Information and Communication Technology (ICT) and Ecumenical Movements in Nigeria

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Abstract

Information and communication technology (ICT) has changed the traditional, cultural and religious ways of doing things in human history. It has influenced almost every human sector, education, health, banking, entrepreneurship, security, marriage, politics, and religion. The one Catholic and Apostolic church has over the years and centuries experienced a "shattered cross" with differences in ideology, theology, practice, politics, tribe, doctrine, language, relationship, and sexuality among others. These has given rise to ecumenical movements across the globe, Nigeria in particular. The question for this paper is how will the church in Nigeria benefit from ICT in ecumenical movement? The paper adopted the historical and phenomenological approaches. The findings revealed that missionaries of the Reformation (Protestant) churches initiated ecumenical movement in Nigeria; the premier ecumenical organisation-Christian Council of Nigeria emerged in pre-independence era; principal national ecumenism body-Christian Association of Nigeria formed in response to political and religious developments; and there is in the number of churches investing in ICT for effective evangelisation. The paper concluded by recommending the use of ICT by church groups in Nigeria to promote ecumenical movement and foster unity.

Keywords: C.A.N, ICT, Ecumenism, Reformation, National Unity

Introduction

The church of Christ Nigeria and most parts of the world is faced with diverse external and internal challenges that calls for the strengthening of internal unity through ecumenism, for the purpose of promoting unity among different Christian denominations. We live in an age where the world is fast becoming a global village with modern technology simply referred as to Information and communication technology (ICT). The advent of ICT has changed the traditional, cultural and religious ways of doing things in human history. The link between the church and ICT *vis-a-vis* ecumenical movements cannot be over emphasised in this global age. Yet, the interplay of the church and information and communication technologies is visible. Ihejirika (2008) citing Hoover observed that, "Religion and the media seem to be ever more connected as we move further into the twenty first century." This assertion predated clearly the link between the church as a religious institution and information and communication technologies that are the most defining media instruments of the twenty-first century. The assertion also looked technologically religious.

According to Mark (2020, p.232), "The society is changing at a supersonic rate and means of doing things are changing as well, even means and medium of evangelising the world with the gospel of for Jesus Christ has also embraced the digital reality". Kamal (2019) citing Ibrahim posited that ICT is an effective strategy for churches to advertise their products in Nigeria. It is not just a strategy for advertisement but also a strategic platform for ecumenism in Nigeria. As Wotogbe-Weneka (2000) noted, if the wide world is today described as a global village in view of the increased interaction and mobilisation of the world through the scientific and technological communication break through, then the interaction among Christian denominations need not be over emphasised. The evolving technology has given rise to Christian e-ministry as well as e-ecumenism, which entails the use of technological advices and applications for ecumenical meetings. It is against this backdrop that this paper examined the enhancement of ecumenism and ecumenical movements in Nigeria through effective and efficient use of ICT.

Conceptual Clarifications

Information and communication Technology (ICT), New Information and Communication Technologies (NICTs) or New Communication Technologies (NCTs) are diverse sets of technological tools and resources used to communicate, create, disseminate, store, and manage information (Osbert and Osajie, 2011). They are communication gadgets, hardware, equipment or facilities that have modernised, improved and eased exchange of ideas and information of various kinds between and among people within or across distant boundaries or frontiers (Okafor, 2021). ICTs encompasses several activities involving the

acquisition, storage, processing and dissemination of information via appropriate software and hardware designed facilities for that purpose. It is a terminology that includes any communication device or application, encompassing radio, television, computer, mobile phones, and network hardware and software, satellite systems among others as well as the various services and applications associated with it, such as video conferencing, zoom, Facebook, WhatsApp, YouTube, and distance learning (Johnson, 2016; Wobodo, 2020).

Modern technology is one of the most contemporary factors shaping the global economy and producing rapid changes in the society; it has fundamentally changed the way people learn, communicate and do business. It is the improved product of the application of science, designed to make human work easier (Iyamu & Chiedo, 2020 citing Breuleux, Laferriere & Lamon, 2002). The use of modern technology is widespread and regarded as an essential tool for the effective administration of any organisation including the church. Most sectors of national and global economy are fast adopting the use of ICTs to advance the course of their duties, enhance quality service delivery, and internal operations (Ibrahim & Gaddafi, 2019). ICTs are tool for empowerment and administrative performance. It has increased communication between people world-over by information accessibility easier and faster irrespective of geographical distance (Daniel, Nwala & Godwin, 2021; Akpelu & Ordua, 2020). The advent of ITCs has remarkably transformed the nature of religious education and religious activity.

Ecumenism

Ecumenism is derived from Greek *oikoumene*, "belonging to the whole" is a movement to establish a unity of Christians. It the "practices and ideals tending to produce or promote unity in the Christian church" while ecumenics is the "study of the nature, mission, and strategy of the Christian church as a whole or of the forces working toward unity of the various denominations and bodies constituting the universal church" (Kurian, 2005, p. 234). It is a coming together, not towards the fixed expression of the body of Christ, but towards a common, living affirmation of the gospel of Jesus Christ. The aim of ecumenism is for promoting unity among different Christian denominations. It is for "the restoration of unity between all Christians which, by the will of Christ, the church is bound to promote" (Burke, 2006, 238). It is the core value of the church, that they might be one, that is, the unity of the universal church.

Ecumenism is "both a movement and a state of mind, an attitude of openness towards Christians of all denominations in order to learn from their experiences, in order to purify and deepen our own commitment to the gospel of Jesus Christ" (Iheanacho, 2015). The record of Saint Matthew (24:24) affirms God's reconciling mission to all people. The heart

of the Church's commitment to Christian unity has always been Jesus' prayer the night before he died; "As you, Father, are in me, and I am in you, may they also be one in us, so that the world may believe that you have sent me" (John 17:21). It is Christ's will and profound desire that his disciples be one. Wobodo (2020) citing Abbé Paul Couturier revitalised the prayer for Christian unity in the 1930s by inviting prayer for the "unity that Christ wills, as he wills and when he wills".

Historically, ecumenical movements are conscious quest by the Church to revive the apostolic sense of the early Church's unity, in spite of the seeming diversity. Vatican 11 viewed "ecumenical movement" as indicating "the initiatives and activities encouraged and organized, according to the various needs of the church and as opportunities offer, to promote Christian unity" (Flannery, 1996, p. 504). The hallmarks of the ecumenical movements are toleration for other denomination, and cooperation with other denominations. Thus, ecumenism speaks of oneness of the Church despite her theological and doctrinal differences on earth. Simply, it is the relationship among Christian Churches. The principal instrument in ecumenism is dialogue which as (Onu, 2019; Godwin & Onu, 2020) noted helps to overcome division, leads us closer to unity and examine those disagreements which hinder full communion between Christians, and all those who understand that they are created by God. It promotes respectful relationships and friendship; understanding of the parties involved and to the wider community; enables us to support, encourage and reach out to each other when there are issues and challenges in particular communities. Through dialogue, every effort to avoid expressions, judgements and actions which are not truthful and fair in representing the situation of the members are made, and "everyone gains a true knowledge and more just appreciation of the teaching and religious life of both communions" (Flannery, 1996, p. 504).

Pre-Twentieth and Twentieth Century Ecumenical Movements

Trinitarian controversy *vis-a-vis* heretical teachings (Monarchianism, Sabellianism, Arianism, Appolinarianism, and Nestorianism) among others are the root of disunity in Christianity. The Trinitarian problem led to ecumenical movement held in Nicaea. Prior to this, the synod at Alexandrian in 321 CE had condemned Arianism; because of his heretical teachings; yet the charge against him held no ground as Arius had already influenced the East. According to canon law, the pope must convene ecumenical councils, must be attended by all diocesan bishop, and the pope must ratify its decrees (Kurian, 2005).

ecumenical council is "a meeting of the Bishops of the whole Church in communion with the Vicar of Christ, the Successor of Peter, in a solemn session to discuss and decide the

affairs of the Church"(Burke, 2006, p. 238). In the early church, the emperor convoked ecumenical councils after the conversion of Constantine. Eight of these were Nicaea, 325 held at South of Constantinople in Asia Minor. Constantinople, 381 held at the Church of Hagia Irene to encounter the Arians and judge the case of Maximus the Cyril, Bishop of Constantinople. Ephesus was in 431 to primarily respond to the Nestorius and Nestorian controversy (teaching on the Mother of God); Chalcedon held in 451, is considered as the most important attempt in the history of the Christianity as it reconciled and partially laid to rest the problem of the nature of the Christ. Constantinople 11 was in 553; Constantinople 111 took place, 680-681; Nicaea 11 in 787; and Constantinople 1V was 869-870. The ten medieval ecumenical councils were Lateran 1, 1123; Lateran 11, 1139; Lateran 111, 1179; Lateran V, 1215; Lyon 1, 1245; Lyon 11, 1274, Vienne, 1311-1312; Constance, 1414-1418; Basle-Ferrara-Florence, 1431-1437, and Lateran IV, 1512-1517. Three modern councils convoked by the pope are Trent, 1545-1563; Vatican1, 1869-1870; and Vatican 11, 1962-1965.

The calls for "closer intercourse and mutual cooperation" among church denominations gave rise to the World Council of Churches (WCC) that formally took its shape in 1948 at Amsterdam, the Netherlands. It is an International fellowship of Christian Churches aimed to work for the reunion of all Christian Churches and to establish a united Christian presence in the world with headquarters in Geneva, Switzerland. Its "mandate emphasised that it was an instrument whereby the churches may bear witness together to their common allegiance to Jesus Christ and cooperate in matters requiring united action" (Kalu, 1978).

Ecumenism has challenged the notion of exclusiveness embedded in many historic denominations that initially limited collaboration to areas of common interest. In 1960, the Archbishop of Canterbury paid a historic visit to the Pope. The next year, 1961, Vatican observers were attended the third assembly of WCC in New Delhi. On the other hand, there were observers invited from non-Roman Catholic churches to Vatican. One of the principal concerns of Vatican 11 (1962-1965) was "the restoration of unity among all Christians" (Flannery, 1996, p. 499). Its decree on ecumenism described other communions as "separated brethren" and "called all Christians of all denominations to engage in common efforts to relieve suffering and effect social change" (White, 2011, p. 183). It is the most important Christian event since the schism between the churches in the East and West as it opened the way to heal that schism including the 16th century Reformation and promote unity among Christians (Hunt, 2008). In 1965, patriarch Attengoras and Pope VI nullified the anathema that has been in force since 1054 (Kurian, 2005). Christian ecumenism grew in importance from the International Missionary Council held at

Edinburgh in1910. It explored avenues of unity from cooperation and convergence to merger. This led to the establishment of International Missionary Council in 1921.

The most important of the 36 ecumenical conferences and movements that took place toward unity among the various denominations of the Christian church were between 1910 and 2000. There were under the auspices of the WCC. Among the predecessors or affiliated organisations of WCC were International Missionary Council at Edinburgh, 1910; Universal Christian Conference on Life and Work at Stockholm, 1925; First World Conference on Faith and Order at Lausanne, 1927; Jerusalem, 1928; Oxford, 1935; Edinburg, 1937; Tambaram-India, 1938; and Christian Youth-Amsterdam, 1939. Others included Whitby, 1947; Oslo, 1947; St Luke, 1952; Willingen-Germany, 1952; Kottayam, 1952; Accra-Ghana, 1958; Montreal, 1963; Mexico City, 1963; Church and Society-Geneva, 1966; Bristol, 1967; Louvain, 1971; Bangkok, 1973; Accra, 1974; Bucharest, 1974; Melbourne, 1980; Bangalore, 1978; Cambridge-Massachusetts, 1979; Lima, 1982; Stavanger at Norway, 1985; Budapest, 1989; San Antonio-Texas, 1989.

Formation of Ecumenical Movements in Nigeria

In Nigeria, ecumenism initially started among the Reformation (Protestant) missionaries; the Roman Catholics then were indifferent. The formation of ecumenical movements was influenced by different variables both locally and internationally, especially the WCC that was formed in 1948 following the 1910 World Missionary Conference (WMC) at Edinburgh and strengthened by the 1937 conference on Life and Work at Oxford as well as Faith and Order at Edinburgh. The WMC was a landmark in the history of missions as a new spirit in mission work with emphasis on cooperation with other labourers in the vineyard dominated it. It gave background opportunity to many Christian denominations around the globe to take steps towards unity.

In 1911, Presbyterian missionaries in Nigeria initiated a conference that brought together Presbyterian, Methodist and Anglican missionaries (Bettenson and Maunday, 1999). Primary reason for the meeting was to secure uniformity of discipline within the native Churches founded by the different missionary societies, as well as discuss such issues as the relation of the Church to marriage under native law; baptism of women themselves, Christians married to polygamous husbands, and the definition of spheres of influence in the untouched (missionary) fields. Then, missionaries of the mainline churches were conscious of the urgent need for a united front in the missionary land since the "denominational gospel they brought to the Africans has created rivalry, division and enmity among the Christians instead of unity and love" (Eke, 2016). The conference tackled the denominational barriers in Nigeria Christianity and particularly as it "resolved to attain

this unity by mutual and full recognition of the discipline of the native churches of Southern Nigeria". The conference was in order to break the Roman Catholic monopoly of the mission fields in Nigeria (Kalu, 1978). However, that did not negate the ecumenical movement initiated by the Reformation (Protestant) churches in Nigeria.

The Christian Council of Nigeria

The formation of Christian Council of Nigeria (CCN) was in 1930. The Anglicans, Methodists, Baptists, Presbyterians, Qua Iboe, and Salvation Army were trajectory to the formation. Its objectives included; to create opportunity to foster and express the fellowship and unity of the Christian Church in Nigeria; to provide forum for member Churches to co-operate in projects relating to pastoral education, joint ownership of schools, and health institutions; and to connect Christian Churches in Nigeria with the International Missionary Council and the WCC. The creation of CCN, independence of the denominations and efforts at indigenisation, all contributed towards the ideal of organic unity (Kalu, 1980). Only Reformation (Protestant) missionaries orchestrated the CCN at the early stage of its development. Though it was not affiliated to a world body, it has since "done so much to make Christian ideals known and respected in the Nigerian society" (Faulk, 2015, p.348).

Attempts at Union Church

Another ecumenical movement initiated in 1947 was by the Reformation (Protestant) churches-Anglicans, Methodists, Presbyterians, Qua Iboe, and Sudan United Mission. It was to hold at Onitsha, but the Sudan Mission would not continue because of the political landscape and colonial policy that was not in her favour. However, the influenced of World Council of Churches in 1948, awaked the interest and mandate for ecumenism across the globe. The churches in Nigeria hosted the All African Conference of Churches. On December 11, 1965, there was an effort to inaugurate United Church of Nigeria, to serve as national body to facilitate Church Union. The proposed inauguration failed because of denominational interest of the frontal Reformation churches and lack of adequate education among others. However, the formation and birth of Christian Council of Nigeria (CCN) is traceable to the Church Union initiative. The Roman Catholics in Nigeria were not involved in any of these conferences until 1970, that is, after Vatican 11 which defined Roman Catholic participation in ecumenical conferences and dialogue. It was against this backdrop that unity of the church became a common business of both Roman Catholics and Reformation (Protestant) churches in Nigeria, vis-a-vis the conferences, meetings and theological discussions held earnestly to facilitate the desired Christian unity.

The Christian Association of Nigeria

In 1976, the CCN officially evolved into Christian Association of Nigeria (CAN), an umbrella body and mouthpiece for all Christian denominations. At a meeting of the CCN held at Jos in August 1976, a message came from the Chief-of-Staff, Supreme Military headquarters, Brigadier Shehu Yar'Adua inviting church leaders to a meeting at Dodan Barracks Lagos, then seat of the Military government. Thirty-three leaders attended the meeting, which lasted for about forty minutes, from thirteen denomination, namely; Roman Catholic, Anglican, Baptist, Methodist, The African Church, Presbyterian, Salvation Army, Lutheran, The Apostolic, United African Methodist, Evangelical Church of West Africa, COUN, and Tarayya Ekklesiyayin Kristi A Nigeria. Addressing the august gathering on some vital issues about the state of the nation, the Chief-of-Staff asked for their position on the recital of "National Pledge" in schools. The leaders requested that the meeting be re-convened to enable them present a common answer that was accepted. Then one of the leaders opined that they close with a prayer, even though they did not start with it. The Chief-of-Staff replied, since there was various denominations, he did not know whom to call to lead the prayer (Olorunnimbe, 2019).

God used the events to touch the heart of many of the leaders such that they began to ask themselves; if the government could call church leaders together, why is it that we cannot call each other together? Why should we as church leaders wait for the government to call us before we could meet together? How could it become difficult for leaders of the church in Nigeria to pray with those in government because of denominational differences? This challenged them to retire to a corner, and decided to meet on a later date at Catholic Secretariat. It was at that meeting held on August 27, 1976 that they resolved to form an umbrella body of the churches in Nigeria. A committee of eight was set to suggest for the association. They also agreed to reply the government that the church in Nigeria would not raise objection to the National Pledge but that school assembly be organised in a way that God (prayer) will come before the salute of the flag and recitation of the pledge.

The succeeding meeting of the church leaders was September 7-8, 1976 where they adopted the name "Christian Association of Nigeria". Some claim that the suggestion from the northern states delegates who were already functioning as "Christian Association of the North" influenced the choice of ecumenical name. Thus, on August 27, 1976 Christian Association of Nigeria (CAN) was founded, redefined, restructured and reconstituted as a national and highest ecumenical body in Nigeria. The official inauguration of the association was February 24, 1980 at Lagos. The constitution amendment of 1988 made membership of CAN to be consisted of church groups organised under five blocs. These are Christian Council of Nigeria (CCN); Catholic Secretariat of Nigeria (CSN), headed by

the Catholic Bishops Council of Nigeria (CBCN); Christian Pentecostal Fellowship of Nigeria (CPFN) /Pentecostal Fellowship of Nigeria (PFN); Organization of African Independent Churches (OAIC; and Evangelical Church of West Africa/Tarayya Ekklesiyayin Kristi A Nigeria (ECWA/TEKAN). The objectives of CAN are:

i. To serve as a basis of response to the unity of the Church, especially as contained in our Lord's pastoral prayer: "That they all may be one"(John 17:21);
ii. To promote understanding, peace and unity among the various people and strata of society in Nigeria, through the propagation of the Gospel;
iii. To act as a liaison committee, by means of which its member-churches can consult together and when necessary, make common statement and take common actions; and
iv. To act as watch-man of the spiritual and moral welfare of the nation.

Today, CAN has contributed so much to the socio-economic, political, and religious interaction and cooperation among Christian churches and denominations in Nigeria.

Ecumenical Movements via ICT in Nigeria

Ecumenism has been the effort of Churches over the centuries to make the Church of Christ understand the mandate of oneness that He taught. This mandate of cooperation and oneness has become easier by the application of ICT in recent years. The ICT devices and applications such as television, radio, mobile phone, computer, and internet among others are all ecumenical environment if properly used. The platforms include YouTube, Facebook, videoconference, twitter, Skype, Zoom, WhatsApp, Google meet, Cisco webs, and Meet view. The essential feature here is the video that creates a semblance of contact or in-person meeting, offering the same quality and effectiveness since the team members could see themselves and draw a line between the responses and facial expression.

The development of television evangelism in Pentecostalism in the1950s introduced a new era in evangelism and e-ministry. It is observed that churches that invest on e-ministry through appropriating and using ICT products and platforms such as social media, live streaming, and zooming in running faith based television or radio station expand faster than the long established churches. A study by the Hartford Institute for Religion research rightly noted that churches that fail to embrace the technology might appear as out of touch with the modern era. Hence, Brawner (1997) remarked that if the church is to reach this "sight and sound generation" effectively for Christ, there is the necessity to utilise the same media roads that much of society is using daily. In his study on Pentecostalism and e-ministry, Mark (2020) stated that Pentecostalism are "fully linked to billions of people and

community of faith in the electronic reality (e-community) through e-ministry" (p.235). This is so because about one quarter of all internet users, make regular queries about religious matters. Thus, the church in Nigeria need to have our evangelistic, apologetic, and mission presence in the present global market place of ideals. Ecumenical cooperation is important for the church's enterprises in the world because missionary work is the ecumenical calling of the completely online churches globally (Kim, 2010). ICT devices and applications used by churches provide contact and deepen relationships with a wide range of believers and denominations as ecumenical co-operation has become easier than before with Information and communication technology that has a big impact in God's mission. Therefore, denominations should share their mission and ministry with other denominations via ICT platforms.

Nigerian churches are part of the 21st century phenomenon of private owned Christian satellite television and radio stations. The challenge of Covid-19 Pandemic made many mainline and new generation churches to invest in on-line services. The media stations include Anglican Communion Cable Network (ACCN), Emmanuel television, Love television, Dove television, Love FM, and Television African, among others. We may say that our Lord Jesus Christ in saying; "And this gospel of the kingdom will be preached in the entire world as a witness to all the nations" (Matt 24:14) may have pointed to the internet age as the mega tool of doing things. Wobodo (2020) observed that ICT has broken the barrier of denominationalism in the history of Nigeria Christianity as CAN and its various groups such as CCN, CPFN and CSN can now willingly partake in e-ecumenical discourse, watching and listening to one another's activities/programmes. Through ICT platforms, there is increasing association and exchange of ideas directly and indirectly between the mainline and new generation churches.

ICT has improved ecumenical relationships among churches in spite of their theological and doctrinal differences. When discussing ecumenism *vis-a-vis* unity of the Christian churches, partnership becomes essential in reaching Nigerian Christians in their ethno-linguistic groups. Hearn (2013) posits that the key factor to missiology in regards to missions and the ecumenical conversations will be in the area of technology specifically, ICT. He added that ICT has and remain helpful to churches and missionaries become more effective and efficient in their environments. No doubt, ICT has provided background opportunity for churches in Nigeria to interact deeply in the mission of unity.

Ecumenism has been a core means of enabling Christians to stand together for truth, not only standing together, but also understanding the market manifestos of different denominations. In addition, ICT has fostered the manifesto of Christian denominations in

Nigeria for better and mutual understanding. Wobodo (2020) citing Greenfield and Droogers averred that multiplication of the church sites has categorized church founders especially among the Pentecostals as religious entrepreneurs; conducting church relationship in a manner akin to an interactive framework of marketplace. ICT has the capacity to enhance easy understanding of this ecumenical interaction among denominations in this marketplace.

In recent years, ICT has changed the face of information flow from the mission field to the sending or supporting organisations, while satellite and television has allowed the gospel be preached to billions of people (Hearn, 2013). This change is not about preaching the gospel alone, rather uniting the churches and billions of people with the gospel regardless of time, distance, and language barrier through ICT.

The early church Councils faced the challenges of time, distance and language barriers as such some of their ecumenical meetings were shifted or cancelled; today unlike ICT has remedied these challenges. It has made communication, storage and retrieval of ecumenical information easy to the churches. No doubt, time, distance, and language are no longer challenges to church unity and ecumenical meetings. ICT applications and devices have helped CAN and its blocs in the areas of administration, communication, and management, yet there is need for deeper transliteration and transmission of ecumenical mission into local or ethnic languages in Nigeria that will create awareness of unity among Christians at the grassroots. The unity of ecumenism players in Nigeria will no doubt build solidarity of opinion that can create dominant presence in a confusing and rapidly changing world as well as have the opportunity to reach out to all people within and outside the community of faith.

Conclusion

There is a linked between religion and ICTs, described as technologically religious and channels through which communication is made, data are stored and retrieved for effective management of information. Ecumenism and ecumenical movements aims at promoting the unity of the church, as one body of Christ Jesus. The early ecumenical meetings such as Council of Nicaea, Chalcedon, Constantinople, and World Council of Churches (WCC) led to reawakening of modern movements. The paper surveyed the development of ecumenical movement in Nigeria from the pre-independence era down to the formation of Christian Association of Nigeria (CAN), the umbrella body and mouthpiece of the church in a multi-religious society. It revealed that missionaries of the Reformation (Protestant) churches initiated ecumenical movement in Nigeria. The Christian Council of Nigeria founded in 1930; evolved to CAN in 1976. This was in

response to political and religious developments in the country. Most importantly, there is increase in the number of churches in CAN blocs that are investing in ICT for effective evangelisation.

We therefore recommend as follows:

1. There is urgent need for effective and efficient use of ICTs by church groups in Nigeria to promote ecumenical movement and foster unity.
2. CAN and its blocs should use ICT platforms for transliteration and transmission of her vision and re-enforcement of her aim and objectives into local Nigeria languages that in turn will strengthen the understanding of church unity.
3. The Christian denominations and her leaders in Nigeria should stop using ICT channels for antagonizing one another; rather they use them for ecumenical dialogue.
4. Ecumenism players should use e-ecumenism, utilising ICT applications and devices such as video conferencing, zooms, and Facebook lives among others to erase the issues of time, distance, and language when a matter of necessity arises.
5. There is need for more academic research on ICT and ecumenism nationally and across the globe.

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