

**THE ORIGIN OF CHARISMATIC MOVEMENT IN NIGERIA AND  
ITS EFFECT ON ST. JOHN ANGLICAN CHURCH UBULU-UKU,  
DELTA STATE**

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BENIN CITY**

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## CERTIFICATION

This is to certify that this project was researched and combined by Sophia Ada Ebinum, MAT No. Art1701727 in the Department of Religions faculty of Arts University of Benin, Benin City under my supervision.

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## **DEDICATION**

I dedicate my project work to God almighty and also to my mom and family members who have encouraged me and inspired me through my journey. Also to my friends who also played important role in my life, and most especially to my lecturers, they have brought great value and impact to my life. I appreciate myself for not giving up on me thank you.

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## **ABSTRACT**

This research work examined the advert charismaticism in Nigeria and its implications for St John Anglican church , Ubulu-Uku . The background to the study was due to the growth and development of most Pentecostal churches in Delta state . The aim was to investigate the factors behind the growth and membership strength of the charismatic churches in Ubulu –Uku and to understand its effect on the membership of St John Anglican church . The methodology used up descriptive and historical. Data was gathered from both secondary and primary sources findings from the studies shows that some of the factors that aid the rapid growth of Pentecostal churches are as follows: enticing youth programmes, e.t.c it was recommended that St. John Anglican church should adopt some of the characteristic of the charismatic.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Background to the Study**

Charismatic movement in Nigeria is a fast growing church movement that is widely spreading like a wind of fire. The advent of Pentecostalism in Nigeria has affected many orthodox churches in terms of their membership. Many churches have lost their membership due to the crave for charismatic churches. The youth are not left out of this drift from orthodox churches to the Pentecostal churches.

The background to this study is the brief narrative that has been offered above. Therefore the motivation for this study is to examine and understand the reasons charismatic churches are very appealing to members of orthodox churches especially the case of St John Anglican church, Ubulu-Uku.

### **1.2 Clarification of Terms**

1.2.1. Charismatic Movement:

1.2.2. Pentecostal Movement: This is a renewal movement within protestant Christianity that places special emphasis on a direct personal experience of

God through baptism with the Holy Spirit. The term Pentecostal is derived from 'Pentecost' The Greek name of the Jewish feast of weeks.

1.2.3. Ubulu-Uku Town: This town is situated thirty kilometers (30kms) west of the River Niger in Aniocha south local government area of Delta state. It shares boundaries with Ogwashi-Uku, Obior town and Issele-Uku. It is the largest and most populated town in Aniocha Local Government Area of Delta State. Tropicallly, it is a hilly town that could be easily compared to Agbor town in the same Delta State.

### **1.3 Statement of the Problem**

The problem of this study is on the effect of the Charismatic movement on the membership of St. John Anglican Church in Ubulu-Uku Town of Delta State. Pentecostal or Charismatic Churches in contemporary time look very appealing to Christians and even unbelievers due to their unique style of worship. However, the presence of the charismatic churches in any new era seems to have a negative effect on other neighboring orthodox churches in terms of drifting of members. Therefore, this study wants to investigate origin and effect of the Pentecostal/Chrismatic movement on St. John Anglican Church in Ubulu-Uku town of Delta State.

#### **1.4 Aim and Objectives of the Study**

The aim of this study is to investigate the origin of the Charismatic movement in Nigeria and its implications for orthodox churches in general, and St. John Anglican church Ubulu-Uku in particular. In order to achieve this aim, the following set objectives were made:

1. To investigate the history of the Charismatic movement in Nigeria.
2. To examine the features/characteristics of Charismatic movement.
3. To have an overview of St. John Anglican Church, Ubulu-Uku.
4. To ascertain if more people prefer attending Pentecostal/Charismatic churches to St. Mark Anglican church in Ubulu-Uku town.
5. To investigate the implications of the presence of Pentecostal/Charismatic churches to St. John Anglican Church in Ubulu-Uku

#### **1.5 Significance of the study**

1. Orthodox churches in general will benefit from this study for it will afford them the knowledge of some positive practices of the charismatic churches.
2. The Anglican Church of Nigeria will benefit massively from this by gaining the required knowledge needed to guard her members from drifting to Charismatic churches.

3. Students studying religion and theology will benefit from this study, for it will enlighten them on modern trend in church growth.
4. Pastors and church leaders will also learn from this work on how to handle and guard their church members from drifting to other churches.
5. The lay members of the church will learn from this study on the differences between orthodox churches and the charismatic movement
6. This study will serve as sources of information to religious and Bible scholars with regards to church cities

## **1.6 Methodology**

The method employed in gathering data for this study includes both primary and secondary sources. The primary source would include interviews conducted during the course of this research. The secondary sources are those data that other scholars have gathered which would be gotten from the internet, books from John Harris library, university of Benin, Benin, the community library in Ubulu-uku, Delta State and other nearby libraries. Articles from journals would also be consulted for this research. The approach for analyzing the data shall be historical and analytical.

## **1.7 Scope of the Study**

This study generally focuses on the ministry and activities of Charismatic/Pentecostal churches in Nigeria. However, considering time and financial constraints the crux of the work shall be limited to one or two Pentecostal/Charismatic churches and the St. John Anglican Church in Ubulu-Uku town.

## **1.8 Division of Work**

This work is divided into five chapters, chapter one provides a general Background to the Study which includes the aim and objectives of the study, methodology and scope, statement of the problem, scope and methodology of the study, division of work and significance of study. Chapter two is on review of relevant literatures to the study. Chapter three is on a general overview of charismatic/Pentecostal movement in Nigeria: that is, its emergence in Nigeria, its doctrinal emphasis, its style of propagation and growth, special features /characteristics. In addition to that, the chapter shall also deal with the orthodox churches in Nigeria; the special features /characteristics, doctrinal emphasis and so on. Chapter four is on the implications of Pentecostal/Charismatic movement on St. John Anglican

Church Ubulu-Uku, Delta State, Nigeria. Finally, chapter five deals with evaluation, conclusion and recommendations of the study.

## CHAPTER TWO

### 2.0 AN OVERVIEW OF CHARISMATIC MOVEMENT

#### 2.1 Historical Development of the Charismatic Movement

The name Charismatic is derived from the Greek words *charis* and *mata*, which means grace and gift respectively (Ojo, 2010, p.4). Put together, the word translates to grace gift depicting the idea of possessing and manifesting spiritual gift as certain influence or authority over a large number of opinions that their gift/powers are obtainable only if one has received the baptism of the Holy Spirit (Johnstone and J. Mandryk, 2001, p.488) The movement has its root from the Pentecostal movement and that is why in some literature the movement is used interchangeably with Pentecostal movement. “Although the movement is a new religious occurrence that is increasing in numbers and gaining ground globally due to the overwhelming appeal to modern youths, but it is mainly known for its professed Pentecostal experience that is manifested in speaking in multiple tongues, and the achievement and Para-church movements, many of which function with non-Pentecostal denominations (Got Question, 2019).The emergence of

charismatic movements has its roots from the experiences of Charles Fox Parham and William J. Seymour's Azusa street movement (California) of 1901 and 1906 respectively (Asamaoh-Gyadu, 2018) During this period, Charles Parham, a former Methodist preacher having taught his students some lessons from the book of Acts of the Apostles, came to a conclusion with his students that the evidence of baptism of the Holy Ghost was speaking in tongues. After the teaching, Parham led them in prayers and soon after, one of them began speaking in tongues, thereby, laying credence to Parham's belief (La Pointe, 2011). Henceforth, Parham's Pentecostal revival movement was driven by speaking in tongues as the central or pivotal doctrine in his teachings. People, who witnessed this new act of speaking in tongues, went back to their homes and cities around the United States with great enthusiasm and fervency, spreading the news all around the United States and with this the Pentecostal or charismatic movements began to spread (Woodward, 2011).

Amongst those that were under the tutelage of Charles Parham was William J. Seymour. Having studied under Parham, Seymour played a major role in the propagation and expansion of the Pentecostal wave all around the

United States. According to “W. J. Seymour popularized Pentecostalism, beginning in 1906 at the Azusa Street revival in Los Angeles, after which the movement grew into many varieties” (Adeyemi, 2008, p.136-150)

During one of Seymour’s revival meetings, an earthquake occurred in San Francisco. Sensational news was being propagated that the devastating earthquake was a sign of apocalypse and people were sentimentally whipped to join the revival and get saved while there was still time (La Pointe). This sentimental preaching as a result of the earthquake made Pentecostalism to thrive, even beyond the United States. The gospel of Pentecostalism was carried from America to Europe, Asia and then to Africa. So that by 1960s America, the Pentecostal movement was already taking a dimension or growing a new wing that was to be known later as the charismatic movement. With the confession of Dennis Bennett, an Episcopal rector in Van Nuys paved way for the Charismatic movement to find its way into the mainline churches. Bennett announced to his congregation that he had spoken in tongues having been baptized with the Holy Spirit. Gradually, this experience also took place amongst worshippers in other protestant churches, Roman Catholic Churches as well as other Orthodox churches. In 1967, at

the Duquesne University in Pittsburg and in Bogota, Colombia, the charismatic movement officially began in the Roman Catholic Churches (Burgees, 2006).

Looking at its emergence or origin, it could be said that generally and historically, Charismatic church is a younger Pentecostal independent and Para-church movements, many of which functions with non-Pentecostal denomination (Woodward, 2001). In terms of popularity, “the movement is one of the most popular and fastest growing force within the Christian world today” (Asamaoh-Gyadu, 2018). More so, it is suggested that current estimates of the members of Pentecostals in the world range from 100 to 500 million. The Charismatic churches started recently as a movement or a group known as the charismatic movement that is an inter-denominational Christian renewal movement (Olupona, 2011).

## **2.2 The Emergence of Charismatic Movement in Nigeria**

A number of developments have taken place in Christianity around the world since the late nineteenth century that gave birth to Charismatic Movement in Nigeria. Beginning in 1880, there was agitation for more

opportunities for African leadership in the churches. In March 1888 this quest resulted in a schism in a Baptist church in Lagos. Other Africans followed the example of the Lagos Baptists and seceded from the Anglican and Methodist churches in 1891, 1901, and 1917. These churches are called African churches because most of them include the word "African" in their names as a way of expressing their African consciousness. In the second decade of the twentieth century, another indigenous movement, one emphasizing healing and the efficacy of prayer, emerged in southwestern Nigeria. These churches are called *Aladura* (i.e., those who pray)." From southwestern Nigeria, the movement soon spread to other West African countries. The most remarkable and significant development to date is the emergence of the Nigerian charismatic movement in the 1970s, which has marked the beginning of a vigorous Christian awakening in the country (Gaiya, 2002, p.3)

Just about the same time (1970s) that the charismatic renewal movement began in West Africa there were similar explosions in Eastern part of Africa, and Central Africa (Johnstone and Mandryk, 2022, p.488) Ogba Kalu (2008) reckons that the Aliliki (young preachers) in Blantyre,

Malawi played a major role in the advent of charismatic movements in Africa. They conducted large revival meetings attracting large crowds many of whom were converted and became known as Kubadwa Nwatsopano (Born Again). In Nigeria these new converts that responded to the charismatic renewal or revival in the 1970s were called “Born Again” or “Bible Carriers.” The charismatic movements in Nigeria took their origin from the emerging Pentecostal and charismatic revival that was spreading throughout the world, from America and some part of Europe in the 1960s.

The religious and political scenario in Nigeria between 1950s and 1970 also helped in the emergence and success of the charismatic explosion in those days. The average Nigerian Christian worshipper was no longer satisfied with the experiences the mainline churches had to offer. As Africans, these people asked questions peculiar to the African conscience or state that needed urgent answers. The issues of witchcraft, poverty, sickness and so on were worrisome. As the charismatic and Pentecostal wave raged Nigeria, it carried with it its current, answers for those questions and they were able to meet the spiritual yearning of these people (Ayegeboyin and Ishola, 2002).

Another major factor that helped in the emergence of the charismatic movements was disillusionment in the life of the people as a result of the devastation of the Civil War. The people needed succor, hope, and a sense of belonging and they were met at their very point of needs by the embracing arms of the charismatic movements. Matthew Ojo attributes much of the success of the emergence of charismatic movements to the pioneering activities of university students in the Southwestern part of Nigeria (Meyer, 2004). but Kalu argues that a number of South Eastern university students participated in the charismatic activities during the civil war and took the movement to their universities at the end of the civil war. However, irrespective of the degree of roles played by the South-Western students or the South Eastern students, it is important to note that, it was the evangelistic awakening that erupted in the nation's higher institutions in the 1970s that gave rise to the birth and success of the movement (Meyer, 2004).

The 1970s was characterized by the activities of inter-denominational campus fellowships, with more emphasis on holiness and Bible itinerancy (Ukah, 2019). It was some of these campus activities, engineered by strength, zealously and agility of these students that

were instrumental to the birth and growth of the new movement. Some of the churches that emerged during this period were deeper Deeper Life Bible Church, founded by William Kumuyi; The Church of God Mission, founded by Archbishop Benson Idahosa; and Mountain of Fire and Miracles Ministries, founded by D. K. Olukoya (Ukah, 2019). Some of these students in the tertiary institutions got graduated and formed their own Pentecostal churches. All of these helped to spread the movement throughout the country. Also, in the early 1990s charismatic movement shifted emphasis from the doctrine of holiness to that of prosperity, faith, deliverance and healing. With these new doctrinal emphases, many more charismatic churches emerged. Prominent among these were the Christ Embassy (1991), Fountain of Life Church (1992); House on the Rock (1994); and the Daystar Christian Centre (Asamoah-Giyadu, 2008).

By and large, as of today, the Pentecostal and charismatic movement have come to stay and have exerted tremendous influence on Christians and Christianity, even in some cases Muslims and Islam in Nigeria. It is well spread and vastly growing.

## **2.3 Doctrinal Emphasis of the Charismatic Churches**

### **2.3.1. Baptism of Holy Spirit**

The Nigerian charismatic's movement share similar doctrinal emphasis and practices such a baptism of the Holy Spirit, speaking in tongues, and healing with others in the world. In addition, the mass media, charismatic literature, and the common use of the English language have helped to forge close links between the Western and Nigerian movements. However, they emphasize that one must be baptized of the Holy Spirit before being fully accepted as one of them. This emphasis on baptism of the Holy Spirit makes them a unique movement

### **2.3.2. Healing/Miracle and Evangelism**

Among the doctrinal tenets of charismatic organizations, healing is the most frequently emphasized and is central to the religious ideas of Nigerian charismatics. Four major areas of application of healing can be deduced, first, there is physical healing. Secondly, there is healing of demonic attacks and satanic oppression, which charismatic term "deliverance" and the third, under the theme of "success and prosperity" and the healing of all forms of

failures in life. Fourth, there is healing of the socio-economic and political problems of a country.

### **2.3.3 Evangelism**

This is another major preoccupation, and Nigerian charismatics regard it as their most important work. There is a threefold consensus among charismatic organizations about the goals of evangelism. Primarily, evangelism is directed towards conversion. Second, evangelism is seen as a work of redemption to loosen and free humans from the grip of evil spirits, witches, and forces of darkness, principalities, enemies, bad luck, and repeated failures, all of which are prevalent in the African worldview. This cultural dimension of evangelism may be the major reason why the healing sessions that are integral to evangelistic activities attract large attendance. Third, through evangelism, charismatics hope that the overall economic, social, and political situation of Nigeria will be transformed into a better one. They believe that the present adverse predicament in the giant of Africa should be a bastion for the evangelization of the continent.

### **2.3.4. Leadership and Paid Ministry**

The leadership of charismatic organizations in Nigeria is an important factor in the process of denominationalism and indoctrination. The founders are of the prophet-type rather than the priest-type. Because of their charisma, they function in a number of roles. First, the leader is a prophet conveying and interpreting what the members regard as the revelation of God; second, he is a priest, teacher, counselor, and administrator. The power of the spoken word is the basis of the leader's charisma, and he employs the spoken word as the medium to communicate to followers the changes he is introducing. The leader gradually introduces and justifies changes that enhance denominational tendencies. Among these is the desire for territorial expansion, achieved through evangelistic outreach into other towns. Once new groups have been established, it is possible to exercise authority over the membership, with the hope of avoiding losses to other groups.

Another denominational factor is the transition to a paid ministry. Sectarian groups do not usually employ the services of paid ministers but rather divide the ministerial roles among the untrained lay leadership. As the

movement grows, the people turn to paid ministers to oversee the branches, minister to members, help sustain the communal bonds, and keep alive the original doctrinal emphases of the organization.

## **2.4 Characteristics of Charismatic Movement**

**2.4.1. Baptism of Holy Spirit:** Philosophically, Charismatic movements derive their inspiration from and base their convictions on the events that took place on the *Day of Pentecost* about two thousand years ago, when the Early Christians received the power to speak in tongues as recorded in the book of Acts of the Apostles Chapter two. Upon this conviction, the charismatics concluded that the gifts or manifestation of the Holy Spirit by the Early Christians, experienced on the day of Pentecost could still be experienced and manifested today.

**2.4.2. The Gift of Speaking in Tongues:** This forms one of the features of Charismatic Christian lives. The gift goes hand-in-hand with the gift of Holy Spirit. It entails uttering sounds unintelligible to oneself. It is claimed to be the usual accompaniment and sign of baptism in the Holy Spirit. It is seen as a God-given capacity for prayer and praise. For Christians it is a way of

sustaining relationship with Christ and enables worshippers to sustain and indeed heighten moods of adoration, penitence, petition and intercession in a way they could not do otherwise. The gift is regarded as mainly, though not entirely, for private devotional use.

**2.4.3. Healing/Miracle Adaptation:** Healing or miracle centres, adaptation of the Pentecostal faith is another feature of Charismatic movement which has adapted to the Nigerian contemporary milieu, thus making it contextually meaningful in the mind of the people etc. Thus, the exercise of healing varies and is dynamic and problem-solving, attracting people with needs such as employment, marriage partners, children, and illness. This healing system has a flexibility that makes it possible to attract much more followership which linked everything they do to one prevailing forces of the Satan/demons or the other.

**2.4.4. Centralization of Decision Making on One Person:** Most of the Charismatic Movements in Nigeria has one important feature, which is placing decision making and organizational leadership on one person, which in most cases is the founder. The leader arrays himself as the father of the

church and assumes him or herself to have all the leadership quality based on the scripture: the leader is a prophet conveying and interpreting what the members regard as the revelation of God, the leader is a priest, teacher, counselor, and administrator.

**2.4.5. Theology of Prosperity and Wealth:** this is another significant feature of Charismatic churches whose message is appealing to both the aged and youths who are eager to get rich and tired of poverty. The Church messages and sermon focus on how to generate wealth.

**2.4.6. Spiritual gifts and Understanding Gifts:** this is seen as the capacities to express and communicate the knowledge and power of Christ for the edifying of the church (which certainly seems to be Paul's concept of a charisma), charismatics usually claim that all the 'sign-gifts' (so-called) of the New Testament period not only tongues, but also gifts of interpretation, miracles, healing powers, and the receiving of direct communications from God through visions, dreams and inward impressions for relaying as prophecy are now once more being given, after centuries of almost total abeyance. That the more ordinary gifts of teaching, rule, management,

giving and supporting (cf. Rom. 12:4 ff: 1 Cor. 12:28-30) have been constantly bestowed down the Christian centuries, and are being given still, is not denied.

## **CHAPTER THREE**

### **3.0 AN OVERVIEW OF THE ANGLICAN CHURCH**

#### **3.1 The Anglican Church of Nigeria**

The Anglican Church is a worldwide organization with association of national and regional Anglican churches globally. The communion operates on dispersed authority basis, whereby each national church is independent of the other and as such is self-governed, though in full communion with the Church of England, (the mother church of the communion) and with its principal executive and primate, the Archbishop of Canterbury. He is also recognized as the symbolic and unifying head of the whole communion, though, without recognized authority beyond his territory (Adamolekun ,1999, p.45). The status of full communion means that there is mutual agreement on essential doctrines, and that full participation in the sacramental life of each national church is available to all communicant Anglicans. The administrative independence of each province; whereby the spiritual head has no authority outside his own province; so each local province is allowed to approach circumstances in varying methods in different cultures; however, there are areas of mutually agreed doctrines

common to all provinces and international collaborations where and when necessary (Ryder , 1969, p.24).

Every national church is known to belong to an Anglican Province. There are thirty-eight provinces with their own primates and governing structures. The Anglican Church of Nigeria is one of those thirty-eight provinces. The labour of CMS had finally yielded fruits. The unique missionary has grown to several churches and dioceses today.

### **3.2 Emergence of the Anglican Movement in Nigeria**

The planting of Anglicanism in Nigeria was actually initiated and nurtured by the Church Missionary Society (CMS) missionaries in 1842. What began with a lone missionary has grown today into virile and self-determining province of about sixty dioceses with membership conservatively put at several millions. The Church of Nigeria, Anglican Communion has grown from its very humble beginning in 1864 when the first Diocese of the Niger Territories was created with Bishop Samuel Ajayi Crowther as the consecrated Bishop (Adebayo, 1987, p.306). It however witnessed unprecedented growth between 1988 and 1999, when Rt. Rev. Dr. Joseph Abiodun Adetiloye, the then Bishop of Lagos was elected the second

Archbishop, Primate and Metropolitan of Nigeria on April 14, 1988 (First Archbishop, Primate and Metropolitan of Nigeria was Rt. Rev. Timothy O. Olufosoye, 1980 – 1988) (Adebayo, 1987).

The rate at which the Church of Nigeria under the leadership of Archbishop Adetiloye grew and expanded was so astonishing that the Archbishop of Canterbury proclaimed it as ‘the fastest growing Province in the Anglican Communion.’ As a result of the vastness of the Church, there was the need to break up into manageable units for efficient and better administration; hence, it was divided into three Provinces along the geographical lines of west, east and north in September 1997. Each province is headed by an Archbishop, who oversees the dioceses within the province. However, there was a need for further splitting up the provinces as more parishes sprung up and more dioceses were created. Therefore, for easy administration of the new parishes and effective running of affairs of both local and national offices the leaders created seven more provinces (Adebayo).

The growth is continuous because the numbers of all dioceses in the Anglican Communion of Nigeria has risen from eighty-two (82) in 2002 to

one hundred and sixty-four in 2011. The then three provinces had further experienced re-organization and eventually became ten (10) ecclesiastical provinces in 2007, which is excluding the province specifically intended for missions. As at the last count, the ecclesiastical provinces had increased to fourteen, the new provinces are Kwara, Enugu, Aba and Lokoja. Lagos has the highest number of parishes despite having just thirteen dioceses, which gives an idea of how densely populated Lagos must be. Parishes are determined based on geographical area or region and Lagos State is the smallest state in terms of size in Nigeria, yet the mostly populated state<sup>9</sup>. There is no readily available data to compare the growth of the Lagos Province of the Anglican Communion, Church of Nigeria to other churches or denominations within Lagos State.

Adetiloye saw the need to break new ground, expand the church's frontiers and re-focus the church leadership towards working as a team (Kalu , 1978, p.337). Consequently, the Primate sets up various committees on how best to penetrate the northern part of Nigeria, which was predominantly Muslim's region and the result was massive evangelization of

the area which subsequently led to the inauguration of eight missionary dioceses in September, 1990 (Atanda, 1988, p.5).

This same idea was repeated in other regions of the country. By 1999, the growth of the church was so overwhelming that members tagged the Primate's tenure "Decade of Evangelism." It was during this same period that the idea of breaking the Lagos Diocese two came up, though, it was initially recommended being broken into three for effective and aggressive evangelism. There was the need for a new diocese in Lagos West giving the congregational demographic survey of the area, enormous work of the then Primate, who was also the Archbishop of Province One, of which Diocese of Lagos was a part and the increasing population of parishioners. Therefore, restructuring by way of creation of a new diocese was inevitable, and a right steps in the right direction to ensure that the spiritual needs of churches, the worshippers and parishes were adequately met.

### **3.3 St. John Anglican Church Ubulu-Uku**

One of the earliest Churches established in Ubulu-Uku is St. John Anglican Church Ubulu-Uku, Aniocha South Local Government Area of Delta State. The Church Missionary Society (CMS) which introduced the Anglican

Church was the first to arrive in Ubulu-Uku in February 1878 and were received by the king of the land. Although, the king did not accept Christianity, he welcomed the Missionaries and gave them a land at the heart of the town. A member of Missionary team named Spencer documented his account of this visit in a gazette. The Church started around the 1879 and soon established one of the oldest Primary schools in the region, known as CMS School (presently Ubulu Model Primary School) in Ubulu-Uku in the year 1904 (Atanda, p.6).

The aim of establishing the school alongside the Church is to teach indigenous converts who will in turn become interpreters during Church service. At this time, it was considered an anathema to convert to Christianity and those who did were excommunicated or fined.

### **3.4 Membership Strength of St. John Anglican Church Ubulu-Uku**

The membership strength is incredible, it comprises of the old, middle age, youths and children. St. John is an aged long traditional church that has successfully married both the orthodox and Pentecostal ways of worship and this belief is the major reason why there is no large scale exodus of the youths out of the church.

The quest to migrate from orthodox to Pentecostal church is more among the youths and this is attributed to the modern way of worship in the Pentecostal especially the praise and worship styles coupled with the glamorous fashion outside with and also the fashion outside which are not common with orthodox church.

### **3.4.1 Demographic Structure**

St. John Anglican church Ubulu-Uku has more of old men and women. Those who are retired and also have the middle age who have been in that church form their very tender age while a few number of the youths and the middle aged people are still available. The church comprises of more of old women and middle age men with the same few youth. According to Rev. Chuks John, people tend to leave the Orthodox Church especially the youths to Pentecostal churches because of their “shallow foundation”. He believes that when one knows that truth about a particular thing there would be no need to tell them otherwise. He also said that one has to be grounded with the doctrines and dogmas and not just that also with the scriptures to be able to separate the good from bad. He said if one is shallow minded he/she would be easily misled and because the foundation is not strong.

### **3.4.2 Membership Growth of St. John Anglican Church, Ubulu-Uku.**

The growth rate of St. John Anglican Church Ubulu-Uku is synonymous with its general increase nationwide. The church is increasing and at the same time reducing. It is more of the old people and they are over seven hundred. According to Rev. Chuks John, "the youths, when going to school or outside their home town tend to go to a different church aside from the Anglican churches and by this process the number of members tends to reduce". But increases during festive period by this time everyone is home (Adedoyin ,1998, p.8).

### **3.5 Worship Style**

Worship system of Anglican Church is quite interesting, holiness and salvation messages are preached. Night vigils are usually conducted which is mainly prayer and deliverance sections. They also hold praise worship nights. In terms of their music, they use instruments such as Keyboard. They sing modern praise songs, worship songs and also sing the from Ancient and Modern hymn books. The members of St. John Anglican Church believe in the word "order" and they have strict principle following this word (Victor

Mordi, personal communication 2021). The Anglican churches have an order in doing everything which is called the order of the church.

There is a book of worship which is used by every Anglican Church in the whole world not just in St. John Anglican church Ubulu-Uku. This worship book is called “The book of common prayer”. The Book of Common Prayer is called “*Ekpere na-abu*” in Ubulu-Uku. This book contains the order of worship. In every Anglican Church they have two types of services. There the Sunday services, which usually last for three hours starting from 8:00am to 11:00am and weekly services which are usually held every Wednesdays and Fridays evenings from 5:00pm to 7:00pm. The first Sunday of every month is the communion Sunday while every other service in the month is called the “Mattin’s Sunday”<sup>18</sup>.

There are lessons which the entire priest adhere to in every Anglican Church. These lessons are three which they adhere very strictly to and they are as follows; Old Testament, Epistles (Letters in the Bible), Gospels (Matthew, Luke and John). They might have different Sermons but all the teachings are gotten from lessons, the Bible. The *Mattin* (It’s basically the Old and New Testament) it’s read all over the world. They are able to

control everything that is been preached all over the world through it. This act of “control makes sure they adhere to the *Mattin*. There is a bulleting which is brought every year which all members of the churches make use of. This bulleting is called the church calendar and it is produced every year<sup>19</sup>.

There is also the use of music in praise and worship. They have a time for hymn and they also have time for praises. They don't joke when it comes to worshipping God. According to Rev. Chuks John, he says that presently St. John Anglican church has the best choir in the whole Ubulu-uku. They also have the best instruments in the full community which fully states that there is live worship in the church.

### **3.6 Special Features**

Like other Anglican Churches and Orthodox around the world, the St. John Anglican Church enjoys similar features and characteristic. The following are some of the special features of the church:

#### **3.6.1. Miracle and Healing**

The Anglican Church according to Rev. John believes in miracle and they see spirituality in a new whole level. They believe solemnly on the teaching

and dogmas and they believe so much in speaking in tongues, healing the sick and giving testimonies. He said “People do ask; do the Anglicans perform miracles? Yes! He said miracles are performed and they believe in it; we believe in the Pentecost thereby the Holy Spirit having control of the human mind and causing signs and wonders.

### **3.6.2. Baptism and Holy Communion**

Baptism takes place by submerging a person in water three times. The priest officiating says; “I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit”, after which he makes the sign of the cross as a blessing. A male is baptized on the fortieth day of his birth and female on the eightieth. On this occasion the child is given a Christian name according to the Orthodox tradition. In some orthodox churches, he or she will also get a God father or mother respectively to their gender and a special coloured thread (*mahtäb*) is tied around the neck to announce that the child is baptized. Confirmation takes place immediately after baptism. The majority of members often fail to keep their confirmation principles. Holy Communion is received by ritually clean people, such as small children and a few devoted adults who are strongly related to church activities<sup>21</sup>.

The bread and wine are prepared by the deacon from dried grapes and water before each service in a separate house every week. It is believed that the bread and wine are changed and remain flesh and blood until they are completely consumed. Communion is consecrated and given on the same day. In the case of the very sick, the priest takes communion to those who are near; for those who are far he consecrates communion in a tent.

### **3.6.3. Sacrament**

A Christian receives sacrament, through the mediation of the priest, forgiveness of sins and repenting and confessing them to the priest. It does not demand the regular attendance of believers. If a member is too weak to see his confessor, the confessor, who is also his priest, will pay him a visit at his residence. The process takes place as persons confessing prostrated themselves at the feet of the priest, who is seated, and accused themselves in general of being .great sinners and having merited hell, without descending to particular sins they had committed. After this the priest or Pastor, holding the Gospels in his left hand, (and a cross in his right, touches, the eyes, ears, noses and mouths of the penitent, and recites prayers over him, and makes several signs..

### **3.6.4 Doctrinal Emphasis**

St. John Anglican Church, like other Anglican Churches and Orthodox Churches is strictly dedicated to the monotheistic doctrine. Especially, the doctrine in the personality of Christ reveals one divine nature, which arose due to absolute merging of the natures of God and man. Modesty is Anglican Church's doctrine that guides their rules and regulations. Indecent dressing by the youths is not tolerated. In other word, the Anglican Church believes in decent dressing not just with in the church but also outside the church premises thereby showing good examples to other unbelievers. It is believed that just any kind of dress is not acceptable and they do not work with the new ways the modern churches encourage any kind of wears. It is believed that the girls and boys do not dress anyhow it is only permitted for girls to wear skirts or gowns into the church premises and the hair must be covered while for the men caps should not be worn, it is seen as a sign of disrespect to God.

The church enforces discipline both in and outside the church. They are continually encouraged to live a Christ-like life that will attract unbelievers to follow them to church. Going by the name spiritual, they are

very conscious of it and that explains the reason why it is emphasized during their sermons. They recognize the things of the spirits, living a holy life are the goal of the church.

## **CHAPTER FOUR**

### **4.0 IMPLICATIONS OF THE CHARISMATIC MOVEMENT ON ST. JOHN ANGLICAN CHURCH, UBULU-UKU**

The presence of charismatic churches in Ubulu-Uku town has implications for other orthodox churches, specifically St. John Anglican Church Ubulu-Uku. The following are some of the implications:

#### **4.1 The Demographic structure of St. John Anglican Church, Ubulu-Uku**

It has been established in this study that the demographic structure of St. John Anglican Church Ubulu-Uku is a lopsided one. That is, the church membership is prominently made up of the aged men and women in the community, and some few middle-aged people with a small number of youths. The reason for that is simple; the aged people in the church are more comfortable with the worship style of the Anglican Church unlike the youths who have decided to look elsewhere for a more dynamic and dramatic style of worship. This is another effect of the presence of charismatic/Pentecostal churches in the community on orthodox churches.

## **4.2 Drifting of Youth Members**

St. John Anglican Church Ubulu-Uku have loses a large number of their youth so much that the church is now more of old men and women, those who are retired. However, there are also some who are of the middle age who have been in that church form their very tender age, that is to say that only a handful of the youth, the old ones and the middle aged people now constitute the members of the Church.

Findings from this study further revealed that there is a considerable and significant drift of youths from St. John Anglican Church Ubulu-Uku to other neighbouring Pentecostal/Charismatic Churches. According to Rev, John, one of the reasons responsible for this movement of youths is their shallow-mindedness (interview 2019). However, despite this reason, there seems to be more than just the shallow-mindedness of the youths why they migrate to other charismatic churches

### **4.3 Reasons Why Youths are attracted to Pentecostal Churches**

According to this study, the following are some of the reasons why youths are attracted to charismatic/Pentecostal churches around their neighbourhood:

#### **4.3.1 Search for Pentecostal Enthusiasm**

Unlike the old folk, the youth who are mostly the harbingers of Pentecostal enthusiasm are therefore interested and open to the real Jesus and the power of the Holy Spirit whom all authority has been given.

To them the Christian faith has to work. This is the last resort as nothing else works. They now resorted to Pentecostalism which seems to provide answers to what they search for with its attendant challenges and effects. Buttressing the point further, rapid changes are taking place all over the world. Political, social and economic in situations as well as religious thought forms and attitudes are in the melting pot. The old foundations are giving way to a new world order. Some of the old concepts and images are no more adequate to address the present day challenges and problems.

### **4.3.2 Dynamism and Innovation in Christianity**

One of the most acknowledged characteristics of the Pentecostal movement in Nigeria, even from its inception in the early decades of the twentieth century, is the dynamism and innovation it has brought to the practice of Christianity in the country. Across the country there has been a substantial religious awakening and deepening of faith for Christians. As a renewal movement, it is a religion that calls for intense religious experiences, and also calls attention to the texts of the Scriptures. It is still spreading across many denominations partly because its doctrinal emphases are contextually relevant to the contemporary situation facing millions of Nigerians.

### **4.3.3. Unique Religious Experience**

The proliferation of these new churches and their activities offer many challenges to existing churches. First, religious experience plays a crucial role in the life and thought of the Charismatic movements. Charismatics are attempting to integrate experience into doctrinal system that has developed without reference to the experiential side of Christianity. The experience that is greatly emphasized is that of the Holy Spirit which was strongly reflected in the lives of the early Christians.

#### **4.3.4 Simplicity of Style**

Moreover, the simplicity of the means used by the Charismatic organizations enabled them to reach the masses at the grassroots. The movements are laying a new emphasis on spontaneous oral expression, and thus they are answering the contemporary need for experience and authenticity. The emphasis on experience in Pentecostal theology makes the theology itself quite difficult to assess from a non-Pentecostal viewpoint.

#### **4.3.5 Communal Pentecostalism and Charismatic Movements in Nigeria**

In its early years, the Charismatic renewal was a movement of the laity, the widespread interest in the Holy Spirit, individual religious experience and the claim of the priesthood of all believers contributed greatly to strengthen this common fellowship without regard to status. Members call themselves brothers and sisters, and even the leader or founder was called similarly. Hence, the Renewal fostered communal Pentecostalism and Charismatic movements in Nigeria living, as Charismatics try to live their lives on the model of the Early Church. This is a challenge to the established churches for a rediscovery of *koinonia* within the churches.

#### **4.3.6 Dynamic and Emotional Worship**

Charismatic movements have brought worship nearer to ordinary people, because people play a spontaneous part in worship through singing, dancing, singing and praising God. People have reacted in various ways when the liturgical forms of the Charismatic movements are brought face to face with the liturgical forms of the existing evangelical churches. Although, this is the area where the distinctiveness of the movements is clearly seen, yet it is the area that has caused much distaste for other Christians. Evangelical Christians have considered the enthusiastic charismatic worship as too emotional, and the claims of baptism in the Holy Spirit and speaking in tongues, and the manifestation of the gifts of the Holy Spirit as not totally Scriptural. However, Charismatic worship has restored to the centre of the liturgy genuine praise and a deep spirituality. Consequently, the current dynamism in worship in Protestant Churches cannot be separated from the influence of the Charismatic Renewal.

## **CHAPTER FIVE**

### **EVALUATION, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Evaluation**

This study focused on the “Advent of charismatic movement in Nigeria and its implications for St. John Anglican Church Ubulu-Uku, Delta State”. It is a five chapter project. This first chapter discussed the general introduction to the work thereby laying a blueprint for the study. Fundamental issues were discussed which includes amongst others, the aim of the study which was aimed at examining the effect of Pentecostal/Charismatic Churches on St. John Anglican Church in Ubulu-Uku, Delta State. The second chapter gave a historical development of the charismatic movement, while the third chapter was on an overview of the Anglican Church in Ubulu-Uku, Delta State. In the fourth chapter, the research direct on the effect of Charismatic Churches on the membership of St. John Anglican Church Ubulu-Uku, Delta State. In the last chapter of the work, a summary, conclusion as well some recommendations to the work were given by the researcher.

## 5.2 Conclusion

This research was motivated to embark on this study due to domineering effect of Pentecostal Churches in Nigeria today. Many orthodox churches do not appear to grow in population, especially around areas where Pentecostal Churches are well established. It became a burden on this researcher to investigate the relationship between Pentecostal and membership/population strength of orthodox churches using the St. John Anglican Church Ubulu-Uku as a case study.

Having extensively investigated the modus operandi of both movements, it was revealed that a large number of youths frequently drift from St. John Anglican Church Ubulu-Uku, to neighboring Pentecostal/charismatic churches in the town. This writer therefore, conclude that the reasons for the drift in membership from St. John Anglican Church was as a result of some innovations in the worship style and activities of the Pentecostal churches and the youth are being attached due to these innovations.

### **5.3 Recommendations**

1. Efforts should be made by the ministers in St. John Anglican Churches to improve on the worship style of the church by making it livelier.
2. Church programmes that attract youths and students such as drama, singing and dancing competitions should be developed by the St. the church in order to increase their youth population.
3. The preaching from the pulpit of St. John Anglican Church Ubulu-Uku should be tailored along the pattern of that of the Pentecostal/Charismatic Churches while still retaining the undiluted word of God. Members, especially youths love to hear dynamic preaching.
4. One of the reasons why the Pentecostal/Charismatic Churches attract members is due to the communal style of doing things. That is they see themselves as brothers and sisters. St. John Anglican Church and other orthodox churches should borrow a leaf from this.

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## Interview

<b>NAME</b>	<b>AGE</b>	<b>OCCUPATION</b>	<b>PLACE OF INTERVIEW</b>	<b>DATE OF INTERVIEW</b>
Rev. Chuks John	56	Parish Priest	Ubulu-Uku	10 <sup>th</sup> July, 2022
Victor Mordi	50	Teacher	Ubulu-Uku	11 <sup>th</sup> July, 2022