditions. The researcher faced too much sunshine and dust as she moved from place to place collecting data and this somehow affected researcher's movements. However, the researcher overcame this by carrying along umbrella to protect her against heavy sunshine.

Limited funding. The researcher was faced with limited funds since there was a lot of costs involved. However, the researcher was likely to solve this by soliciting more funds from friends and family.

Most respondents resisted to provide data in fear of confidentiality. However, the researcher solved this by convincing them and explaining to them that this study was for academic purposes and for those who completely refused to participate, they were ignored.

1.11 Conclusion

This chapter presented the introduction including the literature review and the methodology sections. The following chapters two, three and four present and analyse the collected data and thereafter to the theological reflection for the Old Testament, New Testament and the contemporary church perspective.

CHAPTER TWO

FACTORS FOR THE INCREASING INFLUENCE OF

PENTECOSTALISM ON ANGLICAN PUBLIC WORSHIP IN DIOCESE

OF ANKOLE OF THE CHURCH OF UGANDA

2.0 Introduction

This chapter is a detailed analysis and discussion of the research findings. They are presented using descriptive statistical methods which include tables and figures.

2.1 Demographic Characteristics

The demographic characteristics of the respondents included gender, age group of the respondents, position in church, whether the respondent knows any case of drug and substance among the youth.

Table 2: Showing the Demographic information

| Aspect | Frequency | Percentage |
|-------------------------------------|-----------|------------|
| Gender | | |
| Male | 21 | 46.6 |
| Female | 24 | 53.4 |
| Total | 45 | 100 |
| Age group of the respondents | | |
| Youth (18-35) | 15 | 33 |
| Adult (36-60) | 25 | 56 |
| Elderly (60 & above) | 05 | 11 |
| Total | 45 | 100 |
| Position in the church | | |
| Clergy | 08 | 18 |
| Laity | 37 | 82 |
| Total | 45 | 100 |

Source: Primary data, 2024.

This information indicated that out of 45 respondents participated in the study, 21 (46.6%) respondents were males, and 24 (53.4%) respondents were females. This indicated that both genders were well conversant with the role of the church in curbing drug and substance abuse among the youth in Diocese of Ankole of the Anglican church of Uganda. This continued and implied that more females were involved in responding to the questionnaire compared to men.

The findings in Table 4.1 further indicated that the greatest percentage of respondents 25 (56%) were in the age group of the youths (36-60), 15(33%) of the respondents were in the age of youths (18-35) and then 05(11%) respondents were found to be in the age group of Elderly (60 & above). This implied that all the categories were involved in responding to the questionnaire and so participated in the study.

The findings in table 2 indicated that the greatest percentage of respondents 37 (82%) were the laity in church and 08(18%) of the respondents were in the position of clergy in the church. This implied that many of the respondents had a great position in church.

2.3 Factors for the increasing influence of Pentecostalism on Anglican Public Worship in Diocese of Ankole of the Church of Uganda

In this study, the first and the main objective of this study was aimed at establishing the factors for the increasing influence of Pentecostalism on Anglican Public Worship in Diocese of Ankole of the Church of Uganda.

As a way of fulfilling this objective of study, the researcher had to set several questions related to this objective of study. Respondents from the Diocese of Ankole gave their responses, these were collected, sorted, analyzed and presented in the Table 3 as follows.

Table 3: Factors for the increasing influence of Pentecostalism on Anglican Public Worship in Diocese of Ankole

| Response | Frequency | Percentage (%) |
|---|------------------|-----------------------|
| Pentecostalism presents a vibrant form of worship | 15 | 18.8 |
| Worship style innovations whereby the adoption of contemporary music, informal settings and interactive worship elements from Pentecostalism has revitalized Anglican services, attracting a broader audience. | 12 | 15.0 |
| Pentecostalism emphasizes the teaching and expression of spiritual gifts (such as prophecy, healing) unlike in Anglican setting. | 10 | 12.5 |
| The Anglican Church has been open to many cross-cutting lay ministers who also have Pentecostal backgrounds, so influence comes to the church through them. | 08 | 10.0 |
| Influence has also grown because of the use of media especially Radio, so Christians of Ankole Diocese are free to tune in to various Radios and so expect what they hear on radio in their Churches. | 07 | 8.8 |
| Inspirational sermons and charismatic leadership | 06 | 7.5 |
| Emphasis on personal experience, whereby Pentecostalism prioritizes individual Spiritual experiences which appeals to those looking for a more personal connection to their faith compared to traditional Anglican liturgy. | 05 | 6.3 |
| The influence is also based on the increased need of people's desire for hyped feelings. | 05 | 6.3 |
| Adaptation of contemporary cultural practices | 04 | 5.0 |
| Decline in traditional Anglican liturgy | 03 | 3.8 |
| Desire for experiential and emotional connection | 03 | 3.8 |
| Greater emphasis and focus on evangelism, mission and outreach | 02 | 2.5 |
| Weakness and silence of Church leaders on the worship doctrines whereby Anglican church leaders have failed to feed their followers and have instead resorted to being fed. | 08 | 10.0 |
| Pentecostalism enlists the involvement and participation of many. | 06 | 7.5 |

Source: Field data, 2024

Table 3 presents the factors for the increasing influence of Pentecostalism on Anglican Public Worship in Diocese of Ankole and their respective frequencies and percentages and successive qualitative explanation.

From the study, 15 respondents (18.75%) mentioned another factor as Worship style innovations whereby the adoption of contemporary music, informal settings and interactive worship elements from Pentecostalism has revitalized Anglican services, attracting a broader audience. Scholars like Anderson (2004:24) argue that Pentecostalism emphasizes full congregation participation through clapping, singing, and shouting “Amen,” fostering a sense of unity and engagement. This shift appeals to Anglicans seeking a more expressive connection with God. Therefore, the incorporation of participatory worship in Anglican services reflects the church’s response to modern congregational preferences for an active worship style, ensuring inclusivity and deeper spiritual engagement.

From the study, 12 respondents (15.00%) cited the use of modern music and instruments. Contemporary worship music, often characterized by upbeat rhythms and modern instruments, has been a defining feature of Pentecostalism. As per Albrecht (1999:12-21), this style appeals to younger audiences who relate more to contemporary music than traditional hymns. Anglican churches in the Diocese of Ankole are increasingly adopting this trend to attract and retain members. Thus, the use of modern music in Anglican worship serves as a bridge between tradition and modernity, addressing the tastes of a younger demographic while retaining the core essence of worship.

From the study, 10 respondents (12.50%) highlighted that Pentecostalism emphasizes the teaching and expression of spiritual gifts (such as prophecy, healing) unlike in Anglican setting.

Pentecostalism's emphasis on spiritual manifestations resonates with Christians seeking tangible signs of God's power. According to Hollenweger (1997:89), spiritual gifts are central to Pentecostal theology, creating an atmosphere of divine presence. This has influenced Anglican worship as congregants desire to experience prophecy, healing, and other charismata. The growing interest in spiritual gifts reflects the Anglican Church's need to address the congregation's spiritual hunger for direct experiences with God, fostering renewal and growth.

From the study, 08 respondents (10.00%) mentioned that the Anglican Church has been open to many cross-cutting lay ministers who also have Pentecostal backgrounds, so influence comes to the church through them. As Kalu (2008:1-32) observes, Pentecostal movements have effectively integrated cultural expressions and modern technology to attract youth. Anglican churches are adopting similar strategies to remain relevant. By embracing elements that resonate with youth, the Anglican Church ensures its continuity and relevance in a rapidly changing society.

From the study, 07 respondents (8.75%) mentioned that the influence has also grown because of the use of media especially Radio, so Christians of Ankole Diocese are free to tune in to various Radios and so expect what they hear on radio in their Churches. Pentecostal churches extensively use television, radio, and social media to spread their messages. Meyer (2006:122-125) notes that media plays a crucial role in amplifying Pentecostal influence globally. Anglican churches in Ankole are now adopting similar methods to reach wider audiences. The use of media in Anglican worship reflects an adaptive approach to evangelism, ensuring that the church remains competitive in a digital age.

From the study, 06 respondents (7.50%) cited inspirational sermons and charismatic leadership. Pentecostal pastors are known for delivering emotionally charged sermons that address real-life

issues, drawing large audiences. Anderson (2004:2-34) highlights how charismatic leaders' foster personal connections with congregants, a feature increasingly adopted in Anglican worship. The shift toward inspirational sermons and charismatic leadership ensures that Anglican clergy remain relatable and spiritually impactful in their ministry.

From the study, 05 respondents (6.25%) noted the appeal of personal testimony and life transformation. Personal testimonies of healing and transformation are central to Pentecostal worship, making services relatable and inspiring. According to Burgess (2008:11-99), testimonies demonstrate God's power in daily life, encouraging faith. Anglican churches are incorporating this element to resonate with congregants. The inclusion of testimonies enriches Anglican worship by providing tangible examples of God's work, fostering faith and hope within the congregation.

From the study, 05 respondents (6.25%) mentioned the influence has grown because of the influence is also based on the increased need of people's desire for hyped feelings. Pentecostal prayer sessions are characterized by fervor and spontaneity, creating a deep sense of spiritual connection. As Ukah (2007:3-14) observes, such prayers cater to the emotional and spiritual needs of congregants, inspiring similar practices in Anglican worship. Vibrant prayer sessions meet the congregation's need for emotional release and spiritual renewal, enriching the worship experience in Anglican churches.

From the study, 04 respondents (5.00%) cited adaptation of contemporary cultural practices. Pentecostalism often integrates local cultural elements into worship, making it more accessible and relatable. Hackett (1998:5-9) emphasizes that this approach helps religious movements connect with diverse populations. Anglican churches in Ankole are following suit to remain

relevant in their context. By adapting cultural practices, Anglican worship becomes more inclusive and relatable, fostering a stronger connection with the community.

From the study, 03 respondents (3.75%) mentioned the decline in traditional Anglican liturgy: The perceived rigidity of traditional liturgy has led some congregants to seek more dynamic alternatives. Liturgical reforms, as suggested by Spinks (2006:34), have been implemented to incorporate contemporary elements inspired by Pentecostalism. Reforming traditional liturgy ensures that Anglican worship remains appealing without compromising its doctrinal integrity.

From the study, 03 respondents (3.75%) noted the desire for experiential and emotional connection. Pentecostalism's focus on emotional engagement in worship appeals to those seeking a heartfelt connection with God. Wuthnow (1998:1-12) observes that such experiences create lasting spiritual impact, influencing Anglican practices. Emphasizing emotional and experiential connections enhances the spiritual depth of Anglican worship, meeting congregants' evolving expectations.

From the study, 2 respondents (2.50%) cited greater emphasis on evangelism and outreach: Pentecostal churches prioritize aggressive evangelism, which has inspired Anglican congregations to adopt similar strategies. Jenkins (2006:10-11) notes that such outreach efforts are vital for church growth and sustainability. By embracing evangelism and outreach, the Anglican Church strengthens its mission and fosters community engagement, ensuring continued growth.

2.4 Conclusion

This chapter has presented, analyzed and discussed the data collected from the field on the factors for the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of

the Church of Uganda. Therefore, the next chapter presents and analyses data on the second objective of study on the effects of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda.

CHAPTER THREE

EFFECTS OF PENTECOSTALISM ON ANGLICAN PUBLIC WORSHIP IN ANKOLE DIOCESE OF THE CHURCH OF UGANDA

3.0 Introduction

In this study, the second objective of this study was aimed at assessing the effects of Pentecostalism on Anglican Public Worship in the Diocese of Ankole in the Church of Uganda.

As a way of fulfilling this objective of study, the researcher had to set several questions related to this objective of study. Respondents from the Diocese of Ankole gave their responses, these were collected, sorted, analyzed and presented in the Table 4.3 as follows.

3.1 Effects of Pentecostalism on Anglican Public Worship in the Diocese of Ankole

Table 4: Effects of Pentecostalism on Anglican Public Worship in the Diocese of Ankole

| Response | Frequency | Percentage (%) |
|---|-----------|----------------|
| Emphasis on personal salvation | 15 | 18.8 |
| Increased use of contemporary music | 12 | 15.0 |
| Charismatic worship styles | 10 | 12.5 |
| Adoption of extemporaneous prayers | 08 | 10.0 |
| Focus on prosperity gospel | 07 | 8.8 |
| Decline in traditional liturgical practices | 06 | 7.5 |
| Growth in youth participation | 05 | 6.3 |
| Introduction of vibrant preaching styles | 07 | 8.8 |
| Rise in informal attire for worship | 04 | 5.0 |
| Decrease in Holy Communion observance | 03 | 3.8 |
| Extended duration of worship services | 02 | 2.5 |
| Reduction in hierarchical clergy authority | 01 | 1.3 |

Source: Field data, 2024

Table 4 presents the effects of Pentecostalism on Anglican Public Worship in the Diocese of Ankole. And accordingly, qualitative discussion below gives the effects and their respective frequencies and percentages and the comparative voice of related scholars.

From the study, 15 respondents, representing 18.75%, mentioned the emphasis on personal salvation as an effect of Pentecostalism. Respondents noted that Anglican public worship has shifted from a communal sacramental approach to a more individualistic focus on salvation. This finding aligns with the work of Anderson (2004:15), who highlights that Pentecostalism prioritizes personal transformation and direct encounters with God. Consequently, this shift has created a balance between tradition and contemporary relevance, but some scholars argue it undermines the Anglican Church's historical emphasis on collective worship through the sacraments.

From the study, 12 respondents, representing 15%, reported the increased use of contemporary music styles, such as gospel and praise songs, in public worship. Pentecostal influence has introduced lively music with modern instruments, replacing traditional hymns. According to Meyer (2015:13-101), music has been a vital medium for creating emotional connections during worship, leading to heightened spiritual experiences. While this has attracted more youth, it has raised concerns about diluting the solemnity of Anglican worship.

From the study, 10 respondents, representing 12.5%, noted that Pentecostalism has brought charismatic worship styles, including speaking in tongues, clapping, and dancing. Such practices deviate from the structured Anglican liturgy. Hollenweger (1997:1-22) asserts that charismatic expressions create a more engaging worship experience but may also alienate conservative worshippers who value quiet reverence.

From the study, 08 respondents, representing 10%, cited the adoption of extemporaneous prayers as a significant change. Traditional prayer books have been supplemented or replaced by spontaneous prayers. This aligns with Kalu (2008:2-7), who notes that Pentecostalism encourages a more direct and personal communication with God. However, critics argue this shift undermines the theological depth embedded in the Anglican prayer book tradition.

From the study, 07 respondents, representing 8.75%, highlighted the focus on the prosperity gospel as an effect of Pentecostalism. Respondents expressed concern over sermons emphasizing material wealth and blessings. According to Gifford (2004:1-18), prosperity teachings appeal to economically vulnerable congregations but can overshadow core Christian doctrines such as humility and service.

From the study, 06 respondents, representing 7.5%, observed a decline in traditional liturgical practices, such as processions and chanting. Pentecostalism promotes flexibility over formality. Liturgy scholars argue that this trend risks eroding the Anglican Church's identity and heritage.

From the study, 05 respondents, representing 6.25%, noted increased youth participation as a positive effect. Pentecostalism's dynamic worship styles resonate with younger congregants. According to Parsitau (2011:45), Pentecostalism has a strong youth appeal due to its modern music, relatable sermons, and inclusivity.

From the study, 07 respondents, representing 8.75%, mentioned the introduction of vibrant preaching styles, characterized by passionate and emotionally engaging sermons. This finding reflects Ogbu Kalu's observation that Pentecostalism transforms preaching into a dramatic and captivating act, often with real-life illustrations.

From the study, 04 respondents, representing 5%, highlighted a rise in informal attire during worship. Pentecostalism emphasizes a “come as you are” culture, reducing the emphasis on formal dress codes. This has been supported by Anderson (2013:67), who argues that informal attire creates an inclusive worship environment, though traditionalists often view it as disrespectful.

From the study, 03 respondents, representing 3.75%, noted a decrease in Holy Communion observance. Pentecostal practices prioritize spiritual experiences over sacramental rituals. However, theologians like Schwarz (1997:124) warn that neglecting Holy Communion weakens the theological foundation of worship.

From the study, 02 respondents, representing 2.5%, reported extended worship durations due to Pentecostal-style activities like prolonged prayers and testimonies. This aligns with Mbiti (1990:72-99), who noted that Pentecostalism fosters an open-ended worship format. However, this may inconvenience worshippers accustomed to structured schedules.

From the study, 01 respondent, representing 1.25%, mentioned a reduction in hierarchical clergy authority. Pentecostalism promotes the priesthood of all believers, empowering lay members to lead prayers or sermons. This resonates with Barrett’s (1982:12-59) view on Pentecostal egalitarianism but risks undermining established ecclesiastical order.

Conclusively, the study reveals both positive and negative effects of Pentecostalism on Anglican public worship in the Diocese of Ankole. While the Pentecostal influence has revitalized worship by increasing youth participation, introducing contemporary music, and encouraging vibrant preaching styles, it has also led to challenges such as the decline of traditional liturgical practices,

focus on prosperity gospel, and reduced observance of sacraments. To maintain its identity, the Anglican Church must balance modern adaptations with its rich liturgical heritage.

3.2 Conclusion

This chapter has presented, analyzed and discussed the data collected from the field on the effects of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda. Therefore, the next chapter presents and analyses data on the second objective of study on the Church's response to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda

CHAPTER FOUR

THE CHURCH'S RESPONSE TO THE INCREASING INFLUENCE OF PENTECOSTALISM ON ANGLICAN PUBLIC WORSHIP IN ANKOLE DIOCESE OF THE CHURCH OF UGANDA

4.0 Introduction

In this study, the third objective of this study was aimed at pointing out providing the Church's response to the increasing influence of Pentecostalism on Anglican Public Worship in the Diocese of Ankole in the Church of Uganda.

As a way of fulfilling this objective of study, the researcher had to set several questions related to this objective of study. Respondents from the Diocese of Ankole gave their responses, these were collected, sorted, analyzed and presented in the Table 5 as follows.

4.1 Church's Response to the Increasing Influence of Pentecostalism on Anglican Public Worship in Ankole Diocese

Table 5: Church's Response to the Increasing Influence of Pentecostalism on Anglican Public Worship in Ankole Diocese

| Response | Frequency | Percentage (%) |
|--|-----------|----------------|
| Emphasis on vibrant and contemporary worship styles | 15 | 18.75 |
| Inclusion of charismatic teachings in sermons | 12 | 15.00 |
| Training clergy on Pentecostal worship approaches | 10 | 12.50 |
| Encouragement of active congregational participation | 13 | 16.25 |
| Adoption of modern music instruments | 10 | 12.50 |
| Promoting youth-oriented programs | 9 | 11.25 |
| Organizing revival fellowships and prayer meetings | 8 | 10.00 |
| Collaboration with Pentecostal leaders on community projects | 3 | 3.75 |

Source: Field data, 2024

From the Table 5, it was realized that the Church has responded to such an increasing influence of Pentecostalism on Anglican Public Worship. These qualitative responses reflect what was collected from the field of study, with their respective frequencies and percentages.

From the study, 15 respondents representing 18.75% mentioned the emphasis on vibrant and contemporary worship styles as a key response. The church seeks to attract youth and other members by making worship services lively and engaging. This aligns with the scholarly view of Arinze (2020;13), who argued that traditional churches need to innovate their worship patterns to meet the expectations of a younger, more dynamic generation drawn to Pentecostalism. However, caution is needed to ensure these changes do not dilute Anglican liturgical identity.

From the study, 12 respondents representing 15% highlighted that clergy have begun incorporating charismatic teachings into sermons. These teachings often focus on the Holy Spirit, spiritual gifts, and personal testimonies. As Bediako (2011:36-39) suggests, such teachings resonate with the personal spirituality emphasized by Pentecostalism, fostering deeper engagement among congregants while maintaining theological alignment with Anglican doctrine.

From the study, 10 respondents representing 12.50% noted that the church is investing in training clergy on aspects of Pentecostal worship, such as spontaneity in prayers and reliance on the Holy Spirit. This response supports the argument by Kalu (2008:12-44) that clergy training is essential to bridge the gap between traditional and charismatic worship styles, making services appealing without losing Anglican distinctiveness.

From the study, 13 respondents representing 16.25% identified the encouragement of active congregational participation as a key measure. Interactive prayers, testimonies, and responsive singing have been emphasized to make members feel included. This finding echoes the views of

Gifford (2015:34-78), who observed that participatory worship experiences are a strong pull factor in Pentecostal churches.

From the study, 10 respondents representing 12.50% cited the adoption of modern musical instruments such as keyboards, guitars, and drums to enhance worship services. As Omenyo (2006:56-66) explains, music is a powerful tool for engaging congregants and creating an atmosphere of worship. The Anglican Church in Ankole is therefore using this strategy to remain relevant to modern worshippers.

From the study, 09 respondents representing 11.25% mentioned the promotion of youth-oriented programs, such as gospel concerts, youth fellowships, and Bible study groups. This aligns with findings by Anderson (2014:36-48), who highlighted the need for traditional churches to focus on youth engagement to counteract the influence of Pentecostalism.

From the study, 08 respondents representing 10% stated that the church organizes revival fellowships and prayer meetings to encourage spiritual renewal among members. This is consistent with Asamoah-Gyadu's (2005:46) assertion that revival movements are effective in reawakening spiritual fervor, making the church more appealing to those drawn to Pentecostal practices.

From the study, 03 respondents representing 3.75% noted that the church collaborates with Pentecostal leaders on community projects, such as health and education initiatives. This partnership helps to build bridges and foster mutual understanding while addressing shared social concerns. As Clarke (2019:19) notes, ecumenical collaboration is a practical response to the challenges posed by religious diversity.

The study reveals that the Anglican Church in Ankole Diocese is responding to the influence of Pentecostalism through a combination of liturgical innovations, youth-focused programs, and collaborative efforts. These strategies align with scholarly recommendations for traditional denominations to remain relevant while preserving their core identity. However, continued monitoring and theological guidance are essential to ensure these measures strengthen rather than compromise Anglican worship practices.

4.2 What else the Church should do to respond to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese

Responses were sought on the on what else the church should do to respond to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese. The following responses were collected, tabulated as in Table 6. The interpretation and discussion of the data follows after.

Table 6: What else should the Church to respond to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese

| Response | Frequency (n = 45) | Percentage (%) |
|--|---------------------------|-----------------------|
| Anglican Church ought to review those influences through regular councils and only recommend best worship practices. | 12 | 26.7% |
| It needs to train its ministers in the proper understanding and expression/use of these Pentecostal-rooted practices. | 10 | 22.2% |
| The church needs to provide training to the clergy and lay readers in charismatic and Pentecostal practices, equipping them to lead more dynamic worship services. | 8 | 17.8% |
| The church has to embrace youth and family ministries. | 9 | 20.0% |
| The Bishop, who is the custodian of faith, should put strict measures to ensure adherence to the Anglican liturgy in the prayer book and other common prayers. | 6 | 13.3% |

Source: Field data, 2024

The data reveals that the most recommended response to Pentecostal influence on Anglican public worship in Ankole Diocese is for the Anglican Church to review these influences through regular councils and recommend best worship practices (26.7%). This suggests that many respondents acknowledge the need for continuous evaluation and strategic adaptation rather than outright rejection or blind acceptance of Pentecostal elements. According to Davie (2002:67), religious institutions must engage in self-reflection and adaptation to remain relevant in a changing spiritual landscape. This aligns with the Anglican tradition, which has historically adapted to various cultural and religious movements while maintaining its liturgical identity.

The second most cited response was the need to train ministers in understanding and properly expressing Pentecostal-rooted practices (22.2%). This implies that while Pentecostal practices have gained ground, there is a need for theological and doctrinal grounding among Anglican ministers to integrate or critique these elements effectively. Kalu (2008:213) argues that African Christianity is increasingly shaped by charismatic influences, and mainline denominations must invest in theological education to ensure their clergy can navigate these shifts without compromising core doctrinal positions. This training would help avoid doctrinal conflicts while allowing for meaningful engagement with Pentecostal expressions of faith.

Closely related to this is the need to provide training to clergy and lay readers in charismatic and Pentecostal practices, equipping them to lead more dynamic worship services (17.8%). This shows that respondents recognize that vibrant worship, which characterizes Pentecostalism, appeals to congregants. As Anderson (2014:89) points out, the experiential and participatory nature of Pentecostal worship significantly contributes to its growth, even within traditionally non-Pentecostal denominations. Thus, offering structured training can help Anglican clergy incorporate

appropriate elements of dynamism into services without losing the theological and liturgical foundations of Anglicanism.

The call for embracing youth and family ministries (20.0%) highlights the role of generational engagement in church growth and retention. Pentecostal churches are known for their strong youth and family-oriented programs, which have drawn many young people away from Anglican congregations (Miller & Yamamori, 2007:134). Strengthening youth and family ministries within Anglican settings would serve as a strategic countermeasure, fostering spiritual growth and preventing further migration to Pentecostal congregations.

Finally, 13.3% of respondents emphasized the need for strict adherence to Anglican liturgy under the Bishop's authority. This response suggests that while there is openness to engagement with Pentecostalism, a segment of the Anglican community values liturgical continuity and believes in upholding the distinct identity of Anglican worship. This aligns with the views of Sykes (1998:102), who asserts that Anglicanism's strength lies in its structured worship and sacramental theology, which should not be diluted by external influences.

From the analysis, interpretation and discussion of findings, the findings indicate a balanced approach to responding to Pentecostalism's influence on Anglican worship. While some emphasize strict adherence to tradition, others advocate for selective adaptation, particularly through ministerial training, dynamic worship elements, and youth engagement. The Anglican Church in Ankole Diocese must navigate these responses carefully to maintain its identity while addressing the contemporary spiritual needs of its congregants.

4.3 Conclusion

This chapter has presented, analyzed and discussed the data collected from the field on the Church's response to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese of the Church of Uganda. Therefore, the next chapter presents the theological reflection of the study on the aspect of Old Testament Perspective on Worship Practices, New Testament Perspective on Worship Practices and the Contemporary Church Perspective on Worship Practices.

CHAPTER FIVE

THEOLOGICAL REFLECTION

5.0 Introduction

This chapter presents the theological reflection of the study on the impact of Pentecostalism on Anglican Public Worship in the Diocese of Ankole. It consists of the Old Testament Perspective on Worship Practices, New Testament Perspective on Worship Practices and the Contemporary Church Perspective on Worship Practices and its conclusion.

5.1 Old Testament Perspective on Worship Practices

The Old Testament contains numerous instances where worship practices were deeply intertwined with the presence of the Spirit of God and His transformative work within the people of Israel. Worship was seen not only as a formal ritual but also as a response to God's revelation and the experience of His power and presence. From a theological perspective, Pentecostalism emphasizes the active presence of the Holy Spirit in the lives of believers, an emphasis that has strong roots in the Old Testament.

In the Old Testament, the Spirit of God was recognized as empowering certain individuals for specific tasks (for example craftsmen like Bezalel in Exodus 31:1-5 or prophets like Isaiah). The work of the Spirit was not just about personal salvation but also about empowering individuals for communal purposes, such as leading and organizing worship (for example, the anointing of the kings). Pentecostal worship often emphasizes the outpouring of the Holy Spirit on the whole congregation, with believers expected to be filled with the Spirit in their worship and daily lives. The Old Testament context of the Spirit empowering for leadership, wisdom, and prophetic utterance has clear parallels with the Pentecostal movement, which encourages spontaneous worship, prophetic speech, and personal experiences of the Holy Spirit in public worship.

The sacrificial system and the liturgy of Israel's worship, particularly in the tabernacle and the temple, were highly structured and formal. While Pentecostalism emphasizes spontaneity, emotional engagement, and an intimate connection with the Spirit, it still draws from the Old Testament understanding of sacrifice and worship as a response to God's holiness and salvation. The temple worship in the Old Testament was intended to be vibrant and alive with God's presence. Pentecostal worship in some ways revives this ancient vibrancy, seeking to restore the sense of God's immediate presence through dynamic worship.

5.2 New Testament Perspective on Worship Practices

In the New Testament, the outpouring of the Holy Spirit at Pentecost (Acts 2) marks a significant shift in the nature of worship and the relationship between the believer and God. The Pentecostal movement's emphasis on the work of the Spirit and the intimate, personal relationship with God finds its roots in the New Testament, particularly in the teachings and practices of the early Church.

The Acts of the Apostles narrates the coming of the Holy Spirit at Pentecost, which empowered the disciples to speak in tongues and boldly proclaim the gospel. This event marks the beginning of a new way of worship and a new ecclesial identity. Pentecostalism, which places a strong emphasis on the work of the Holy Spirit in contemporary worship, sees itself as a continuation of the Acts narrative. The charismatic gifts and spiritual empowerment that the apostles experienced are understood as ongoing realities in the life of the Church today. The New Testament thus offers theological support for the Pentecostal emphasis on the dynamic and visible manifestation of the Spirit in worship.

In 1 Corinthians 12-14, Paul provides guidance on the use of spiritual gifts in the worshipping community. He emphasizes the importance of order and edification in worship, while also

recognizing the power of the Holy Spirit to bring a variety of gifts that contribute to the body of Christ. The tension between freedom in the Spirit and the need for order in worship is something that the Church today, including the Anglican Church in the Diocese of Ankole, must navigate as Pentecostalism's influence grows. The New Testament affirms both the vitality of spiritual gifts in worship and the need for a communal and ordered approach to the life of the Church.

The New Testament also calls believers to a life of renewal and spiritual transformation. Romans 12:1-2 speaks of presenting one's body as a living sacrifice, holy and pleasing to God, which is described as true worship. The Pentecostal movement emphasizes this call for spiritual renewal and the experiential aspect of faith, where worship is not just a ritual but a transformative encounter with the Holy Spirit.

5.3 Contemporary Church Perspective on Worship Practices

The increasing influence of Pentecostalism on Anglican public worship in the Diocese of Ankole brings the Church face to face with the need to respond theologically, liturgically, and practically to a movement that emphasizes vibrant worship, spiritual gifts, and a personal experience of God.

Theologically, the challenge is to balance the rich liturgical tradition of Anglican worship with the experiential and spontaneous nature of Pentecostal worship. While Pentecostalism's emphasis on the direct work of the Holy Spirit in worship and life can deepen the experience of God's presence, it also raises concerns about maintaining theological coherence and liturgical integrity. The Anglican Church, with its emphasis on tradition, scripture, and reason, must grapple with the theological foundations of Pentecostal practices while ensuring that these do not undermine its own Anglican identity. As Bishop Tom Wright notes, the challenge for the contemporary Church is to find ways to integrate the old and the new without losing the essence of either.

The context in which Anglican worship takes place in the Diocese of Ankole must also be considered. As a largely rural and traditional area, Ankole is experiencing a shift in the spiritual landscape, with Pentecostal churches growing rapidly and offering dynamic, charismatic worship experiences. In response, the Anglican Church may need to find new ways to engage the local community in worship that speaks to their spiritual needs, particularly the youth, who are often drawn to Pentecostal forms of worship. This includes not only the music and style of worship but also the message and practices that promote personal engagement with God through the Holy Spirit.

The influence of Pentecostalism in the Anglican Church presents an opportunity for ecumenical dialogue. Theologically, there is much common ground in the Christian understanding of the role of the Holy Spirit in worship. The question for the Church is not whether to embrace the Pentecostal emphasis on the Spirit but how to integrate it within a broader ecclesial context that remains faithful to the Anglican tradition. This calls for careful theological reflection and dialogue between Pentecostal and Anglican communities, as both traditions share the belief in the Holy Spirit's active presence in the life of the Church.

5.4 Conclusion

In Conclusion, from both the Old and New Testament perspectives, the Pentecostal movement's emphasis on the active presence of the Holy Spirit in worship is deeply biblical and reflects a desire for a vibrant, personal encounter with God. In the contemporary church, especially within the Anglican Diocese of Ankole, this emphasis brings both opportunities and challenges. Theological reflection on this influence requires the church to embrace the role of the Holy Spirit in worship while preserving its rich liturgical tradition. The Church's response to the increasing influence of

Pentecostalism will require a balance of theological fidelity, liturgical innovation, and pastoral care for the spiritual needs of its community.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

The study examined the impact of Pentecostalism on Anglican Public Worship in the Diocese of Ankole in the Church of Uganda. Therefore, this chapter presents Conclusions, Recommendations and Areas for further research based on the study findings.

6.1 Conclusion

The increasing influence of Pentecostalism on Anglican public worship in the Diocese of Ankole can be attributed to several factors, including the dynamic and spontaneous worship style of Pentecostal churches, the appeal of personal spiritual experiences, and the growing youth participation in these churches. Pentecostalism's emphasis on emotional engagement, contemporary worship, and direct experiences with the Holy Spirit resonates deeply with the congregation, especially the younger generation. As such, Anglicanism's traditional liturgical practices have come under scrutiny as they are perceived as less engaging in comparison.

Pentecostalism's influence on Anglican public worship in the Diocese of Ankole has resulted in a noticeable shift in worship practices. This includes the increased use of contemporary music, spontaneous forms of prayer, and a greater emphasis on the role of the Holy Spirit in church life. While these changes have brought a new vibrancy to the Anglican service, they have also led to tensions between preserving traditional liturgy and adapting to contemporary worship trends.

The Church's response to Pentecostalism's increasing influence has been a mix of acceptance and caution. Some Anglicans have embraced elements such as contemporary worship and charismatic teachings, while others remain committed to preserving the traditional liturgy. The church has

responded by organizing training programs for clergy, encouraging youth involvement, and introducing modern music instruments in worship to enhance participation and engagement.

6.2 Recommendations

6.2.1 General Recommendations

To address this growing influence, the Anglican Church should consider adapting certain aspects of its worship to be more engaging without compromising its liturgical heritage. This could involve incorporating contemporary music, more interactive prayers, and creating platforms for spontaneous expressions of faith while maintaining the core theological and doctrinal integrity of the Anglican tradition.

The Church of Uganda should establish a dialogue within the diocesan leadership to carefully evaluate how Pentecostal practices can be integrated into Anglican worship in a balanced manner. This includes pilot programs to blend the old and new, ensuring that the changes respect both the theological foundations of the Anglican tradition and the spiritual needs of the modern congregation.

To further strengthen its response, the Church of Uganda should continue to encourage clergy and church leaders to engage in ongoing education and training on contemporary worship practices, ensuring that they are well-equipped to guide their congregations through these changes. Additionally, more emphasis should be placed on pastoral care to ensure that congregants feel spiritually nurtured and connected in the evolving worship environment.

6.2.2 Recommendations for Further Research

The Influence of Pentecostal theology on Anglican clergy training and doctrinal integrity. This study could examine whether clergy are blending Pentecostal theology into Anglican doctrine and how this affects Anglican identity.

The role of youth and music ministry in the spread of Pentecostal worship trends within the Anglican Church. A focused study on these ministries could reveal how specific practices (like contemporary praise and worship music, charismatic prayer, etc.) are reshaping Anglican liturgy and engaging younger congregants.

Comparative study of liturgical practices between urban and rural Anglican churches in the context of Pentecostal influence. Comparing the two could provide a nuanced understanding of how socio-cultural settings mediate religious change.

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APPENDICES

APPENDIX A: SAMPLE SIZE DETERMINATION TAB

| N | S | N | S | N | S | N | S | N | S |
|---|----|-----|-----|-----|---|------|-----|---------|-----|
| 10 | 10 | 100 | 80 | 280 | 162 | 800 | 260 | 2800 | 338 |
| 15 | 14 | 110 | 86 | 290 | 165 | 850 | 265 | 3000 | 341 |
| 20 | 19 | 120 | 92 | 300 | 169 | 900 | 269 | 3500 | 346 |
| 25 | 24 | 130 | 97 | 320 | 175 | 950 | 274 | 4000 | 351 |
| 30 | 28 | 140 | 103 | 340 | 181 | 1000 | 278 | 4500 | 354 |
| 35 | 32 | 150 | 108 | 360 | 186 | 1100 | 285 | 5000 | 357 |
| 40 | 36 | 160 | 113 | 380 | 191 | 1200 | 291 | 6000 | 361 |
| 45 | 40 | 170 | 118 | 400 | 196 | 1300 | 297 | 7000 | 364 |
| 50 | 44 | 180 | 123 | 420 | 201 | 1400 | 302 | 8000 | 367 |
| 55 | 48 | 190 | 127 | 440 | 205 | 1500 | 306 | 9000 | 368 |
| 60 | 52 | 200 | 132 | 460 | 210 | 1600 | 310 | 10000 | 370 |
| 65 | 56 | 210 | 136 | 480 | 214 | 1700 | 313 | 15000 | 375 |
| 70 | 59 | 220 | 140 | 500 | 217 | 1800 | 317 | 20000 | 377 |
| 75 | 63 | 230 | 144 | 550 | 226 | 1900 | 320 | 30000 | 379 |
| 80 | 66 | 240 | 148 | 600 | 234 | 2000 | 322 | 40000 | 380 |
| 85 | 70 | 250 | 152 | 650 | 242 | 2200 | 327 | 50000 | 381 |
| 90 | 73 | 260 | 155 | 700 | 248 | 2400 | 331 | 75000 | 382 |
| 95 | 76 | 270 | 159 | 750 | 254 | 2600 | 335 | 1000000 | 384 |
| <i>Note: N is Population Size; S is Sample Size</i> | | | | | <i>Source: Krejcie & Morgan, 1970</i> | | | | |

APPENDIX B: INTRODUCTORY LETTER



TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you NAMARA BETTY 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
- Bachelor of Divinity.

The Candidate is carrying out a research as a partial requirement for the award of the degree
 mentioned above. So kindly avail required information to the bearer of this letter.

Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Dr. Emmanuel Mukeshimana
 Research coordinator, Bishop Tucker School of Divinity and Theology.
 emukeshimana@ucu.ac.ug, 0772505474

APPENDIX C: LIST OF RESPONDENTS

| S/NO | NAME | ADDRESS (CHURCH) | TYPE (Questionnaire Q or Interview I) |
|-------------|------------------------|----------------------------|--|
| 1 | Rev. Joy Bemererire | Nyarubungo Parish | Q |
| 2 | Ahimbisibwe Gad | Kisenyi C.O.U | Q |
| 3 | Musiime John | All Saints' Church Mbarara | Q |
| 4 | Asiimwe Simpson | Kisenyi C.O.U | Q |
| 5 | Kyomukama Alice | Kisenyi C.O.U | Q |
| 6 | Tumushabe Charoline | Katete C..O.U | Q |
| 7 | Rev. Tumwine Bosco | Chaplain Mbarara Prison | Q |
| 8 | Kebirungi Edwig | All Saints' Church Mbarara | Q |
| 9 | Mwesigwa Stephen | All Saints' Church Mbarara | Q |
| 10 | Arinda Agnes | Akengiri C.O.U | Q |
| 11 | Byabashaija Dan | Akengiri C.O.U | Q |
| 12 | Ariho Didan | Akengiri C.O.U | Q |
| 13 | Rev. Kabundu Nathan | Biharwe C.O.U | Q |
| 14 | Kiconco Jeninah | Akengiri C.O.U | Q |
| 15 | Atukwase Monic | Rwemirabyo C.O.U | Q |
| 16 | Nakatudde Jovah | Rwemirabyo C.O.U | Q |
| 17 | Kashoboorozi Jeremiah | Rwemirabyo C.O.O | Q |
| 18 | Muhikira Jeremiah | Rwemirabyo C.O.U | Q |
| 19 | BiruAngi Deborah | Rwemirabyo C.O.U | Q |
| 20 | Rev. Gordon Gumisiriza | St. James Cathedral Ruharo | Q |
| 21 | Rev.Katsigazi Richard | Chaplainmitanga | Q |
| 22 | Rev. abraham Ahabwe | All Saints Church (Curate) | Q |
| 23 | Rev.Ambrose Atuhaire | All Saints Church (Curate) | Q |

| | | | |
|----|-----------------------|----------------------------|---|
| 24 | Rev.Apollo Abareeba | Nyakayojo Parish | Q |
| 25 | Rev.Patrick Muwhezi | Katebe Parish | Q |
| 26 | Rev. Ronald Ainebyona | St James Cathedral Ruharo | Q |
| 27 | Ainembabazi Obed | Kakoba C.O.U | Q |
| 28 | Kemigisha Florence | Kakoba C.O.U | Q |
| 29 | Mugonza Robinah | Kakoba C.O.U | Q |
| 30 | Mugisha Jovial | Kakoba C.O.U | Q |
| 31 | Kgina Eldard | Kakoba C.O.U | Q |
| 32 | Tusubira Mark | Kakoba C.O.U | Q |
| 33 | Tumusiime Richard | Katebe C.O.U | Q |
| 34 | Salongo Jerosome | Katebe C.O.U | Q |
| 35 | Rev. Mary Kente | Rwakaterere Parish | Q |
| 36 | Turihamwe Habert | Rwakaterere C.O.U | Q |
| 37 | Namanya Primah | Rwakaterere C.O.U | Q |
| 38 | Katamba James | All Saints' Church Mbarara | Q |
| 39 | Anonymous respondent | Kakoba C.O.U | Q |
| 40 | Anonymous respondent | Kakoba C.O.U | Q |
| 41 | Anonymous Respondent | All Saints' Church Mbarara | Q |
| 42 | Anonymous Respondent | All Saint' Church Mbarara | Q |
| 43 | Musiime Edinah | Katebe C.O.U | Q |
| 44 | Nasaasira Precious | Katebe C.O.U | Q |
| 45 | Tumwesigye Sylvia | Katebe C.O.U | Q |

APPENDIX D: QUESTIONNAIRE (ENGLISH VERSION)

Dear Respondent,

I am Namara Betty, a student of Master of Divinity at Uganda Christian University. I am currently carrying out a Research-entitled titled “A Study of the Impact of the Pentecostal Movement on Anglican Public Worship: A Case of Ankole Diocese of the Church of Uganda.” You have been selected to participate in this research exercise and any information given will be treated with utmost confidentiality. It will be used for academic purposes only.

Section One:

The Respondent’s Particulars

Name (Optional).....

Gender: Male Female:

Age: Youth (18-35) Adult (36-60) Elderly (60 & above)

Position in the Church: Clergy Laity

Section Two:

Questions:

1. a) Do you think Pentecostalism is having any impact on Anglican Public Worship in the Diocese of Ankole?

Yes No

b) If yes, is the influence of Pentecostalism on Anglican Public Worship in the Diocese of Ankole increasing or decreasing?

Increasing Decreasing

2. If it is increasing, what are the reasons for the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese?

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3. How has the Church responded to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese?

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4. How else should the Church respond to the increasing influence of Pentecostalism on Anglican Public Worship in Ankole Diocese?

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Thank you very much for your responses. May God bless you

APPENDIX E: QUESTIONNAIRE (VERNACULAR VERSION)

Ahari Ow'okugarukamu,

Ndi Namara Betty, omwegi w'itendekyero erikuru erya Uganda Christian University, Mukono kandi orikukora diguri ye yakabiri omu by'obuheereza bw'Ekanisa. Obunaku obu ndiyo ninkora okucondooza ahari **“Oku emitwarize y'Abalokole ehindwire obuteeka bw'okushaba kw'obukristaayo omu bureeberezi bwa Ankole”**. Ninkusiima ahabw'okwikiriza okwejumbira omu kucondooza oku. Ebirarugyemu nibyija kubiikwagye kandi n'okukoresibwa gye habw'okucondooza oku.

Webare munonga.

Ekicweka Ky'okubanza

Ekicweka eki nikirondoreza ebikwatiriine n'obuhangwa bw'abantu abarikugarukamu ebibuuzo.

1. Eiziina(tikiragiyo).....
2. obuhangwa: Omushaija: Omukazi:
3. Emyaka: Omunyeeto (18-35) Omuntu mukuru (36-60) Kirinju (60 n'okweyongyerayo)
4. Obuheereza bwawe omu Kanisa nibuuha?: Omuriisa omukristaayo

Ekicweka kya kabiri

Ebibuuzo

1. a) Noteekateeka ngu emitwarize y'Abalokole eine oku ehindwire obuteeka bw'okushaba kw'obukristaayo omu bureeberezi bwa Ankole?

Eego Ngaaha

b) Kyaba kiri ngu eego, emitwarize y'Abalokole omu kushaba kw'obukristaayo omu bureeberezi bwa Ankole neeyeyongyera nari nekyendeera?

Neeeyongyera nekyendeera

2. Entwaza egi ku areebe neeyeyongyera, ninshongaki ezirikutuma abakristaayo baayenda ngu batwaze nka Abalokole omukushaba omu bureeberezi bwa Ankole?

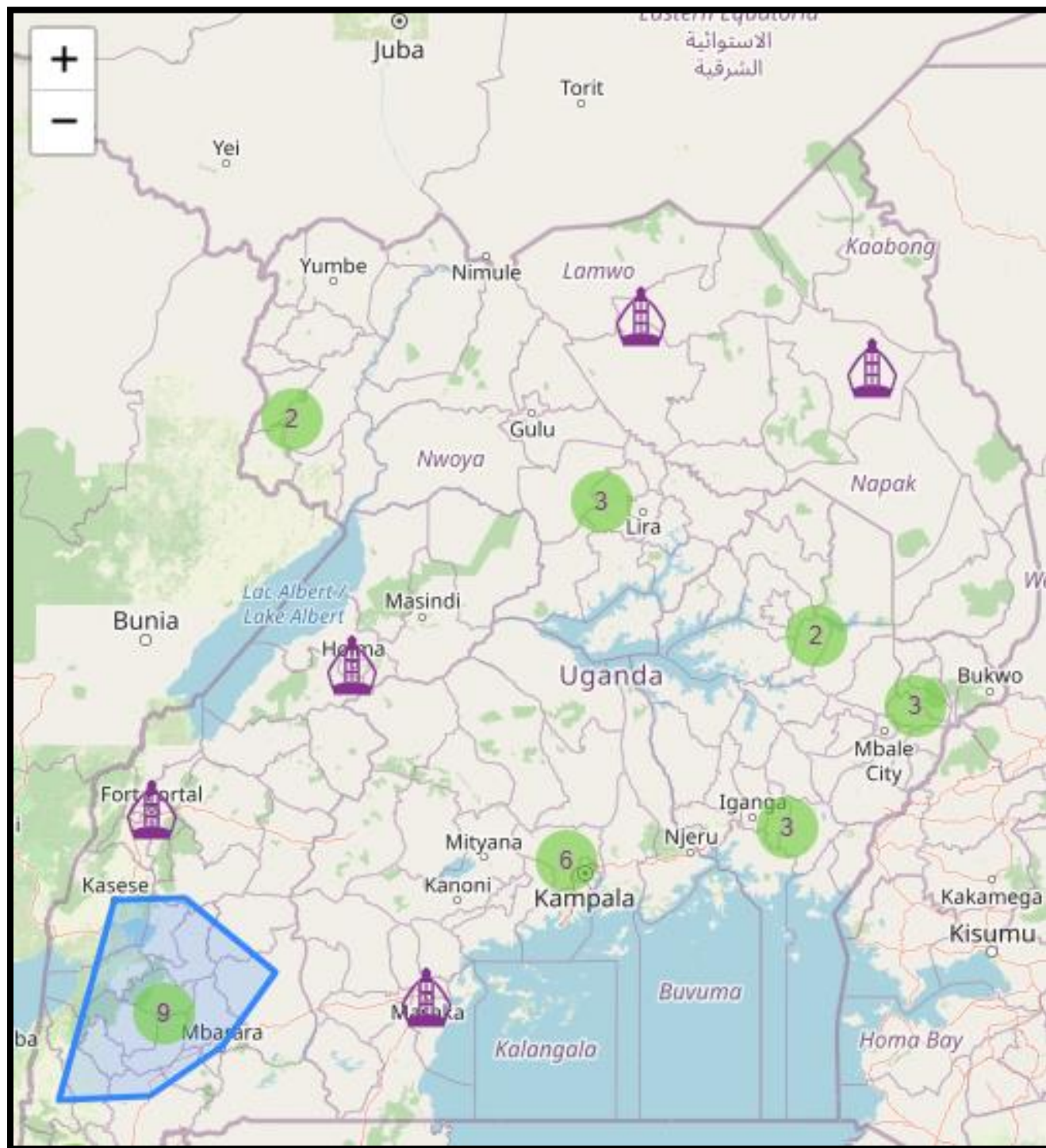
.....

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.....
Ekanisa ekozire ki emitwarize y'Abalokole ku egumire neeyeyongyera omu kushaba kw'obukristaayo omu bureeberezi bwa Ankole?

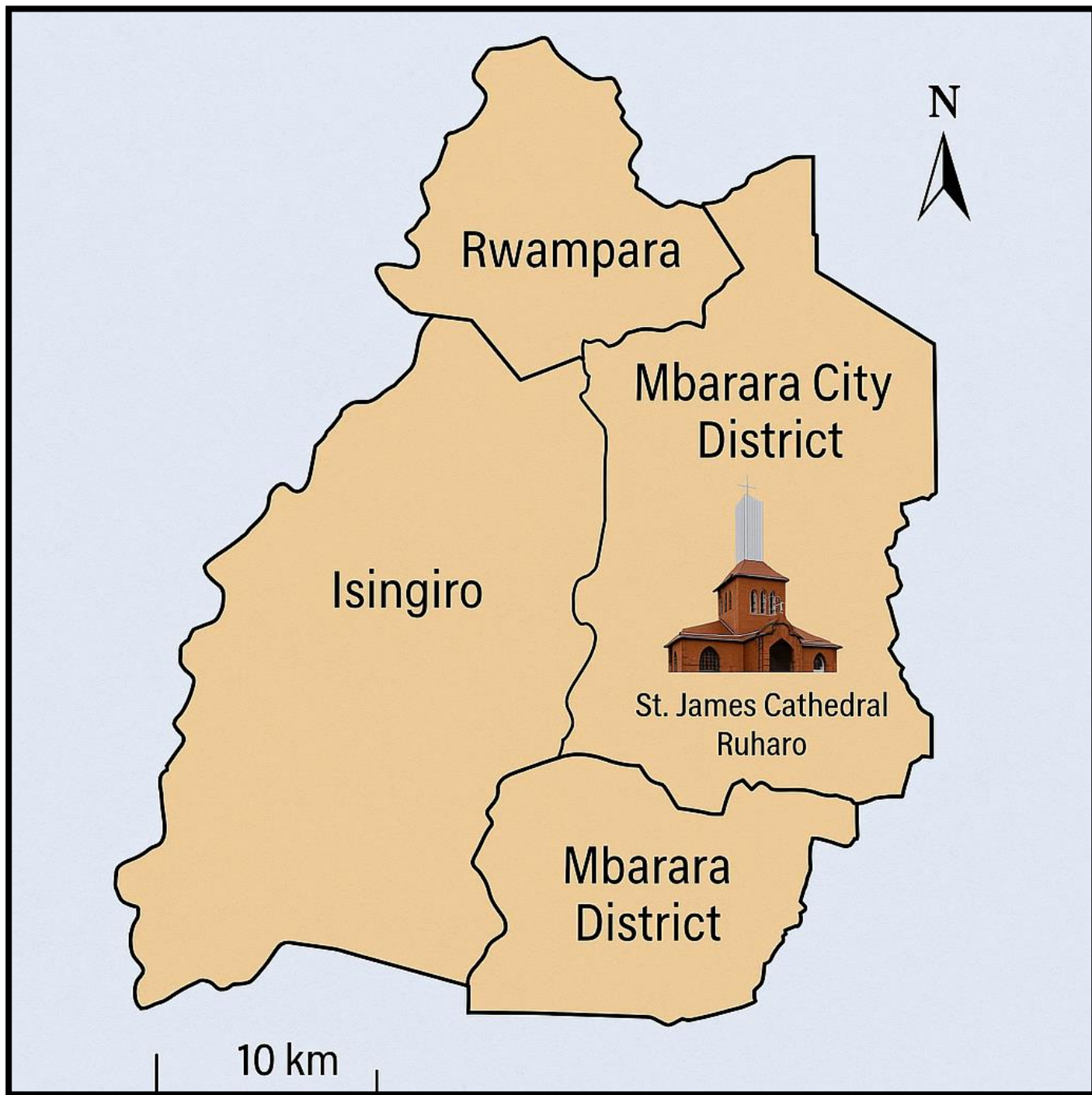
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4. Nimiringo ki endiijo ei akanisa ashemereire kutwazamu okurugirira oku emitwarize y'Abalokole egumire neeyeyongyera omu kushaba kw'obukristaayo omu bureeberezi bwa Ankole?

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Webare munonga kandi ninshaba MUKAMA Ruhanga waitu Akuhe omugisha.

APPENDIX F: MAP OF UGANDA SHOWING ANKOLE DIOCESE



APPENDIX G: MAP OF ANKOLE DIOCESE



APPENDIX H: RESEARCH ETHICS COMMITTEE CERTIFICATE



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Office of the Vice Chancellor
Research Ethics Committee UG-026



09th April, 2025

NAMARA BETTY
Uganda Christian University
+256 788312896
Email: bettynamara2@gmail.com

UG-REC-026 APPROVAL NOTICE

To: Namara Betty, Principal Investigator

Re: UCU-REC Application titled: *A Study Of The Impact Of The Pentecostal Movement On Anglican Public Worship: A Case Of Ankole Diocese Of The Church Of Uganda*

Application Number: UCUREC-2025-1663

Version: 4.1

Type: INITIAL REVIEW
 Protocol Amendment
 Letter of Amendment (LOA)
 Continuing Review
 Material Transfer Agreement
 Other, Specify:



I am pleased to inform you that the UG-REC-026; UCUREC approved the above referenced application.

Approval of the research is for the period from 09th April, 2025, to 09th April, 2026

This research is considered minimal risk category.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and additions to the protocol or the consent form must be submitted to the REC for re-review and approval prior to the activation of the changes. The REC application number assigned to the research should be cited in any correspondence.
3. Reports of unanticipated problems involving risks to participants or other must be submitted to the REC. New information that becomes available which could change the risk: benefit ratio must be submitted promptly for REC review.

1 of 2

Research and Ethics



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Research Ethics Committee UG-026



4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by subjects and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Regulations require review of an approved study not less than once per 12-month period. Therefore, a continuing review application must be submitted to the REC **eight weeks** prior to the above expiration date of 09th April, 2026 in order to continue the study beyond the approved period. Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study, at which point new participants may not be enrolled and currently enrolled participants must be taken off the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. Your research details have been shared with the Executive secretary of Uganda National Council for Science and Technology (UNCST) and you are **not** required to get clearance since you are a Master's Degree research. Refer to UNCST Research registration and clearance Policy and guidelines (July 2016) in Uganda section 6(e).

The following is the list of all documents approved in this application by UG-REC _026:

| | Document Title | Language | Version | Version Date |
|----|----------------|----------|---------|--------------|
| 1. | Protocol | English | 1.0 | 2025-03-26 |
| 2. | Questionnaire | English | 1.0 | 2025-03-26 |

Signed and Stamped

Prof. Peter Waiswa,
UCUREC Chairperson,
pwaiswa@musph.ac.ug



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Research and Ethics

APPENDIX I: TURNITIN REPORT



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