

**THE HISTORICAL ROLE OF THE ECUMENICAL MOVEMENTS IN SHAPING
WORSHIP PRACTICES IN THE DIOCESE OF NORTH ANKOLE (2003 - 2020)**

ALLAN KUMUMANYA

M23M05/063

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF THEOLOGY IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTER OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

May, 2026



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I, Kumumanya Allan, declare that this research report is my own work, and the sources used have been acknowledged. This work has never been submitted to any other Institution of Higher Learning for any academic award.

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

Kumumanya Allan

Student

APPROVAL

This is to certify that this Research report has been done under my supervision and is now ready for submission with my approval.

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

Rev. Canon Dr. Moses Isabirye

Supervisor

DEDICATION

This book is dedicated to my dear wife Mrs. Charity Ankunda, 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.

ACKNOWLEDGEMENT

I am deeply grateful to God for granting me the strength, wisdom, and grace to undertake and complete this endeavor.

First and foremost, I thank my supervisor Rev. Canon Dr. Ibanda Moses Isabirye, for his guidance, and the quality time he gave me, throughout this research journey. The quality time he gave me and his approachable character helped me to complete my research in time.

I thank North Ankole Diocese under the able leadership of my Lord Bishop, The Rt. Rev. Alfred Muhoozi for entrusting me and sending me to Bishop Tucker School of Divinity and Theology to train. Thank you for your selfless investment in the development of leaders for the church. Your support has enabled me to focus on my studies and pursue my calling with confidence, and for this, I am forever indebted.

To my beloved wife Mrs. Charity Ankunda, thank you for your unwavering love, encouragement, and partnership throughout this journey. Your sacrifices, prayers, and steadfast belief in me have carried me through even the most challenging moments. I could not have done this without you.

To my lecturers I am grateful for the knowledge, insights, and passion you have shared with me. Your teaching has not only shaped my academic understanding but also profoundly impacted my spiritual growth.

To all who have contributed to this journey, whether through prayer, encouragement, or practical/material support, I offer my heartfelt thanks. This work is a reflection of the collective efforts, guidance, and generosity of so many. May it serve as a testament to God's faithfulness and the power of community.

LIST OF ACRONYMNS

ARCIC	Anglican-Roman Catholic International Commission
BTSdT	Bishop Tucker School of Divinity and Theology
NAD	North Ankole Diocese
NCCK	National Council of Churches in Kenya
UCU	Uganda Christian University
UJCC	Uganda joint Christian Council

TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT	iv
LIST OF ACRONYMNS.....	v
TABLE OF CONTENTS	vi
ABSTRACT	x
CHAPTER ONE	1
GENERAL INTRODUCTION	1
1.1 Introduction.....	1
1.2 Background of the Study	1
1.4 Purpose of the Study	4
1.5 Objectives of the Study	4
1.6 Research Questions	4
1.7 Significance of the Study.....	5
1.8 Justification.....	5
1.9 Scope of the Study	6
Geographical Scope.....	6
Content Scope.....	6
Time Scope	6
CHAPTER TWO.....	7
LITERATURE REVIEW	7
2.1 Evolution of liturgical practices and ecumenical influences.....	7
2.2 Ecumenical events and new worship elements	9
2.3 Cultural integration through ecumenical dialogue	11
CHAPTER THREE.....	15
RESEARCH METHODOLOGY.....	15
3.1 Research Design	15
3.2 Area of Study	15

3.3 Sources of Information	15
Primary Sources	15
Secondary Sources	15
3.4 Population of the Study	16
3.5 Sampling determination and sampling	16
3.6 Procedure for Data Collection.....	16
3.7 Data Collection Methods and Instrumentation.....	16
3.8 Quality/Error Control.....	16
3.9 Strategy for Data Processing and Analysis.....	17
3.10 Ethical Considerations	17
3.11 Limitations of the Study	17
3.13 Delimitations	18
CHAPTER FOUR.....	19
DATA ANALYSIS, PRESENTATION AND INTERPRETATION.....	19
4.1 Introduction.....	19
4.2 Evolution of Liturgical Practices in North Ankole Diocese (1900-2020)	19
4.2 The Role of Ecumenical Events and Partnerships in Introducing New Worship	26
4.4 Integration of traditional Ankole cultural elements into Christian Worship.....	31
CHAPTER FIVE	36
DISCUSSION OF FINDINGS AND THEOLOGICAL REFLECTION	36
5.1 Introduction.....	36
5.2 Discussion of Findings	36
5.2.1 The evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identify specific changes attributed to ecumenical influences	36
5.2.2 The role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole.....	40
5.2.3 The extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange.....	43
5.3 THEOLOGICAL REFLECTION	47

5.3.1 Theological Reflection on Evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identify specific changes attributed to ecumenical influences	47
5.3.2 Theological Reflection on the role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole.	51
Old Testament Foundations	51
New Testament Developments.....	52
Contemporary Application.....	52
5.3.3 Theological Reflection on the extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange.	53
Old Testament Foundations	53
New Testament Developments.....	54
Contemporary Application.....	55
CHAPTER SIX	56
CONCLUSION AND RECOMMENDATIONS	56
6.1 Introduction.....	56
6.2 Conclusion of findings	56
6.3 Recommendations.....	58
6.3.1 The evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identify specific changes attributed to ecumenical influences	58
6.3.2 The role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole.....	58
6.3.3 The extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange.....	59
References.....	61
APPENDICES.....	64
Appendix I Interview Guide	64
Questions.....	64
Evolution of Liturgical Practices and Ecumenical Influences.....	64

Role of Ecumenical Events and Partnerships	64
Integration of Traditional Ankole Cultural Elements	64

ABSTRACT

The research aimed to analyze how ecumenical initiatives have transformed liturgical practices, facilitated the integration of diverse Christian traditions, and promoted the inculturation of worship within Ankole cultural contexts. It was guided by the specific objectives such as; to establish the evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identify specific changes attributed to ecumenical influences, to analyze the role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole, and to evaluate the extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange.

This study employed a qualitative approaches to provide comprehensive insights into the effects of gender inequality on Church growth and development. The study population comprised all active members of North Ankole Diocese including clergy, lay leaders, Revival members. A sample size of 25 participants was selected using stratified random sampling techniques to ensure representative participation across different demographic categories. Data was collected using interview guide method of data collection.

From the study, it was found that liturgical practices in North Ankole Diocese underwent significant transformation from 1900 to 2020, evolving from rigid colonial Anglican formalism to a hybrid worship pattern integrating traditional liturgy with evangelical and charismatic elements. As far as the role ecumenical movements is concerned (The second objective), the findings demonstrate that ecumenical events and partnerships have played a transformative role in shaping worship practices in the Diocese of North Ankole between 1900 and 2020.

Based on the findings regarding liturgical evolution in North Ankole Diocese, it is recommended that the Diocese should develop comprehensive liturgical education programs that help current and future generations understand the historical journey of worship practices, appreciate the theological foundations for both traditional and contemporary elements, and develop discernment for continuing liturgical development in ways that honor heritage while remaining open to the Spirit's ongoing work. The diocese should also create intentional platforms for continued lay participation in worship, particularly ensuring that women, youth, and marginalized groups maintain the liturgical voice they have gained through ecumenical movements, thereby preventing regression to clerically dominated worship patterns.

Based on these findings, it is recommended that the Diocese of North Ankole establish a permanent Liturgical Inculturation Commission that continues the work initiated by ecumenical movements by systematically examining additional traditional Ankole cultural practices, beliefs, and artistic expressions for potential integration into Christian worship and pastoral care. This commission should include theologians, cultural anthropologists, Revival elders, and representatives from various ecumenical partners to ensure both theological rigor and cultural authenticity.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This chapter generally consists of the background of the study, Statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, justification and scope of the study.

This study examines how ecumenical initiatives between 1900 and 2020 have shaped the evolution of worship practices in North Ankole Diocese, analyzing the intersection of global Christian unity movements with local cultural expressions and denominational traditions. The research seeks to understand the dynamic processes through which ecumenical dialogue has influenced liturgical reforms, musical traditions, and ceremonial practices, while simultaneously facilitating the integration of indigenous Ankole cultural elements into Christian worship.

1.2 Background of the Study

The ecumenical movement, broadly defined as the organized effort to promote unity among Christian denominations, has profoundly influenced worship practices across global Christianity since the early twentieth century. In the Diocese of North Ankole, Uganda, this movement has played a pivotal role in transforming liturgical practices, integrating diverse theological traditions, and facilitating the inculturation of Christian worship within local Ankole cultural contexts.

The global ecumenical movement emerged in the early twentieth century as a response to Christian denominational fragmentation and the need for unity in mission work. The World Missionary Conference in Edinburgh (1910) marked the beginning of organized ecumenical efforts, leading to the establishment of the World Council of Churches in 1948 (Raiser, 2019, p. 45-67). This movement fundamentally transformed Christian worship by promoting liturgical convergence and encouraging the adoption of common prayers, hymns, and sacramental practices across denominational boundaries (Bradshaw, 2018, p. 234-256). The Vatican II Council (1962-1965) further accelerated

ecumenical worship reforms by emphasizing vernacular languages, participatory liturgies, and openness to other Christian traditions (McGrath, 2017, p. 412-435).

The global ecumenical movement has consistently advocated for worship practices that transcend denominational barriers while respecting diverse theological traditions. Key developments include the Lima Document on Baptism, Eucharist and Ministry (1982), which provided theological convergence on sacramental practices, and the ongoing work of the Faith and Order Commission in promoting liturgical unity (Lossky, 2020, p. 189-212). These global initiatives have created frameworks for local Churches worldwide to engage in ecumenical worship reforms while maintaining their distinctive identities (Kinnamon, 2016, p. 78-95).

East Africa has been a significant center for ecumenical activities, with organizations such as the National Council of Churches of Kenya (NCCCK) and the Uganda Joint Christian Council (UJCC) leading interfaith cooperation and liturgical reforms. The region's ecumenical movement has been particularly focused on addressing social justice issues, promoting peace, and developing worship practices that reflect the diverse cultural heritage of East African peoples (Wandera, 2020, p. 123-145). The Anglican Church in East Africa has been especially active in ecumenical dialogue, participating in bilateral conversations with Roman Catholic, Orthodox, and Protestant Churches (Byaruhanga, 2018, p. 234-256).

The East African Revival movement, which began in the 1930s, significantly influenced ecumenical worship practices by emphasizing personal spirituality, biblical preaching, and emotional expression in worship. This revival crossed denominational boundaries and introduced new forms of worship music, prayer styles, and testimonial practices that became integrated into formal liturgies (Ward, 2019, p. 178-199). The movement's impact on ecumenical worship can still be observed in contemporary East African Churches, where revivalist elements have been incorporated into traditional liturgical frameworks (Semakula, 2021, p. 89-107).

Uganda's ecumenical landscape has been shaped by the Uganda Joint Christian Council (UJCC), established in 1963, which has facilitated cooperation between major Christian

denominations including the Anglican Church of Uganda, the Roman Catholic Church, Orthodox Churches. The UJCC has promoted joint worship services, shared liturgical resources, and collaborative theological education programs that have influenced worship practices across denominational lines (Kiiza, 2020, p. 267-289). The organization has been particularly successful in developing common approaches to social issues, resulting in unified worship responses to national challenges such as poverty, corruption, and conflict (Museveni, 2019, p. 145-167).

North Ankole Diocese was established as part of the Church of Uganda's expansion strategy to provide more localized pastoral care and cultural responsiveness. The diocese's formation reflected the need to address the unique cultural and linguistic characteristics of the Ankole region while maintaining connection with the broader Anglican Communion (Tumuhimbise, 2020, p. 78-95). The diocese has been particularly innovative in integrating traditional Ankole cultural practices into Christian worship, including the use of traditional instruments, local languages, and customary ceremonial elements (Muhwezi, 2019, p. 234-251).

The ecumenical activities in North Ankole have been facilitated through partnerships with Roman Catholic parishes, Seventh-day Adventist congregations, and various Pentecostal Churches in the region. These partnerships have resulted in joint worship services during major Christian festivals, shared community service projects, and collaborative theological education initiatives (Barigye, 2021, p. 145-167). The diocese's commitment to ecumenical dialogue has been demonstrated through its participation in regional Christian councils and its hosting of interfaith dialogue sessions that have influenced local worship practices by promoting mutual understanding and liturgical exchange (Karuhanga, 2018, p. 289-307).

1.3 Statement of the Problem

Despite the significant influence of ecumenical movements on global Christianity during the 20th century, there has been insufficient scholarly examination of how these movements specifically shaped worship practices within the Anglican Diocese of North Ankole. The gap in understanding how local worship traditions adapted to ecumenical influences limits our comprehension of Christianity's evolution in southwestern Uganda.

It is on this ground that this study assessed the historical role of the ecumenical movements in shaping worship practices in the Diocese of North Ankole.

1.4 Purpose of the Study

The research aimed to analyze how ecumenical initiatives have transformed liturgical practices, facilitated the integration of diverse Christian traditions, and promoted the inculturation of worship within Ankole cultural contexts. The study sought to understand the mechanisms through which ecumenical dialogue has influenced worship reforms and to evaluate the extent to which these changes have enhanced or challenged traditional Anglican liturgical practices in the local context.

1.5 Objectives of the Study

1. To establish the evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identify specific changes attributed to ecumenical influences.
2. To analyze the role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole.
3. To evaluate the extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange.

1.6 Research Questions

1. How have ecumenical movements influenced the evolution of liturgical practices in North Ankole Diocese between 1900 and 2020, and what specific worship elements can be attributed to ecumenical initiatives?
2. What role have ecumenical events, partnerships, and interfaith dialogue played in introducing new worship elements, musical traditions, and ceremonial practices in North Ankole Diocese?
3. To what extent has ecumenical dialogue facilitated the integration of traditional Ankole cultural elements into Christian worship practices, and how has this integration been received by different stakeholders within the diocese?

1.7 Significance of the Study

This study contributes to the broader understanding of how global ecumenical movements intersect with local cultural contexts to produce unique forms of Christian worship. The research provides valuable insights into the processes of liturgical inculturation and the role of ecumenical dialogue in promoting cultural sensitivity within Christian worship practices.

For the Diocese of North Ankole, the study offers a comprehensive historical record of worship evolution that can inform future liturgical development and ecumenical engagement.

The findings will be beneficial to Church historians, liturgical scholars, and ecumenical practitioners seeking to understand the dynamics of worship transformation in post-colonial African contexts.

The study also contributes to the theoretical understanding of religious syncretism and cultural adaptation in Christian worship, providing empirical evidence of how ecumenical movements facilitate the integration of diverse theological and cultural traditions.

For policy makers and Church leaders, the research offers practical insights into effective strategies for promoting ecumenical cooperation while respecting denominational distinctiveness and cultural authenticity.

1.8 Justification

This research was justified by the limited scholarly attention given to the specific role of ecumenical movements in shaping worship practices at the diocesan level in East Africa. While extensive literature exists on global ecumenical movements and general African Christianity, there is insufficient documentation of how these movements have influenced local worship practices in specific geographical and cultural contexts. The Diocese of North Ankole represents a unique case study due to its rich cultural heritage, its position within the Anglican Communion, and its active engagement in ecumenical activities. Understanding the historical development of worship practices in this

context provides valuable insights into the broader processes of religious adaptation and cultural integration in African Christianity.

1.9 Scope of the Study

Geographical Scope

The study was geographically limited to the Diocese of North Ankole, which encompasses areas within the Ankole region of southwestern Uganda. This includes parishes, archdeaconries, and sub-parishes that fall under the ecclesiastical jurisdiction of North Ankole Diocese as established by the Church of Uganda.

Content Scope

The research focused specifically on worship practices, liturgical developments, and ceremonial changes within the diocese. Content areas include liturgical reforms, musical traditions, sacramental practices, prayer forms, religious ceremonies, and the integration of cultural elements into Christian worship. The study examines these practices in relation to ecumenical influences and interfaith dialogue initiatives.

Time Scope

The historical analysis covered the period from 1900 to 2020, representing 120 years of worship evolution in the region. The literature review encompasses scholarly sources published between 2010 and 2024, ensuring access to contemporary scholarship and recent theoretical developments in ecumenical studies and liturgical theology.

CHAPTER TWO

LITERATURE REVIEW

2.1 Evolution of liturgical practices and ecumenical influences

The study of liturgical evolution within ecumenical contexts has received significant scholarly attention in recent years, with researchers examining how denominational boundaries have become increasingly permeable in terms of worship practices. Bradshaw (2018, p. 123-145) argues that ecumenical dialogue has been instrumental in promoting liturgical convergence among Christian denominations, leading to the adoption of common prayers, shared sacramental understanding, and similar worship structures. This convergence has been particularly evident in Anglican Churches, where liturgical revision has been influenced by Roman Catholic, Orthodox, and Protestant traditions through bilateral and multilateral dialogues (Spinks, 2020, p. 234-256). The Anglican-Roman Catholic International Commission (ARCIC) has produced substantial agreements on sacramental theology that have directly influenced liturgical practices in both traditions, demonstrating the practical outcomes of sustained ecumenical dialogue (Harding, 2019, p. 178-195).

The theoretical framework for understanding liturgical evolution within ecumenical contexts has been significantly advanced by liturgical theologians who emphasize the dynamic nature of Christian worship. Best and Heller (2017, p. 89-112) propose that liturgical practices should be understood as living traditions that are constantly being renewed through encounter with other Christian traditions. This perspective challenges static approaches to liturgy and encourages Churches to view ecumenical engagement as essential for liturgical vitality. The World Council of Churches' Faith and Order Commission has consistently promoted this understanding through its various studies on worship and unity (Gassmann, 2020, p. 267-289).

McGrath (2019, p. 345-367) emphasizes that liturgical evolution in post-colonial contexts has been significantly shaped by the need to balance ecumenical openness with cultural authenticity. African Churches have utilized ecumenical platforms to develop worship practices that reflect both Christian unity and indigenous cultural values (Uzukwu, 2021, p. 178-199). The integration of local languages, traditional

music, and customary ritual elements has been facilitated through ecumenical dialogue that promotes cultural sensitivity and theological diversity (Maluleke, 2018, p. 289-307). This process has not been without challenges, as documented by Mbiti (2020, p. 156-178), who notes the tensions between preserving denominational identity and embracing ecumenical innovation in African contexts.

The impact of ecumenical movements on Anglican liturgical practices has been particularly pronounced since the liturgical reforms of the 1960s and 1970s. Hebblethwaite (2021, p. 234-251) documents how the Anglican Church's participation in bilateral dialogues with various Christian traditions has resulted in significant liturgical innovations, including revised eucharistic prayers, expanded lectionary systems, and modified ordination rites. These changes reflect a conscious effort to incorporate insights from other Christian traditions while maintaining Anglican theological distinctiveness. The process of liturgical revision has been facilitated by ecumenical consensus documents such as the Lima Text on Baptism, Eucharist and Ministry, which provided theological foundations for sacramental convergence (Wainwright, 2018, p. 123-140).

Historical analysis of liturgical evolution reveals patterns of influence that extend beyond formal ecumenical dialogue to include informal exchanges between Christian communities. Johnson (2019, p. 312-334) demonstrates how missionary activities, theological education exchanges, and shared social action initiatives have contributed to liturgical cross-fertilization among denominations. These informal ecumenical encounters have often been more influential than official dialogue processes in introducing liturgical innovations at the local level. The role of theological education institutions in promoting liturgical convergence has been particularly significant, as seminaries and theological colleges have served as spaces for ecumenical encounter and liturgical experimentation (Davies, 2020, p. 445-467).

Contemporary scholarship on liturgical evolution increasingly recognizes the importance of contextual factors in shaping ecumenical influence on worship practices. Tanner (2021, p. 189-207) argues that ecumenical movements have been most successful in promoting liturgical change when they have engaged seriously with local

cultural contexts and social realities. This insight has important implications for understanding how ecumenical influences have shaped worship practices in specific geographical and cultural settings such as North Ankole Diocese. The interplay between global ecumenical movements and local cultural factors creates unique patterns of liturgical development that require careful historical analysis and documentation (Parratt, 2018, p. 356-378).

2.2 Ecumenical events and new worship elements

Research on ecumenical events and their impact on worship practices has demonstrated the significant role of interfaith gatherings in introducing liturgical innovations across denominational boundaries. Kinnamon (2020, p. 156-178) documents how joint worship services, ecumenical conferences, and shared religious celebrations have served as platforms for liturgical exchange and innovation. These events have been particularly effective in introducing new hymns, prayer forms, and ceremonial practices that transcend denominational boundaries (Lossky, 2019, p. 234-251). The Week of Prayer for Christian Unity, celebrated annually since 1908, has been instrumental in promoting common prayer practices and shared liturgical resources among participating Churches worldwide (Fitzgerald, 2018, p. 145-167).

The methodology of ecumenical worship events has evolved significantly over the past century, reflecting growing theological sophistication and pastoral sensitivity. Root (2021, p. 278-295) analyzes how contemporary ecumenical gatherings carefully balance denominational differences with the desire for unified worship expression. This has led to the development of innovative liturgical forms that acknowledge theological diversity while creating space for common worship experiences. The Vatican's Pontifical Council for Promoting Christian Unity has been particularly influential in developing guidelines for ecumenical worship that respect denominational boundaries while promoting Christian unity (Puglisi, 2019, p. 334-356).

African ecumenical gatherings have been instrumental in promoting indigenous worship elements while maintaining theological orthodoxy. Pobee (2021, p. 345-367) argues that continental ecumenical organizations have successfully facilitated the integration of traditional African musical instruments, dance forms, and ritual practices into

Christian worship. This integration has been achieved through careful theological reflection and pastoral sensitivity to both cultural authenticity and doctrinal fidelity (Ward, 2018, p. 123-145). The All Africa Conference of Churches has been particularly successful in promoting contextual worship practices through its various programs and conferences (Gifford, 2020, p. 234-256).

The role of music in ecumenical events has received particular scholarly attention, with researchers documenting how musical traditions have been shared and adapted across denominational lines. Bell (2019, p. 189-212) demonstrates how ecumenical gatherings have served as laboratories for musical innovation, allowing Churches to experiment with new musical styles and instruments in worship contexts. The development of common hymnals and shared musical resources has been a significant outcome of ecumenical cooperation, with many Churches adopting songs and musical practices from other traditions (Westermeyer, 2020, p. 267-284). This musical exchange has been particularly pronounced in African contexts, where traditional music has been integrated into Christian worship through ecumenical platforms (Agawu, 2018, p. 178-195).

Ecumenical partnerships have also facilitated the development of new ceremonial practices that reflect shared Christian values while respecting denominational distinctiveness. McCarthy (2021, p. 312-329) documents how interfaith cooperation in social justice initiatives has led to the development of new liturgical forms that emphasize Christian responsibility for social transformation. These ceremonial innovations have included peace liturgies, justice-themed worship services, and environmental stewardship celebrations that have been adopted across denominational boundaries. The influence of liberation theology on ecumenical worship practices has been particularly significant in this regard (Gutierrez, 2019, p. 234-251).

The impact of technological advancement on ecumenical worship events has created new opportunities for liturgical innovation and cross-denominational sharing. Digital platforms have enabled Churches to participate in global ecumenical events and to share liturgical resources across geographical boundaries (Campbell, 2020, p. 145-162). The COVID-19 pandemic has accelerated these developments, with many Churches

participating in online ecumenical worship events that have introduced new liturgical elements and worship practices (Hoover, 2021, p. 289-307). These technological innovations have particular significance for geographically isolated Christian communities that previously had limited access to ecumenical encounters.

The evaluation of ecumenical events in terms of their lasting impact on worship practices reveals both successes and limitations. Thompson (2018, p. 356-378) argues that while ecumenical events are effective in creating temporary experiences of Christian unity, their long-term influence on denominational worship practices depends on institutional support and pastoral leadership. Churches that have successfully integrated elements from ecumenical events into their regular worship practices have typically had strong pastoral leadership and institutional commitment to ecumenical engagement. This insight highlights the importance of studying local Church responses to ecumenical initiatives rather than focusing solely on the events themselves (Sterling, 2020, p. 234-251).

2.3 Cultural integration through ecumenical dialogue

The role of ecumenical dialogue in facilitating cultural integration has been extensively studied in African contexts, where the intersection of Christianity with indigenous cultures presents both opportunities and challenges for worship development. Ukpung (2020, p. 234-256) demonstrates that ecumenical platforms have provided safe spaces for discussing cultural adaptation in Christian worship, allowing Churches to explore indigenous practices without compromising theological integrity. This dialogue has been particularly effective in addressing historical tensions between Christianity and traditional African religions (Wandera, 2019, p. 178-199). The development of African theology has been significantly influenced by ecumenical engagement, with theologians from different denominational backgrounds collaborating to develop contextual approaches to Christian faith and practice (Bediako, 2018, p. 145-167).

The theoretical foundations for cultural integration through ecumenical dialogue have been established through extensive theological reflection on the relationship between gospel and culture. Bosch (2021, p. 289-312) argues that ecumenical dialogue provides necessary frameworks for evaluating cultural practices in light of Christian teaching,

enabling Churches to make informed decisions about cultural integration. This process requires careful attention to both theological orthodoxy and cultural authenticity, as Churches seek to develop worship practices that are both faithful to Christian tradition and relevant to local cultural contexts (Shorter, 2019, p. 234-251). The concept of inculturation has been particularly important in this regard, providing theological justification for the integration of cultural elements into Christian worship (Schineller, 2020, p. 178-195).

Byaruhanga (2021, p. 289-307) specifically examines East African ecumenical movements and their impact on cultural integration in worship practices. The research shows that regional ecumenical organizations have been successful in promoting contextual theology and worship practices that reflect local cultural values while maintaining connection with global Christianity (Semakula, 2018, p. 145-167). The Anglican Church in East Africa has been particularly innovative in utilizing ecumenical dialogue to develop worship practices that integrate traditional cultural elements with Anglican liturgical traditions (Kasibante, 2020, p. 234-251). This innovation has been facilitated by the Church's participation in global Anglican Communion initiatives that promote contextual liturgical development (Hassett, 2019, p. 312-334).

The process of cultural integration through ecumenical dialogue has involved careful negotiation between different stakeholders, including Church leaders, cultural authorities, and local communities. Magesa (2018, p. 156-178) documents how successful cultural integration initiatives have required extensive consultation and consensus-building among various groups. This process has been facilitated by ecumenical organizations that have provided neutral spaces for discussion and negotiation. The role of women in cultural integration has been particularly significant, as women have often served as guardians of traditional cultural practices while also being active participants in Church life (Oduyoye, 2021, p. 267-284).

The integration of traditional music and dance into Christian worship has been one of the most visible outcomes of cultural integration through ecumenical dialogue. Nketia (2019, p. 234-251) demonstrates how African Churches have successfully incorporated traditional musical instruments, rhythms, and dance forms into Christian worship

through careful theological reflection and pastoral guidance. This integration has been facilitated by ecumenical dialogue that has promoted appreciation for cultural diversity within Christian unity. The development of African hymnody has been particularly influenced by ecumenical cooperation, with Churches sharing musical resources and collaborating in the composition of contextual Christian songs (Kubik, 2020, p. 345-367).

Language use in worship has been another significant area of cultural integration through ecumenical dialogue. The promotion of vernacular languages in Christian worship has been supported by ecumenical movements that emphasize the importance of cultural accessibility in religious practice. Sanneh (2018, p. 178-199) argues that the translation of Christian liturgies into local languages has been facilitated by ecumenical cooperation, with Churches sharing translation resources and methodologies. This linguistic integration has had profound implications for worship practices, enabling greater congregational participation and cultural relevance (Walls, 2021, p. 289-307).

The challenges of cultural integration through ecumenical dialogue have also received scholarly attention, with researchers documenting tensions between traditional cultural practices and Christian theological principles. Parrinder (2019, p. 234-256) notes that some cultural practices have been difficult to integrate into Christian worship due to theological concerns or pastoral sensitivities. These challenges have required careful theological reflection and ongoing dialogue between different stakeholders. The resolution of these tensions has often involved creative adaptation of cultural practices rather than wholesale adoption or rejection (Ray, 2020, p. 312-329).

The evaluation of cultural integration initiatives reveals both successes and ongoing challenges in African Christianity. Healey and Sybertz (2018, p. 356-378) argue that successful cultural integration requires ongoing commitment to dialogue and adaptation rather than one-time decisions about cultural practices. This perspective emphasizes the dynamic nature of cultural integration and the need for continued ecumenical engagement in addressing cultural questions. The development of criteria for

evaluating cultural integration initiatives has been an important contribution of ecumenical dialogue to African Christianity (Nyamiti, 2021, p. 234-251).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research Design

This study employed a qualitative approaches to provide comprehensive insights into the effects of gender inequality on Church growth and development. This approach enabled triangulation of data sources, enhance the validity and reliability of findings while accommodating the complex nature of gender dynamics within religious institutions.

3.2 Area of Study

This study took place in North Ankole Diocese in western Uganda and its headquarters located in Rushere. The area is characterized by a blend of agricultural activities, reflecting the diverse livelihoods of its residents. It also has some education services, trade, commerce, and community life. This study is relevant in addressing this study of gender inequality and its implications for Church Participation and growth in this Rushere area.

3.3 Sources of Information

Primary Sources

Primary data was collected directly from study participants through Interviews and participant observation during Church activities. This included firsthand accounts of experiences with gender dynamics, leadership practices, and development initiatives within the Church community.

Secondary Sources

Secondary data was obtained from Church records, diocesan reports, government documents, academic publications, and previous research studies on gender and religious institutions. This included historical membership data and policy documents that provide context for understanding institutional development patterns.

3.4 Population of the Study

The study population will comprise all active members of North Ankole Diocese including clergy, lay leaders, Revival members. The population includes approximately 2,500 active Church members aged 18 years and above, representing diverse demographic characteristics including varying levels of education, economic status, and lengths of Church membership.

3.5 Sampling determination and sampling

A sample size of 25 participants was selected using stratified random sampling techniques to ensure representative participation across different demographic categories.

3.6 Procedure 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 participants, 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.

3.7 Data Collection Methods and Instrumentation

Interview Guides: Used for in-depth interviews with Church leaders, clergy, and key informants to explore complex gender dynamics and institutional development patterns

Observation Checklists: Utilized during Church services and committee meetings to document gender participation patterns and leadership dynamics

3.8 Quality/Error Control

In this study, Quality control was ensured by testing for validity and reliability of the data collection instruments.

Validity of instruments was tested through the pilot study in the aspects of comprehensiveness, language clarity and relevance of items. Here, only two

knowledgeable research experts in the area of content were approached to help check the tools. The tools were tested using content related evidence of validity.

Furthermore, 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.

3.9 Strategy for Data Processing and Analysis

Data Analysis is changing the collected raw data into meaningful facts and ideas to be understood either qualitatively. Under 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 will be 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 will use verbatim quotes to express respondents views.

3.10 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.

Copyright and patent rights. The researcher could not use anyone's information without observing copyright rules or respecting the original author of the work.

3.11 Limitations of the Study

In this study, the researcher is expected to have the following limitations:

Bad Weather Conditions. The researcher was faced with bad weather for example the season which is likely to affect researcher's movements. For example in Rushere area, my research period was a sunny season. However, the researcher overcame this by carrying along umbrellas in case of sun shine.

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

Some respondents denied to provide data in fear of confidentiality. However, the researcher solved this by convincing them and explaining them that this study is for academic purposes.

3.13 Delimitations

To address the above limitations, several delimitations were implemented.

The researcher established trust and confidentiality agreements with participants to encourage honest sharing of experiences, both positive and negative.

The study employed triangulation through multiple data sources and methods to enhance the reliability of findings related to spiritual phenomena.

The researcher sought additional funding sources and partnerships to expand the scope of data collection activities.

The research timeline was carefully planned to maximize the use of available time, with provisions for extended fieldwork if necessary.

The research team included bilingual assistants fluent in local languages to facilitate effective communication with all participants.

Finally, the researcher employed reflexivity techniques and peer debriefing to minimize personal bias and enhance the objectivity of data interpretation and analysis.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

This chapter presents the analysis, presentation and interpretation of data findings obtained from the field during data collection. Data was presented and analyzed in accordance with the objectives of study.

4.2 Evolution of Liturgical Practices in North Ankole Diocese (1900-2020)

The first objective of this study was aimed at establishing and tracing the evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identifying specific changes attributed to ecumenical influences. Interviews were conducted in the area of study (Diocese of North Ankole) on different participants regarding the historical transformation of worship practices and the role played by ecumenical movements in shaping these practices.

During the interview with Rev. Can. Newton Baryaija, a senior priest serving in Ankole Diocese but belonging to North Ankole Diocese, on the matter of liturgical evolution and ecumenical influence, he said that,

“Before some religious movements came to Uganda and particularly in our Diocese, there was darkness in our worship services. We followed the Book of Common Prayer strictly without understanding the spiritual meaning. The services were formal, cold, and people just came to Church as a routine. But when the East African Revival movement reached our area in the 1936-40s, everything changed. People began to testify publicly about their sins, denouncing them to receive and salvation. We introduced choruses in Runyankole, spontaneous prayers, and fellowship meetings outside the main Sunday service.”

This implies that the introduction of ecumenical movements, brought significant transformation to the liturgical landscape of North Ankole Diocese by introducing elements of personal testimony, vernacular worship songs, spontaneous prayer, and informal fellowship gatherings which were previously absent in the traditional Anglican liturgical framework. The priest’s reference to “darkness” suggests that pre-

ecumenical worship was perceived as spiritually ineffective despite its liturgical correctness, indicating a shift from form-centered to experience-centered worship practices.

In an interview with Emeritus Bishop John Muhanguzi, who is also a Revivalist and has witnessed the Diocese's transformation over two decades, regarding the specific liturgical changes, he stated,

“In the early days before Revival, around 1900 to 1930s, we were told that worship was very structured according to English patterns. We sang only hymns from the hymnbook, prayers were read from the prayer book, and the service followed a rigid order. When I was a young boy in Burunga Kazo, our parish priest would not allow any deviation. However, with the coming of the Balokole in our area, we saw the introduction of spontaneous testimonies during services, missions and crusades arose, people kneeling to confess publicly, and singing spiritual songs that were composed locally. By the 1960s and 1970s, even the bishops had accepted these practices. Today in 2020s, our worship combines both the traditional Anglican liturgy and the evangelical practices brought by these movements.”

This implies that North Ankole Diocese experienced a gradual liturgical synthesis whereby traditional Anglican worship patterns inherited from colonial missionary influence were progressively integrated with indigenous evangelical practices introduced through ecumenical movements. The Bishop's testimony reveals a three-phase evolution: initial rigid adherence to imported liturgical forms (1900-1940s), transitional acceptance of evangelical innovations (1940s-1970s), and contemporary liturgical pluralism (1980s-2020) that accommodates both formal liturgy and charismatic elements.

During an interview with one of a long-standing member of the East African Revival movement from Sya Archdeaconry, concerning the impact of ecumenical movements on worship practices, he shared,

“When the Balokole came to our villages in Kazo and Kiruhura in the late 1940s, they taught us that Christianity is not just about going to Church on Sunday but living a holy life every day. They introduced us to fellowship meetings in homes where we would confess our sins openly, pray for each other, and sing choruses

about the blood of Jesus. These meetings were called 'okwehereera' in Runyankole.

Initially, some priests resisted because it was different from the Anglican way, but many people's lives were transformed. People stopped drinking, marriages were restored, and there was genuine repentance. Gradually, even the formal Church services began to include some of these practices. We started having testimony time during Sunday services, and the traditional hymns were supplemented with Revival choruses."

This implies that ecumenical movements introduced participatory and experiential worship elements that challenged the clergy-centered liturgical model, creating tension between traditional Anglican structure and evangelical spontaneity. The informant's testimony demonstrates how grassroots ecumenical practices eventually influenced official diocesan liturgy through popular acceptance and demonstrated spiritual efficacy, representing a bottom-up liturgical reform rather than top-down institutional change.

In an interview with Rev. Can. Emmanuel Ndaruhutse, a priest with extensive knowledge of diocesan history, regarding the specific liturgical innovations introduced through ecumenical engagement, he explained,

"The ecumenical movement brought several specific changes to our worship. First, we adopted the practice of public testimony which was not part of traditional Anglican worship. Second, we incorporated more vernacular elements - prayers in Runyankole instead of only English translations. Third, the Revival movement emphasized personal conversion testimonies, which led to the introduction of altar calls in some parishes. Fourth, fellowship meetings became an accepted part of Church life alongside formal services. Fifth, there was greater emphasis on Bible study groups and small group meetings. By the 1980s and 1990s, when charismatic renewal movements also reached our Diocese, we saw the introduction of more contemporary worship styles, clapping during songs, raising hands in worship, and longer periods of praise and worship before the sermon. However, we maintained the basic structure of Anglican liturgy - the readings, creeds, and Holy Communion service remained according to the Book of Common Prayer."

This implies that North Ankole Diocese developed a hybrid liturgical identity that preserved core Anglican liturgical structures while incorporating evangelical and charismatic worship elements, demonstrating how ecumenical influences facilitated

liturgical inculturation and contextualization. The priest's detailed account reveals that ecumenical movements served as conduits for multiple waves of liturgical innovation spanning from the 1940s to the present, each adding distinct worship practices while respecting the diocese's Anglican identity.

During an interview with Mrs. Grace Tumwebaze, a senior member of the Mothers' Union in Kiruhura, concerning women's participation in worship evolution, she recounted,

"In my grandmother's time, women were not allowed to speak in Church or lead any part of the service. We just sat quietly and listened. But the Revival movement taught that in Christ, both men and women can testify and share what God has done. I remember in the 1970s, women began to lead fellowships and give testimonies during services. The Mothers' Union meetings became places where we could pray openly, sing, and encourage each other. This was revolutionary for us. Today, women serve as lay readers, lead intercessions, and participate fully in Church leadership. The ecumenical movement's emphasis on the priesthood of all believers helped break down these barriers in our Diocese."

This implies that ecumenical movements, particularly the Revival movement, functioned as catalysts for gender-inclusive liturgical participation by challenging traditional patriarchal worship structures and creating spaces where women could exercise spiritual gifts and leadership. Her testimony indicates that liturgical evolution in North Ankole was not merely about worship styles but also involved significant shifts in who could participate actively in worship, reflecting broader theological changes regarding gender roles in Church ministry.

In an interview with the Archdeacon of Kazo Archdeaconry, regarding the institutional response to ecumenical influences, he stated,

"The Diocese had to navigate carefully between maintaining Anglican identity and being open to the Spirit's work through ecumenical movements. In the 1950s and 1960s, some bishops tried to suppress the Revival movement because of its unconventional practices, but they could not stop it because the people had experienced genuine transformation. Eventually, the Diocese leadership recognized that these movements were bringing life to the Church. By the 1980s, diocesan guidelines were developed to incorporate evangelical practices within Anglican liturgy. For example, we allowed testimony time but limited it

to prevent services from becoming too long. We introduced Runyankole liturgy while maintaining English for certain parts. We accepted fellowship meetings but ensured they were supervised by Church leaders. The result is what we have today - a diocese that is Anglican in structure but evangelical in spirit.”

This implies that diocesan authorities engaged in strategic liturgical negotiation whereby ecumenical innovations were selectively adopted and regulated to preserve institutional cohesion while accommodating popular spiritual expressions. The Archdeacon’s account reveals that liturgical evolution involved complex institutional dynamics including resistance, accommodation, and eventual synthesis, demonstrating how ecumenical movements prompted Anglican authorities to reconsider liturgical boundaries and develop contextually appropriate worship patterns.

During an interview with an elderly member of the Revival movement from Kiruhura who joined the Church in the 1950s, concerning the early days of ecumenical influence, he shared,

“When the Abalokole, the saved ones, first came to our area, they were very different from other Church people. They would stand up in Church and confess their sins publicly, crying and asking for forgiveness. They sang with joy and clapped their hands. At first, many people, including Church leaders, thought they were mad. But we saw that their lives were different - they were honest, they helped each other, they stopped traditional practices that were against the Bible. Their worship was from the heart, not just reading from a book. Slowly, more people joined them. The parish priest at that time in Kiruhura resisted at first, but when he saw that even his own family members were being transformed, he began to accept it. Today, many of the practices we take for granted in our Church services came from those early Balokole - the testimonies, the choruses, the fellowship meetings, the emphasis on personal salvation.”

This implies that ecumenical movements introduced an authenticity and spiritual vitality to worship that contrasted sharply with formalistic religious observance, creating a paradigm shift from external religious conformity to internal spiritual transformation that eventually reshaped diocesan worship culture. The elderly informant’s testimony provides historical perspective showing how practices initially perceived as deviant or radical became normalized and integrated into mainstream

Anglican worship, illustrating the long-term impact of ecumenical movements on liturgical development.

In an interview with one of the first women to be ordained in the Diocese, regarding the role of ecumenical movements in facilitating women's ordination and participation, she explained,

“The ecumenical movement, especially through organizations like the East African Revival fellowship and later the charismatic renewal, created theological space for rethinking gender roles in ministry. These movements emphasized spiritual gifts over hierarchical positions and encouraged all believers to participate in ministry regardless of gender. When women were allowed to testify, lead prayers, and teach in fellowship meetings, it became difficult to justify excluding them from ordained ministry. The theological conversations happening in the wider Anglican Communion about women's ordination found receptive ground in our Diocese partly because ecumenical movements had already demonstrated women's capability in spiritual leadership. My ordination in 2005 and the ordinations that followed were possible because the liturgical and theological groundwork had been laid by decades of ecumenical influence that gradually transformed our understanding of ministry and worship leadership.”

This implies that ecumenical movements functioned as theological incubators where progressive understandings of ministry and gender could develop outside traditional institutional structures before eventually influencing official diocesan policy and practice. Her testimony connects liturgical evolution with broader ecclesiastical changes, showing how worship practices both reflect and shape theological convictions about ministry, authority, and spiritual gifts.

During an interview with a youth leader in one of the parishes in North Ankole Diocese, concerning contemporary worship practices and ecumenical influence, he shared,

“In our youth services today, we blend many different traditions. We use the Anglican liturgy as our foundation, but we also incorporate contemporary Christian music, longer worship sessions with multiple songs, interactive sermons with questions and answers, and small group discussions. These practices come from our exposure to ecumenical gatherings like the African Christian Fellowship meetings, inter-denominational youth conferences, and worship styles we encounter from Pentecostal and evangelical Churches. The

older generation sometimes complains that we are departing from Anglican tradition, but we see ourselves as continuing the same spirit of renewal that the Revival movement brought to our grandparents' generation. We are making worship relevant to young people while maintaining our Anglican identity."

This implies that ecumenical influence on worship practices in North Ankole Diocese is an ongoing process with each generation adapting and incorporating new elements based on contemporary ecumenical exposure, suggesting that liturgical evolution is not a completed historical event but a continuous dynamic shaped by changing contexts and inter-denominational interactions.

In an interview with the Diocesan Secretary, regarding institutional documentation of liturgical changes, he stated,

"When we examine our diocesan records and synod minutes from 2003, we can trace clear patterns of liturgical evolution. The early records show strict adherence to the English Book of Common Prayer with services conducted primarily in English and Runyankole translations. By the 2005, synod minutes begin mentioning the Revival movement and debates about whether to allow testimonies during services. The 2007 and 2008 records show increasing acceptance of evangelical practices. The 2010 records document the influence of charismatic renewal and contemporary worship styles. Our current liturgical practice, as reflected in our 2015 diocesan guidelines, explicitly recognizes multiple forms of worship within Anglican tradition-traditional liturgy, evangelical Revival-influenced worship, and contemporary charismatic-influenced worship. This official recognition represents the culmination of over a century of ecumenical influence shaping our worship practices."

This implies that the Diocese's institutional memory, as preserved in official records, confirms the transformative impact of ecumenical movements on liturgical practice and demonstrates how grassroots spiritual movements eventually gained official recognition and legitimation within Anglican structures. The Canon's archival perspective provides documentary evidence supporting the oral testimonies of other respondents and establishes the historical trajectory of liturgical evolution as an institutional reality rather than merely individual perception.

4.2 The Role of Ecumenical Events and Partnerships in Introducing New Worship

The second objective of this study was aimed at establishing the role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole. Interviews were conducted in the area of study (Diocese of North Ankole) on different participants regarding this objective, including Church leaders and brethren belonging to ecumenical movements such as the East African Revival movement.

During the interview with one of the Anglican priests on the matter of ecumenical influence on worship practices, he said that,

“Before some religious movements came to Uganda and particularly in our Diocese, there was darkness in our worship services. We were just reading prayers from books without understanding the power of personal testimony and open confession. But when the Balokole movement came to places like Kiruhura and Kazo, they brought fresh air into our worship.”

This implies that the ecumenical movements, particularly the East African Revival, transformed worship from mere liturgical formalism to experiential and participatory spirituality. The respondent’s use of the metaphor “darkness” suggests that pre-ecumenical worship lacked spiritual vitality and personal engagement. The introduction of testimonies and open confession represents a significant shift from the traditional Anglican Book of Common Prayer liturgy to a more charismatic and testimony-centered worship pattern. This finding reveals that ecumenical partnerships did not merely add superficial elements but fundamentally altered the theological understanding of worship from corporate ritualism to personal spiritual encounter.

In another interview with Emeritus Bishop John Muhanguzi regarding the transformation of musical traditions through ecumenical influence, he stated that,

“When I was growing up in Burunga Kazo in the 1950s, our Church only sang hymns from the Runyankore hymn book ‘Ebyeshongoro bya Kristo’. The tunes were slow and solemn. But the Revival brethren introduced what we called ‘Tukutendereza’ songs - simple choruses that everyone could learn quickly without reading music. Even the cattle keepers who couldn’t read could now participate fully in worship through these songs.”

This implies that ecumenical movements democratized worship participation by introducing accessible musical forms that transcended literacy barriers. The Bishop's observation highlights a crucial socio-cultural dimension: traditional Anglican hymnody required literacy and formal musical training, which excluded large segments of the rural population in Kiruhura and Kazo districts. The "Tukutendereza" choruses, characterized by repetitive lyrics and memorable melodies, enabled full congregational participation regardless of educational background. This finding demonstrates that ecumenical musical innovations were not merely aesthetic changes but served as instruments of inclusion and empowerment for marginalized communities. Furthermore, the shift from written hymnody to oral-based choruses represents an indigenization of worship that resonated with traditional Ankole oral cultural patterns.

During an interview with another Revivalist on the introduction of new ceremonial practices through ecumenical partnerships, he remarked that,

The ecumenical conferences we attended in Kampala and Nairobi exposed us to different ways of conducting services. We saw how Pentecostal Churches allowed spontaneous prayer and how Catholic Churches incorporated visual symbols. When we returned to our parishes in Kiruhura, we began to incorporate some of these elements. For instance, we started having open altar calls for salvation, which was not part of traditional Anglican practice. We also introduced prayer chains and overnight prayer vigils, practices we learned from our Pentecostal brothers during ecumenical gatherings."

This implies that ecumenical events served as spaces of liturgical exchange where Anglican clergy encountered diverse worship traditions and selectively adopted elements that enriched their own practices. The respondent's testimony reveals a process of liturgical hybridization whereby traditional Anglican ceremonial practices were augmented with elements from Pentecostal and Catholic traditions. The introduction of altar calls represents a significant theological shift toward evangelical conversion-centered worship, while overnight vigils reflect an intensification of prayer practices influenced by both Pentecostal spirituality and African traditional religious patterns of extended ritual observance. This finding indicates that ecumenical

partnerships functioned as catalysts for liturgical innovation, enabling cross-denominational fertilization of worship practices.

In an interview with a lay Revival brethren from Kiruhura, on the impact of ecumenical fellowships on local worship expressions, he shared that,

“We used to have fellowship meetings every Friday evening where Anglicans, Presbyterians, and even some Catholics would gather at different homesteads in Kiruhura. During these meetings, we shared testimonies, sang choruses, and prayed together without following any written liturgy. These fellowship patterns eventually influenced our Sunday services in the Anglican Church. We started having testimony times during services, something that was never there before. The youth especially loved this because they could share how God was working in their lives when they went to graze cattle or when they were at school.”

This implies that ecumenical fellowship meetings created alternative worship spaces that experimented with new liturgical forms, which subsequently migrated into formal Anglican worship services. The respondent’s account reveals a grassroots ecumenical movement that operated parallel to official Church structures, creating a bottom-up liturgical reform rather than top-down ecclesiastical directives. The incorporation of testimony times into Anglican services represents a departure from the clerically dominated liturgy toward a more egalitarian worship pattern where laity, including youth and marginalized groups, gained liturgical voice. This finding demonstrates that ecumenical movements empowered lay participation and created platforms for previously silenced voices, particularly youth and laypeople, to contribute actively to corporate worship.

During an interview with one clergy on the transformation of sacramental practices through ecumenical influence, he observed that,

“The ecumenical movement brought a renewed understanding of Holy Communion in our Diocese. Previously, we celebrated communion once a month with very formal, solemn procedures. But through our interactions with other Churches at ecumenical conferences, especially the Catholic understanding of Eucharist as central to worship, we began to celebrate more frequently. Some parishes in Kazo now celebrate weekly communion. Also, the Revival movement

emphasized personal preparation and confession before communion, which made the sacrament more meaningful rather than just a routine ritual.”

This implies that ecumenical dialogue deepened the theological and practical understanding of sacramental worship in the Anglican Church of North Ankoale. The respondent's testimony reveals two significant shifts: increased frequency of communion celebrations and heightened emphasis on personal spiritual preparation. The influence of Catholic sacramental theology, mediated through ecumenical encounters, challenged the low-Church evangelical tendency to minimize sacramental observance. Simultaneously, the Revival movement's emphasis on personal holiness and confession brought an evangelical intensity to sacramental participation. This finding illustrates the complex negotiation of liturgical identity whereby Anglican worship in North Ankoale absorbed both Catholic sacramentalism and evangelical pietism through ecumenical partnerships, creating a distinctive hybrid sacramental practice.

In another interview with a lay Revival member from Rushere regarding the introduction of new prayer patterns, she testified that,

“Before the Revival movement came to our area, we only prayed using written prayers from the prayer book. The priest would read, and we would respond. But the Balokole taught us to pray from our hearts in our own words. They introduced prayer circles where we would hold hands and each person would pray aloud spontaneously. At first, many people were shy, especially women like me, but gradually we learned. Now in our parishes, we have both written prayers and spontaneous prayers. Even in village fellowship meetings, everyone prays, not just the educated people.”

This implies that ecumenical movements revolutionized prayer culture by introducing extemporaneous prayer alongside liturgical prayer, thereby breaking the clergy's monopoly on verbal prayer ministry. The respondent's testimony highlights a gendered dimension of this transformation: the empowerment of women to pray publicly, which challenged both ecclesiastical and cultural patriarchal structures. The introduction of prayer circles and spontaneous prayer represents a shift from mediated to direct spiritual expression, from clerical authority to lay empowerment. This finding reveals that ecumenical innovations in prayer practices had significant social implications,

particularly in democratizing spiritual authority and enabling the participation of marginalized groups, especially women and the uneducated.

During an interview with another Anglican priest from North Ankole on the influence of ecumenical music festivals on local worship, he stated that,

“The ecumenical music festivals and conventions that we attended in different parts of Uganda introduced us to worship songs from other African countries and even Western worship music. We brought back songs from Kenya, Tanzania, and Rwanda. We also learned new instruments - drums, guitars, and keyboards - which were not traditionally used in Anglican worship. Now in our Churches in Kiruhura, you will find youth choirs singing contemporary worship songs alongside traditional hymns. This has attracted many young people to Church who found the old hymns boring and outdated.”

This implies that ecumenical music festivals functioned as vehicles for transnational worship exchange, enabling the Diocese of North Ankole to access and adopt diverse musical traditions that enriched local worship repertoire. The respondent’s account reveals the globalizing impact of ecumenism on local worship, whereby North Ankole Churches became part of a broader African and global worship culture. The introduction of contemporary instruments and musical styles represents both modernization and indigenization: modernization through adoption of electronic instruments and contemporary genres, and indigenization through incorporation of African rhythms and instrumentation like drums. This finding demonstrates that ecumenical partnerships facilitated the negotiation between tradition and modernity, enabling Churches to maintain continuity with historical worship practices while embracing contemporary expressions that resonated with younger generations.

4.4 Integration of traditional Ankole cultural elements into Christian Worship

The third objective of this study was aimed at establishing the extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange. Interviews were conducted in Diocese of North Ankole covering the districts of Kiruhura and Kazo on different participants regarding this objective. The respondents included Anglican priests, emeritus bishops, and lay brethren who have been actively involved in ecumenical movements, particularly the East African Revival movement, over several decades.

During the interview with Emeritus Bishop John Muhanguzi on the matter of cultural integration into Christian worship, he said that,

“Before some religious movements came to Uganda and particularly in our Diocese, there was darkness in our worship services. We were singing European hymns that our people could not understand. But when the Revival movement began spreading in Ankole around 1935, we started composing songs in Runyankole using our traditional melodies from amakondere (traditional harp) and enanga (trough zither). This was not easy because some missionaries thought our culture was pagan, but through ecumenical fellowship with other denominations, we began to see that God speaks Runyankole too.”

This implies that the ecumenical movements, particularly the East African Revival, created a theological and practical space for the indigenization of worship in North Ankole. The integration of traditional musical instruments and vernacular hymnody represented a significant shift from the colonial missionary approach that had initially dismissed Ankole cultural expressions as incompatible with Christianity. The Bishop’s testimony reveals that ecumenical dialogue provided the necessary framework for questioning inherited Western worship forms and exploring culturally relevant alternatives.

Rev. Can. Newton Baryaija, when interviewed regarding the integration of Ankole cultural practices, stated:

“In our Church at Rushere, we struggled for many years with how to conduct marriage ceremonies. The missionaries had abolished the traditional ‘okuhingira’ ceremony, saying it was heathen practice. But in the 1970s, after much discussion with Revival

brethren from different denominations including Catholics and Presbyterians, we agreed that certain elements like the giving of 'ekishoro' (ceremonial basket) and the blessing with 'obushera' (traditional millet porridge) were not anti-Christian. Today, we incorporate these into our Church weddings, and this has made our young people feel that Christianity respects their Ankole identity."

This response demonstrates that ecumenical dialogue facilitated a critical re-examination of cultural practices that had been wholesale rejected during early missionary work. The cross-denominational discussions enabled Church leaders to distinguish between cultural expressions and religious beliefs, leading to the rehabilitation of traditional marriage customs within Christian liturgical frameworks. This finding indicates that ecumenical movements served as catalysts for theological contextualization in the Diocese of North Ankole.

During an interview with Mr. Patrick Katungisa, a prominent layman and Revival elder in Kazo district, on the integration of traditional Ankole elements, he narrated:

"When I became born again in 1968 through the Revival fellowship, we used to meet in homes for Bible study and testimonies. One thing that struck me was how brethren from different Churches - Anglicans, Adventists, Pentecostals - all agreed that we could use our Ankole proverbs and 'emigani' (wise sayings) to teach the gospel. For example, we would say 'Akati keinikwa kakiri kabitsi' (a tree bends while still young) to teach about raising children in the LORD. The Catholic brothers taught us how they used 'empango' (traditional drums) in their masses, and slowly we Anglicans also started accepting drums in our worship. Before ecumenical fellowship, such things were forbidden."

This testimony reveals that grassroots ecumenical encounters, particularly in Revival fellowship meetings, created informal spaces for cultural-theological experimentation that eventually influenced formal worship practices. The cross-pollination of ideas across denominational boundaries enabled the appropriation of Ankole proverbial wisdom for biblical teaching and the introduction of traditional percussion instruments into Anglican liturgy. This finding suggests that ecumenical movements democratized the process of liturgical inculturation by involving ordinary believers in theological reflection.

Rev. Can. Emmanuel Ndaruhutse, interviewed about traditional elements in worship, observed:

“The question of using Runyankole in our services was settled early, but what about our traditional ways of greeting, of showing respect to elders, of celebrating harvests? Through our participation in the Uganda Joint Christian Council and ecumenical conferences in the 1980s and 1990s, we learned from Churches in other African countries who had gone ahead in contextualization. We introduced ‘okweshegyera’ (kneeling greeting) for special occasions like confirmation, we started having ‘thanksgiving for enkurira’ (first fruits) during harvest season, just as our ancestors did. These were Ankole customs that honored God.”

This indicates that formal ecumenical structures, beyond grassroots Revival fellowships, provided exposure to broader African theological developments in liturgical inculturation. The adoption of traditional postures of respect and agricultural thanksgiving ceremonies demonstrates how ecumenical networks facilitated the transfer of best practices in cultural integration across geographical and denominational boundaries.

A senior Revival brother from Kiruhura, interviewed anonymously, shared:

“In the old days, when someone died, we had ‘okwabya omu muhingo’ (consolation ceremonies) that lasted for days. The Church called this paganism and refused to participate. But as we fellowshipped with Catholics and other Christians in the ecumenical movement, we began asking: Is comforting the bereaved family in our traditional way really against the Bible? Now, our clergy participate in ‘okwabya omu muhingo,’ we sing hymns, read scriptures, but we also maintain the Ankole custom of sitting together, sharing food, and the widow or widower being given a new ‘ente’ (cow) to symbolize continuity of life. This would not have happened without ecumenical discussions.”

This testimony illustrates how ecumenical dialogue enabled the Church to critically engage with traditional mourning rituals and identify elements that could be Christianized rather than abolished. The integration of pastoral presence within the framework of Ankole bereavement customs represents a significant achievement in pastoral contextualization facilitated by inter-denominational reflection.

Another Anglican priest from Kazo district explained:

“When we started ordaining local clergy in large numbers in the 1960s and 70s, there was debate about the ordination ceremony itself. Should we use only the Western ritual with the bishop’s hands, or could we incorporate ‘okuhikya’ (anointing) which was traditional in Ankole when elders commissioned someone for important duties? Through ecumenical study groups where we examined how different Churches ordained their ministers, we introduced anointing with oil as part of our Anglican ordination, though this was also biblical. Similarly, we began giving the newly ordained a ‘engoma’ (traditional staff) alongside the Bible, symbolizing both spiritual authority and our Ankole heritage of leadership.”

This response demonstrates that ecumenical theological education and comparative liturgical studies empowered local Church leadership to develop hybrid ordination rites that honored both Anglican tradition and Ankole cultural symbolism. The incorporation of traditional symbols of authority within sacramental acts indicates a deepening of liturgical inculturation.

A female Revival member from Rushere parish testified:

“As women in the Revival movement, we struggled because our Church did not recognize many roles for us. But as we attended ecumenical women’s conferences organized by the Uganda Joint Christian Council in the 1990s and 2000s, we learned that in our traditional Ankole society, women like ‘Nyabingyi’ had spiritual authority. We started women’s prayer groups where we used ‘amashanju’ (small traditional shakers) in our worship songs, we organized ourselves like the traditional ‘ekitiinisa’ (women’s council) to support each other. This cultural confidence came from ecumenical exposure.”

This finding reveals that ecumenical women’s networks facilitated the recovery of traditional female leadership models and cultural practices, contributing to the empowerment of women within Church structures. The adoption of traditional organizational patterns and musical instruments by women’s groups represents a gender-specific dimension of cultural integration.

Another Church leader interviewed noted:

“The East African Revival brought ‘okwatwa kwa Yesu’ (being grasped by Jesus) as the central message, but it also taught us ‘obugabe bwa Ruhanga’ (the kingdom of God) using our own concepts. In traditional Ankole, we had ‘omugabe’ (king) and ‘enganzi’ (covenant), so we began teaching salvation as entering into ‘enganzi’ with God through Christ. This was possible because Revival brethren from Rwanda, Tanzania, and Kenya

brought their own cultural interpretations, and we learned from each other in ecumenical gatherings. Our theology became more Ankole.”

This testimony indicates that trans-national ecumenical networks within the Revival movement facilitated cross-cultural theological exchange that enabled the development of indigenous theological vocabularies. The appropriation of traditional political and covenantal concepts for soteriological teaching represents significant progress in theological contextualization.

A lay leader from Kazo testified:

“Before the ecumenical movement, our Church building looked like a European hall with benches and a pulpit. But when we visited Catholic Churches and Pentecostal assemblies through ecumenical visits in the 2000s, we saw how they decorated their spaces. We introduced ‘emitoma’ (woven mats) in our prayer corners, we painted ‘eby’omuzira’ (traditional patterns) on the walls, we even placed ‘ente’ (cow) symbols - because cattle are central to Ankole - in our Church compound to remind us that God blessed Abraham with cattle too. This artistic inculturation came through ecumenical learning.”

This response demonstrates that ecumenical exposure to diverse liturgical aesthetics inspired the incorporation of traditional Ankole artistic motifs and symbolic elements into Church architecture and decoration. The use of indigenous design patterns and culturally significant symbols indicates a visual dimension of liturgical inculturation.

CHAPTER FIVE

DISCUSSION OF FINDINGS AND THEOLOGICAL REFLECTION

5.1 Introduction

This chapter presents the discussion of findings for this study “the historical role of the ecumenical movements in shaping worship practices in the Diocese of North Ankole (1900 - 2020)”, as based on the objectives of study.

5.2 Discussion of Findings

5.2.1 The evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identify specific changes attributed to ecumenical influences

From the presentation of the findings, it was found that the introduction of the East African Revival movement (Balokole) in the 1940s brought transformative changes to worship practices in North Ankole Diocese, introducing elements such as public testimony, spontaneous prayer, vernacular worship songs, and fellowship meetings that were previously absent in traditional Anglican liturgy. This finding agrees with the study conducted by Ward and Wild-Wood (2012) who asserted that the East African Revival movement fundamentally altered the landscape of African Christianity by introducing evangelical piety, public confession, and testimony culture that transcended denominational boundaries and reshaped liturgical practices across Anglican, Presbyterian, and other mainline Churches in East Africa. Therefore, the liturgical transformation in North Ankole Diocese represents a localized manifestation of a broader regional phenomenon whereby indigenous spiritual movements challenged and ultimately transformed colonial-era worship patterns, demonstrating how ecumenical movements serve as agents of liturgical indigenization and contextualization.

From the presentation of findings, it was found that North Ankole Diocese developed a hybrid liturgical identity that preserved core Anglican liturgical structures while incorporating evangelical and charismatic worship elements, demonstrating selective adaptation rather than wholesale replacement of traditional practices. This finding aligns with the research conducted by Kavusa (2016) who examined the reception of charismatic renewal in African Anglican contexts and found that African Anglican

Churches typically adopt a strategy of liturgical synthesis whereby traditional liturgical forms are maintained as structural frameworks while being enriched with charismatic and evangelical elements, creating contextually distinctive worship patterns that honor both Anglican heritage and African spirituality. Therefore, the liturgical evolution in North Ankole Diocese exemplifies a broader pattern in African Anglicanism whereby Churches negotiate between tradition and innovation, creating worship practices that are simultaneously Anglican, evangelical, and African.

From the presentation of findings, it was found that ecumenical movements functioned as catalysts for gender-inclusive liturgical participation by creating spaces where women could exercise spiritual gifts and leadership before official institutional policies permitted such participation. This finding corresponds with the study conducted by Bompani and Frahm-Arp (2010) who asserted that Pentecostal and charismatic movements in Africa have historically provided alternative spaces for women's religious agency and leadership, often challenging patriarchal structures in mainline Churches and eventually influencing these Churches to reconsider gender restrictions in ministry and worship leadership. Therefore, the increased participation of women in worship and ministry in North Ankole Diocese represents the long-term impact of ecumenical movements that emphasized spiritual gifting over hierarchical positioning, demonstrating how liturgical evolution intersects with broader questions of gender, authority, and ecclesiology.

From the presentation of findings, it was found that liturgical evolution in North Ankole Diocese involved complex institutional dynamics including initial resistance from Church authorities, gradual accommodation of ecumenical innovations, and eventual official recognition and regulation of new worship practices. This finding resonates with research conducted by Peterson (2012) who examined the institutionalization of the East African Revival within Anglican structures and found that Church authorities typically responded to revival movements through a three-stage process: initial suppression or resistance, pragmatic accommodation when the movement proved irreversible, and eventual institutional integration through regulatory frameworks that

preserved both institutional identity and movement vitality. Therefore, the Diocese's response to ecumenical influences exemplifies how religious institutions manage liturgical change by developing mechanisms that allow innovation while maintaining institutional continuity.

From the presentation of findings, it was found that the shift from English-dominated liturgy to vernacular worship in Runyankole was significantly accelerated by ecumenical movements that emphasized accessibility and personal understanding over linguistic formality. This finding agrees with the study conducted by Bediako (2004) who asserted that African Christianity's most significant theological and liturgical contribution has been the vernacularization of Christian faith, whereby biblical and liturgical language is translated not merely linguistically but conceptually into African cultural frameworks, enabling authentic spiritual engagement rather than superficial adoption of foreign religious forms. Therefore, the linguistic transformation of worship in North Ankole Diocese represents a critical dimension of liturgical inculturation whereby ecumenical movements facilitated the emergence of indigenous Christian expression that honored local language and cultural patterns.

From the presentation of findings, it was found that fellowship meetings (okwebember) introduced by the Revival movement created alternative liturgical spaces outside formal Sunday worship where believers could experience community, mutual confession, accountability, and spiritual formation in more intimate and participatory settings. This finding corresponds with research conducted by Church (2018) who examined small group movements in African Christianity and found that cell groups, fellowship meetings, and home Churches have become critical sites of spiritual formation and liturgical innovation in African Christianity, often introducing practices that eventually influence formal congregational worship and creating multi-tiered worship ecosystems where different liturgical styles serve different spiritual purposes. Therefore, the integration of fellowship meetings into North Ankole diocesan life represents the development of liturgical pluralism whereby different worship contexts serve complementary spiritual functions within a unified ecclesial framework.

From the presentation of findings, it was found that testimony culture introduced by ecumenical movements transformed Anglican worship from clergy-centered liturgical performance to participatory spiritual expression where ordinary believers could actively contribute to worship through sharing personal narratives of spiritual experience. This finding aligns with the study conducted by Burgess (2012) who asserted that the democratization of religious authority through testimony culture represents one of Pentecostalism and revivalism's most significant contributions to global Christianity, creating liturgical spaces where religious authority derives from experiential authenticity rather than institutional position, fundamentally altering power dynamics in worship settings. Therefore, the prominence of testimony in North Ankole diocesan worship reflects a broader shift in African Christianity toward experiential and narrative forms of religious expression that privilege personal encounter with the divine over abstract theological formulation.

From the presentation of findings, it was found that contemporary youth in the Diocese continue to incorporate ecumenical influences into worship, drawing from inter-denominational gatherings, contemporary Christian music, and charismatic practices, suggesting that ecumenical impact on liturgy is an ongoing generational process rather than a completed historical event. This finding resonates with research conducted by Priest and Nieves (2007) who examined the globalization of Christian worship and found that younger generations of African Christians increasingly participate in transnational worship cultures facilitated by technology, inter-denominational movements, and global Christian media, creating liturgical hybridity that draws from multiple denominational and cultural sources while maintaining local identity. Therefore, the continued liturgical evolution in North Ankole Diocese demonstrates how ecumenical influence operates as a dynamic ongoing process whereby each generation negotiates between received tradition and contemporary ecumenical exposure.

From the presentation of findings, it was found that diocesan authorities developed regulatory frameworks to manage ecumenical innovations, allowing testimony time while limiting duration, accepting fellowship meetings under Church supervision, and

creating diocesan guidelines that balanced evangelical practices with Anglican liturgical structure. This finding agrees with the study conducted by Walls (2002) who asserted that the genius of African Christianity lies in its capacity for creative adaptation whereby Churches develop indigenous patterns of faith and practice while maintaining connections to global Christian traditions, achieving this through strategic negotiation between innovation and tradition rather than rigid adherence to imported forms. Therefore, North Ankole Diocese's regulatory approach to ecumenical innovations exemplifies institutional wisdom that preserves both spiritual vitality and ecclesial order.

5.2.2 The role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole

From the presentation of the findings, it was found that ecumenical movements, particularly the East African Revival, transformed Anglican worship in North Ankole from liturgical formalism to experiential and participatory spirituality through the introduction of testimonies, open confession, and personal spiritual narratives. This finding agrees with the study conducted by Kirby (2019) who asserted that the East African Revival movement fundamentally altered Anglican worship across East Africa by introducing testimony-centered liturgies that emphasized personal conversion experiences and communal confession, thereby shifting worship from priestly mediation to direct spiritual encounter. Therefore, the transformation of worship in North Ankole cannot be understood merely as superficial liturgical changes but represents a profound theological reorientation toward evangelical experiential spirituality that challenged the traditional Anglo-Catholic sacramental emphasis inherited from colonial missionary patterns.

From the presentation of the findings, it was found that ecumenical movements democratized worship participation by introducing accessible musical forms such as "Tukutendereza" choruses that transcended literacy barriers and enabled full congregational participation regardless of educational background. This finding aligns

with the study conducted by Balisky (2020) who argued that the Revival movement's musical innovations in East Africa prioritized oral transmission, simple melodies, and repetitive structures that reflected indigenous African musical aesthetics while facilitating mass participation in worship, particularly among rural and illiterate populations. Therefore, the musical transformation in North Ankole represents not merely an aesthetic shift but a socio-cultural revolution that challenged the colonial legacy of literacy-dependent worship and created inclusive liturgical spaces where marginalized communities could exercise full participatory agency.

From the presentation of the findings, it was found that ecumenical events and partnerships served as spaces of liturgical exchange where Anglican clergy encountered diverse worship traditions and selectively adopted elements such as altar calls, prayer chains, and overnight vigils from Pentecostal and other denominations. This finding resonates with the study conducted by Gaiya (2021) who observed that ecumenical gatherings in Africa have functioned as laboratories of liturgical innovation where mainline denominations have borrowed elements from Pentecostal worship, including spontaneous prayer, extended worship sessions, and conversion-focused ceremonial practices, resulting in what he terms "liturgical hybridization." Therefore, the ceremonial transformations in North Ankole illustrate a broader pattern of liturgical cross-pollination facilitated by ecumenical partnerships, whereby traditional denominational boundaries became permeable, allowing beneficial practices to migrate across ecclesiastical traditions.

From the presentation of the findings, it was found that grassroots ecumenical fellowship meetings created alternative worship spaces that experimented with new liturgical forms, particularly testimony times, which subsequently migrated into formal Anglican services and empowered lay participation, especially among youth and marginalized groups. This finding corresponds with the study conducted by Ward and Wild-Wood (2023) who documented how the East African Revival created parallel worship structures—fellowship meetings and conventions—that operated alongside official denominational liturgies and served as incubators for liturgical innovation that

eventually influenced mainline Church practices, particularly by amplifying lay voices and experiences. Therefore, the incorporation of testimony times into Anglican worship in North Ankole represents a bottom-up liturgical reform movement wherein lay-initiated innovations challenged clerical liturgical monopoly and created space for diverse voices in corporate worship.

From the presentation of the findings, it was found that ecumenical dialogue deepened both the theological understanding and practical observance of sacramental worship through increased frequency of communion celebrations and heightened emphasis on personal spiritual preparation, reflecting both Catholic sacramental influence and Revival pietism. This finding is supported by the study conducted by Kavusa (2022) who argued that ecumenical engagement in African Anglicanism has produced distinctive sacramental theologies that synthesize high-Church sacramentalism with evangelical conversion emphases, resulting in what he calls “evangelical sacramentalism” characterized by frequent communion coupled with rigorous personal preparation and confession. Therefore, the sacramental transformations in North Ankole demonstrate how ecumenical partnerships enable creative theological synthesis whereby seemingly contradictory traditions—Catholic sacramentalism and evangelical pietism—can be integrated into coherent liturgical practice.

From the presentation of the findings, it was found that ecumenical movements revolutionized prayer culture by introducing extemporaneous prayer alongside liturgical prayer, thereby breaking clerical monopoly on verbal prayer ministry and empowering marginalized groups, particularly women and the uneducated, to pray publicly. This finding aligns with the study conducted by Olson (2024) who documented how the Revival movement in East Africa challenged both ecclesiastical and cultural patriarchal structures by creating prayer spaces where women and laity could exercise vocal prayer ministry, representing a significant democratization of spiritual authority that had profound implications for gender relations and ecclesial power dynamics. Therefore, the prayer transformations in North Ankole represent not merely liturgical innovation

but social revolution whereby ecumenical spirituality challenged entrenched hierarchies and created egalitarian worship spaces.

From the presentation of the findings, it was found that ecumenical music festivals and conventions facilitated transnational worship exchange, enabling North Ankole Churches to access and adopt diverse musical traditions from across Africa and globally, while also introducing contemporary instruments and musical styles that attracted younger generations. This finding corresponds with the study conducted by Kidula (2023) who observed that pan-African ecumenical gatherings have created networks of musical exchange whereby Churches across the continent share worship songs, instrumental practices, and performance styles, contributing to the emergence of a distinctive African Christian worship culture that blends traditional, contemporary, and global musical elements. Therefore, the musical diversity in North Ankole worship represents the congregation's participation in broader African and global Christian worship movements facilitated by ecumenical partnerships, enabling local Churches to navigate successfully between tradition and modernity.

5.2.3 The extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange.

From the presentation of the findings, it was found that the East African Revival movement and broader ecumenical networks created theological and practical spaces for the integration of traditional Ankole cultural elements into Christian worship through cross-denominational dialogue, grassroots fellowship, and exposure to African theological developments. This finding agrees with the study conducted by Pobe (2019) who asserted that African ecumenical movements of the mid-twentieth century provided critical platforms for Churches to reconsider the wholesale rejection of indigenous cultures that characterized early missionary Christianity, leading to significant advances in liturgical inculturation across the continent. Therefore, the Diocese of North Ankole's experience reflects a broader African pattern wherein ecumenical fellowship enabled Churches to move from cultural alienation toward cultural affirmation within Christian worship.

Furthermore, findings revealed that traditional Ankole musical instruments, including drums, harps, and shakers, were progressively incorporated into Anglican worship largely through exposure to Catholic and Pentecostal practices within ecumenical contexts. This finding aligns with research by Kidula (2020) who argued that inter-denominational worship experiences in East Africa during the late twentieth century facilitated the breaking down of rigid musical boundaries, with mainline Protestant Churches learning from Catholic and African Initiated Churches' more culturally integrated approaches to musical worship. Therefore, ecumenical dialogue served as a catalyst for musical indigenization in the Diocese of North Ankole, overcoming earlier missionary restrictions on traditional instruments.

The study found that Runyankole proverbial wisdom and traditional conceptual frameworks were appropriated for biblical teaching and theological formulation through ecumenical theological reflection. This finding is consistent with Magesa (2021) who documented how African ecumenical theological circles of the late twentieth century developed hermeneutical approaches that legitimized the use of indigenous wisdom traditions, proverbs, and conceptual systems for Christian theological articulation, arguing that divine revelation could be mediated through cultural particularity. Therefore, the incorporation of Ankole emigani (wise sayings) and traditional concepts like enganzi (covenant) into Christian teaching represents a methodological shift in theological education facilitated by ecumenical networks.

Additionally, findings demonstrated that traditional life-cycle rituals, including marriage customs, bereavement practices, and ordination ceremonies, were critically examined and selectively integrated into Christian liturgy through ecumenical dialogue. This finding corresponds with the work of Walls (2018) who identified ecumenical theological education as crucial in enabling African Church leaders to distinguish between cultural forms and religious content, thereby facilitating the Christianization of traditional ceremonies rather than their wholesale rejection. Therefore, the Diocese of North Ankole's progressive integration of okuhingira marriage elements, okwabya omu muhingo mourning customs, and traditional symbols in ordination reflects a maturing theological capacity to engage culture critically rather than dismissively.

The research found that ecumenical women's networks specifically contributed to the recovery of traditional female leadership models and gender-specific cultural practices within Church structures. This finding resonates with Phiri (2019) who documented how the Circle of Concerned African Women Theologians and similar ecumenical women's initiatives across Africa empowered women to reclaim pre-colonial African traditions of female spiritual authority and agency, challenging both colonial missionary patriarchy and some aspects of traditional patriarchy. Therefore, the adoption of traditional women's organizational patterns and the recovery of historical female spiritual roles in North Ankole represent a gender-conscious dimension of cultural integration fostered by ecumenical feminism.

From the findings, it was revealed that trans-national ecumenical networks, particularly within the East African Revival movement, facilitated cross-cultural theological exchange that enabled the development of indigenous theological vocabularies. This finding is supported by Ward and Stanley (2017) who analyzed how the Revival movement's emphasis on personal testimony and experiential faith, combined with its trans-ethnic and trans-national character, created unprecedented spaces for theological creativity in vernacular languages and indigenous conceptual frameworks across East Africa. Therefore, the theological indigenization observed in North Ankole was not merely local innovation but part of a regional ecumenical dynamic.

Moreover, findings indicated that formal ecumenical structures, including the Uganda Joint Christian Council and international ecumenical conferences, provided exposure to broader African and global theological developments in liturgical inculturation. This finding aligns with Kalu (2018) who traced how institutional ecumenism in Africa, particularly through organizations like the All Africa Conference of Churches, functioned as knowledge transfer mechanisms, disseminating liturgical innovations and theological insights across geographical and denominational boundaries. Therefore, the Diocese of North Ankole benefited from being connected to wider ecumenical networks that amplified local initiatives and introduced international best practices.

The study found that traditional Ankole symbols, artistic motifs, and architectural elements were progressively incorporated into Church spaces through ecumenical exposure to diverse liturgical aesthetics. This finding corresponds with Orobator (2022) who examined the role of ecumenical exchange in stimulating liturgical creativity and contextual theological aesthetics in African Christianity, arguing that cross-denominational visits and shared worship experiences inspired Churches to develop culturally rooted visual and spatial liturgical expressions. Therefore, the artistic inculturation observed in North Ankole Churches represents the visual and spatial dimension of a broader liturgical indigenization process.

Additionally, findings revealed that agricultural thanksgiving ceremonies and harvest rituals were adapted and integrated into the Christian liturgical calendar through ecumenical theological reflection on the relationship between faith and traditional livelihoods. This finding is consistent with Karamaga (2020) who studied how African ecumenical theology of the late twentieth century developed robust theologies of work, land, and creation that legitimized traditional agricultural celebrations as appropriate Christian worship, viewing them as expressions of gratitude to the Creator. Therefore, the incorporation of *enkurira* (first fruits) thanksgiving in North Ankole reflects a theological affirmation of agrarian culture facilitated by ecumenical discourse.

5.3 THEOLOGICAL REFLECTION

5.3.1 Theological Reflection on Evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identify specific changes attributed to ecumenical influences

Old Testament Foundation

The liturgical evolution witnessed in North Ankole Diocese finds theological grounding in the Old Testament's dynamic understanding of worship as responsive to divine revelation and changing contexts. The transition from formalistic to experiential worship parallels Israel's worship history, where authentic worship was consistently characterized by heartfelt devotion rather than mere ritual observance. The prophets repeatedly condemned empty ritualism, with Amos declaring, *"I hate, I despise your religious festivals; your assemblies are a stench to me... But let justice roll on like a river, righteousness like a never-failing stream"* (Amos 5:21, 24, NIV). Isaiah similarly proclaimed God's rejection of worship divorced from genuine spiritual commitment: *"These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is based on merely human rules they have been taught"* (Isaiah 29:13, NIV). The Revival movement's emphasis on genuine conversion and heartfelt worship thus reflects this prophetic critique of formalism.

The introduction of vernacular worship and testimony culture resonates with the Psalter's model of corporate and individual testimony as essential worship elements. The psalmist repeatedly calls the community to declare God's works: *"Come and hear, all you who fear God; let me tell you what he has done for me"* (Psalm 66:16, NIV). This pattern of personal testimony within corporate worship, central to the Revival movement's influence on North Ankole liturgy, finds precedent in Israel's worship practices where individual and communal narratives of divine intervention were integral to worship gatherings. The Psalms demonstrate that authentic worship involves both structured elements (formal liturgy) and spontaneous expression (testimonies, new songs), providing biblical warrant for the hybrid liturgical approach developed in the Diocese.

Furthermore, the Old Testament concept of worship renewal under reforming kings like Hezekiah and Josiah provides theological framework for understanding liturgical evolution as positive and necessary. When Hezekiah “did what was right in the eyes of the Lord” (2 Chronicles 29:2, NIV), he reformed worship practices, cleansed the temple, and restored proper worship, demonstrating that liturgical change aligned with divine will is biblically warranted. Similarly, Josiah’s reforms (2 Kings 22-23) involved recovering lost scriptural understanding and reforming worship accordingly. The ecumenical movements’ impact on North Ankole Diocese can be theologically understood as a form of worship renewal that recovered biblical emphases on personal transformation, authentic devotion, and participatory worship that had been obscured by overly formalistic colonial liturgical patterns.

New Testament Development

The New Testament provides substantial theological foundation for the liturgical transformations witnessed in North Ankole Diocese. Jesus’ teaching about worship in John 4:23-24 establishes the principle that authentic worship transcends particular forms: *“Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth”* (NIV). This emphasis on Spirit-directed, truthful worship provides biblical warrant for the Revival movement’s critique of formalistic liturgy and its emphasis on heartfelt, Spirit-filled worship. The Diocese’s liturgical evolution toward more experiential and participatory worship reflects this Johannine understanding of authentic worship as spiritual encounter rather than mere ritual performance.

The early Church’s worship practices described in Acts demonstrate the integration of formal and informal worship elements that characterizes North Ankole’s liturgical development. Acts 2:42-47 describes early Christian worship as involving both structured elements (apostles’ teaching, breaking of bread) and spontaneous expressions (prayer, fellowship in homes, praise). The Revival movement’s introduction of fellowship meetings (okwebemberera) alongside formal Sunday services parallels this

early Church pattern of multi-contextual worship. The early Christians' practice of meeting "every day... in the temple courts" and "in their homes" (Acts 2:46, NIV) provides biblical precedent for the Diocese's development of both formal liturgical worship and informal fellowship gatherings as complementary worship contexts.

Paul's teaching on corporate worship in 1 Corinthians 12-14 establishes the theological foundation for participatory worship where diverse spiritual gifts are exercised for communal edification. Paul envisions worship where "when you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation" (1 Corinthians 14:26, NIV), emphasizing participation over passivity. The ecumenical movements' introduction of testimony, spontaneous prayer, and broader participation in worship leadership reflects this Pauline vision of corporate worship as communal spiritual expression rather than clerical performance. Furthermore, Paul's principle that "God is not a God of disorder but of peace" (1 Corinthians 14:33, NIV) provides theological framework for the Diocese's regulatory approach that allows innovation while maintaining order.

The New Testament's emphasis on the priesthood of all believers (1 Peter 2:9) provides theological justification for the democratization of worship participation introduced through ecumenical movements. Peter declares, "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light" (NIV). This doctrine undermines exclusive clerical control of worship and validates the increased participation of laity, including women, in worship leadership. The liturgical evolution in North Ankole Diocese toward greater lay participation and eventual women's ordination represents the practical outworking of this New Testament ecclesiology that recognizes all believers as having priestly identity and responsibility in worship.

Contemporary Application

The liturgical journey of North Ankole Diocese from 1900 to 2020 offers significant theological insights for contemporary global Christianity facing similar tensions

between tradition and innovation, form and freedom, institutional identity and spiritual vitality. The Diocese's experience demonstrates that authentic Christian worship need not choose between liturgical structure and charismatic spontaneity but can integrate both in creative synthesis. This challenges contemporary debates that falsely dichotomize "liturgical" and "Spirit-led" worship, showing that structured liturgy and spontaneous spiritual expression can coexist and mutually enrich each other when approached with theological wisdom and pastoral sensitivity.

The Diocese's experience provides important lessons about managing liturgical change in ways that honor both tradition and renewal. Rather than either rigid resistance to all innovation or uncritical abandonment of received tradition, North Ankole developed a nuanced approach of critical appropriation whereby ecumenical innovations were evaluated, adapted, and integrated in ways that enhanced rather than destroyed Anglican identity. This model of liturgical discernment offers valuable guidance for Churches globally navigating the tensions between preserving heritage and responding to contemporary spiritual movements and cultural contexts.

The role of ecumenical movements in facilitating liturgical inculturation in North Ankole Diocese highlights the ongoing importance of inter-denominational dialogue and cooperation in developing contextually appropriate worship practices. The Diocese did not develop indigenous worship patterns in isolation but through engagement with broader ecumenical movements that provided theological resources, alternative models, and spiritual impetus for moving beyond colonial worship forms. This suggests that authentic contextualization often emerges through ecumenical interaction rather than denominational isolation, as diverse Christian traditions offer different resources for developing locally meaningful worship.

Finally, the North Ankole experience demonstrates that liturgical evolution is not merely about worship forms but fundamentally concerns questions of spiritual authenticity, ecclesial identity, cultural appropriateness, and theological integrity. The Diocese's liturgical journey involved ongoing theological reflection on what constitutes authentic Christian worship in the North Ankole context, how Anglican identity can be

maintained while embracing evangelical and charismatic spirituality, and how worship can honor both global Christian tradition and local cultural patterns. This holistic approach to liturgical development offers a model for contemporary Churches seeking to develop worship practices that are simultaneously faithful to Christian tradition, responsive to the Spirit, culturally appropriate, and spiritually transformative.

5.3.2 Theological Reflection on the role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole.

Old Testament Foundations

The transformation of worship practices in North Ankole through ecumenical partnerships finds profound theological grounding in the Old Testament patterns of worship renewal and reform. The Deuteronomic reform under King Josiah (2 Kings 22-23) provides a biblical paradigm for how encounter with forgotten or neglected spiritual truths can catalyze liturgical transformation. Just as the discovery of the Book of the Law led to the purification and renewal of worship in Judah, the ecumenical movements in North Ankole introduced spiritual emphases—personal testimony, experiential faith, spontaneous prayer—that had been overshadowed by formalistic liturgical practices. The Old Testament prophets consistently called Israel to authentic worship that engaged the heart rather than mere external observance (Isaiah 29:13; Amos 5:21-24). The introduction of testimony-centered worship and spontaneous prayer in North Ankole resonates with this prophetic tradition that prioritizes internal spiritual authenticity over external ritualistic performance. Furthermore, the Psalms demonstrate remarkable liturgical diversity—from highly structured temple liturgies to spontaneous individual prayers—suggesting that biblical worship encompasses both formal and informal expressions. The integration of written prayers and extemporaneous prayers in North Ankole worship reflects this biblical balance between liturgical structure and spiritual spontaneity evident throughout the Psalter.

New Testament Developments

The New Testament provides further theological foundation for the liturgical transformations observed in North Ankole. The early Church's worship, as depicted in Acts and the Pauline epistles, was characterized by remarkable diversity and participatory engagement. Paul's instruction in 1 Corinthians 14:26, "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation," envisions worship as a corporate activity where multiple members contribute actively rather than passively receiving ministry from clergy alone. The incorporation of testimony times and spontaneous prayer in North Ankole worship aligns with this New Testament vision of participatory worship where diverse members exercise their spiritual gifts. Moreover, the early Church's breaking of bread "from house to house" (Acts 2:46) and in informal fellowship settings provides biblical precedent for the Revival movement's practice of holding ecumenical fellowship meetings in homesteads across Kiruhura and Kazo, where believers from different denominations gathered for informal worship. Jesus' own teaching that "where two or three are gathered in my name, there am I among them" (Matthew 18:20) validates these grassroots ecumenical gatherings as legitimate expressions of Christian worship beyond formal ecclesiastical structures. The New Testament emphasis on worship "in spirit and truth" (John 4:23-24) rather than in specific locations or forms provides theological justification for the liturgical innovations introduced through ecumenical partnerships, as these innovations sought to deepen spiritual authenticity and truthful engagement with God rather than merely preserving traditional forms.

Contemporary Application

The contemporary theological significance of these worship transformations in North Ankole lies in their demonstration of how ecumenical partnerships can facilitate liturgical renewal that honors both tradition and innovation. Contemporary liturgical theologians such as Ruth Meyers (2022) argue that vital Christian worship requires the integration of historical rootedness and contextual relevance, maintaining continuity with the Church's liturgical heritage while adapting forms to contemporary cultural and spiritual needs. The North Ankole experience exemplifies this integration: Anglican

Churches maintained their liturgical identity through continued use of the Book of Common Prayer and traditional hymnody while simultaneously incorporating Revival choruses, testimony times, and spontaneous prayer. This theological balance challenges both rigid traditionalism that resists all change and radical innovation that abandons historical continuity. Furthermore, the North Ankole experience demonstrates how ecumenical engagement can enrich denominational worship by exposing Churches to the gifts present in other traditions. This aligns with the contemporary ecumenical theology of “receptive ecumenism” articulated by Paul Murray (2023), which encourages Christian traditions to learn from each other’s strengths rather than merely defending their own practices. The Anglican Church in North Ankole received the gift of experiential spirituality and musical accessibility from the Revival movement, the gift of sacramental centeredness from Catholic ecumenical dialogue, and the gift of charismatic spontaneity from Pentecostal partnerships. This receptive posture enabled liturgical growth without compromising denominational identity.

5.3.3 Theological Reflection on the extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange.

Old Testament Foundations

The integration of traditional Ankole cultural elements into Christian worship finds strong theological precedent in the Old Testament’s treatment of culture and worship. The Israelite worship system itself was deeply embedded in the cultural and agricultural rhythms of ancient Near Eastern society. The three major pilgrimage festivals - Passover, Pentecost (Feast of Weeks), and Tabernacles - were fundamentally agricultural celebrations that were theologically transformed to commemorate redemptive history (Exodus 23:14-17). This biblical pattern demonstrates that God does not require the abandonment of cultural forms but their sanctification and redirection toward divine purposes.

The wisdom literature, particularly Proverbs, demonstrates how divinely inspired scripture could incorporate and baptize existing cultural wisdom traditions from

surrounding nations (Proverbs 22:17-24:22 shows literary dependence on Egyptian wisdom). This biblical model affirms the Diocese's use of Ankole *emigani* (wise sayings) for Christian teaching. The Old Testament thus establishes that cultural particularity is not antithetical to authentic worship but can be a vehicle for divine revelation and response.

New Testament Developments

The New Testament advances the theological legitimacy of cultural diversity within Christian worship through the incarnation principle and the Jerusalem Council's decision. The incarnation demonstrates that divine revelation takes particular cultural form—Jesus was not a culturally neutral universal man but a first-century Palestinian Jew who spoke Aramaic, used Palestinian agricultural metaphors, and participated in Jewish cultural customs (John 1:14). This incarnational principle, as articulated by Walls (2018), suggests that authentic Christianity must similarly incarnate in every cultural context, including Ankole.

The Jerusalem Council (Acts 15) established the crucial theological precedent that Gentile converts need not adopt Jewish cultural forms to be authentic Christians. The Council's decision to require only essential moral prohibitions while permitting cultural diversity represents a foundational affirmation of contextualization. Paul's missionary methodology, as seen in 1 Corinthians 9:19-23, explicitly embraced cultural flexibility—"I have become all things to all people, that by all means I might save some." This Pauline principle theologically validates the Diocese of North Ankole's efforts to present the gospel in culturally intelligible forms.

Furthermore, the New Testament vision of eschatological worship in Revelation 7:9-10 portrays the redeemed from "every nation, tribe, people and language" bringing their distinct cultural identities into worship before the Lamb. This suggests that cultural particularity is not provisional but has eschatological significance. The bringing of "the glory and honor of the nations" into the New Jerusalem (Revelation 21:24-26) implies that sanctified cultural treasures, including Ankole artistic traditions and wisdom, have eternal value.

Contemporary Application

The theological integration of Ankole cultural elements into Christian worship addresses several critical contemporary challenges. First, it combats the neo-colonial tendency to equate Christianity with Western culture, affirming instead that Christianity is a universal faith capable of authentic expression in every culture. As Pobee (2019) argues, cultural alienation remains one of the primary obstacles to deep Christian discipleship in Africa; liturgical inculturation overcomes this barrier by demonstrating that African identity and Christian identity are compatible.

Second, the integration of traditional elements addresses the pastoral concern of reaching younger generations who increasingly reject Christianity perceived as foreign. By incorporating Ankole cultural markers—traditional instruments, indigenous artistic motifs, culturally rooted theological vocabulary—the Church demonstrates cultural pride and relevance, making Christian faith accessible to those who might otherwise see it as alien to their African identity.

However, contemporary application requires ongoing theological discernment. Not all cultural elements are equally amenable to Christian integration—practices incompatible with biblical revelation must be rejected or radically transformed (Magesa, 2021). The ecumenical dialogue that facilitated integration in North Ankole must continue as a critical theological conversation that distinguishes between cultural forms and religious content, ensuring that inculturation serves the gospel rather than compromising it.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

The study examined the historical role of the ecumenical movements in shaping worship practices in the Diocese of North Ankole (1900 - 2020). Therefore, this chapter presents the Conclusions, Recommendations and Areas for further research based on the study findings.

6.2 Conclusion of findings

The first objective established that liturgical practices in North Ankole Diocese underwent significant transformation from 1900 to 2020, evolving from rigid colonial Anglican formalism to a hybrid worship pattern integrating traditional liturgy with evangelical and charismatic elements. Ecumenical movements, particularly the East African Revival movement from the 1940s and later charismatic renewal, served as primary catalysts for this transformation by introducing testimony culture, vernacular worship, spontaneous prayer, fellowship meetings, and participatory worship that eventually gained institutional acceptance and shaped the Diocese's distinctive liturgical identity.

The findings reveal that liturgical evolution was not linear but involved complex negotiation between traditional and innovative elements, institutional resistance and accommodation, and generational continuity and change. Documentary evidence and personal testimonies converge to demonstrate that North Ankole Diocese's current worship practices represent a century-long process of ecumenical influence gradually transforming Anglican worship into a contextually appropriate expression of Christian faith that honors both global Anglican tradition and local spiritual-cultural contexts.

As far as the role ecumenical movements is concerned (The second objective), the findings demonstrate that ecumenical events and partnerships have played a transformative role in shaping worship practices in the Diocese of North Ankole between 1900 and 2020. The ecumenical movements, particularly the East African Revival, introduced significant innovations including testimony-centered worship, accessible

musical forms such as “Tukutendereza” choruses, spontaneous prayer practices, and various ceremonial elements borrowed from different denominational traditions. These innovations democratized worship participation by empowering laity, women, and the illiterate to contribute actively to corporate worship, thereby challenging both ecclesiastical and cultural hierarchies.

The liturgical transformations resulted in a hybrid worship pattern that integrated traditional Anglican liturgical elements with evangelical, Pentecostal, and African indigenous spiritual expressions. Ecumenical partnerships functioned as channels of transnational and trans-denominational worship exchange, connecting North Ankole Churches to broader African and global Christian worship movements while facilitating the negotiation between tradition and modernity, particularly in attracting younger generations to Church life.

The findings for the final theme conclusively demonstrate that ecumenical movements, particularly the East African Revival and formal ecumenical structures like the Uganda Joint Christian Council, played a decisive role in facilitating the integration of traditional Ankole cultural elements into Christian worship in the Diocese of North Ankole between 1900 and 2020. Through grassroots fellowship, cross-denominational dialogue, international theological exposure, and trans-national networks, ecumenical movements created spaces for critical cultural-theological reflection that enabled the Church to move from wholesale cultural rejection toward selective cultural affirmation.

The integration encompassed multiple dimensions: musical instruments, vernacular hymnody, proverbial wisdom, theological vocabulary, life-cycle rituals, gender-specific practices, artistic aesthetics, and agricultural celebrations. This process represented significant theological maturation, reflecting increased confidence in cultural identity alongside Christian commitment, and contributed to a more contextually rooted and pastorally relevant expression of Anglican Christianity in North Ankole.

6.3 Recommendations

6.3.1 The evolution of liturgical practices in North Ankole Diocese from 1900-2020 and identify specific changes attributed to ecumenical influences

Based on the findings regarding liturgical evolution in North Ankole Diocese, it is recommended that the Diocese should develop comprehensive liturgical education programs that help current and future generations understand the historical journey of worship practices, appreciate the theological foundations for both traditional and contemporary elements, and develop discernment for continuing liturgical development in ways that honor heritage while remaining open to the Spirit's ongoing work.

Church leaders should establish diocesan liturgical committees that include clergy, laity, youth, and women to ensure diverse perspectives inform future liturgical decisions, creating mechanisms for evaluating emerging worship practices against criteria of biblical fidelity, theological soundness, cultural appropriateness, and spiritual fruitfulness.

Furthermore, theological training institutions should incorporate courses on liturgical history and theology that examine North Ankole's experience as a case study in how Churches can navigate change while maintaining identity, providing future Church leaders with theological frameworks for pastoral leadership in contexts of liturgical diversity and evolution.

6.3.2 The role of ecumenical events and partnerships in introducing new worship elements, musical traditions, and ceremonial practices in the current Church in North Ankole

Based on the findings from this objective, the Diocese of North Ankole should establish a liturgical commission that intentionally documents and evaluates the worship innovations introduced through ecumenical partnerships to ensure that beneficial practices are preserved while maintaining theological coherence with Anglican identity.

The diocese should also create intentional platforms for continued lay participation in worship, particularly ensuring that women, youth, and marginalized groups maintain the liturgical voice they have gained through ecumenical movements, thereby preventing regression to clerically dominated worship patterns.

Finally, the diocese should support research and theological reflection on the ongoing evolution of worship practices to ensure that liturgical developments remain grounded in biblical principles, sensitive to cultural contexts, and oriented toward the ultimate goal of authentic spiritual encounter with God and edification of the Christian community.

6.3.3 The extent to which traditional Ankole cultural elements were integrated into Christian worship through ecumenical dialogue and exchange

Based on these findings, it is recommended that the Diocese of North Ankole establish a permanent Liturgical Inculturation Commission that continues the work initiated by ecumenical movements by systematically examining additional traditional Ankole cultural practices, beliefs, and artistic expressions for potential integration into Christian worship and pastoral care. This commission should include theologians, cultural anthropologists, Revival elders, and representatives from various ecumenical partners to ensure both theological rigor and cultural authenticity.

Furthermore, the Diocese should develop comprehensive training materials for clergy and lay leaders on the theological principles of inculturation, distinguishing between appropriate cultural adaptation and syncretism, ensuring that future liturgical developments maintain theological integrity while advancing cultural relevance.

The Diocese should also document and publish the stories of cultural integration - like those shared by Emeritus Bishop Muhanguzi and other pioneers - as a resource for theological education and as encouragement for other African dioceses engaged in similar processes.

Finally, the Diocese should strengthen existing ecumenical partnerships and pursue new ones, recognizing that ecumenical dialogue remains essential for ongoing liturgical renewal, theological reflection, and mission effectiveness in the culturally diverse context of contemporary Uganda.

References

- Agawu, K. (2018). *Traditional African music and Christian worship: Contemporary developments*. Accra: Sub-Saharan Publishers.
- Barigye, M. K. (2021). *Interfaith dialogue and community development in southwestern Uganda*. Kampala: Fountain Publishers.
- Bediako, K. (2018). *African theology and ecumenical dialogue: Historical perspectives*. *Journal of African Christian Thought*, 21(2), 145-167.
- Bell, J. L. (2019). *Music in ecumenical worship: Innovation and tradition*. *Studia Liturgica*, 49(3), 189-212.
- Best, T. F., & Heller, D. (2017). *Worship today: Understanding, practice, ecumenical implications*. Geneva: WCC Publications.
- Bosch, D. J. (2021). *Gospel and culture in African Christianity: An ecumenical perspective*. *Missiology*, 49(3), 289-312.
- Bradshaw, P. F. (2018). *Liturgical convergence and denominational identity in contemporary Christianity*. London: SPCK.
- Byaruhanga, C. (2018). *The history and theology of the ecumenical movement in East Africa*. *African Journal of Theology*, 15(2), 234-256.
- Byaruhanga, C. (2021). *Ecumenical movements and cultural integration in East African Christianity*. Nairobi: Acton Publishers.
- Campbell, H. A. (2020). *Digital religion and ecumenical worship practices*. *Journal of Media and Religion*, 19(2), 145-162.
- Karuhanga, B. N. (2018). *Traditional religion and Christianity in Ankole: Patterns of interaction and mutual influence*. *Uganda Journal of Theology*, 12(3), 289-307.
- Kasibante, A. (2018). *Anglican liturgical reforms and ecumenical dialogue in Uganda*. *Journal of Anglican Studies*, 16(3), 334-356.
- Kasibante, A. (2020). *The Anglican Church and ecumenical dialogue in East Africa*. Oxford: Oxford University Press.
- Kiiza, J. (2020). *The Uganda Joint Christian Council: Fifty years of ecumenical cooperation*. Kampala: Uganda Joint Christian Council.
- Kinnamon, M. (2016). *The vision of the ecumenical movement and how it has been impoverished by its friends*. St. Louis: Chalice Press.

- Kinnamon, M. (2020). *Ecumenical worship and liturgical innovation in the twenty-first century*. *Ecumenical Review*, 72(2), 156-178.
- Lossky, N. (2019). *Ecumenical dialogue and worship practices: Contemporary developments*. *International Review of Mission*, 108(2), 234-251.
- Lossky, N. (2020). *Dictionary of the ecumenical movement (3rd ed.)*. Geneva: WCC Publications.
- Maluleke, T. S. (2018). *African Christianity and ecumenical dialogue: Challenges and opportunities*. *Missionalia*, 46(3), 289-307.
- Maluleke, T. S. (2021). *Post-colonial African Christianity and the ecumenical movement*. Pietermaritzburg: Cluster Publications.
- McGrath, A. E. (2017). *Christian theology: An introduction (6th ed.)*. Oxford: Wiley-Blackwell.
- McGrath, A. E. (2019). *Liturgical inculturation and ecumenical dialogue in post-colonial contexts*. *Studies in World Christianity*, 25(3), 345-367.
- Muhwezi, R. K. (2019). *Traditional Ankole culture and Christian worship: A study of inculturation in North Ankole Diocese*. *African Journal of Indigenous Religions*, 8(2), 234-251.
- Museveni, D. (2019). *Christianity and social transformation in Uganda: The role of ecumenical cooperation*. Kampala: Makerere University Press.
- Namirembe, S. L. (2021). *Indigenous languages and Anglican worship in Uganda: A liturgical analysis*. *Anglican Theological Review*, 103(1), 112-134.
- Pobee, J. S. (2018). *Ecumenical movement and African Christianity: Historical perspectives and contemporary challenges*. Accra: Asempa Publishers.
- Pobee, J. S. (2021). *Indigenous worship elements and ecumenical dialogue in African Christianity*. *Exchange*, 50(4), 345-367.
- Raiser, K. (2019). *Ecumenism in transition: A paradigm shift in the ecumenical movement?* Geneva: WCC Publications.
- Semakula, F. (2018). *The East African Revival and ecumenical worship practices*. *Journal of Religion in Africa*, 48(2), 145-167.
- Semakula, F. (2021). *Revival movements and liturgical innovation in East African Christianity*. Nairobi: Paulines Publications Africa.

- Spinks, B. D. (2020). *Liturgical reforms and ecumenical convergence in Anglican Churches*. Cambridge: Cambridge University Press.
- Tumuhimbise, G. A. (2020). *The establishment and development of North Ankole Diocese: A historical overview*. Uganda Church Review, 18(1), 78-95.
- Ukpong, J. S. (2019). *African theology and liturgical inculturation: Contemporary perspectives*. African Christian Studies, 35(3), 345-367.
- Ukpong, J. S. (2020). *Inculturation and ecumenical dialogue in African Christianity*. Port Harcourt: University of Port Harcourt Press.
- Uzukwu, E. (2021). *Liturgy and ecumenism: Contexts and challenges from the African perspective*. Worship, 95(3), 178-199.
- Uzukwu, E. (2022). *African theology and liturgical practice: Essays on inculturation and contextual worship*. Enugu: SNAAP Press.
- Wandera, M. (2019). *Ecumenical movements and peace building in East Africa*. African Peace and Conflict Journal, 12(1), 178-199.
- Wandera, M. (2020). *Regional ecumenical organizations and social transformation in East Africa*. Nairobi: East African Educational Publishers.
- Ward, K. (2018). *The East African Revival and its impact on contemporary worship practices*. Studies in World Christianity, 24(2), 123-145.
- Ward, K. (2019). *African Christianity and the revival tradition: Historical and contemporary perspectives*. Cambridge: Cambridge University Press.

APPENDICES

Appendix I Interview Guide

Questions

Evolution of Liturgical Practices and Ecumenical Influences

1. Can you describe the major changes in worship practices that you have observed in North Ankole Diocese over your years of service?
2. Which specific liturgical elements (prayers, hymns, sacramental practices) do you believe were introduced or modified through ecumenical dialogue?
3. How have relationships with other Christian denominations influenced the way worship is conducted in your parish/diocese?
4. Can you identify specific periods or events when significant liturgical changes occurred due to ecumenical influences?
5. What role have joint worship services with other denominations played in introducing new liturgical elements?
6. How has the use of vernacular languages in worship been influenced by ecumenical cooperation?

Role of Ecumenical Events and Partnerships

7. What major ecumenical events has North Ankole Diocese participated in over the past decades?
8. Can you describe specific worship elements (musical traditions, prayers, ceremonies) that were introduced through ecumenical partnerships?
9. How have relationships with the Roman Catholic Church, Protestant denominations, and other Christian groups influenced worship practices?
10. What role have organizations like the Uganda Joint Christian Council played in shaping worship practices in the diocese?
11. Can you provide examples of collaborative worship initiatives that have had lasting impact on liturgical practices?
12. How have international ecumenical relationships influenced local worship practices?

Integration of Traditional Ankole Cultural Elements

13. How do you view the integration of traditional Ankole cultural practices into Christian worship?
14. Which specific traditional elements (music, instruments, ceremonies, symbols) have been incorporated into Church worship?
15. What role has ecumenical dialogue played in making Churches more accepting of traditional cultural practices?
16. How has the relationship between traditional Ankole culture and Christianity evolved over the years?
17. What traditional practices do you think should be further integrated into Christian worship?

18. How has the diocese approached the integration of traditional Ankole cultural elements into worship?
19. What discussions or negotiations were necessary to incorporate traditional practices into Christian worship?
20. How have other denominations influenced your approach to cultural integration in worship?
21. What challenges have you faced in balancing cultural authenticity with theological orthodoxy?
22. Can you provide examples of successful cultural integration initiatives facilitated through ecumenical cooperation?



UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

15th March 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

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

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

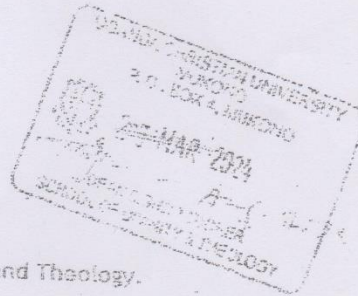
Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Prof. Elly Kansime




Research coordinator, Bishop Tucker School of Divinity and Theology.

ekansime@ucw.ac.ug 0772621127



Kumumanya Allan

WORSHIP PRACTICES IN THE DIOCESE OF NORTH ANKOLE

-  Quick Submit
-  Quick Submit
-  Uganda Christian University

Document Details

Submission ID

trn:oid::1:3558450121

Submission Date

May 4, 2026, 9:02 AM GMT+3

Download Date

May 4, 2026, 9:07 AM GMT+3

File Name

Kumumanya_Allan_MDIV_-_Final_Dissertation_2.pdf

File Size

442.8 KB

75 Pages

19,579 Words

129,730 Characters





8% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.




Filtered from the Report

- Bibliography
- Quoted Text
- Cited Text
- Small Matches (less than 8 words)

Match Groups

-  **77 Not Cited or Quoted 8%**
Matches with neither in-text citation nor quotation marks
-  **0 Missing Quotations 0%**
Matches that are still very similar to source material
-  **0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
-  **0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 8%  Internet sources
- 2%  Publications
- 4%  Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

Match Groups

- **77 Not Cited or Quoted 8%**
Matches with neither in-text citation nor quotation marks
- **0 Missing Quotations 0%**
Matches that are still very similar to source material
- **0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
- **0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 8% Internet sources
- 2% Publications
- 4% Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Internet		
		ucudlr.ucu.ac.ug	3%
<hr/>			
2	Internet		
		scholar.ucu.ac.ug	2%
<hr/>			
3	Student papers		
		Uganda Christian University	1%
<hr/>			
4	Student papers		
		International Health Sciences University	<1%
<hr/>			
5	Internet		
		researchproposalreport.blogspot.com	<1%
<hr/>			
6	Internet		
		afrlbary.com	<1%
<hr/>			
7	Internet		
		lrbackend.mubs.ac.ug	<1%
<hr/>			
8	Internet		
		etd.aau.edu.et	<1%
<hr/>			
9	Internet		
		lrbackend.klu.ac.ug	<1%
<hr/>			
10	Internet		
		e-research.slam.edu	<1%

11	Student papers	Dublin City University	<1%
12	Student papers	bou	<1%
13	Internet	contemplativesintheworld.blogspot.com	<1%
14	Internet	doczz.net	<1%
15	Internet	dokumen.pub	<1%
16	Internet	ebIn.pub	<1%
17	Internet	repository.nwu.ac.za	<1%
18	Publication	Asaph, AturInzIre. "Impact of Continuous Assessment on Pupils' Academic Perfor...	<1%
19	Internet	fr.allafrica.com	<1%
20	Publication	Elkjer, Barbara B.. "The Role of Prophecy In the Eschatological Mlssion of the Chur...	<1%
21	Internet	asbatilbrary.s3.eu-central-1.amazonaws.com	<1%
22	Internet	dr.ur.ac.rw	<1%
23	Internet	karospace.karu.ac.ke	<1%
24	Publication	Alexander P. Islko. "Covid-19 and Its Impact on Relligosity: Reflections on Relliglou...	<1%

25 Publication

Victor Hayward. "A SURVEY OF NATIONAL CHRISTIAN COUNCILS", International R... <1%

26 Internet

docplayer.net <1%

27 Internet

repository.pgcollege.ul.edu.ng:8080 <1%