THE IMPACT OF PENTECOSTALISM ON
THE ANGLICAN COMMUNION: A CASE STUDY
OF AWKA DIOCESE

(1987-2010)

BY

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CHAPTER ONE
INTRODUCTION

1.1. BACKGROUND TO THE STUDY: Pentecostalism is one of the major contemporary religious developments which emerged in the 20th century as a result of perceived shortcomings of the mainline churches. It seems to have been one of the most significant new spiritual movements in the Christian Church for sometime now. Achunike, (2004.11) remarked thus about Pentecostalism and its impact “the Pentecostal explosion in Nigeria and elsewhere is a glaring reality…” The Pentecostals pioneered and popularized the idea of baptism in the Holy Spirit the consequence of which must be the sign of speaking in tongues. Writing on how they became a distinct group, Achunike, (2004.21) says thus about the Pentecostals “because of their belief and charismatic ways of worship, they were expelled from the mainline churches and forced to start their own churches” Chatfield (1992. 102), says that “Western Church historians say that Pentecostalism began in the beginning of the 20th Century in the United States of America. However, references to the Charismatic gifts of the Holy Spirit, the third person in the Trinity abound in the literature of the Eastern Churches from the earliest times”. The Bible contains the most
vivid account of Pentecostalism in Acts of the Apostles 2: 1 – 4. Thus Pentecostalism belongs to a very ancient Christian tradition of spiritual enthusiasm and ecstatic experience. Pentecostalism therefore is not a twentieth century faith or religious system. Long before the reformation, the spark of Pentecostalism has been there but it seems to be suppressed always by the mainline denominations. However, the twentieth century has seen the birth of Pentecostalism which led to the establishment of the Pentecostal Church. Pentecostalism has developed into the fastest growing and most influential movement within Christianity at the present time. This is due to the collapse in confidence reposed in Enlightenment ideas and human progress. This was followed by two catastrophic world wars, and a new understanding of scientific absolutes. Thus making many in the mainline Churches, including the Anglican Church to seek a deeper experience of God and a closer relationship with Him more akin to that of the New Testament Christianity. This is more so because the Pentecostal movement has been profoundly influenced by a deepening of faith, a greater expectancy of Bible study and prayer, and a fuller predication in worship and music.

Modern Pentecostalism however began to have a major impact on Anglicanism in the 1960’s. This began in the United States of America.
Many Pentecostal organizations have come into place to help in the spread of Pentecostal impact in the Anglican Church the world over. These organizations aim at sharing charismatic insights, teaching and experience throughout the Anglican world. The African independent Churches which are known for African ecstatic form of Christianity have also affected the Anglican experience in many ways like Anglican spirituality, liturgy, etc. It is in this vein that Achunike, remarked “particularly worrisome is the fact that many Igbo catholic Christians, and indeed Christians from south Eastern Nigeria, who are resident in parts of Lagos come home during Easter or Christmas more Pentecostal than catholic, more Pentecostal than Anglican…” (2004.6). He goes further to mention areas of Pentecostal influence on the mainline churches as follows; pastoral challenge, televangelism and media evangelism, music ministry, film evangelism, preaching, healing, prosperity Gospel preaching etc. Achunike; (2004.25).

The Anglican Church over the years has different strands of Churchmanship. These include Anglo-Catholic tradition, Evangelical tradition, Charismatic tradition and liberal tradition. The beauty of Anglican Churchmanship lies in its inclusive nature which is rooted in the Book of Common Prayer. According to Fape, “inclusiveness has been said to be the hallmark of Anglicanism” (2009. 43). Marshall adds that “This inclusiveness
can also be seen in what is popularly regarded as the Anglican Tripod stand of scripture, tradition and reason” (1988.67). A former Archbishop of Canterbury, George Carey remarked thus about the comprehensive and inclusive nature of the Anglican Church, “its styles vary from the simple to the elaborate, from evangelical to Catholic, from Charismatic to traditional, or indeed from a combination of these various traditions.” (1984.27).

Consequent upon this, we can see that Anglicanism lives with a broad spectrum of opinions within its membership. Its Catholicity is that it is part of the one universal Church founded by the apostles, united in government, worship and doctrine before any form of divisions began to set in. It is widely believed that the Church of England was founded by the apostles or any of the evangelists that scattered following the Pentecost event and the persecution that arose after the death of Stephen. The persecution made the apostles of Jesus Christ to scatter in all corners of the Roman Empire, Britain inclusive. Mcbirnie, (1986.18) mentioned Peter and Paul as having traveled to Britain. The Anglican Church also prides itself as evangelical because it became part of the reformation that arose in the 16th century. The reformation Churches (Evangelicals) recognized the authority of the scripture as containing all things necessary for salvation. The Anglican Church is also Pentecostal and Charismatic. In the New Testament, the
Pentecost was the day the Holy Spirit descended on the disciples of Jesus Christ after his ascension. It took place ten days after the ascension and fifty days after the resurrection. The Holy Spirit came with new life, power and blessing on the Church. Most of the Churches founded as from the twentieth Century refer to themselves as Pentecostal Churches as distinct from Roman Catholicity, Orthodoxy and Evangelicals. Pentecostalism is not however just a twentieth Century faith or religious system as remarked earlier. It has been there for long and the Anglican Church has its characteristics. The term Pentecostal when used to describe a Church or a group of Churches according to Livingstone, (1977.86), refers to

A religious movement whose members or adherents share a common belief in the possibility of receiving the same experience and gifts as did the first Christians on the day of Pentecost in Acts 2: 1 – 4. They emphasize the corporate element in worship often remarked by great spontaneity and lay special stress on speaking in tongues, prophesy, healing and exorcism.

Scholars and researchers have variously defined described Pentecostalism in its universal and African form in general and in its Nigerian form in particular. Wayne, (1966.11) described Pentecostal as;

… Any denomination or group that traces its historical origin back to the Pentecostal revival that began in the United States in 1901, and that holds the following doctrines:
(a) All the gifts of the Holy Spirit mentioned in the New Testament are intended for today; (b) baptism in the Holy
Spirit is an empowering experience subsequent to conversion and should be sought by Christians today; and (c) when baptism in the Holy Spirit occurs, people will speak in tongues as a “sign” that they have received this experience.

To this end Achunike, (2009.39) is of the opinion that;

There is so much variety in Pentecostalism worldwide that the most one can do is either to give a phenomenological definition or and operational meaning of it.

He goes on to quote Hollenweger, (1998.42) as saying that “Pentecostal is a Christian who calls himself a Pentecostal”.

Again Achunike, (2009.35) says that,

The term Pentecostalism refers to certain elements of Christian life often associated with the experience of the power of the Holy Spirit which manifested strongly at the feast of Pentecost in the Bible and the consequent gifts of the Holy Spirit by Christ. It also refers to the emphasis on the third person of the Trinity and his manifestations in the individual and corporate lives of Christians.

He also says assertively that,

Pentecostalism can therefore be understood as a modern religious movement, now represented not only by Pentecostal Churches but also within the mainline Churches as a charismatic movement. In the Anglican Church it has developed to be known as Evangelical fellowship in the Anglican Communion (EFAC).

However, the main contrast in the Anglican Church is between the Low Church tradition, (the Evangelicals) and the High Church Tradition (The Anglo-Catholics). These two strands of the Anglican Church came out
of the via media Church of the Elizabethan period. They have remained here and have continued to influence the pattern of Evangelism in the Church over the years. For instance, in West Africa, Ghana was influenced early by society for the propagation of the Gospel (SPG) missionaries who in the 19th Century reflected a High Church position, while the Anglican Church in Nigeria was influenced by the Church Missionary Society (CMS) which represented the Low Church. This goes to suggest that there was delineation of territories between missionary agencies in West Africa. This made it easy for two different Anglican traditions to grow in the same area side by side. This means that Anglicans are used to a variety of traditions. Pentecostalism and charismatism have been part of the evangelical tradition of the Anglican Church. The doctrine and liturgy of the Church contain sound elements of Pentecostalism. The CMS missionaries who brought the gospel to Igbo land were Charismatics in a way. Okwueze, (1986.12), pointing to the charismatic nature of CMS missionaries said “Once a person became a Christian, the missionaries went the following day to his house to destroy charms, idols, shrines and other elements that symbolize his former religion”. This was a practical demonstration of Pentecostal and charismatic power showing that Anglicans exhibit both Evangelical and Pentecostal characteristics right from time. This practice can however be
described as iconoclasm which means the destruction of sacred images. As time went on, there seemed to be a relaxation on the part of those who took over from the missionaries. The contemporary religious environment in Nigeria and the world has given birth to a new form of Pentecostalism which is now impacting on the mainline Churches, Anglican Diocese of Awka inclusive. Most Churches today as a result emphasize both in their doctrines and practices, the reality of spiritual gifts such as divine healing, exorcism, prophesy, glossolalia, spontaneity in worship etc which are marks of modern Pentecostalism. The Anglican Diocese of Awka is not an exception in this contemporary development.

As a forest fire during the dry seasons tends to spread fast and almost without limit, except it is extinguished by somebody, so it is with Pentecostalism which is spreading very fast. The impact of Pentecostalism on modern Christianity and the Church in general with particular reference to the Diocese of Awka (Anglican Communion) is no longer new. A curious observer of the growth of Christianity the world over will easily come to the conclusion that the Mainline Churches or what can be termed mission Christianity has been greatly influenced by the new wave of Pentecostalism or Pentecostal wind blowing across the globe. These areas of impact include; prayers, quality of pattern of preaching, pattern of relationship
among members, liturgy, social life etc. The Spiritual empowerment which is catching the popular imagination of the Anglican Church is a direct impact of Pentecostal Christianity. In short, Pentecostalism is a strong religious wind that is currently blowing across the continent of Africa and elsewhere in the world. The question of Pentecostalism in the Anglican Church especially in Nigeria over the years has generated a lot of controversies. While some members believe that the practice of Pentecostalism in the Anglican Church amounts to derailing of the Anglican doctrine and liturgy, some others believe that Pentecostalism is an essential aspect of the Anglican tradition. Those in the former school of thought include mostly the elderly, both lay and ordained while the younger priests and youths of the Church hold the later view.

At the inception of the Diocese of Awka (Anglican Communion) in March 1987, the Diocesan Board, under the Chairmanship of the Diocesan Bishop decided not to have anything to do with the evangelical wing of the Church which exhibits Pentecostalism. This decision outlawed the existence of the Evangelical fellowship in the Anglican Communion (EFAC) in the Diocese. The Diocesan Board’s decision was informed by the role played by the leadership of the EFAC group in giving the new and fledgling Diocese a chequered history which brought about crisis at its inception. The
EFAC group wanted and actually campaigned for one of their own to be the Bishop of the New Diocese. When the contrary became the case, the EFAC members started to malign the name of the new Bishop, writing many petitions which necessitated the setting up of a Board of enquiry by the then Primate of the Church of Nigeria, the Most Rev. T. O. Olufosoye. This singular act delayed the take off of the Diocese from September 1986 to March 1987.

In spite of the ban, members of the EFAC group in the Diocese went underground, meeting in people’s homes and carrying out various activities. Before long, their impact started to be felt in the Churches in the Diocese. Interaction with other Charismatic groups also brought about the fire of Pentecostalism in the Diocese of Awka. This has continued unabated as Churches now organize open air crusades where many miraculous things happen. The above analysis raises a serious question as to the stand of the Anglican Church on the issue of Biblical Pentecostalism. Is the Anglican Church averse to modern day Pentecostalism? Why, in spite of the Stiff Opposition has Pentecostalism continued to spread and easily influence members of the Church? These issues need to be tackled studiously.

This research work will in addition to fulfilling the requirements for obtaining of a Doctor of philosophy in Religion and Society look into the
reasons why Pentecostalism has continued to have impact on the Anglican Church. This impact is mostly attributed to the issue of African world view which Pentecostalism seems to understand and handle adequately and which the mainline/mission Churches pay less attention to among other numerous issues.

The Diocese of Awka (Anglican Communion) at its creation and inauguration on 9th March, 1987, covered the geographical area occupied by Old Aguata, Awka and Njikoka Local Government Areas of the Present Anambra State. The area was collectively known as Awka Zone or what was called Awka Division in the Colonial era or Awka Province during the Nigeria Civil war. It also includes a small fraction of the present Oji River Local Government Area of Enugu State. However with the creation of Local Government Areas and the subsequent creation of the Diocese of Aguata, (Anglican Communion), the Diocese now covers the following L.G.A’s, Awka North, Awka South, Njikoka, Dunukofia, and Anaocha including Ugwuoba and Akpugoeze Communities of Enugu State.

The Diocese is at present organized into five Archdeaconries and one Deanery namely: Abagana, Agulu, Nibo, Mgbakwu, Enuguwukwu and Cathedral Deanery. Three more were recently created in the course of this work. They are Ukpo and Adazienu Archdeaconries including Ugwuoba
Missionary Archdeaconry. There are about 53 parishes and many unit churches including chapels located in various institutions in the Diocese.

The early history of the Church in what was called Awka Division is bound up with the founding of the CMS training College Awka and the pioneering efforts of S. R. Smith and G. T. Basden, who were both missionaries at the CMS headquarters in Onitsha where the Church was already planted in 1857. As early as the beginning of missionary work in Onitsha, the early missionaries according to S. R. Smith in one of his reports about Awka recognized the value of Awka evident on the intelligence of its traveling blacksmiths, as well as its geographical position.

Awka people were known in most parts of the present day Nigeria as great travelers and black Smiths. They were said to have adapted themselves very easily to any new circumstances. These inherent qualities of Awka people prompted the early missionaries at the CMS headquarters in Onitsha to resolve to go and plant the Church in Awka in confident hope that the converted traveling Awka black Smith would help to spread the gospel to many more places in the country. Anagbogu, (2009.7)

This missionary interest in Awka and Awka people resulted in the first missionary trip to Awka in January 1899. The team led by S. R. Smith was said to have reached Awka on 20th January 1899 from Onitsha. They traveled through the hinterland towns of Awkuzu, Ukwulu, and Enugwu Agidi etc. The aim of Smith and his team was to obtain a site for missionary establishment. This first trip was not a huge success, but the missionaries
were undaunted. The second trip of October 1903 was more successful. The missionaries were shown a site by the Agulu people of Awka. Soon, by the 11th of January, 1904, a mud structure was standing at the site which signaled the birth of Awka training college.

The success of S. R. Smith and his team in founding the training College Awka in January 1904 was responsible for the spread of the gospel of Christ to all the nooks and corners of the Old Awka Division, the area of the Diocese of Awka, (Anglican Communion) and beyond which is our area of study. This is because the missionaries made use of man power resources provided by the newly established college to get to the grassroots. From the beginning, the College worked out the policy of going on preaching expedition commonly known as “itineration”, twice a year to nearby and distant places. These regular six-monthly “itineration” were very productive of converts and congregations. Many Churches in the Awka area were thus raised in this way.

Awka as a town falls within the Northern Igbo cultural sub zone with other areas as Nsukka, Enugu, and Onitsha etc. It is presently in Awka South Local Government Area of Anambra State of Nigeria. At the creation of states by the Babangida administration on August 27, 1991, it became the capital of the New Anambra State. Awka Town is also the headquarters of
the Diocese of Awka (Anglican Communion). The Bishops Court and the Cathedral of the Diocese are located in the town. According to Anambra State Ministry of Information Sources, Awka town lies at about 40 kilometers north of Onitsha along the Federal highway running from Onitsha to Enugu. The town situates within longitude 45° East and latitude 30° north. It has an expanse of land mass measuring about 100 square kilometers. It is bounded on the east by Amansea and Ugwuoba Communities, on the west by Amawbia community, on the North by Okpuno and Mgbakwu Communities and on the South by Nibo Community. Awka Town is within the transitional zone of the sub-equatorial and tropical hinterland. It is about 300 meters below sea level and comprises a mixture of Guinea and Savannah vegetation.

The Anglican Church came into Igbo land in the last half of the nineteenth century, 27th July 1857 to be precise, with Onitsha as the first spot of the CMS Missionary propagation. The choice of Onitsha was not by any special design other than that the great River Niger which passes through the town was the major source of transportation at that time. From Onitsha, the mission spread to other parts of Igbo land and reached Awka and environs between 1899 and 1904. It will be noted here that the Church missionary society (CMS) the harbinger of the Anglican Mission to Igbo land was a
product of evangelical revival in England, marked by Pentecostal and Charismatic explosion. The society came into being during the evangelical revival in Britain. The process of the spread of Christianity in Igbo land was therefore marked with the demonstration of the power of the Holy Spirit which is the major mark of Pentecostalism. No wonder, the early CMS Missionaries saw the “evangelization of Igbo land as the victory of the Holy Spirit over demonic forces” Okeke D.C, (1994. 17).

1.2 STATEMENT OF THE PROBLEM: The history of the Christian Church has been replete with some reform movements and renewals which have continued to impact on the Church at one time or the other. In this contemporary age, Pentecostalism has come in as a reform movement impacting on the established Churches and this has brought about this research. The research is to investigate the extent of such impact and reform on the Diocese of Awka (Anglican Communion). According to Diarra, (2002.88). “This is because the Anglican Church world over, especially in Nigeria is battling to distinguish between what is Anglican and what is Un-Anglican vis-à-vis Pentecostal and Charismatic activities and manifestations.” Traditionally, the Anglican liturgy is embodied in the Ancient Book of common prayer which can be described as straight jacketed without giving room for variety. The Church of Nigeria (Anglican
Communion), in trying to bring in some elements of Pentecostalism has however produced its own version of the Book of Common Prayer. For instance, it is now compulsory for the congregation to stand for the most part of a Holy Communion service and other church services as the Pentecostals do, which has hitherto not been the case. This has therefore opened an official way for Pentecostal practice in modern Anglicanism. However, some Anglicans especially the elders seem not to be comfortable with the development especially as it concerns the excesses of the young ones who practice it. They believe that such Pentecostal practices like standing for a long time and waving of hands continuously with intermittent shouts of amen etc are un-Anglican. To determine what is Anglican and un-Anglican becomes a problem. This clash has brought about divisive factors in the Anglican Church giving birth to proliferation of Churches with the Anglican Church as the greatest victim in terms of loss of membership. This was the stage at the inception of the Diocese of Awka (Anglican Communion).

The Diocese of Awka (Anglican Communion) has since inception in 1987 been labouring to maintain a traditional balance in her doctrine and practices to avoid over stressing what is meant to be a single element of the Christian Church to the detriment of others. This is why the activities of the
Pentecostal and Charismatic group mostly represented by the Evangelical fellowship in the Anglican Communion (EFAC) often constitute some problem to the Church. These problems include:

a. The misunderstanding between Anglican elders and young ones over what is Anglican and un-Anglican Vis-à-vis Pentecostal practices

b. Misunderstanding Pentecostal features like speaking in tongues, prophesy, exorcism and other ecstatic activities.

c. The harsh reaction of elders of the Anglican Diocese of Awka to Pentecostal practices which have in many cases led to crises and conflicts in the church.

1.3 **PURPOSE OF THE STUDY:** The main purpose of this study is

(a) To show-case the reality of the impact of Pentecostalism in the Anglican Communion as a whole and the Diocese of Awka in particular. The Anglican practices which from the early times came to be conveniently referred to as Anglicanism wear legion faces.

(b) Anglican adherents have to understand that the impact of Pentecostalism on the Church is in fact unstoppable. Therefore the views about the Pentecostals should change while the Church endeavours to imbibe those good influences of Pentecostalism.
In view of the above, other purposes of this study are

(c) To attempt to resolve the traditional reservations and misunderstanding of many Anglicans in the Diocese of Awka over the issue of Pentecostalism in the Church today. Attempt will also be made at

(d) Identifying the distinctive nature of Anglican tradition in the area of prayer, spirituality, liturgy and ethical living. This work equally

(e) Aims at correcting the erroneous impression that Pentecostalism is a new trend of Church life with its origin in the twentieth century. The proper concept of Pentecostalism is an age-long element of Christian evangelical and missionary tradition. To this end,

(f) This work is aimed at providing many Pentecostals with the historical, theological and philosophical framework on which their religious faith is based as most of them are ignorant. Finally,

(g) The work is aimed at presenting the reasons for the success of Pentecostalism in Africa which is attributed to African world view. The African world view, if it is properly understood and harnessed by the Christian Church in Africa, Christianity will become more meaningful to the African.

1.4 **SIGNIFICANCE OF THE STUDY:** Despite the whole lot of noise about Pentecostalism, many adherents are ignorant of its concept and frame
work. This work therefore becomes significant in that area. The work will
(a) Serve as resource material to Pentecostal Anglicans on matters of the
abuse of the gifts of the Holy Spirit and its attendant problems in the Church.
Furthermore,
(b) It will help to inform the entire membership of the Church on the need to
be well disposed to the Pentecostal wind blowing in every church in our
contemporary period and to encourage sincere manifestations of the Holy
Spirit in the Church through revival and prayer programmes. The work can
(c) Serve as a reference material in matters that have to do with determining
the position of the Anglican Church in the Diocese of Awka in relation to
the contemporary issues of Pentecostalism in the Church. It can
(d) Serve as a secondary source material to Anglican priests and Church
leaders who are entrusted with the guidance of the flock of God.
(d) It will be of immense help in informing the Church leadership on how to
handle the controversial issue of the manifestation of such gifts of the Holy
Spirit as speaking in tongues, prophesy, spontaneity in worship etc.

1.5 SCOPE OF THE STUDY: Pentecostalism is pervasive in the
Nigerian society, African continent and the world over. Its impact on the
Church is overwhelmingly on the increase. However, the scope of this study
is limited to the Diocese of Awka (Anglican Communion). This is to enable the researcher carry out an effective and in-depth study of the subject matter.

In terms of history and time frame, the study covers the period which has witnessed the wind of modern Pentecostalism in the Anglican Church. (1960 – Date) The work will look at the Diocese of Awka since its inception in 1987 and how she has grappled with the issue of Pentecostalism. The wind of Pentecostalism has been blowing across the Anglican Diocese on the Niger which is the “mother” Diocese of Awka. Therefore the scope of the work touched on the background to Pentecostalism.

1.6 RESEARCH METHOD: Research writing is an academic investigation in an internationally accepted format. It is therefore necessary to adopt a method for this research. The thrust of the study is based on evaluating the Impact and success of Pentecostalism in the Diocese of Awka (Anglican Communion), the researcher adopted a multi dimensional approach to the work. These include oral and written history method which helped to probe the events of the early beginnings of Pentecostalism and how they have continued to unfold to date. Secondly, the study adopted the phenomenological method which incorporates the descriptive, comparative and analytic tools in its methodologies. This method helps to evaluate and interprete the findings in order to give them meaning. The strength of the
phenomenological method lies in its quest for objective inquiry, understanding and meaning of religious phenomena. In essence, the work is combining the historical and phenomenological approaches to collect and analyze data. A blend of the two methods provides the tools and basis for wholistic reflection on some of the concepts that are being held about Pentecostalism.

1.7 DEFINITION OF TERMS: It is always very important to do a definition of operational terms in a work of this nature from the onset. This is to avoid confusion as the key words that constitute the title may have some complex phrases. Some other related words in the work are also defined as they form part of the operational terms. Let us therefore give operational definition of terms.

I. PENTECOSTALISM: The Pentecost was seven weeks or fifty days after the Passover and it was called the feast of weeks (Exo. 34: 22), (Deut. 16: 10) or feast of harvest (Exo. 23. 16). The Pentecost was one of the three major occasions in the year in which all male Israelites were to appear before the Lord (Exo. 16. 16, 2 Chro. 8: 13). Luke, the acclaimed author of Acts of the Apostles reports that, “when the day of Pentecost had come, the disciples were together in one place” (Acts 2: 1). The Pentecost feast had been there long before the New Testament times.
In the New Testament, the Pentecost was the day the Holy Spirit descended on the disciples of Jesus Christ after his ascension into heaven. It was ten days after the ascension and fifty days after the resurrection. The Holy Spirit came with new life, power and blessing on the Church. Peter saw the events as the fulfillment of the Old Testament prophesies of Joel. Milne, (1982: 179), said that "The Pentecost event brought to completion the redemptive act of Good Friday and Easter. It also marked the beginning of the Harvest of Nations as Christianity began to expand as a result.”

On the other hand, the term Pentecostalism is an adjective derived from the word Pentecost as recorded in Acts of the Apostles Chapter 2, where the Church experienced an overwhelming presence of the Holy Spirit. This as a result placed them on a higher plane of spiritual experience manifested in speaking in tongues, working of miracles and extra-ordinary zeal to preach the risen Saviour to the world. Diarra, (2002.98) pointed out that “the meaning of Pentecostalism is rooted in God’s gift of the Holy Spirit to the Church on the Pentecost day and the subsequent reception and manifestation of the Spirit by Christians.”

The term Pentecostalism when used to describe a Church or a group of Churches according to Livingstone, (1977 .289) refers to: “A religious movement whose members or adherents share a common belief in the
possibility of receiving the same experience and gifts as did the first Christians on the day of Pentecost (Acts 2: 1 – 4). They emphasise the corporate element in worship often marked by great spontaneity and lay special stress on speaking in tongues, prophesy, healing and exorcism.”

ii. **CHARISMATISM:** Charismatism is derived from the Greek word “Charismata”. It can be defined as “the movement of the Holy Spirit in the mainline Catholic and Evangelical denominations with its attendant manifestation of Spiritual gifts or Charisma” Cyril Aston, (1988.105). Interestingly, this movement is not called the Pentecostal Movement even though they also believe in the possibility of a repeat performance of the events of the first Pentecost. The Charismatic believes that within the institutional and liturgical framework of the mainline or established denominations, The Holy Spirit can still manifest his various gifts (Charisma) to refresh and renew the Church. “In the Orthodox Churches, Pentecostalism is better known as Charismatism”. Livingstone, (1977 .391). Its adherents share a common belief in the possibility of receiving the same experience and gifts as did the first Christians on the day of Pentecost.

iii. **ANGLO-CATHOLICISM:** The word Anglo has come to represent everything English or British. An Anglo Catholic is a member of the section of the Church of England that stresses its connection with the early Christian
Church and objects to being called Protestant. Anglo Catholicism is championed in the 19th Century by the Oxford movement that believed in the fact that the Church of England was not a department of state, but a divine institution, an integral part of the one, Holy Catholic and Apostolic Church of Christ. The Chief exponents of the Oxford movement were John Keble, John Henry Newman and Edward Pusey. It was the belief of the exponents of this tradition that the foundation of the Church is not rooted in the State established authority, but rather in apostolic succession of the Bishops and clergy. The major instrument used to advance their cause was tracts for the times, a series of publications inspired by Newman. Though in the long run, these publications were criticized for contradicting the formularies of the Church of England, and negating the Reformation yet, the concept of Anglicanism being an integral part of the one, Holy, Catholic and Apostolic Church had been firmly rooted. Anglo Catholicism leans strongly on apostolic succession in addition to the authority and divine commission of the three fold orders of: Bishop, Priest and Deacon which the Church of England retained at the Reformation. The common features of Anglo-Catholic Tradition include the wearing of vestment, the centrality of worship and the Eucharist.
iv. **ANGLICANISM:** The word Anglican is derived from the word Anglo which has come to stand for everything English or British. “The term Anglicanism applies to the system of doctrine and practice upheld by Christians in communion with the see of Canterbury, which is the capital see of the Church of England.” Richardson, (1969. 97). The see of Canterbury means the Cathedral of the Diocese where the Archbishop of Canterbury, the Head of the Anglican Church worldwide is enthroned. It also means the official seat or throne of the Archbishop of Canterbury. All the Churches in Communion with Canterbury in particular and Church of England in general maintain an ecclesial system known as Anglicanism and they are designated Anglican Church or Anglican Communion. These Churches are found everywhere in the world. Anglicanism is marked by what Richard Hooker referred to as the tripod stand of Anglicanism namely, scripture, reason and Tradition. Anglicanism also has different stands contained therein namely, high church, Evangelical, Charismatic and liberal traditions. There are 77 Anglican Provinces all over the world containing many Dioceses, parishes and local Churches for easy administration.

An Anglican Church is therefore any unit church that is in communion with the see of Canterbury through her membership of a Diocese belonging to any province around the world. The system of
doctrine of such a Church must be in conformity with the Diocese to which it belongs, which must in turn be in conformity with the worldwide Anglican Communion. It must be stated here that the Anglican Church holds no distinctive doctrines or traditions which are not the doctrines of the Christian Church. In other words, the Anglican doctrine is nothing than the doctrine of the one, holy, Catholic and Apostolic Church. This is why the Church is otherwise known as the Anglo Catholic Church.

v. **DIOCESE**: A Diocese is a district for which a Bishop is responsible. It is a territorial unit of administration in the Church. A Diocese is usually divided into parishes. In the Anglican Church, a number of parishes form an Archdeaconry which is a main unit of administration within a Diocese but greater than a parish. An Archdeaconry is usually headed by a clergyman designated as an Archdeacon. “Dioceses are associated to form a province. A Province is headed by one of the Diocesan bishops commonly known and addressed as Archbishop. He presides with varying powers of intervention in the affairs of other Dioceses within the Province.” Ilogu, .(1974.2). Diocesan arrangement is usually found in the mainline Churches. Its equivalence in the Pentecostal church is area which is headed by an area superintendent. The Church of Nigeria (Anglican Communion) at present has one central province with headquarters at Abuja and headed by a
Primate, metropolitan and Archbishop. The present Primate is the Most Rev. N.D. Okoh. There are also fourteen “Internal” Provinces headed by Archbishops who are under the primate.
CHAPTER TWO

REVIEW OF RELATED LITERATURE

. It is to be noted that many things have indeed been said and written about Pentecostalism and its pervasive impact in the contemporary society. Our duty here is to examine some of the views and opinions, postulations and suggestions of scholars on the issue of Pentecostalism and its impact on modern Christianity and the Diocese of Awka (Anglican Communion). This is with a view to determining where the weight of the evidence lends, properly grasping the situation and sharpening our focus. The Literature Review is therefore organized under the following sub themes;

a. Pentecostal Explosion

b. Early Pentecostal Experience

c. Pentecostalism in the contemporary period.

d. Enlightenment and its effect on the spirituality of the church.

e. The issue of failed systems and youth response.

f. The issue of Pentecostalism and the African world view.

g. Pentecostalism and sound teaching

h. Pentecostalism and liberation theology.

i. Pentecostalism and other spheres.

j. Summary.
2.1 PENTECOSTAL EXPLOSION

According to Achunike, (2004. 11.) “The Pentecostal explosion in Nigeria and elsewhere is a glaring reality, just the way Islamic fundamentalism is on the increase”. One cannot but agree with the above assertion because the impact of Pentecostalism upon the Mainline Churches is overwhelmingly on the increase. Infact, Pentecostalism is amazingly unraveling the whole world. It is like a forest fire penetrating every nook and cranny of modern Christianity. Possessing power like the physical fire, Pentecostalism is penetrating even where it is resisted. Many Pentecostal fellowships or denominations are springing up here and there in almost every corner of the Christian and non Christian areas of the world. They can be found in almost all primary and secondary schools in the cities of Nigeria, Community halls, completed and uncompleted business and public buildings, living rooms, hotels etc.

The Pentecostals and Charismatics are dominating most of the religious programmes in our media services like the television, radio, newspapers. Some television channels hardly have any more rooms for Pentecostal and charismatic ministers who want time for their programmes. Big time Pentecostal ministers now establish cable Television Networks through which they beam their activities to the whole world. Pentecostal
slang and jargon are common place in most Churches and Christian homes. Furthermore, the music industry has been nearly taken over by Pentecostal and charismatic musicians. Some musicians who were once playing and producing non Christian and non-religious songs have changed to Christian music. Synan, (1980. 4), has the following to say about Pentecostal explosion:

Few events have affected modern Church history as greatly as the famous Azusa Street revival of 1906 – 1909 which ushered into being the world wide twentieth century Pentecostal renewal. From this single revival has issued a movement which by 1980 numbers over 50,000,000 classical Pentecostals in uncounted Churches and missions in practically every nation of the world. In addition to these Pentecostals, there are untold numbers of charismatic in every denomination who can trace at least part of their spiritual heritage to the Azusa Street meeting.

Kalu, (1998, 3), described this Pentecostal Explosion as a “third response”. He said,

At first, it was perceived within the Zionist Aladura tradition but since the 1970’s, its different strands have become more perceptible. Its international character, as well as its local rooting, phenomenal growth and radical challenge to the mainline Churches, have puzzled scholars.

In the old Diocese on the Niger, which gave birth to the Diocese of Awka in 1987, Pentecostal explosion according Nwachukwu started to manifest immediately after the Nigeria civil war when people started to get born again due to the activities of the Scripture Union. In his own words “the Scripture Union being a non denominational Christian body has many
Anglicans meeting with brethren from other denominations in her fellowships, camps and conferences”. (2008.40). The above did not go without persecution from the church hierarchy. Nwachukwuma once more notes; “by the time the Niger Diocesan Administrative Secretary… noticed that some Anglicans… attended S. U fellowship, he left no stone unturned in blackmailing us”. In order to forestall such persecution and blackmail, the group formed what was known as “Anglican Christian Association”. (ACA) It was an exclusive group for all born again Anglicans at the time in Onitsha. On learning about the Evangelical Fellowship in the Anglican Communion, whose inaugural meeting was scheduled to hold in Owerri, Imo State in 1978, the group sent some of her members to that meeting. This eventually led to the formation of EFAC in the Diocese on the Niger. It was officially inaugurated by the then Bishop on the Niger, the Rt. Rev. Dr. J. A. Onyemelukwe in 1985. Two years later, the Diocese of Awka was created out of Diocese on the Niger with the spill over of EFAC and Pentecostal activities.

2.2 EARLY PENTECOSTAL EXPERIENCE

It is important to state that Pentecostalism is not just a twentieth Century faith or religious system. It has been with the Church right from the beginning of Christianity from the day of Pentecost. However, certain events
that later developed in the church like schism; heresy, denominationalism etc seem to suppress the spirit of Pentecostalism. Thomson, (1976.39) has the story about what seems like their first rising as a group then, not yet a denomination or church and how they were subsequently suppressed.

In January 1525, the city Council of Zurich in Switzer Land arranged a debate between Zwingli (the reformed theologian, a protestant) and Conrad Grebel, Felix Mainz and Balthazar Hubmaier (holders of modern day Pentecostal beliefs) on the subject of infant baptism. They voted that Zwingli had won, and ordered all babies in the Canton to be presented for baptism. …. the “rebels” held a sort of a revival meeting outside Zurich in which Conrad Grebel was baptized and he in turn baptized others. … the “rebels” came to be known as “Anabaptists” that is the again baptized or rebaptized, because of course, they had all been baptized before as babies.

The above action horrified Christian Europe, the Reformed Churches and Roman Catholics alike. Not only was the way of thinking rejected, but the validity of infant baptism which all had received was denied. The official reaction was quick. Grebel died in prison, Mainz was drowned, and Hubmaier was burned at the stake.

There are official records of the execution of many hundreds of Anabaptists during the reformation period. The religious peace of Augsburg in 1530 recognized the right of the Lutherans, and the peace of Westphalia in 1648 did the same for reformed, but the Anabaptist never had any legal status until they migrated to America where they must have formed the
nucleus of the Pentecostal movement. This is because they had freedom to operate there.

There have been many people known to have spoken in accents that bore testimonies to Pentecostalism in the course of the history of Christianity. Around 172 AD in a place called Phrygia, an enthusiastic young Christian named Montanius began to attract attention as a prophet who spoke in tongues which is one of the hallmarks of Pentecostalism. He claimed to be the mouth piece of the Paraclete ... Holy Spirit. Wright, (1994.87); noted that “He claims that God spoke through him in the first person as with the Old Testament prophets” The most distinguished Montanist was Tertulian of Carthage in his later life. He too believed that the prophesies given by the Paraclete perfected the church’s discipline. Though the Montanists ran into trouble and were accused of schism, they succeeded in arousing the church to the issue of Pentecostalism and the work of the Holy Spirit. Again, as far back as the eleventh Century, a well known monk of Constantinople known as St. Simeon who was to be nicknamed as “the New Theologian” was said to have spoken in accents that were undoubtedly Pentecostal. Rudolf Bultmann,(1956.218), a well known author in his book titled, “Primitive Christianity” quotes St. Simeon as saying, “Pentecost is always a present reality in the life of the Church”... He maintained that
only those who have experienced the Holy Spirit, be they laity or clergy, were able to guide others. This goes to authenticate our position that Pentecostalism is not just a twentieth century phenomenon. Its activities have always been with the Christian Church right from the Pentecost day.

Writing in the same vein, an Anglican Priest named David Watson in his book, “you are my God” showed so much interest in the biblical background and continuity of Pentecostal experience from the apostolic age to the present generation. Emphasizing on the continuity of Pentecostalism and Charismatism, Watson, (1970.59.) Said,

The more I study the New Testament, the more I become convinced about the teaching that the gifts of the Spirit were not only for the Apostolic Age… and I could see that the gift could be just edifying in the Church today as they were in the last century.

2.3 PENTECOSTALISM IN THE CONTEMPORARY PERIOD.

A number of factors must have given rise to the upsurge and impact of Pentecostalism in the Church in the contemporary period. A number of events in Europe before the spread of Christianity to Africa and other areas helped to diminish the spirituality of the Church, though not diminishing the Holy Spirit. The Holy Spirit like the truth must always surface even though buried.
That is why there is always an upsurge of the Holy Spirit experience and charisms in every age. The fact is that the need for the activities of the Holy Spirit in the Church had never been less but it is the zeal of the Church for God that dwindled along the line.

A lot of scholars have made scholarly contributions on the significance of the various manifestations of the Holy Spirit down the ages. Bruner, (1970.42), in his book “A Theology of the Holy Spirit” posits that “the idea of the apostolic experience is a paradigmatic model and a personal necessity for all Christians.” He further explains that even later reformed teachers, spoke of repeated baptisms of the Spirit, meaning intensifying of assurance and enhanced enabling power for Holy living and powerful ministry. Also writing on the baptism of the Holy Spirit, Dunn, (1970.82), in his book, “baptism of the Holy Sprit” maintained that during the reformation era, reformers saw baptism in the spirit in the light of Charles Wesley’s idea of a single “second blessing” experience that lifts one’s life to a permanently new level. The Wesley brothers, John and Charles Wesley contributed a lot to the Holy Spirit movement in the era that followed the reformation. John Wesley described his birth in the Holy Spirit as “I felt my heart strangely warmed”. The Wesley’s were convinced, following their Pentecost experience that at all costs, people of Britain must hear the good
news of salvation. They believed that their call was to travel from place to place. They preached in Churches whenever pulpits were made available to them. However as opposition grew, the only possibility was to go out into the market place or onto the common people, so that the crowds might hear. The movement was based on the teaching of the Holiness Groups. This group taught that one could receive an experience of entire sanctification after conversion. This is with reference to the Methodist Theology of holiness and evangelicalism commonly called the baptism of the Holy Spirit, and an endowment of power. These groups were led by some theological leaders such as Charles Finney, A.S Mohan (1800 – 89) and Phoebe W. Palmer (1807 – 74).

The assertion of R.A. Jorrey (1856 – 1928) and others was that the baptism of the Holy Spirit was a post-conversion endowment of power, primarily meant for witnessing and other Christian services geared towards the expansion of God’s kingdom. Moreover, the teachings of people like A.B. Sampson (1843 – 1919) and A.J. Gordon (1843 – 1895) and many other eminent theological Scholars stressed the point that divine healing was to be received by faith and not ordinary enrolment of membership as part of the Christian Church.
This group of theologians emphasized the need for Christian believers to live in expectation of the imminent return of Jesus Christ, which is the ultimate hope of every Christian believer and supportive strength of the gospel as was preached by the apostles during the early Church era, and propagated by the early church fathers. They had the four square doctrine which form the central themes of their belief – Christ as Saviour, Christ as the baptizer in the Holy Spirit, Christ as the healer and Christ as the coming king. This had the backing of J. N. Darby and C. I. Scofied (1843 – 1921).

The actual significant and practical incident that blew open the modern Pentecostal movement took place on 1st January, 1901, when Miss Agnes Ozman, a student of the Bethel Bible College, Topeka, Kansas, spoke in tongues after the principal, Charles Parham, (1873 – 1929), laid hands on her and prayed for her to receive the Holy Spirit. Thenceforth, the Supreme sign of being baptized in the Holy Spirit or receiving the gifts of the Holy Spirit became speaking in tongues. This is considered to be the gate way to vivid experience of God’s power in the life of the believer, lively worship, the gifts of the Holy Spirit, especially divine healing and power for Christian witness and service coupled with ones public confession of faithful trust and confidence in God.
Both Pentecostals and Charismatics generally see baptism in the Spirit in the Wesleyan manner, believing that the full reception or release of the Spirit is one’s personal being, in assurance of salvation, glossolalia, inward liberty to speak for Christ and the blossoming of all kinds of gifts for ministry, ensured the spiritual fulfillment of God’s promise.

2.4 ENLIGHTENMENT AND ITS EFFECT ON THE SPIRITUALITY OF THE CHURCH

Such issues that helped to diminish the spirituality of the Church include rationalism, race and neo-orthodoxy including the enlightenment. Of all the above issues, the enlightenment had the most negative effect on the Church. The enlightenment which is search for certain knowledge which period also declared that “man has come of age” “man dares to know”, adopted the method of doubting all except observable scientific facts. The scholastics had earlier developed natural religion to postulate the existence of a first cause in the universe. Whereas they were prepared to recognize the need for that first cause to further reveal himself through Jesus Christ, those who had natural religion rigorously excluded all evidences from revelation as a source. They believed only that there was a Supreme Being who set the world in motion and then withdrew and had no further involvement in it. They taught that this God was impersonal and unknown. The persons who
held this latter view were known as Deists and many of the leaders of the Anglican Church of the Eighteenth Century were trained in this School of theology and philosophy. This had an increasingly arid effect on the Church and what it exported later to African countries. Without a personal God, the issue of morals which is an attribute of the Church dwindled, and the hope of a resurrection life with a God who is unknown became questionable. The leadership of the Church of this period did little to inject new life into it. This led to Evangelical revival around Europe and America around 1745. Interestingly enough, Pentecostalism tends to be a recovery of the theology of the Holy Spirit, the third person of the Trinity which seemed to have been diminished in the missionary message. The missionaries laid emphasis on what the reformed and protestant Churches termed “what think you of Christ?”, that is hearing the gospel with faith and the Roman Catholic on “what think you of the Church?”, that is the sacramental life of the historic Christian community to the detriment of Paul’s question, “Did you receive the Holy Spirit when you believed?”. (Sullivan, 1972.4). The first two positions as viewed by Newbegin tended to be static while the third one provided dynamism hence the impact of Pentecostalism which lays much emphasis on the third person of the Holy Trinity.
2.5 THE ISSUE OF FAILED SYSTEMS AND THE YOUTH RESPONSE

A number of other issues observable in the world of today which had hitherto been neglected by the mainline Churches have continued to make Pentecostalism to blossom. They include legitimacy crisis, economic stagnation, the Pauperization of our communities and environmental degradation. To this end, Anikwenwa, (2009,28), observes “where as the older generation grew up in the so-called age of hope, especially after the Second World War, the youth of today are facing a future of collapsed world systems” He listed the world’s collapsed systems as follows:

Socialism has failed, Communism has collapsed, Capitalism has melted (economic melt down), The market system has simply vanished, leaving millions without hope. Infact, nothing seems to be working.

In Nigeria there is severe malady represented by status symbol. Many are terribly self conscious and self centered. The acquiring of big names and big titles is the beginning of the failure. The big name attributed to Nigeria as the Giant of Africa, Black Super Power, Richest Black Nation, Spokesman of Africa, most powerful black nation in the world came tumbling down, socially, economically morally and rigorously. How did it happen? First,
there was the carnage, then the squander, then the plunder and the loot; and a
generation was dead, wasted generation.

On the above, Anikwenwa, (2009.29) further says;

The youth are now excited to celebrate Jesus whom God has
exalted to the highest place and gave him the name that is above
every name… (Phil 2: 9 – 11). 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. They are not interested in a tentative
philosophical, fictional and powerless Jesus, but in one who says
“All Power is given unto me in heaven and on earth. Go ye
therefore, and teach all nations… (Matt. 28: 18 – 19). They
equally rejoice to claim that,” these signs shall follow them that
believe; in my name, they shall cast out demons; they shall speak
with new tongues… they shall lay hands on the sick, and they
shall recover”. 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, Anikwenwa goes on to say,

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. Undoubtedly, we are in for a
monumental revolution in both mental and spiritual life. …
people are now interpreting existence in ways that differ from
what we had inherited from our predecessors.

Achunike is of the opinion that the rapid growth and impact of

Pentecostalism is as a result of the fact that ‘Pentecostals emphasize the
holiness of life ethic, the mandate of mission and baptism of the Holy Spirit’
Citing Hollenweger, Achunike informs us that ‘the reason for its growth lies in its black roots’. It is summarized thus:

- Morality of liturgy; nativity of theology and witness; maximum participation at the levels of reflection, prayer and decision making; therefore a form of community that is reconciliatory;
- Inclusion of dreams and visions into personal and public forms of worship which function as a kind of icon for individual and the community; an understanding of the body/mind relationship that is informed by experiences of correspondence between body and mind; the striking application of the insight is the ministry of healing by prayer.

Adding his voice to why Africans are more at home with Pentecostalism, Okwueze, (2004.6), said “it is clear that the Igbo primal religion, old testament and Pentecostalism acknowledge two levels of reality, the material seen world and the spiritual unseen world …The three religions above, respond to this reality in very similar and related ways.” This goes to portray how much Pentecostalism has gone to impact on modern religious and theological thoughts. The above analysis brings to the fore the failure of the mainline and the established Churches to bring solution to the problems of the people they came to evangelize. In the words of Kalu, “The mainline Churches, products of evangelical revival and missionary enterprise, failed at that meeting point of liturgy and proclamation to provide people with new materials or old materials freshly voiced, that would fund, field, nurture, nourish, legitimize and authorize a counter imagination of the world.”
He went further to say that “Ethopianism did not do so either.” The Bantu prophets, he claimed, achieved much as the literature has demonstrated to the point of romanticisation”. He concluded his point by saying “the third response brings the “full gospel” into the task in a new way. Packer, (1995. 178) puts it simply:

The movement is forcing all Christendom to ask what it means to be a Christian and to be spirit filled. It is bringing into recognizably evangelical experience people whose ears were once closed to evangelical witness as such… A movement which by its very existence reminds both the world and the Church that Christianity in essence is not words only but also a person and a power. Surely we see divine strategy here.

Most theologians of the nineteenth and twentieth centuries predicted the impact of Pentecostalism as it is obtainable now. Newbegin termed Pentecostalism, “the third force in the twentieth century Christianity.” Sullivan,(1972.4). It is said that Karl Barth’s last words were that he dreamed of a new theology which would begin with the third article of the creed and would realize in a new way the real concern of his opponent, Friedrich Schleiermacher. Indeed the current implosion of Pentecostalism on modern Christianity has been perceived as the third evangelization of the continent after the Iberian and Victorian enterprises. Kalu, (1998. 3). Thus, we are witnessing the implosion of a third force, moved by the wind of the third person of the Trinity in the triple task of re-evangelization,
intensification and reconstruction of Christian experience in contemporary Africa.

In Africa, a number of happenings prepared the ground for the rate of vertical and horizontal growth of Pentecostalism. Many have come to associate Pentecostalism with liberation movement which offers a new lease of life in the life here and now and even life here after. According to Kalu,

(1998.5)

The struggles for independence in Africa were always fuelled by two assumptions, … the land was plentiful and well endowed to nurture her peoples, … that Africans were capable of not only running their affairs but of utilizing the resources of the land to sustain the population. Indeed Africa’s history is filled with examples of robust cultural heritage. Yet the course of Africa’s socio-economic development, the patterns of political realities, the relationship with international communities and stewardship over her land indicate that the new African states have failed miserably. Whenever Africa is mentioned in European information networks, it is usually about civil war, draught, famine, refuges and other horrendous woes. Abuse of human rights, environmental degradation, broken infrastructure, and malnutrition are rife. Corruption has, like a cankerworm, eaten the innards of moral life and produced a debilitating cynicism.

Much contrary to all expectations, the new African states soon abandoned the protodemocratic systems of government. Some became dictatorial, one party system. Military coups and civil wars followed. By 1980, there were military governments in twenty two African countries. The African political landscape was littered with a coterie of “fathers of the

I am the boss here. Why beat about the bush? I am the boss… Therefore when the opinion of the officials on any subject conflict with my own opinions, my opinions should always prevail… I accept advice from my so called experts, so-called advisers, and so-called specialists only when their advice agrees with my own ideas and not any other time. Wiseman, (1995.2) asserts that “By the 1980’s, the verdict of these fathers of the nations was abysmal failure. Economic decline and crisis of legitimacy including religious decay faced the rulers of authoritarian states” This was another issue that paved the way for the recent implosion of Pentecostalism in Africa as people see it as an avenue to make ends meet. This, according to Ilogu, (1985.146), goes to buttress the sociological assertion that “in the times of economic strain, stress and problem, religious movements develop.” Thus, the paradigm explores the process by which reconstruction at the level of spiritual life becomes a tool for hope in the midst of marauding pauperization, hopelessness and political instability. On the above Kalu, (1998.5) said
For most educated and professional people living in Africa, is like living at the war front, plagued by shortages of books, electricity and water, poor sanitation, communications and transportation, and sometimes by police harassment. For many countries, the brain drain has increased. There is much disquiet and fear.

2.6 THE ISSUE OF PENTECOSTALISM AND THE AFRICAN WORLD VIEW

Perhaps, the best way to understand Pentecostalism in Africa is to return to the basic problem that confronted the missionaries who brought Christianity to Africa, namely: African Religion and culture. These are embedded in the African’s perception of his world or world view. Kraft, (1992.39) defines world view as “the culturally patterned basic understanding e.g. assumptions, presuppositions, beliefs etc of reality by which the members of a society organize and live their lives”. This system of a priori assumption is used to explain, predict and control space-time events. On his part, Achunike, (2007.86) sees worldview as “worldview denotes how a people articulate their perception of the world around them. It shows how a particular people understand their universe. African worldview is cyclical, moving from the time of planting season back to the harvesting period” He goes further to say that “the predominant worldview in Africa is a religious cosmology” Kalu, (2000.58) observes that “worldviews are
embedded in a people’s experience and, then expressed or reenacted in their cultures”. Achunike, (2009.229) observes that “the traditional worldview of the African propels him/her to give attention to miracles”. Okolo, (1995.12) says that “the African conception of the world is thoroughly anthropocentric”. Basden, (1966.14) supporting the above view said “the African recognizes many divinities and a given community acquires the most powerful divinities for its protection, order, regularity predictability etc. The freedom to acquire new gods goes with the freedom to neglect or indeed expel the existing gods when they are not seen to be very powerful or effective” The western world view which the missionaries that brought Christianity represented is heavily influenced by secular science. That is to say that almost everything that happens in daily life has causes and effects that are governed by scientific laws. The enlightenment period of the Immanuel Kant era had earlier banished the supernatural as is still obtainable in Africa. On the contrary, the African world view according to Kalu can be termed as an “alive universe”, heavily spiritualized. Incidentally, the supernatural seemed to be the African world view concerning human existence which Pentecostalism understands. By this we mean that the Pentecostal goes through life fully aware of the presence of evil forces just as the African does. Achunike, (2009.2) notes “The acute lack of
explanation, prediction and control of world view has been responsible for the prevalence of religious ambivalence in Igbo land… with this picture of spiritual poverty, Pentecostalism and charismatic renewal is a welcome development.” The African world view further shows that Africans perceive the world through the visible and the invisible. It is a harmonious interaction between the physical and the spiritual world for a complete entity. There is a constant interaction between the visible and invisible worlds. To this end, Turaki, (1999.96) citing Tumer says:

Man lives in a Sacramental universe where there is no sharp dichotomy between the physical and the spiritual. The physical acts as a vehicle for spiritual power whilst the physical realm is held to be patterned on the model of the spiritual world beyond.

The above explains why the physical happenings are usually associated with the spiritual world in African society. Ottenberg, (1965.167) further explains that “societies outside the western scientific tradition lack the formal distinctions between the theories of natural and supernatural causations. Supernatural explanations receive greater emphases since there are no specialized technical and scientific knowledge on how to explain the natural phenomena”. For instance, it is thought more logical for a person’s illness to be caused by the wrath of a spirit or an ancestor than by some invisible substances residing according to the early missionaries in the air or
water, known as virus or carried by a mere mosquito. Africans believe in the supernatural causation of events, such as death, fortune or misfortune, illness etc than the natural explanations of these happenings. The African believes that there are human beings who are given false powers by evil forces to exercise control over individuals, communities and nations. Thus, certain activities of men manifest powerful control from the spiritual domain. The Pentecostal and the traditional African perceive witchcraft and sorcery as real and soul to soul attack. This can even be seen from the biblical perspective. It is believed by the Christians of the mainline churches according to the bible that God formed the body which is called the “soma” in Greek; it became the pride of life, full of lust of the eyes and the flesh, and breathed Himself into the soul. This soul, known as the “Psyche” in Greek became the intellect, the will and the emotions. When God breathed Himself into the man, he became a living soul (Hebrew. Nephesh). This soul, which is the most powerful part of man, tries to dominate the body (Soma) and the Spirit (Greek, Pneuma) which has the faculties of communication, intuition and endeavours to operate through the soul in opposition to the Spirit. When the spirit of God rests on the spirit of a person, He enlivens the spirit (pneuma) which now quickens to recover influence and yet continues to be dominated by the lusts of the body (soma).
The Pentecostals believe that being born again is the victory of the spirit over the body and other surrounding evil forces. Witchcraft and sorcery are endeavours to tap the hidden powers of the Soul for dark purposes and control. Anderson, (1990.65), believes that rebirth or being born again offers the exit as the Holy Spirit flows through from the Spirit (pneuma) into the soul (psyche) and body (soma) with power to reestablish the proper relationship and control of God. This he describes as redemption. The above analysis has serious relationship with the African world view.

The reality of this worldview is concretized by a variety of beliefs, symbolized in different African communities with different things. African belief system has come to be part of their tradition and way of life which cannot easily be washed away. The way of life of a people is their culture and tradition. Culture according to Idowu, (1975.80), “covers the whole of a people’s scheme of life. Culture provides society with the inherited transmissible code of conduct as both part and function of the total system of ideas, values, knowledge, philosophy, law, moral and belief systems which constitute the content of life of a society. Culture provides order and guidance for social behaviour and stability amidst rapid change”. Africans have belief in Spirits, ancestral and non-ancestral, different kinds of magic, sorcery, witchcraft etc. The Africans also believe in the existence of a
Supreme Being. Ancestral Spirit refers to the Spirit of the departed member of the African family or community. Mbiti, (1972.51) a known writer in African religion sees two kinds of ancestral spirits, namely, the living dead and the ubiquitous or Ghost. The concept of living dead refers to the Spirit of the recent departed whose memories still linger in the minds of relatives. Since he or she is still remembered by the members of the family, he or she is not completely dead, hence, the term living dead.’ He is often mentioned and invited to partake in the breaking of cola nut and in pouring libation on special occasions. On the other hand, when a person dies and none of the posterity or generation remembers him or her again, this is referred to as Spirit. Ottenberg, (1965.58), states that

The ancestors are seen as functioning members of the family, lineage and clan: they are in a position of authority over the living and must be treated with honour and respect. The principle of respect for seniority is extended to the ancestors, from whom death has been not so much a departure from the world of the living as a change of status within the social group… The living honour their ancestors by offering them sacrifices and behaving in a way of which they will approve and in turn are awarded or punished according to how they have performed their duties.

Non ancestral spirits connote those elemental spirit beings believed to be in control of natural happenings like the earth, thunder and lightening, water, rocks, trees, productivity or fertility and ones personal god or guardian spirit. In many parts of Africa, these spirits constitute the divinities or deities
worshipped. These non-ancestral spirits are dreaded and a lot of power attributed to them. Like the ancestral spirit, the non-ancestral spirits are ascribed more authority and power. To this end, Ottenberg, (1965.60) goes further to say:

The authority of non ancestral spirit is based on the principle of imminent Justice... the spirits’ response for the actions of human beings is an automatic one based on qualities inherent in the deities. Here, there is no doubt as to the right or wrong, and the spirits, unlike the occasional renegade ancestor who may mistreat his descendants, are not subject to human caprices. A frequent example of the authority of spirits is the oracle; a powerful spirit called upon to determine guilt or innocence in disputes in which the human authorities involved are unable to make a decision.

Traditionalists in Africa depend on these spirits for Justice, good will, protection, provision and productivity or fertility. Magic is the tapping of the elemental forces or powers of the universe for man’s needs. This is often done by specialists. It may be used for good or bad purposes, such as to cure ill health or to harm. Diviners employ the principles of magic in their practices. They use magical principles to determine the sources of death or bad omen in general and then beckon on the spirit to give them knowledge of the secret. Diviners are both specialists and spiritualists. They are regarded as mediators between man and the spirit world. Among the spiritualists are the rain – makers, mediums, medicine men etc. Their role is to consult the invisible world on behalf of the clients who seek their help.
According to Okwueze, these spiritualists and Diviners also carry out exorcism on the Spirit - possessed. “One of the most popular evil Spirits which affect man and to which exorcism is applied if effective cure is to be achieved is the evil Spirit of “Ogbanje” which Achebe describes as the “Spirit of transmigrating children”. (2004.16). The concept of “Ogbanje” is used among the Igbo to depict a situation where a couple keeps loosing children after children especially at tender ages. When a couple looses up to three children or so in quick succession a diviner is consulted to find out what could be wrong and the diviner may confirm that the children are infested with the “Ogbanje” Spirit right from their birth. When this happens, any of the children who are still alive is taken to a powerful “Dibia” (medicine man) to exorcise the Spirit of Ogbanje from the child’s body. The medicine man names the ritual objects he will need for the dreadful battle against the evil Spirits. Though modern medicine and science has attributed the above to genotype of AS and SS, the African man is yet to come to terms with it.

As pointed out earlier, Africans also believe in the existence of a supreme being. They have various names for “Him” depending on His manifestations to different people in different communities. These other less spirits, whether ancestral or non ancestral are regarded as His subordinates
and messengers to man. He uses them to order and care for His universe. In Pentecostalism, according to Okwueze, “every misfortune in the human world, sickness, ill luck, failure or lack of success in life endeavours etc is interpreted as being brought upon the sufferer by an evil Spirit that has taken control of him”. (2004.21) If a cure is wished, the only effective step is to exorcise the individual of the evil spirit that has overcome him.

The African worldview which largely influences Pentecostalism can be described as monistic. Monistic worldview holds that the spirit aspect and the physical aspect can be distinguished but not separated. The early white missionaries who brought Christianity to Africa, unfortunately had difficulties with the African perception of reality. Coming from a different worldview which can aptly be described as dualistic, which demarcated distinctively the physical world view from the spiritual, they ignored the African view of reality that was contrary. They gave the African world view and culture various derogatory names like idolatry, heathenism, magic etc. Thus, there was a big gulf between the missionaries’ worldview and that of his mission field. He was not conversant with the realities on the ground. Salala in Ngewa, Shaw and Tienou, (eds) (1998.133), describes the scenario thus:

Unfortunately, many western missionaries who came to Africa were unaware of the African worldview. Influenced by the
philosophies of the age of enlightenment, these missionaries readily dismissed the spirit world as being nothing more than a figment of imagination. This left most African converts with no biblical teaching in relation to the spirit world, thereby leaving a huge gap in the faith of the African Christian. Thus Christianity brought by the white missionaries seemed to scratch the periphery of the African needs. It did not touch the core issues of cause and effect which formed the real world of the Africans. They left the African converts with nothing but faith in a Supreme Being who is far detached from what He created and a promise of a world hereafter even in the midst of much suffering in the here and now. These are hinged on faith in a God they do not see. Since the western Christianity was less relevant to the African, in the sense of not being adequate in handling the daily suffering, accidents, and misfortunes, the people had split loyalty to the religion and often referred to it as alien. The stage was left for the Pentecostal movement to fill the gap left behind by being able to address the issues raised by the African predicament brought about by his world view which are concrete realities.

The African worldview in effect had some effects on the Africans themselves. The effects were more negative than positive in terms of holistic life style. For instance, the African world view instills fear into the traditional African. African view of reality placed the Africans on perpetual pangs of fear of uncertainties, the gods and spirits etc. Oftentimes, there was
no remedy for this from the unscrupulous African specialists and spiritualists. It equally made the African to lack the power to deliver himself in the cause of constant fear he is subjected to. Spiritual power was concentrated on the hands of the few specialists and spiritualists, such as the diviner, the magician and Sorcerer or the priest of an oracle. These groups were feared and respected, while the rest of the community lived at their mercy. Oftentimes, the game of the jungle applied, “Survival of the fittest”.

Thus, Pentecostalism which understands the African world view interacts deeply with the African view of reality and gives frontal attack on the spiritualists themselves. Tracing its biblical roots from Joel 2 and Acts 2 – 4, the movement has thrived in the African culture and has gone on to influence most mainline churches for several reasons. In the first instance, it understands the African view of reality by discarding the western dualism which can be said not to be biblical. It employs the holistic model of theology and philosophy which is relevant to the African needs and situation. Grasping the African view of reality, the Pentecostals, using the Charismatic method of evangelism, challenge the existence of African Spiritual forces and powers that produce in the people negative things. These spirits that have held the Africans in bondage for centuries are now being confronted by the power of Pentecost. This explains why the
Pentecostals engage in all manner of encounters like spiritual warfare and deliverance prayers. Many who were slaves to these spiritual forces in Africa are getting emancipated through the Pentecostal messages and prayers of deliverance. The fearful receive the spirit of sonship and boldness in Christ and the powerless is endowed with the Pentecostal power from on high as they experience the Charisma. No wonder in St. Paul’s teaching to the Roman Christians, he says:

For you did not receive the spirit of bondage again to fear, but you have received the power of adoption by whom we cry out, Abba father (Rom. 8: 15).

Luke’s goes on to add:

But you shall receive power when the Holy Spirit has come upon you:
And you shall be witnesses to me in Jerusalem, and in all Judea and Samaria and to the end of the earth. (Acts 1: 8).

2.7 PENTECOSTALISM AND SOUND TEACHING

With the above scriptures and a host of others, Pentecostalism equips its adherents with courage, and power to confront and overcome these ancestral and elemental spirits. The law of osmosis can be said to take effect here. “The stronger solution draws the weaker solution” Pentecostalism being the stronger religious movement began to draw people from other
religious groups and to establish itself firmly in the mainline churches. Again Pentecostalism provides the best way to transit from one religious group to another which the missionaries did not do. They provided learning experiences that would enhance the proper alternative to Pentecostalism. To this effect, they introduced massive bible studies almost anytime and anywhere they gather. An example is the introduction of the popular Sunday school by the Assemblies of God Church, Nigeria. Furthermore, Pentecostals take the issue of fellowship with one another very serious. Like the early apostles of Jesus, they

Continually daily with one accord in the temple, and breaking of bread from house, to house, ate their food with gladness and simplicity of heart, praising God and having favour with the people. And the Lord added to the Church daily those who were being saved (Acts 2: 46 – 47).

The above has been the practice of Pentecostals everywhere. Prayer is also the hallmark of Pentecostalism. This has added to its growth and impact. Their knowledge of African world view puts them at alert and combat ready to pull down strong holds of the devil and his cohorts. Thus they introduced night vigil etc to do this combat with the devil.

It is not an understatement to say that understanding the African world view of reality and using this knowledge is the pivotal factor in the growth success and impact of the Pentecostal movement over and above the mainline Churches including the Diocese of Awka, (Anglican Communion).
2.8 PENTECOSTALISM AND LIBERATION THEOLOGY

Another impacting factor of Pentecostalism over the years around the world is its proactive political theology and a liberating gender ideology. A significant feature of contemporary Africa is the enlarged political space for religious groups. Onuoha, (2000.17) notes that “Politics is the discourse of our public life and political theology reflects on the meaning of Jesus in the midst of our chaotic conditions”. On the other hand, Anyanwu, (2004.9), says that “Pentecostal theology especially in Africa is about the fears and hopes of the common person and a process of discerning the moving of God in changing circumstances. The theology and doctrine of mainline churches are predicated on the biblical history of salvation and therefore, eschatologically driven: the creation and fall, the promise and the pollution, which trigger off the redemptive saga involving Godly intervention”. On the other hand, Pentecostal political theology moves from rebuilding the bruised self perception of the individual to empowering him with new hope and confidence to assisting him to garner the rich promises of the Gospel and finally to enabling him to reclaim, redeem and liberate the land. The land looms large in God’s covenant and includes the economic, social and political aspects. The pollution with altars, shrines, sacred trees and symbols explains the source of the curses or hardships which plague individual
communities and nations. Pentecostal political theology emphasizes the breakdown of ethnic identity, encourages commitment to national welfare and expresses a concern for the black race. There is an assertion that Jesus has bequeathed enormous power and responsibility to his people. They are to re-establish the divine claim in every community and nation. The new form of political engagement gives (specific roles to men, women, youth and children.) This can be seen in the ideology of enlarging the priestly role of women. Admittedly, sensitivity to women issues has not clicked in Africa. Women have always been placed in the background. Pentecostal gender ideology is built on a wholesome perception of the woman. There is no restriction on gender and ministry as is obtainable in most mainline churches. The gifts of women are acknowledged. Thus, women form the bulk of Pentecostal ministry with some of them trying to practice what they have imbibed in the Pentecostal Churches in the Anglican Church.

Bible Scholars, theologians and Church leaders seem to be at each others throat over the years on issues concerning women occupying prominent leadership positions in the Church. Women over the years have been subjugated under men in matters of leadership both in the Church and elsewhere for the following reasons.
First, in traditional societies such as Israel and Africa, the societies are both patriarchal and hierarchical. This means that the social structure was or is organized with grades of authority from the lowest to the highest. In these societies, women and children occupy the lowest rank on the social ladder. They were to be seen but not heard. Infact a Hebrew man would thank God every morning for not making him a woman, a Gentile and a slave. This goes to show the position of women. It is in this regard that Edwards, (1988.87) says:

Nowhere in the ancient Mediterranean or near East were women accorded the freedom that they enjoy in modern Western society? The general pattern was on subordination of women to men, just as slaves were subordinate to the free, and young to old women’s life centered on marriage, children and the home. Domestic tasks were time consuming, involving spinning, wearing, fetching water, grinding corn, baking bread, washing clothes, care of children etc. Women also worked in the fields or produced goods for sale in the home; in wealthy families, they supervised female slave.

He goes on to add that,

Male children were more highly esteemed than female, and baby girls were sometimes left to die by exposure. Boys received a better education than their sisters. Marriages were generally arranged with girls being betrothed to husbands older than themselves, thus perpetuating the pattern of subordination.

The above pattern of social hierarchy existed and still exists in many parts of Africa today where a baby boy is favoured and a baby girl from the same parents is rather disfavoured. This is because the male and female children are not given equal opportunities.
The second issue is the role designated for women in these traditional societies. As mentioned earlier, women’s role center on the homes. In other words, they are regarded as home makers and should not be engaged in anything that takes them out of the home.

Thirdly, women are regarded as weak and easily taken by emotions. Consequently, they should not be given leadership roles or positions in the society, sacred or secular.

Again, the average African views women as dependent persons. Women in traditional societies depend on the men who have the power, authority and who could be stable in the face of opposition and difficulties. Women have therefore continued to be treated as minors and inferiors in most matters of relationships, even in the Church which is God’s new society. However, the coming of Jesus Christ helped to erase this ill treatment of women in the Palestinian world. Scholar, (1992.90) reports as follows:

Jesus accepted and affirmed as persons of worth various women who were neglected or rejected within his society. According to the Gospels, Jesus clearly regarded women as persons of dignity and worth by his many healings of women, by his acceptance and forgiveness of undesirable and ritually unclean women.
He further adds:
“The Gospel indicated that women were among the followers (disciples) of Jesus and were taught by him”… The Gospels present three occasions in which women were proclaimers of Jesus: the lukan infancy narrative (Luke 1.2), the story of the Samaritan woman (John 4. 42) and the accounts of women at the tomb in the resurrection narratives.

Just as Jesus accorded women recognition and actually liberated them during his earthly ministry, the Pentecostals are doing in the present age, thus the number of women that profess Pentecostalism. This is because their voices are heard and often, they lead some congregations.

Furthermore, we must point out that Pentecostalism started as a religion of the lower class of the population. In fact, this is what made it popular among the Negroes of the United States of America. In the light of the above, Synan, (1971.177) records as follows:

Another attraction to the Negro is the fact that the Pentecostal Movement is essentially a religion of the socially disinherit and the economically underprivileged…. Pentecostals came from the lower socio-economic levels of society and in many cases serve as class of people neglected by the large, more traditional denominations. As the older Churches became more middle class in constituency and in mentality, groups like the Pentecostals held a strong appeal for the poverty stricken masses who felt alienated within their own Churches.

From the above account, it becomes obvious that earliest Pentecostals could be described as “social marginal”: people who were socially marginalized. Pentecostalism tends to give hope to the hopeless and comfort
to those who lack comfort and the socially marginalized. It served as the
religion of the poor before what could be termed as lifting up occurred in the
socio-economic status of Pentecostals world wide. Wagner, (1973.70)
writes about Pentecostalism as follows:

Pentecostalism has traditionally been a religion of the masses
in contrast to the classes. Missionaries from Pentecostal
Churches find identification with the Latin American masses a
natural thing.
The above shows that Pentecostalism is akin to the Theology of liberation
which occurred in the Latin American countries. The influx of the poor into
Pentecostalism has supernatural or divine perspective. Jesus in Matthew
11.28 – 30 tells the crowd, the people of the land thus:

Come to me all you who labour and are heavy laden and I will
give you rest, take my yoke upon you and learn from me, for I
am gentle and lowly in heart, and you will find rest for your
souls. For my yoke is easy and my burden light.
It can be said that these heavily burdened people regarded as social outcasts
perhaps heard Jesus beckoning on them to come and have rest. People every
where need succour. This is what these marginalized people found in the
emerging religious fraternity called Pentecostalism. God is always
emotionally attached to the poor, to the oppressed and to the marginalized.
This is because the poor are usually powerless. They are oppressed and
often despised by their taskmasters. The condition of slaves or the Negroes
was like that of the Israelites in Egypt. God’s response to the situation is recorded as follows:

The Lord said; I have indeed seen the misery of my people in Egypt, I have heard them crying out because of their slave drivers and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them out of that land into a good and Spacious land, a land flowing with milk and honey (Exo. 3:7-8 Niv).

All over the Bible, God has attached Himself to the poor and oppressed. This is because the poor, being powerless, are often at the mercy of the rich, the powerful. God therefore is the power of the powerless poor. He comes to lift them up. This is what God seemed to be using the Pentecostal revival of the time to do.

2.9 PENTECOSTALISM AND OTHER SPHERES

Another important factor that has enhanced the nurture, spread and impact of Pentecostalism is that there was little or no academic requirement for leadership. This poorest class of the populace could not afford good educational attainment because of racial stigma and economic impoverishment. Writing on the above situation in Latin America, Synan, (1971.177 – 178) asserts thus:

Since the Negro in the South and indeed throughout the entire nation, occupied the bottom rung of the social system, it was inevitable that the large numbers would be drawn to
Pentecostalism, representing as it did the religion of the poor and underprivileged. Also contributing to the popularity of Pentecostal religion was the fact that educational standards for the ministry were almost nonexistent. The low educational standards for the minister among the Pentecostals attracted many Negroes who felt that they have a greater opportunity to preach there than in the older denominations.

The non-educational requirement for the Pentecostal minister enhanced their natural identification with the marginalized group that formed their major audiences and adherents. Wagner, (1973:94) in the same vein remarks concerning the Pentecostal pastor in this way:

About seventy percent of all Pastors were born into lower class homes. But non Pentecostal Pastors were raised in Christian homes; they were converted as young people. They then had more educational advantages and they tend to lose contact with the fertile field of the lower class where they were born.

Many Pentecostal Pastors had no formal University or seminary training. Rather, their mode of training was apprenticeship. It was on the Job training. Later, the Pentecostals started to establish Bible colleges in the United States and in other countries of the world. They were the grassroots pastors of the masses which enhanced the growth and impact of Pentecostalism. Perhaps the most important factor that enhanced the growth and impact of Pentecostalism especially in the Eastern part of Nigeria was
the effect of the Nigeria civil war. Pentecostalism found its root on the Nigerian soil about the 1930’s. As its history from inception is, it only attracted a handful of the masses. It was not until the end of the civil war in Nigeria in 1970 that Pentecostalism received exponential growth… “It will be no exaggeration to assert that till the outbreak of the civil war in Nigeria 1967, Pentecostalism was not a strong force” Kalu, (1978.108). The same Kalu, (1978.110) further opines that:

It became unbelievable and ironical that while the neo-Pentecostals, cashed in on the failures of the mission Churches during the civil war, they became relevant to the needs of the society. The effects of the civil war on the mission Churches include division along lines of tongues and tribes. Consequently, there was proliferation of Churches or denominations, mainly, neo-Pentecostals to the villages without regard to the mission Churches that traditionally stationed there. All the same, the mission Churches such as the Roman Catholic and Anglican Churches must however be commended for the unstained service to humanity in the rescue relief operations of the war. “But the neglect of the spiritual elements of biblical theology while dealing with material relief saw the Pentecostals cashing in.”

As one would expect, it was still the masses that gathered to welcome this spiritual nourishment for their troubled soul. They gathered in the stores where-ever these crying and clapping worshippers gathered. The social consequence of this phenomenal outburst of the young Pentecostal movement may suffice as follows:
In the first instance, the effects of the civil war on the people were devastating. Many people were socially and economically disorganized and equally dislodged. Many people in the Eastern region, the Igbo in particular, became refugees in their own land. This resulted in emotional trauma and hopelessness. People had to turn to God in prayer for succour. As a result of the prayer of the masses in the East and South East of the Country, Pentecostal revival sprouted. The “Pentecostal Salvation” that attended the Azusa Street in 1906 – 1909 in Los Angeles visited Nigeria via the eastern part of Nigeria through Lagos. People were getting “born again” and forming various Pentecostal groups across the nation. However, it was the masses, not the classes that joined these groups referred to as mushroom fellowships by the Mainline Churches. Members of these groups were mainly the poverty stricken and down trodden marginal. All the mega neo Pentecostals that sprouted in Nigeria were babies of the post civil war. Achunike, (2004.15) traces the sources of Pentecostalism in Nigeria as follows: Generally, four sources have been adduced for the outburst of Pentecostalism in the 1970’s.

(a) University students of Ibadan and Ife, who after their graduation and while doing their National Youth Services, spread the Pentecostal impact wherever they went.
(b) Secondary Schools Students who were impacted by the scripture union during and immediately after the Nigerian Civil war. This is not unrelated to civil war spirituality.

(c) Unclassified flares like Idahosa who just started to “happen” This brand increased in the 1980’s and 1990’s as Pentecostalism multiplied in diverse forms.

(d) The Aladura source which did not contribute directly to Pentecostalism. Rather the Schisms, which occurred within the Aladura churches made some members, change the lack of the biblical roots for the use of instruments. A number of prominent leaders of modern Pentecostal movement had passed through the Aladura churches in their spiritual journeys. Pentecostalism was already deep rooted in and around the Diocese of Awka (Anglican Communion) before its creation.

2.0 SUMMARY

In recent times, miracle performance by modern Pentecostals has suffused the Nigerian religious space. It is therefore not surprising to see posters announcing miracle crusades in which the sick would be healed of their ailments, the cripple walk, the dumb speak, the dead raised to life etc. This, in no small measure has impacted on the mainline churches and the lifestyle of many Nigerian Christians. Achunike, (2009.228) says that, “people
usually seek for miracles when they are faced with the difficulties of life which ordinarily they cannot resolve”. The announcement of miracle galore over the radio and television is now the order of the day in both the Pentecostal and mainline churches. Pentecostalism, to many is both amazing and confusing as a religious movement. However soon, the movement started leaving the less privileged to the middle class. The status of its ministers started to change. This is attested to by what follows in the circle of Pentecostalism. After the World War II, Pentecostalism grew tremendously with more mobility and greater propensity. Pentecostalism quickly moved into the middle class and began to change the image of the disinherited members of the lower classes. The emergence of such evangelists as Oral Roberts in the 1950’s created interest and acceptance of the Pentecostal movement. Through his television ministry, Oral Roberts brought the Pentecostal message to the homes of middle class Americans. Another phase of the growth of Pentecostalism came through Demos Shakarians, founder of the Full Gospel Business Men’s Fellowship International (FGBMFI) in 1948. It helped to bring the Pentecostal message and worship to the middle class professionals and business men and this has continued to enhance the social image of Pentecostalism.
The coming on the scene of Archbishop Benson Idahosa popularized Pentecostalism in Nigeria. Through his miracle, healing and prosperity preaching, Idahosa like Oral Roberts brought the Pentecostal message to the middle class Nigeria. Today, there is an attitudinal change towards Pentecostalism and Pentecostals alike. The fire ignited by Pentecostalism tended to extinguish the Anglican Church who now devised a means of staying alive. Thus the Diocese of Awka (Anglican Communion) now practice certain aspects of Pentecostal teaching, hence the impact of Pentecostalism.

Hollenweger, (1992.7) is of the view that Pentecostalism is a universal Christian phenomenon. It should therefore not be claimed exclusively by any particular group of Christians. The Pentecost phenomenon has been a present reality in the Church ever since the Pentecost day. However; the perceptibility of spiritual manifestations within the ecclesiastical community lessened as faith grew weak and Christianity as a whole was more and more taken for granted instead of being practiced as a way of life. Although these manifestations were no longer evident on a large scale at some points in the course of church history, they were still found wherever faith was lived intensely, even in the Anglican Church. The Anglican Church could not
have been discriminated against in the act of Pentecostalism, not even the
Diocese of Awka, (Anglican Communion).

Describing the Anglican concept of Pentecostalism, a collection of
Anglican documents titled; “The Anglican Tradition”, edited by Evans and
Wright, (1991.26) states in part that

The power of the Spirit fills the whole universe, but he gives
himself only to those who are worthy, acting in each
according to the measure of his faith.
In view of the above, the Anglican everywhere believes that the Holy Spirit
pours his grace on the Anglican Church just as he does in other Churches.
Likewise the individual Anglican Christian receives his own portion of the
Spirit in proportion to his faith just as other Christians of other
denominations do. This goes to affirm the point that wherever the Christian
faith is lively, there are abundant manifestations of spiritual gifts. The
Anglican Church in her belief and practices pursues the model of the early
Church, which believed that Pentecostalism was simply an aspect of the
tradition they received as Christians and not by any means, all that
Christianity stood for. In other words, the Anglican Church seemed to put
aside the things of the Holy Spirit for a long time. According to Okeke, one
of the Pioneer Priests in Awka Diocese at its creation in his book, The
Anglican Church in Nigeria (1842 – 1992)… “The Anglican Church is…
endeavouring to be open to the influence of the Holy Spirit…”
The above shows that Anglicans are yet to attain to full Spirituality, they are still striving towards it. To this end, Omoyajowo, (1994.17), an academic and a retired Anglican Bishop challenges the Church in Nigeria on the low level of spirituality maintained by her members.

He is of the opinion that:

Today there is still spiritual ambivalence in the life of many Nigerian Christians. The Church must now devote time to serious spiritual reawakening and call the members to Spiritual rebirth… our liturgical revolution will be nothing other than noise making if we do not receive the spiritual rebirth. Our leaders must pay more attention to Spiritual life and spiritual sermon and reduce their attention to administration. We must realize that we have a question to answer before the Judgment seat on what we have done with the spiritual life of the people in our charge. If we are not spiritually equipped, we cannot fight the devil and his agents.

Perhaps it is this spiritual drabness that made Anglicans to awaken to the impact of Pentecostalism which has a lot to offer in terms of Spirituality. This is more so in the Diocese of Awka (Anglican Communion). At the inception of Diocese of Awka in 1987, as a result of Pentecostal spill over from the old Diocese on the Niger, Pentecostal practices started to manifest in the Diocese. However, the diocesan hierarchy saw those who were manifesting such as those being tossed about by every wind of doctrine. In his maiden address to the first session of the first synod of the new Diocese, the Bishop remarked on the above in the following words; “no doubt, the diocese inherited people who were being tossed about by every wind of
doctrine”. He quoted 2 Timothy 4.3- 4 to buttress his point, “for the time will come when they will not endure sound doctrine but their own lusts, shall they head to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables”. He cautions; St Paul therefore enjoins the faithful in Ephesians 4.14, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, by which they lie in wait to deceive”. The Bishop, (2000.48) conclusively said; “the fact that St Paul addressed that problem clearly suggests that the church of God from its primordial state has been battling with strange and erroneous doctrine and their concomitant effects. Nevertheless, through prayers and teachings, many deceived and derailed Anglicans have been enabled to rediscover the truth and to return to the church, while thousands of others who would have gone their way have become steadfast in their and church life” Thus those who had Pentecostal inclination at the inception of the Diocese were seen as misguided, deceived and derailed. Yet they continued to operate underground in people’s homes from where they made their impact to bear on the Diocese.

In conclusion, the review has looked into what authors and scholars said about the impact of Pentecostalism on the church in general and Anglican
communion in particular in the following areas: People’s way of life and world view, new birth and spiritual baptism, tele evangelism, gender equality etc. There are still gaps here and there in the area of impact of Pentecostalism on the Anglican doctrine, spirituality, liturgy etc in the Diocese of Awka. These are where the work looked into.
CHAPTER THREE

IMPACT OF PENTECOSTALISM ON THE DIOCESE OF AWKA, (ANGLICAN COMMUNION).

3.1 PENTECOSTALISM AND ANGLICAN SPIRITUALITY

Spirituality in the context of Anglicanism are those elements in Church worship and the church itself that bring worshippers into intimate relationship with God. McGrath, (1994.120) puts it this way, “Evangelism makes Christians, and spirituality keeps them”. Jesus Christ in his great commission statement said, “Go, then, to all people’s everywhere and make them my disciples; baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age” (Mathew 28. 19 – 20). From the above Biblical quotation, it can be seen that evangelism makes up the spirituality of the Anglicans. Those spiritual elements help to take care of the individual needs and nurture of the Church. The Spirituality of the Anglicans is rooted in worship and the organization of the Church. There are various forms of worship in the Anglican Church, and these various forms help Spiritual growth. The main factor of Anglican Spirituality
however is the Book of Common Prayer (BCP). It also gives the Anglican Church worldwide a sense of history.

The Book of Common Prayer gives Anglicans basic repeated forms of worship which have become their liturgy and what can be termed life blood. It can be used almost automatically in times of trouble as well as in times of joy. The daily use of the psalms in morning and evening prayers as directed in the Book of Common Prayer is the traditional Anglican Liturgical diet of worship. Though from the late twentieth century, many Anglicans have come to become critical of the liturgical tradition, the clergy are required to always use the liturgy as part of discipline and for their spiritual development and that of their congregations. Perhaps, it is this criticism that has allowed Pentecostal form of liturgy and spirituality to creep into the Anglican liturgy and spirituality as can be seen in the Diocese of Awka (Anglican Communion). It has been asserted that the relationship between liturgy and spirituality could be compared to the relationship between a mother and her child. Liturgy nurtures spirituality like a mother nurtures her child; hence, a properly structured liturgy of any form of worship promotes the spirituality of the worshippers. Anglicans practice their faith consciously or unconsciously in continuity with the past. This involves a sense of the origin and development of Anglicanism, a sense of the Anglican forebears
who were British either in nativity, culture or living or both, and a sense of
the Biblical tradition of the Anglican Church. Bible reading contributes to
Anglican spirituality.

Bible reading thus became Anglicans’ heritage and the essential
tradition of the Anglican Church from the very beginning. So for the
Anglican, history involves him in using the Bible as a matter of
commitment. However, his commitment waned along the line. It became
more serious in the Diocese of Awka (Anglican Communion) at its inception
and inauguration in 1987 because of circumstances surrounding the take off
of the Diocese, earlier mentioned. It can be said that Pentecostalism has
brought back that commitment to the bible which has been part of Anglican
Spirituality. Though the Diocese introduced Bible Reading Guide called
Daily life under God spearheaded by the Bishop of the Diocese, and adopted
by other Dioceses East of the Niger, the commitment was not there. Now,
bible studies are conducted as part of Church service as the Pentecostals do.
Questions are raised while answers are given. This makes bible study very
lively.

Spirituality as a general term can be defined as the disciplined way
adherents of any religious or semi-religious faith practice or feel their
religious beliefs. In other words, spirituality is the actual practice of
religious beliefs especially as it affects the relationship, the human and the divine. Anglican spirituality may therefore imply the way Anglicans as believers in Christ relate with God in their practice of the commonalities and diversities of their Christian beliefs as found in the Book of Common Prayer. Some Scholars including Anglicans however are of the opinion that Anglican spirituality is the same as protestant spirituality. Some even argue that the contemporary liturgical revolution undertaken by the Church of Nigeria (Anglican Communion) is not all that a step in the right direction because it has some Pentecostal influence on one hand and the influence of Roman Catholicism on the other. However, when one form of liturgy influences the other, there is bound to be an improvement on the spirituality of Christians, hence the Pentecostal Impact on the spirituality and liturgy of the Diocese of Awka (Anglican Communion).

It will however be recalled that the Anglican Church is diverse in nature, comprising Catholic, Evangelical, Orthodox and even Pentecostal. Her liturgy and spirituality are also diverse. William Stafford attests to the above when he said that, “Anglican Spirituality is very diverse: poets, puritans, prophets, mingle with quietists and Catholic minded. Yet, over the years, it has developed its own commonalities”. This unequivocally suggests that Anglican Spirituality is both pluralistic and distinctive.
The former Archbishop of Canterbury, George Carey, (1984.78) stressed this fact in the following words:

Its (Anglicanism) style varies from the simple to the elaborate from evangelical to Catholic, from Charismatic to traditional, or indeed from a combination of these various traditions. Obvious root of these various traditions in Anglicanism can be traced to the difference between the low Anglican (Evangelical) and the High Anglican (Anglo-Catholic) Church traditions. Originally, this was a product of the English reformation and Christianity but today it has marked all other Churches of the Anglican Communion through the bias of the missionary agencies.

The influence of High Anglicanism, and in particular, of the Religious community of the society of the sacred mission, has its mark in Japan and Korea. While on the other hand, the provinces of Southern Cone in South America and much of Eastern Africa were marked by the influence of the Evangelicals. The Province of the West Indies was very early influenced by the society for the propagation of gospel (SPG) missionaries, who increasingly reflected a High Church position in the 19th Century. The Church Missionary society, (CMS) which has a strong evangelical tradition, also worked in the West Indies especially in Jamaica.

In West Africa, two missionary teams belonging to the two Anglican traditions respectively participated in a somewhat competitive missionary
work. For instance, while Ghana was occupied by the Religious Community of the sacred mission which was basically of the High Anglican (Anglo Catholic) tradition, Nigeria was occupied by the Church Missionary society of the low Anglican (Evangelical) tradition. All these constituted the root of the essential elements of diversity in the Anglican Spirituality.

On the other hand, the distinctive essence of Anglicanism which is mainly expressed in the Book of Common Prayer which is the traditional Anglican Book of Liturgy grew out of the Roman Catholic Monastic tradition under St. Benedict, whose rule lays down in a great detail what the daily services are, what psalms are to be used for each, what changes are necessary for the seasons, and so on. When the monastic system was abolished in Britain during the Reformation, Thomas Cranmer, a onetime Archbishop of Canterbury revised the Roman Breviary into morning and evening prayers and proposed other prayers and services as contained in the Book of Common Prayer. It thus becomes a necessary link between today’s church and the early church through the Middle Ages. The Book of Common Prayer gives a disciplined frame work for Anglican services and prayers and the hymns embodied therein which other Churches also used contain much spiritual resources.
Right from inception, the Anglican Church had assumed a traditional position, commonly referred to in Church History as the via media. This means the middle course between the Roman Catholic and the Protestant extremes. This is one of the factors that enable the Anglican Church to accommodate not only all Christian traditions but also Christian denominations and all Christian individuals who in one way or the other wish to relate with her. This singular attitude has along the years structured to a great extent the accommodative nature of Anglicanism; hence Anglican Spirituality is all embracing: encompassing all the Spiritual elements of the Christian religion. This, no doubt, is the best position of a Christian Church.

Anglican spirituality embraces all the practices of Catholic and Apostolic Church including saying of written as well as extemporaneous prayers, silent as well as vocal prayers, speaking in plain languages as well as in tongues, singing of hymns as well as choruses, preaching of conservative as well as Charismatic sermons. It embraces the whole of the life and ministry of the Anglican Church in the context of her commonality and diversity in traditions and practices. It involves everything Anglicans do as God’s people, such as prayer, worship, study, music, vocation etc including life and death. It is on this note that one is bound to agree with Solomon Amusan, (1998.13) who defines spirituality as “the experience of
our relationship with God in faith and the ways in which we live out our faith, involving our coming to know God, our response to God and all works (Spiritual and physical) which we perform in faith”. Thus everything done in faith, whether spiritual or physical, by the Anglican Church or individual members of the Church amounts to Anglican spirituality.

However, in the things of the Holy Spirit, it is important to be steadfast. Once one waivers, there is a problem. This can be seen in Saul the first king of Israel who was praised and people marveled at his behaviors by asking “Is Saul also among the prophets?” When he was full of the Holy Spirit. However, when he wavered, the Holy Spirit left him and he went in search of mediums and even sought to kill innocent David. This may be the problem with Anglican Spirituality in the Diocese of Awka (Anglican Communion). It seems that Pentecostalism is making the sleeping giant to wake up from slumber. This is coming in some positive and negative ways. Pentecostalism has no defined order of service. What they usually do is as the Spirit directs. Among the younger clergy of the Diocese, this is what is obtainable. There is no marked order of service being followed. This has been thrown overboard. One has to observe the young ones of the Diocese when they gather for fellowship. It is continuous clapping of hands, dancing, choruses, speaking in tongues and other Pentecostal activities. The
use of relics like handkerchief, holy water and the like as used by the Pentecostals to enhance their Spirituality is now the order of the day in the Diocese of Awka.

Generally, Anglicans believe that prayer which is part of spirituality is not in the real sense of it, a physical exercise, hence to them, shouting and gymnastics as the Pentecostals do are not essential parts of prayer. To the Anglican, prayer is a spiritual exercise. It is a mode of communication between man and God in the Spirit. Through prayer man communicates his mind to God either verbally or silently or in both ways; and God in turn responds by also communicating His mind to man either visibly or invisibly or in both ways as the case may be. Visible response of God to man’s prayers is realized when God grants the petitions of the prayers offered which the invisible response is realized when God speaks to man in the course of his prayers.

Thus, prayer is not a one way traffic. It is not only men that speak in prayer, God also speaks. The greatest importance of prayer is the opportunity it offers to be both in communion and communication with God; and communication is always a two-way traffic. As a physical exercise, prayer does not necessarily need to be demonstrated. The effectiveness of prayer does not depend on how laborious one makes the exercise. This is
the belief of the Anglican, hence, the traditional Anglican more often than not prays silently as long as he is not leading others in prayers. Anglicans would always refer to the Lord’s Prayer as taught by Jesus Christ himself as the role model for praying. Anglicans believe that it is the Holy Spirit that actually prays for Christians. They believe that in prayer, they as part of the Body of Christ join the ceaseless prayer in which Christ makes intercession for the Saints to the father by the Spirit. Thus, Anglican prayer is prayer in and by the Spirit. (Eph. 6:8); hence, whether silently or audibly, the Anglican endeavours to be in tune with the Holy Spirit in the course of his prayers. The Bible sanctions this mode of prayer in Romans 8:26 – 27,

The Spirit also helps our weaknesses, for we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groaning which cannot be uttered. Now he who searches the heart knows what the mind of the Spirit is, because He makes intercession for the Saints according to the will of God.

Jesus Christ also taught the apostles the simple prayer – Our Lord’s Prayer when they asked him to teach them how to pray. Jesus Himself always went away to lonely places to pray silently to His father. True prayer therefore, is never actually something we do ourselves. True prayer is a matter of relinquishing one’s ego. It is an exercise of letting go even of one’s most pious dispositions. Practical discipline is needed in prayer for
setting aside one’s ego and all that one thinks that he is or has. This is a step out of the “ocean of self “into the “ocean of the Spirit”.

It is in this sense that the traditional Anglican practice of maintaining some silence and stillness while praying comes to be extremely important. Such act of silence and stillness during prayers helps to set self aside and to allow the Spirit to take full control. This discipline of being still, wordless and imageless, yet spiritually alert is the first step in the practice of an effectual fervent prayer. It constitutes the “Sacred moment” in which one man makes himself unconditionally available to God. During this moment, God is allowed to do battle for man and to bring about a “spiritual death in man.” Thus, each time of prayer ought to be a time of momentary death to self, a time to prostrate or kneel or stand or sit, or even lie down with a sense of emptiness seeking to be filled by God. Even though it seems nothing happens during this “sacred moment”, yet in that moment the Holy Spirit is usually in action preparing the Christian for a fervent prayer that can yield the expected effect. Anglicans know this secret very well and employ it very effectively; hence before they commence verbal prayers they maintain a moment of silence. Traditionally, Anglicans kneel to pray. They believe that prayer is harder on the soles of one’s shoes than on the knees of one’s trousers.
Nevertheless, as Hugo, (1976.310) puts it, “There are moments when, whatever is the attitude of the body; the sole is on its knee”. Thus, occasionally, Anglicans can be found standing or sitting or even lying down to pray depending on the situation.

In addition to kneeling, Anglicans close their eyes when praying. They do so in order not to be distracted in the divine business of prayer. In the words of Jordan, The practice of closing one’s eyes during prayer is not to see God. On the contrary, it is intended not to see Satan in his full regalia”. So Anglicans try to avoid seeing Satan during their prayers by closing their eyes. This however means something other than seeing Satan physically. It means seeing anything that could distract one’s attention in the course of one’s prayer. Incidentally, in the Diocese of Awka (Anglican Communion), the Practice of silent prayer, closing of eyes and kneeling down to pray are now becoming things of the past. Worshippers now tow the line of Pentecostals when they pray by shouting on top of their voices, jumping up and down and doing physical exercises just as the prophets of Baal did in their encounter with Elijah the prophet. Prayers in the Diocese now involves “binding and casting”, speaking in tongues and at the same time prophesying. It is no longer done in an organized manner. This is against the teaching of Jesus about prayer in Mathew 6:5-8:
And when you pray, do not be like the hypocrites, for they love to pray standing in the Synagogues and on the street corners to be seen by men. I tell you the truth; they have received their reward in full. But when you pray, go into your room, close the door and pray to your father, who is unseen. Then your father who sees what is done in secret will reward you. And when you pray, do not keep on babbling like pagans for they think they will be heard because of their many words. Do not be like them, for your father knows what you need before you ask him. (NIV).

It will be important here to distinguish between biblical and unbiblical aspects of Pentecostalism. First, unbiblical Pentecostalism is when some groups of Christians decided to yield to the temptation to counterfeit genuine manifestations and gifts of the Holy Spirit in their pursuit of materialism and vainglory in variance from the principles of the word of God. On the other hand, Biblical Pentecostalism may be defined as the practice of spirituality with the manifestations and the gifts of the Holy Spirit in accordance with biblical principles. It is important to assert here that the Anglican Church has over the years been biblically Pentecostal before the new wave of Pentecostalism started to impact on the Church otherwise. The Anglican Church practices a spirituality that is based on the word of God, spirituality devoid of such materialistic and carnal tendencies that characterize contemporary Pentecostalism, especially the new wave type. Biblical Pentecostalism does not see spirituality as a means of material gain and prosperity and a route to cheap popularity. Biblical Pentecostalism has a
different purpose all together. It is a means of launching out the message and power of the kingdom of God in the human society.

The gift of the Holy Spirit to the Church on the Pentecost day marked the beginning of the day of the Lord that had been promised through the Prophets. As a consequence of their reception of the out-pouring of the Holy Spirit, the disciples were emboldened to proclaim the gospel of Christ without fear and most effectively too, hence they successfully launched out for the first Christian evangelistic Crusade in which 3000 souls were won for Christ. In the process of the crusade, Peter explained that in order to be prepared for the Day of the Lord, men must repent and be baptized. By this, he showed what actual content of Pentecostal doctrine should be, which is repentance from sin and baptism into new life of holiness.

The 3000 new converts were immediately baptized in water, and at the same time, they received the Holy Spirit (Acts 2: 38 – 39). This is contrary to the teaching of the Pentecostals that baptism or infilling of the Holy Spirit must necessarily be a second step in conversion after new birth. So it does not follow that every Christian must have spirit baptism as a different experience apart from conversion. Spirit baptism takes place simultaneously with new birth baptism (Acts 2:38 – 39; 10:14; John 3:5) and thereafter the convert receives the Holy Spirit in fuller measure in the course of his spiritual
growth. This is Anglican as well as biblical teaching on the rites of baptism and confirmation.

Confirmation is a church rite, which is believed to convey the power and gifts of the Holy Spirit in a fuller measure to those who have them already in some degree at baptism. This rite is administered on candidates through the laying on of hands by the Bishop. Without this rite one is not qualified to hold any major office in the Church. Highlighting the Pentecostal significance of the Anglican confirmation rite, Nkwoka, (2000.98) now the Bishop of Diocese of Niger West, (Anglican Communion), believes that at confirmation, candidates are supposed to receive the baptism or the in-filling of the Holy Spirit when the Bishop lays hand on them just as Samaritans and Ephesians believers did in the bible (Acts 8:17; 19:6). Thus, the confirmees should possibly speak in tongues and prophesy just like their Biblical counter parts.

Baptism precedes confirmation; hence it is the basic qualification for receiving the rite of confirmation. At Baptism, the new Christian convert, among other things is imparted with the spiritual power which is to carry out Spiritual warfare against sin, the world and the devil. Hence after water is poured on the Baptism candidate, in case of effusion or the candidate is dipped inside water in case of immersion, the officiating priest says:
We receive this person/child into the congregation of Christ’s flock, and do sign him with the sign of the cross, in token that hereafter, he shall not be ashamed to confess the faith of Christ crucified, and mainly to fight under his banner, against sin, the world and the devil; and to continue as Christ’s faithful soldier and servant unto his life’s end. Amen.

Thus, Anglican spirituality is mostly concerned with the preaching of the gospel of Christ and the destruction of Satan’s work in the human society with the aim of spiritually delivering men from the dominion of sin. And the Bible records that it is for this very purpose that the Son of God was made manifest in the world, to destroy and works of the devil (1 John 3:8).

Anglican ministers in the past do not parade themselves as miracle workers. Some do so now as can be found in the Diocese of Awka (Anglican Communion). What Anglican Ministers do is humbly go about the business of preaching Christ and he crucified. Like Paul, they seek to know Christ and the power of his resurrection. They are not interested in the new wave prosperity preaching and demonstration of signs and wonders some of which are medicated through some fetish sources such as the six and seven books of Moses, with magical rings, handkerchief, oil etc. and initiation into American and Indian Occult societies.

Every Anglican made a vow during his baptism to reject such works of the devil; the pomp and vanities of this wicked world and all the sinful lusts of the flesh and this to a great extent guides the development of his
spirituality. Jesus Christ himself was offered the opportunity of possessing all the Glory of this world and the powers therein only if he would bow down to the devil, but he rejected the offer. He rather chose to wait upon his father in heaven until power and glory were released upon him from on high. In consequence, he performed real and genuine miracles.

Anglicans believe in real and tangible miracles and they do even perform miracles themselves. After all it is on record that the early Anglican missionaries who came to Igbo land overcame the forces of darkness that dominated the various parts of Igbo land. When they requested for portions of land for their missions, they were given evil forests which were widely known to be abodes of evil Spirits. The natives expected them to die as soon as they ventured into such forests, but to their dismay, the missionaries entered and cleared the forests and built their mission houses without any demonic uprising.

The above miracle was a clear demonstration of the power of the Holy Spirit over the former Spiritual occupants of such forests. It is now noticed that Pentecostalism has started to impact on Anglican Ministers and other Church workers on the issue of this aspect of Anglican spirituality. The quest for materialism and cheap popularity has crept in. Anglican ministers now learn how to speak in tongues. Some have started to use fetish and
cultic materials to perform what they term as miracle, thereby drawing large
crowds to crusade grounds. Awka Diocesan clergy are not an exception to
the above practices. This is one of the negative impacts of new wave of
Pentecostalism on the Diocese.

3.2 **PENTECOSTALISM AND ANGLICAN LITURGY:** Liturgy is
used as a synonym for the Eucharist as the Church’s corporate and official
act of worship par excellence. In a wider sense, liturgy covers all the
Church’s public formal worship, in contrast to the private devotions of
individual Christians and less formal public worship such as fellowships,
prayer meetings etc, though the line cannot be very sharply drawn.

Ohakwe, (2006.86) is of the opinion that, ‘in derivative senses, liturgy
is also used both of the written texts which contained order of services and
the study of such texts. It is in this sense that the Anglican books containing
order of services are referred to as liturgies.’ Today, the impact of
Pentecostalism in the Anglican Diocese of Awka is clearly seen in the
liturgical revolution going on in the Church which has given rise to the
various revisions of the new liturgy. A lot of practical innovations borne out
of the impact of Pentecostalism have been introduced into the liturgical
system of the church. Most of the prayers that are said in the course of Holy
Communion Services are prayed standing instead of kneeling, which has been the traditional Anglican mode of prayer.

In many Churches in the Diocese, the congregations now pray aloud simultaneously during Church worship instead of the traditional Anglican practice of the service leader saying prayers on behalf of the entire congregation while everybody echoes Amen at the end. The new liturgy also provides for the greeting of peace in which the congregation freely moves about in the Church during worship, shaking hands with one another while some even hug one another. The Anglican mode of worship before now is in the context of solemnity where every worshipper sits quietly, following the directive of the worship leader.

Singing of choruses and clapping of hands, which were hitherto thought as belonging to the independent Churches that have no liturgical tradition, now constitute an essential element in many worship services in the Diocese of Awka. Obviously, this modern practice of chorus singing and clapping of hands is of positive value. The choruses may lack proper theology but they are Christian intent and they touch the majority of the congregation. Most preachers in the Diocese now begin or punctuate their sermons with charismatic choruses and such sermons verily touch the heart.
This was not the case at the inception and most part of the life of the Diocese.

In the past, Anglicans everywhere including the Diocese of Awka were used to singing hymns during Church offerings. Collection trays are taken round by the Church wardens with every worshipper remaining in their seat. Today, this liturgical practice has been replaced with singing of choruses accompanied with music and clapping of hands. The gospel band plays a very important role in this aspect. Worshippers are free to dance to the altar with their offering and dance back to their seats. The young ones look forward to this aspect of Church worship. They introduce all forms of dancing pattern which was obtainable in the independent Churches and later in the Pentecostal Churches. In many churches choruses now intersperse divine worship services as many Anglicans including priests now delight more in chorus singing than in hymn singing. Formerly, a typical Anglican order of worship looks something like this.

a. Processional Hymn
b. Call to worship
c. Venite (Canticle)
d. Psalm
e. 1st Lesson
f. Te-Deum Laudamus (Canticle)
g. 2nd lesson
h. Benedictus or Jubilate Deo (Canticle)
i. Creed – Collects
j. Hymn
k. Prayers to Grace – (Kneeling)
l. Notices Weekly Thanksgiving – Hymn
m. Special Thanksgiving (If any) Hymn
n. Closing prayer/Benediction
O. Withdrawal Hymn

A modern Anglican order of worship in most Churches of the Diocese looks something like this.

a. Processional Hymn – Gospel Band
b. Introit (kneeling)
c. Call to worship
d. Psalm
e. O.T lesson
f. Choruses
g. N.T. Lesson
h. Choruses
i. Creed – collects
j. Worship songs
k. Prayers – Grace – (Standing)
l. Bible Study
m. Announcements
n. Hymn
o. Sermon
p. Thanksgiving - Gospel Band
q. Special Thanksgiving
r. Closing prayer/Benediction
s. Withdrawal – Gospel Band.

Furthermore, Charismatic preachers no more maintain the tradition of preaching from the pulpit. Some preachers in the Diocese now choose to preach from the lectern where they will be free to move about in a charismatic manner. Some who still maintain the tradition of preaching from the pulpit freely come down at some points to demonstrate the movement of the Holy Spirit in their ministration. All these are borne out of Pentecostal impact. There is now ministration and deliverance at certain
points during Church service. People are delivered from evil Spirit. There is also altar call at the end of sermon during Church service.

It appears that every Anglican including the church leaders in the Diocese of Awka has now accepted the Pentecostal teaching that the Holy Spirit mediates freedom in the church hence his activities among church members should no more be restricted as before. The Anglican minister especially the preacher now seems to minister under the freedom and anointing of the Holy Spirit. Today, modern Pentecostalism has grossly affected many aspects of the Anglican Church life in the Diocese of Awka especially her liturgy, extra-ordinary manifestations are now seen in action in almost every service and meeting of the Church in the Diocese of Awka (Anglican Communion).

3.3 PENTECOSTALISM AND ANGLICAN DOCTRINES: The Anglican Church over the years has come to maintain two main traditions in its system. They are Catholicism and Evangelicalism. It is upon these two traditions that the Anglican Church doctrines world over are based. The Anglican Church is Catholic in their doctrinal practices because it maintains the faith and practices of Christianity. It is evangelical because it believes that one can only be saved through personal faith in Jesus Christ and not as a result of one’s performance of some religious duties. As an Apostolic
Catholic Church, the Anglican Church has no separate doctrine other than
the universal Christian doctrine based on the Bible. The Anglican Church
believes that whoever wishes to be saved must hold the universal Church
faith as recorded in the Bible and not a denominational or sectarian belief.
Unless one keeps the Christian faith whole and inviolate, he will
undoubtedly perish forever. Evans and Wright, (Eds), (1991.122) articulates
the Anglican doctrinal belief as follows:

We worship one God in the Trinity and the Trinity in unity, without
either confusing the persons or dividing the substance;… the person
of the father is one, the son’s is another, the Holy Spirit’s another;
… God head of father, Son and Holy Spirit is one, their glory equal,
their majesty equally eternal. Such as the father is, such is the Son,
such also the Holy Spirit uncreated is the father, uncreated the Son,
uncreated the Holy Spirit, infinite is the Father, infinite the Son,
infinite the Holy Spirit; eternal is the Father, eternal the Son; eternal
the Holy Spirit;… they are not three eternal beings but one eternal,
just as they are not three uncreated beings or three infinite beings,
but one uncreated and one infinite. In the same way, Almighty is
the Father, Almighty the Son, Almighty the Holy Spirit; yet they
are not three almighty beings but one almighty. Thus the Father is
God, the Son is God, the Holy Spirit is God; yet, they are not three
gods but one God. Thus the father is Lord, the Son is Lord, the
Holy Spirit is Lord; yet they are not three Lords but one Lord. For,
as Christian truth compels us to acknowledge each person distinctly
as God and Lord, so too, the Catholic religion forbids us to speak of
three gods or Lords. The Father has neither been made of anyone,
nor is he created or begotten; the son is from the father alone, not
made nor created but begotten; the Holy Spirit is from the Father
and the Son, not made nor created nor begotten, but proceeding. So
there is one father, not three fathers, one son, not three sons; one
Holy Spirit, not three Holy Spirits. And in this Trinity there is no
before or after, no greater or lesser, but all three persons are equally
eternal with each other and fully equal.
Thus, as has already been stated above, both unities in the Trinity and Trinity in the unity must be worshipped. For eternal salvation it is necessary, however, that one should also faithfully believe in the incarnation of our Lord Jesus Christ. Evan and Wright, (Eds) again go on to articulate the Anglican faith in our Lord Jesus Christ as follows:

We believe and confess that our Lord Jesus Christ, the Son of God, is both and equally God and man. He is God from the substance of the father, begotten before the ages; And he is man from the substance of a mother, born in time; perfect God and perfect man, composed of a rational soul and a human body; equal to the father as to his divinity, Less than the Father as to his humanity. Although he is God and man, he is nevertheless one Christ, not two; however, not one because the divinity has been changed into a human body, but because the humanity has been assumed into God; entirely one; not by a confusion of substance but by the unity of personhood. For, as a rational soul and a body are a single man, so God and man are one in Christ. He suffered for our salvation, went down to the underworld, rose again from the dead on the third day, ascended to the heavens, is seated at the right hand of the father, where from he shall come to judge the living and the dead. At his coming, all men are to rise again with their bodies and to render an account of their own deeds; those who have done good will go to eternal life, but those who have done evil to eternal fire.

This is the universal Christian faith about the Lordship and Saviourhood of Christ and that is exactly what the Anglican Church believes and teaches.

Concerning the place and role of the Holy Spirit in the Christian faith, the Anglican Church has put forward the following Canons which seem to be in contradiction to some aspects of the Orthodox faith on one side and the exclusive Pentecostalism doctrine on the other. They are as follows:
1. If any one says that “the grace (Charism) of God can be conferred because of a human prayer, and not rather that it is grace itself that prompts us to pray, he contradicts the prophet Isaiah or the apostle who says the same thing: “I have been found by those who did not seek me; I show myself to those who did not ask for me.

2. If anyone contends that God awaits our will before cleansing us from sin, but does not confess that even the desire to be cleansed is aroused in us by the infusion and action of the Holy Spirit, he opposes the Holy Spirit Himself speaking through Solomon: “The will is prepared by the Lord”, and the apostle’s salutary message “God is at work in you, both to will and to work for his good pleasure”.

3. If any one says that the increase as well as the beginning of faith, and the very desire of faith which we believe in him who justifies the sinner and by which we come to the regeneration of Holy Baptism proceeds… not from the gift of grace (Charism), namely from an inspiration to belief and from godlessness to piety, such a man reveals himself to be in contradiction with the apostolic doctrine.

4. If anyone says that mercy is divinely conferred upon us when without God’s grace, we believe, will, desire, strive, labour, pray, keep watch, endeavour, request, seek, knock, but does not confess that
it is through the infusion and inspiration of the Holy Spirit that we believe, will or are able to do all these things as is required; or if any one subordinates the help of grace to humility or human obedience, and does not admit that it is the very gift of grace that makes us obedient and humble, he contradicts the apostles.

5. If any one asserts that by his natural strength he is able to think as is required to choose anything good pertaining to his eternal salvation, or to assent to the saving message of the gospel without the illumination and inspiration of the Holy Spirit, who gives to all ease and joy in assenting to the truth and believing it, he is deceived by heretical Spirit and does not understand the word said by God in the gospel,” Apart from me, you can do nothing…” And the apostle too says; “No one can say: Jesus is the Lord”, except by the Holy Spirit”.

With the above stated Canons, the Anglican Church shows her believe in the vital and indispensable role of the Holy Spirit in every dimension of the Christian faith. The Church believes that a person cannot obtain, maintain and sustain the Christian faith without the Holy Spirit for “any one who does not have the Spirit of Christ, does not belong to him”. Therefore the Anglican Church like any true Christian Church notwithstanding its
traditional or denominational affiliation is Pentecostal in doctrine and practice.

The difference in the Pentecostal outlook of different churches simply depends on the level of emotional dispositions of member Christians. The Pentecostal, go on to teach some aspects of the Christian doctrine in a slightly different way, perhaps to be distinct. The way they teach and practice these doctrines have come to impact on the doctrines of the Anglican Church in the Diocese of Awka (Anglican Communion). For instance, the Anglican Church believes that Baptism is one of the essential practices of the Church. Baptism is the sacramental rite, which admits a candidate to the Christian Church. It was instituted by the Lord Jesus Christ himself. Baptism as held by the Anglican Church is open to both adults and children. This is to support St. Augustine’s doctrine of original sin. Anglicans also believe that any of the different forms of baptism of sprinkling effusion and immersion is valid. Anglicans believe baptism is the beginning of the process of being born again. (See Book of Common Prayer). The encounter Jesus had with Nichodemus in John chapter 3 is believed to be the fact that Jesus directed Nichodemus to John’s baptism. The Pharisees to which Nichodemus belonged had earlier rejected John’s baptism. (Luke 7.28 -30; Mark 11.29-33). However, a number of Pentecostal
Churches have asserted that only adults who can confess their sins should be baptized and that only immersion baptism is valid. This is why they rebaptise their new converts in the water. They do not even believe that baptism has anything to do with being born again. The above belief has started to affect and have impact on many Anglican members in the Diocese of Awka including clergymen. It is clear that the word Baptize is used in both old and new testaments of the bible in a sense that do not suggest total immersion. Again, on infant baptism, Jesus Christ himself clearly regarded infants as capable of receiving his blessing and strongly condemned those who tried to prevent them being brought to him. (Mk. 10: 13 – 16).

The Pentecostal impact has also come to bear on the Anglican Diocese of Awka in the area of Holy Communion. Some of the Anglican members have come to disregard the Holy Communion and no longer take it seriously. Like the Pentecostals, they see it as mere ceremony. Many young girls like the Pentecostals no longer cover their hair while coming to the church while the issue of dressing is contentious. Some clergymen in some occasion had to drive out girls who come to the Church on trousers especially during wedding ceremonies while some behave as if they did not see them. They argue that if you ask them out of the Church, they would join the Pentecostals. Many women in the Diocese refuse to mourn their
dead husbands according to the Diocesan directive. They refuse to barb their hair and even contest the wearing of mourning cloth which the Church has directed that it should be white material instead of the traditional black. These are impacts of Pentecostalism on the Diocese of Awka (Anglican Communion).

Ellington, (1996:17) has explained the Pentecostal approach to the doctrine of scripture: Pentecostals understand and utilize doctrine in a fundamentally different way from those traditions which are more thoroughly grounded in rationalist models of considering the question of authority of the scriptures. “For Pentecostals, doctrine is not essentially generative in function but rather descriptive” and is used to verbalize lived experience. “Beliefs are not derived from understanding but arise from intense experiences of encountering God”. This knowing in relationship precedes articulation of experiences in normative doctrinal ways. As Brueggemann, (1993:29) puts it, “It is enough to acknowledge, be awed and delighted in the assertion that all that exists is wrought by the extravagant generosity of God. The word is embodied in the community and therefore, the text is read eschatological as the intrusion of the kingdom of God into the present and as empowerment for living out its promise. Pentecostal practice underscore this: Pentecostals bring their Bibles, note books and pens
to Church to take down the message. Preachers reproduce teaching tapes and videos and believers are encouraged to read devotional literature. Ministries produce house magazines which are full of teaching. All these have come to impact on Anglicans in the Diocese of Awka.

3.4 PENTECOSTALISM AND OTHER ANGLICAN PRACTICES

Pentecostal practices are now found in most of the Anglican practices in the Diocese of Awka (Anglican Communion) as a result of Pentecostal impact. There is this practice that Christians who are born again must manifest some spiritual gifts. This is a highly spiritualized perception of Christian living. To this end, many young Anglicans in the Diocese do their best to manifest one spiritual gift or the other. The latest gift which all must possess is what they call “casting and binding” This is a form of Spiritual warfare with evil forces. This is done in all their gathering where almost everyone is engaged in this form of practice during “ministration” Those who manifest such gifts are highly regarded. Again, prosperity preaching is trying to become the order of the day. These days, preaching goes with prophesy. Preaching now becomes spontaneous. There is also altar call at the end of every preaching session where people are expected to come up to the altar to give their lives to Jesus. According to Kalu, “Answering the altar call is like a degradation ritual which ensures that they can now act
differently and perceive the world very differently.” People in Awka Diocese just like the Pentecostals now practice the “command by faith” to stop situations like threatening rain, sickness etc. Pentecostal homiletics is choreographed as a ritual of validation and commitment. As Rambo. (1993: 113 – 116) argues, “the songs and dances, yells and elicitation of audience participation aid the believers to perform religiously before rationalizing the process” Such rituals offer knowledge in a distinct form which enables the believers to understand, experience and embody the new way of life. Yelling and noise making including songs and dancing in a reckless manner is now seriously practiced in the Diocese of Awka. Set apart prayer, fasting, night vigils and serious bible study are now the order of the day in the Diocese. Home cells are fast developing. Groups form prayer groups which they call home cells or house fellowship. The emphasis on the gifts of the Holy Spirit is very strong. This helps to influence dynamic and charismatic appeals in the Church. The issue of speaking in tongues is now a common practice in the Diocese.

3.5 THE ROLE OF STUDENTS OF ST. PAUL’S COLLEGE AWKA

One of the factors that brought Pentecostal impact to bear on the Diocese of Awka (Anglican Communion) is the role of students of St. Paul’s College Awka. It is a training ground for Anglican clergymen. The college
which started in 1904 was taken over by the Government of East central State in 1970 following the government policy of takeover of schools. As at 1990, the St. Paul’s College compound was occupied by Anambra State College of Education. By God’s grace and following restless and relentless moves by the Bishop of Awka Diocese, the then Rt. Rev. M.S.C. Anikwenwa, including the faithful in the Diocese, the Government of Anambra State returned the St. Paul’s College compound to the Anglican Diocese of Awka on 1st January 1990 and moved the College of Education to Nsugbe. The Bishop of Awka quickly named the compound “the Shrine of the Anglican Church East of the Niger”. He immediately started to make moves to put the compound into effective use that would benefit all the Dioceses East of the Niger. This gave birth to what is known as St. Paul’s College, Awka. The College as we know it today took off on 2nd October 1992 under the Rectorship of Prof Modilim Achufusi, a former Deputy Vice Chancellor of the University of Nigeria, Nsukka. A total number of thirty five (35) students became the Pioneers. They were made up of 21 from the Diocese of Aba, 5 from the Diocese of Awka (including the present researcher), 3 each from the Diocese of Enugu and Niger Delta, 2 from the Diocese of Warri and 1 from the Diocese of Asaba.
With subsequent admissions, the numerical strength of the college had increased astronomically with students from various other Dioceses east of the Niger and beyond. At a time the College admitted a student from Sudan.

On 18th January, 1993, the then Executive Governor of Anambra State, His Excellency Dr. Chukwuemeka Ezeife formally granted the approval of the State Government for the establishment of St. Paul’s College, Awka. In January 1996, the College made yet another big stride on the match to success by receiving affiliation from the University of Nigeria Nsukka (UNN) for the award of Bachelors Degree in Religion (B.A) and Diploma in Religion (Dip. Rel). The College has grown into a fully fledged Private University as granted by the Federal Executive Council on Wednesday 21st October 2009. The first batch of students of Paul University is being expected as at the time of this research.

The students of St. Paul’s College who come from different Dioceses and various religious inclinations and backgrounds are highly instrumental for the impact of Pentecostalism in the Diocese of Awka (Anglican Communion). Soon, they started to mingle with the faithful in the Diocese. They were and are still officially posted to the churches in the Diocese for their apostolic placement where they are expected to learn on the job under the clergy of Awka Diocese. They started going for “programmes” to
various parts of the Diocese. Most of them who are charismatic with various gifts started to impart these to their places of placement. Those practices hitherto banned by the Diocesan Board at the inception of the Diocese to check mate the over zealousness of the evangelicals were being openly practiced. Before long, the wave of Pentecostalism started to spread in the Diocese unchecked. They introduced shouting while praying, speaking in tongues, speaking at crusades etc. These practices are not forbidden in their various Dioceses. There are also some clergy of other Dioceses on the staff of the college. They also make their own input to the impact of Pentecostalism in the Diocese of Awka (Anglican Communion). The joining of the College Academic Staff of a C.M.S. Missionary – Meg Merrifield on 19th May 1994 as a Senior Lecturer helped to kindle the fire of Pentecostalism on the students and the Diocese.

At the beginning of the twentieth century, Britain stood at the peak of her imperial power. Few of her citizens would start the unraveling of the greatest Empire the world has ever seen, and that Britain itself would be facing the future as a second class power in the world. At the same time, few evangelical Christians would have believed that mighty movement of God in the previous 200 years would be wiped out by a tidal wave of unbelief and cynicism”.

The Church was bedeviled by fluctuations and the Church of England was not an exception. It does appear that the church in England recorded unprecedented backsliding in recent past. Again on this, Calver, (1984.21) writes, “All over the world, except in western Europe, the Church of Jesus Christ is on the March. It is the most exciting organization in the world today, growing faster than it has ever done before. And we who are the people of God must act as His prophets. First we must call His wandering people back to Him”. He also said that there was a desperate need for Christians in Europe to repent of their allegiance to the happenings of religion and love the Lord Himself. Thus, the Evangelical fellowship in the Anglican Communion was formed so as to bring life back to the church of Christ.

The Evangelical fellowship in the Anglican Communion can be termed the modern Pentecostal movement in the Anglican Communion. It is an Evangelical movement which believes in, preaches, and practices Pentecostalism in its modern form. The fellowship was founded in London
in 1961 by Rev. John Stott, an Anglican priest and his group of friends. It has affiliated groups in over 18 countries of the world including Nigeria. It is governed by an international Council and an executive Committee. It is a fellowship of the Anglican Communion, for the communion and in the communion.

As stated earlier, John Stott and his friends were challenged by the “emptiness of the Church of England in Spiritual and numerical strength around the mid decades of the 20th century”. Even though church life was going on at least in traditions, forms, sacraments and ceremonies, and social sermons were being preached, the spiritual life of the Church was so poor. Because of this situation, Stott and his group went down on their knees and prayed fervently for spiritual revival in the Church of England. The answer to their prayers led to the founding of Evangelical Fellowship in the Anglican Communion (EFAC).

This fellowship seeks the renewal of the Church in every dimension of her life. The members of the fellowship are concerned to seek the renewal of the church in her faith, worship, holiness, fellowship and mission. It is a movement, which, within the increasing pluralism of human society, proclaims the uniqueness and finality of Jesus Christ in matters of salvation of mankind. The onus of the fellowship rests on the conviction that a strong
biblical witness is essential for the life and health of the Anglican Communion, within the wider context of seeking first God’s kingdom and building up of His people.

Emphasizing the reason why EFAC was formed, Nkwoka (2002.48), now the Anglican Bishop of the missionary Diocese of Niger West in Anambra State said, “Rev. John Stott and his friends were challenged by the emptiness of the church of England in Spiritual and numerical strength around the mid decades of the 20th Century. When John Stott and his friends observed that the church was becoming materialistic and godless, they went on their knees and prayed to God with the utmost concern”. One must believe that the formation of EFAC was primarily to bring the Evangelicals together in order to effect a positive change in the dying Church of England. Muonyelu in Ezenwaka, (2004.51) on tracing the origin of EFAC in England said:

Marcus Coane, of Sydney Australia, was one of the few evangelical bishops present, although there were others. But there was no international evangelical Anglican organization to bring them together or to unite the evangelical Anglicans throughout the world. It was to meet this that in 1961 EFAC was brought into being.

Furthermore, Ekpe R, (1990.3) in his work said, “It was because of Exodus of members from the Church of England and from the Anglican Church in other countries that bothered some evangelicals in the Church of
England that prompted EFAC’S formation. They therefore thought of many options to arrest the drift.”

The aims and objectives of the fellowship include:

i. To promote the Supreme authority of scripture in matters of both faith and conduct throughout the Anglican Communion at every level of its life and witness.

ii. To share with members of the Anglican Communion a commitment to biblical obedience, particularly in the areas of Christian discipleship, servant leadership, Church renewal and mission in the world.

iii. To foster fellowship and unity among evangelical Anglicans throughout the world.

iv. To function as a resource group to develop and encourage biblical faithful leadership in the spheres of life: and

v. To provide a forum

a. For taking counsel together on important issues in order where possible to develop policies in matters of common concern and

b. for articulating gospel distinctive in areas of faith, order, life and missions by consultations and publications.

As members of the Anglican Communion within the one, holy, Catholic and Apostolic Church EFAC affirms the faith which is uniquely revealed in the
Holy Scriptures, set forth in the Catholic creeds, and witnessed to in the historic Anglican formularies. EFAC lays special emphasis on the grace of God, his unmerited mercy as expressed in the doctrine of the Church as follows:

i. God is the source of Grace. In continuity with the teaching of Holy Scripture and Christian Creeds, EFAC worships one God in three persons, Father, Son and Holy Spirit. God has created all things, and we in His own image, all life, truth, holiness and beauty come from Him. His Son Jesus Christ fully man was conceived through the Holy Spirit and born of Virgin Mary, was crucified, died rose and ascended to reign in glory.

ii. The Bible as revelation of Grace. EFAC receives the Canonical Books of Old and New Testaments as the wholly reliable revelation and record of God’s Grace, given by the Holy Spirit as the true work of God written. The bible has been given to lead us to salvation, to be the ultimate rule for Christian faith and conduct, and the Supreme authority by which the Church must ever reform itself and judge its traditions.

iii. The atonement and the work of Grace. EFAC believes that Jesus Christ came to save lost sinners. Though sinless, he bore our sins and
judgment on the cross, thus accomplishing our salvation. By raising Christ from the dead, God vindicated him as Lord and Saviour and proclaimed his Victory. Salvation is in Christ alone.

iv. The Church as the community of Grace. EFAC holds that the Church is God’s covenant community, whose members drawn from every nation, having been justified by grace though faith inherit the promise made to Abraham and fulfilled in Christ. As a fellowship of the Spirit manifesting his fruit and exercising his gifts, it is called to worship God, grow in grace and bear witness to Him and His Kingdom. God’s Church is one body and must even strive to discover and experience that unity in truth and love which it has in Christ especially through its confession of the apostolic faith and in its observance of Dominical statements

v. The sacrament as the sign and seal of Grace. EFAC maintains that the sacrament of baptism and Holy Communion Proclaims the gospel as effective and visible signs of our justification and sanctification, and as true members of God’s grace to those who repent and believe. Baptism is the sign of forgiveness of sin, the gift of the Spirit, new birth to righteousness and art into the fellowship of the people of God. Holy Communion is the sign of the nourishing to his people,
memorial of his one perfected, completed and all sufficient sacrifice for sin, from whose atoning self offering none can share and an occasion to offer through Him our sacrifice of thanksgiving and praise.

vi. Ministry as the stewardship of Grace. EFAC shares as the people of God in a royal priesthood common to the whole Church and community of suffering servant. EFAC mission is the proclamation of the gospel through the preaching of the word, as well by caring for the needy, challenging evil and promoting justice and a more responsibility use of the world’s resource, it is the particular vocation of bishops and presbyters, together with deacons to build up the body of Christ in truth and love, as pastors, teachers and servants of God.

vii. Christ’s return as the Triumph of Grace. EFAC looks forward expectantly to the final manifestation of Christ’s Grace and glory when he comes again to raise the dead, judge the world, vindicate His chosen and His kingdom to its eternal fulfillment in the new heaven and new earth.

It can be said that the birth of the Evangelical fellowship in the Anglican Communion in Nigeria was as a result of decline in spirituality. To this end,
Erinne, (2000.3) in the book, “The Church’s mandate” described the spiritual state of the Church in Nigeria in the 50’s and part of the 60’s thus:

The difference between the situation in England and that at home in Nigeria is very striking. About the same time as in England, most Churches in Nigeria were filled to the brim on Sundays by worshippers unlike in England. New and magnificent church buildings were being erected and the existing Colonial ones expanded and renovated. But very few of these worshippers knew Christ as Lord and Saviour. Many of them were in secret sin such as drunkenness, adultery, fornication, and idolatry, visiting the witch doctors, secret practice of polygamy especially in childless marriage or where they had only girls. Some key members of the church as well as some clergymen… were also members of secret societies.

Eринne went ahead to point out that up till the early 1970’s, the freemasons for example still had special services in some Anglican Churches especially the Churches in big cities. The striking thing according to Erinne was that no one was bold enough to challenge the secret society services in Churches dedicated to the worship of God. Members of secret societies are known to hold important titles in the Anglican Church such as pastor’s and peoples wardens, members of Parochial Church committee, Synod Secretaries, Diocesan Registrars and Chancellors.

The terrible syncretistic trends of the Church at the time in question was again painted in words of Diana Erinne thus, “There was such friendly understanding and association between the freemasonry and the Church”.


Chukwuka, (2002.2) now the Anglican Bishop of Isuikwuato/Umunneochi Diocese in Abia State observed the situation this way:

The Anglican Communion in Nigeria between the sixties, seventies and early part of the eighties appeared to have receded to the 16th century church standard. The pulpits were everything but sound preaching, people trooped to the church every Sunday and were fed with empty rituals and so they went back worse than they came. They were left to seek solutions to their daily problems with native doctors or in the white garment prayer houses.

Between the 1970’s and 1980’s many people deserted the Anglican Church especially the young people. One dared not say such things as “praise the Lord,” or ask “Are you Born again” or even” are you saved? As the Pentecostals do. Evangelists who dared do the above were held suspect, persecuted or thrown out of the Church. Erinne again observed that “many of our young people in the face of such mounting persecution had to leave the Church for such others as Assemblies of God, four square Gospel Church, Evangelical Church of West Africa (ECWA). Many others who stayed on were loyal to lively church organizations beyond the Anglican Church”. It was at this stage that the Evangelical fellowship in the Anglican Communion was born in Nigeria.

The inception of EFAC in Nigeria could be traced to the meeting of National Pentecostals all over the country together. After the meeting in which many Anglican evangelicals from various parts of Nigeria
participated, Rev. Yemi Ladipo of St. Piran Anglican Church Jos organized the National Congress on Evangelization at the University of Ife from August 19 – 25, 1978. He was also the head of the Great Commission Movement in Nigeria. This was a Campus Crusade Group. The National Congress on Evangelization is an interdenominational organization which brought Evangelicals and Pentecostals all over the country together. It was during a meeting of this body that Rev. Yemi Ladipo inaugurated EFAC Nigeria. During the meeting, Rev. Ladipo organized a few Anglicans who were at the meeting to discuss the possibility of establishing EFAC in Nigeria. A few among the Anglicans who were present at the meeting include (apart from the organizer), Emmanuel Oladipo, the then General Secretary of the fellowship of Christian students of Northern Nigeria who later became the regional secretary of Scripture Union Africa and later the international secretary of Scripture Union, the then Ven. B.B. Ayam, who shortly after became the Anglican Bishop of Kano Diocese. Others include, Folu Soyanwo, who then just finished serving as the General Secretary of the Scripture Union, Engr. Ezekiel Izuogu who was the Potential traveling secretary of the Scripture Union, Benin Area, Mrs. Diana Erinne of the University of Jos among others.
The post inauguration retreat was held at Bishop Cockin Church centre (BCCC) Owerri in Imo State from 26\textsuperscript{th} – 29\textsuperscript{th} June, 1979 at the instance of the then Bishop of Owerri Diocese, Benjamin C. Nwankiti. The retreat was attended mainly by a few clergymen who had earlier benefited from EFAC international Scholarship programmes and other evangelical bodies like scripture union and Nigeria fellowship of Evangelical Students (NIFES). The list of 40 participants at this first retreat include: Rt. Rev. B.C. Nwankiti, Bishop of Owerri, Mrs. Dorothy Nwankiti, the Bishop’s wife, both of Blessed Memory, Rev. D.A. Uchegbu, Rev. Godwin Ugokwe, now late, Rev. Nnamdi Emma Omeire, now an Archdeacon and a lecturer in Paul University, Awka, Rev. E. C. Unachukwu, Rev. Canon J. C. Oti, Ven. S. A. Nwachukwu, Mr. Goddy Njoku, Mr. Martin Oguike (now Rev), Mr. Samuel Nwigwe (now Rev. Canon), Mrs. Diana Erinne, Dr. Mrs. N. O. Omaliko, Dr. C.P.E. Omaliko, Dr. Emma Ekpunobi (now Ven), and former Rector of St. Paul’s College, Awka, Mr. S.E.O. Omeke, Mrs. F.A.C. Omeke, Rev. Augustine Ezeigwe of operation Good news Enugu (now a retired Archdeacon), Rev. Nathan O. Elem, Mr. Sam Chukwuka, now the Anglican Bishop of Isuikwuato/ (Umunnochi Diocese, Mr. Lemuel Orji, (now a Rev. Canon in the Anglican Diocese of Enugu) Miss Gladys N. Ugorji, Mr. A. C. Akanno, Mr. Godwin Olum, Mr. Ernest Uwakwe, Mrs. Rose A. Uwakwe,
Mr. Daniel Nwosu, Mr. Fred C. O. Nwangwu, who later became the Bishop of a Pentecostal Church in Onitsha but has returned to the Diocese on the Niger as a priest, Mr. P.A.C. Udegbunam, Dr. John Ifediora, Engr. Ezekiel Izuogu, Rev. Sampson Sodipe, Dr. Dayo Ejinwunmi, Mr. Victor Emenari, Mr. Moses Pade Gbenro, Mr. Moses Adiogun, Mr. Sunday Apaunwe, Evang. J.O. Chukwuka, Mr. Vincent Uzodinma, Rev. Yemi Ladipo.

Following the retreat EFAC groups were established in many Dioceses in Igbo land with its activities mainly centered on Bible studies with the view to promoting revival in the life and mission of the Church. Gradually, the fellowship spread to most urban cities as well as rural communities in Nigeria and Igbo land in particular. Members of the fellowship remained committed to meeting the felt need to revive the former evangelical zeal and task for which the Anglican Church was known in history. It was established, not to compete with any existing group in the Church, but to reactivate the Christian discipleship and holiness in the Church following the general negligence in the church of the task of evangelism and deterioration in the moral life of both the clergy and the laity. It was also established to unite many of the evangelicals with a view to achieving more defined goals. Before then, most of the Evangelicals were
scattered and had no proper union or nomenclature under which they operated.

It will be noted that at a time in the history of the church in Nigeria, the Anglican Church in Nigeria was almost branded a “Dead Church” and was accused of not believing the doctrine of the Bible. As one author puts it, “Christianity seemed to lie as one dead, in so much that you might have said, “She is dead”. Morality was trampled underfoot. There was darkness in low places, politicians kill one another, destroyed opponents lives and property through burning, pouring of acid, employing the services of hired assassins and hooligans”. When EFAC was established, it helped a lot to counter the notion and also to stop the mass Exodus of Anglicans to other denominations which was prevalent in the late 70’s. As a fellowship of the Anglican Church, its membership cuts across all the groups in the Church. The ministry of EFAC is now recognized and approved in almost every Diocese of Church of Nigeria (Anglican Communion) as the Evangelical/Pentecostal arm of the Church. It is the presence of the fellowship in the Church that accounts for much of the Pentecostal and Charismatic features observed in many Dioceses today. Incidentally, as earlier pointed out the fellowship has not been allowed to operate in the Anglican Diocese of Awka. This is consequent upon the misunderstanding
between the EFAC leadership and the Church hierarchy in the Diocese of Awka. The problem arose with the election of the then Rev. Canon Maxwell Anikwenwa as Bishop of the newly created Diocese in 1986. It was said that the EFAC members prayed against the consecration of the Bishop elect probably because he was against their excesses while serving as a priest in St. Andrew’s Church Onitsha. Some of the EFAC members went as far as petitioning the house of Bishops to cancel the election of the Bishop elect. This act delayed the consecration of the Bishop and the inauguration of the Diocese for more than six months as panels were set up to look into the allegation. However inspite of all oppositions, the Bishop elect was finally consecrated and enthroned. At the first Diocesan Board meeting of the new Diocese, the Board decided to ban the existence of EFAC in the Diocese in order to checkmate any other havoc to be caused by the group. It has remained so till date. In spite of the ban, EFAC group went underground in the Diocese. They started meeting in people’s homes, schools, uncompleted buildings, buying vehicles and organizing retreats and conventions in the Diocese and being supported by the National body. Soon, their impact started to be felt all over the Diocese in the following ways.

First, as modern Pentecostals, EFAC practices such things as speaking in tongues, healing, deliverance etc. Members of EFAC emphasize the
importance of Pentecostalism both in the Church and in the individual life of the Christian. They believe in the phenomenon of “baptism” or “infilling” of the Holy Spirit in the life of the believer. They hold that every true believer in Christ must receive the baptism or infilling of the Holy Spirit just as the earliest disciples did on the Pentecost day. They believe that to be filled with the Holy Spirit is the same thing as baptism with the Holy Spirit which John the Baptist prophesied that Christ would be performing in his ministry (Jn. 1:33) and that it complements new birth in the sense of being born again with water and the spirit as stated in John 3:5. They also believe that prophesy should be practiced in the Church. Every EFAC preacher is a divine healer as they believe that there is an intrinsic connection between divine healing and the atoning work of Christ on the cross. Usually, as part of publicity for Crusades and other outreach programmes, sick people are invited to come and receive healing.

EFAC lays much stress on spiritual warfare and deliverance. Members often quote Ephesians 6:12, “for we are not contending against flesh and blood, but against the principalities, against powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places”
To this end, they practice the doctrine of demonology, believing that there are demons in almost everything. They believe that there are demons of sickness, demons of fornication and adultery, demons of drunkenness, demons of lies etc. In the bid to demonstrate the spiritual power in them, some members of EFAC especially the younger ones tend to practice iconoclasm. This is a system of trying to evangelize people by destroying their idols and other elements of their religious belief.

All the above and other practices of EFAC are now found in the Diocese of Awka (Anglican Communion). The issue of saying “Praise the Lord” which seemed to be a taboo at the inception of the Diocese is now sort of liberalized. Crusades are now the order of the day though restricted somehow. EFAC members take part in Bible study classes even in the Diocesan Synods where they make their belief to bear on the Diocese. The Church leadership has sort of soft peddled in the hard posture against EFAC and her activities. Though the group is yet to receive official recognition, their activities are now widespread in the Diocese.

3.7 POSITIVE AND NEGATIVE IMPACT OF PENTECOSTALISM

The Anglican Church in Awka Diocese believes and practices that which has been consistently believed and practiced by Christians from the
time of the apostles. The life and worship of the Church draw from the rich
treasure of more than two thousand years of Christian experience of which
Pentecostalism constitute an essential part and aspect. The apostle’ creed
and the Nicene Creed as the ancient statements of the Apostolic Catholic
faith in God the Father, Son and the Holy Spirit, based on biblical truths, are
the statement of faith of all Anglicans including those in the Diocese of
Awka.

Today, however, modern Pentecostalism has grossly impacted on
many aspects of the Anglican Church life in the Diocese of Awka especially
her liturgy as earlier treated. Extra ordinary manifestations are seen in
almost every service and meeting of the church. Positive Pentecostal impact
in the Diocese of Awka can be seen mostly in the area of Church growth,
liturgy and there are also negative influence and impacts. Church growth
can be assessed in two dimensions namely qualitative and quantitative
growth. Qualitative growth refers to the quality of the spiritual lives of
members of the Church and the corporate level of spirituality of the Church,
while quantitative growth has to do with the expansion capacity of the
Church and the rate of increase in the population of the Church.

At the inception of the Diocese of Awka in 1987, Church growth just
as in other places of Igbo land was at its lowest ebb. It was the period of
incessant break away, split and proliferation of Churches. Though some evangelicals of the Diocese who were members of the Evangelical fellowship in the Anglican Communion sort of break away from the Church, those who remained did their best in rousing some spiritual interest in the dryness of members. Thus, those who had lost interest due to spiritual drabness of the Church started staging a comeback. Pentecostalism has mediated remarkable spiritual growth in the Anglican Diocese of Awka. The new movement brought about the Spiritual revival of the Anglican Church in the Diocese in many ways. It has made a great impact on the Church’s mid week prayer and other prayer ministries in the church. Through the activities of such prayer ministry such as “prayer warriors” there has been a real spiritual revolution and transformation in the Diocese as members can now consciously seek to be filled by the Holy Spirit. Church organizations such as the youth fellowship, Mothers’ Union and Women’s Guild, Council of Knights, Fathers’ Fellowship, Girls’ Guild, Anglican Children’s Ministry, Boys’ and Girls’ Brigade etc have become vibrant and spiritually alive through their revival and evangelistic activities. These organizations help in planting new Churches and reviving already existing ones, thereby promoting qualitative Church growth in the Diocese.
The activities of EFAC in the Diocese have contributed a lot in preventing members of the Church from bolting away from the Anglican Church to join other churches and prayer groups in search of charismatic gifts and miracles. The role of the fellowship in revival programmes of the Church has remained a challenge to the clergy and laity alike. Members of the fellowship preach powerful sermons and pray powerful prayers, which go a long way in impacting many members of the church including priests and church leaders. Consequently, the attitude of many priests and church leaders to their calling and vocation has changed positively. It is important to point out here that most of the young priests in the Diocese of Awka are products of EFAC ministry. They manifest such things as speaking in tongues, warfare prayer, deliverance where they cast and bind demons etc. All these have come to bear on the Diocese.

The emphasis of EFAC on the gift of the Holy Spirit such as deliverance and spiritual healing has positively touched the spiritual life of the church in the Diocese. Now, there can be found in the ministry of the Anglican Church lay people who are gifted in matters of divine healing, exorcism and other spiritual ministrations performing right inside the church unlike in the past when such ones are condemned and driven out of the Church, a situation which had been the greatest factor in favour of
proliferation of churches in the seventies and early eighties. There are now crusades in all the parishes of the Diocese where those who have spiritual gifts are invited to minister. This makes the spiritual ministry of the Diocese to become so lively and edifying. It will be noted that the Church authority had to lift the ban it placed on the organization of Crusades in the Diocese at a point in time. This shows that the Church hierarchy in the Diocese was also caught by the Pentecostal Impact. Prophesies and visions are now common features in the Diocese. Indeed, the power of God is seen at work in the Diocese of Awka these days. All these are courtesy of Pentecostal impact in the Diocese of Awka (Anglican Communion).

In the area of quantitative growth of the Diocese, it must be mentioned that the administrative acumen of the Diocesan, the Most Rev. M.S.C. Anikwenwa contributes in no small measure. He set up a perfect administrative structure on the ground which saw many communities in the Diocese setting modern churches and vicarages. However, the impact of Pentecostalism made a lot of well to do people who hitherto were not giving to the Church to start donating huge sums of money to the Church and Diocese. The issue of payment of tithe which members were paying to the Pentecostal Churches is now manifesting in the Diocese. A lot of people now pay their tithe to the Diocese. A table showing the confirmation and
admissions by the Archbishop will prove the quantitative growth of the Diocese…. The Archbishop Most Rev. M.S.C. Anikwenwa confirmed in his valedictory presidential address to the 3rd session of the 8th Synod at St. Peter’s Church Agulu that all his achievements in the Diocese were, “through the Holy Spirit and the abundant Grace of God”.

Pentecostal impact is also seen on the liturgy of the church. A number of innovations and variations are now seen in the liturgy of the Church including Diocesan services. Choruses are now inserted in place of the age long canticles which are becoming tiresome. Holy Communion Services also have such variations and innovations. Prayer is more of extemporaneous and warfare as opposed to reading the prayers in the Book of Common Prayer which people are becoming tired of. The gospel band plays a very important part in the spiritual upliftment of worshippers on Sundays. There is now altar call at the end of sermons in various Churches where people are led to Christ. Many preachers now preach from the lectern instead of the pulpit to enable them exercise themselves freely. The order of service is no longer straight jacketed but allows for variation. The list of liturgical revolution is endless.

In spite of all the positive impacts of Pentecostalism in the Diocese of Awka, Pentecostalism has registered some disturbing and negative impact.
We shall therefore dedicate this section to a critical appraisal of the adverse impact of Pentecostalism on the Diocese of Awka (Anglican Communion).

Some Anglicans in the Diocese have been so influenced by Pentecostalism that they no longer value the Book of Common Prayer. Consequently, the liturgical Canon of the Church is gradually being de-emphasized. This, indeed, is a dangerous trend. Traditionally, Anglican Church is a liturgical Church, but today, many Anglicans no more feel satisfied with liturgical services. They rather wish that priests and worship leaders be allowed to conduct Church worships under the absolute control of the Holy Spirit.

The Church has become an avenue for making money. This the present researcher refers to as mercantilism. Certain things regarded as holy like handkerchief, holy water and other relics are sold for money. There is also what they call “oluezi n’uno” whereby prayers are conducted for the family at exorbitant cost. There are now “prayer contractors” who charge money to pray for those who cannot pray. They forget that the faith of one cannot work out for another person.

There is anti sacramentalism creeping into the Church. The Anglican Church the world over is a sacramental church especially the Lord’s Supper and baptism which are believed to have been instituted by Jesus Christ
himself. The Anglican Bishop of Awka, Most Rev. M.S.C. Anikwenwa observed in his presidential address to the Diocesan Synod in 2002 that, “some Pentecostals who do not believe in the sacraments see them as mere ceremonies”. Some Anglicans in the Diocese now reject infant baptism and Holy Communion is no more taken seriously by many. Such people do not believe that sacraments are essential for salvation. They believe as the Pentecostals do that all about salvation has to do with the issue of being “born again”. The Anglican Church believes that being born again starts with baptism. Thus the Book of Common Prayer observes it as follows at the end of baptism, “seeing now, dearly beloved brethren that this child is regenerate (born again) and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these benefits…” They forget that Nichodemus was a Jewish rabbi and a Pharisee who rejected the baptism of John – Lk. 7. 30, Mark 11:29 – 32 hence the need to start from the beginning as directed by Christ – the issue of born again which the Anglican Church inserted in the liturgy of baptism in the 1662 prayer book. These groups of Anglicans treat Holy Communion with disdain and do not bring their children for baptism. They condemn effusion and infant baptism uncompromisingly.
Some Anglicans in the Diocese have developed anti clericalism as a result of their Pentecostal persuasion. Such ones do not respect the ordained leadership of the Church. They see their priests and Bishops, especially those who do not speak Pentecostal language, as being unspiritual. They do not only fail to recognize them as true priests, but sometimes make things difficult for them in their Churches by refusing to co-operate with them. The men of God for them are not the priest in charge or even the Bishop, but the “anointed brother” or anointed sister”. The Pentecostals in the Diocese of Awka have given the Bishop of the Diocese some derogatory appellations and accused him of unprintable things for daring to curb their excesses.

Irreverence and irreligiousity sometimes creep into Church worship as a consequence of liberty and freedom in worship. Worshippers often conduct themselves with careless and reckless abandon thereby denying Church service of reverence and respect paid to God. Some members display holier than thou attitude in the Church, thereby breeding disunity among the membership of the Church. Such holier than thou members of the Church believe that to be born again and Spirit filled is to be able to demonstrate Pentecostal dispositions and to be accustomed to such slang as “praise God! Alleluia! “Brother – sister” “God bless you” etc, culminating in being a member of one Pentecostal fellowship or the other. Any member of
the Church that does not measure up to the above criteria is regarded as not being a good “born again” or “spirit filled” Christian, with this attitude, the Church is dichotomized along the line of Spirit filled and non Spirit filled members.

Some members of the Church demonstrate fanaticism and uncontrollable stubbornness in the name of Pentecostalism. Such ones often abuse the gifts of the Holy Spirit both in their teaching and activities. They hold rigidly to their own personal or sectional convictions that no amount of effort to redirect them is of any effect. Even in the height of disobedience and recalcitrance, they claim that the Holy Spirit is leading them. Some members of the Church insist on speaking in tongues even in corporate worship services. This often leads to confusion and noise making during worship services. In the Bible, St. Paul forbade speaking in tongues during corporate services because of its noisy and confusing nature. But today, some Anglicans who claim to be gifted with speaking in tongues do not adhere to Paul’s injunction. Such ones sometimes, especially on Pentecost Sundays, burst into tongues speaking in the course of the service. This is a misrepresentation of the Holy Spirit as the author of confusion, the situation which Paul’s injunction was aimed at avoiding.
Incessant misunderstanding between the Church leaders and the pentecostally inclined individuals and groups in the Church have been observed in the Diocese of Awka for some time now. This has occasionally thrown the Church into crises and conflicts, which have in many cases resulted in splitting the Church into factions. This regular factor has contributed so much to the proliferation of Churches in Nigeria especially in Igbo land in the late 70’s and early 80’s.

In conclusion, Pentecostalism is advantageous when used for the edification of the Church but it becomes disadvantageous when it is misused for selfish and sectional purposes. The right use of Pentecostalism should be encouraged in the Church.
CHAPTER FOUR

THE NATURE OF THE CHURCH

4.1 PRELUDE TO THE CHRISTIAN CHURCH

The birth of the Christian Church was a new thing in history. Like all historical events, the Church has its root in a soil prepared long before. A number of factors like politics, society and certain ways of thought helped to prepare the ground for the emergence of the Church. The whole of history is one continuous and purposeful progress. However, the wisdom of God so directed the world’s course that the Church, at the appointed time, found all things ready for her appearance. According to Whitham, (1957.1) “first among such preparations, and most direct, stands the history of the Jewish people and their religion.” Religion was the one great contribution of that mysterious and gifted race to the development of humanity. Jewish sacred literature laid the foundations of Christianity. The books of the Old Testament, written at various times during a period of at least eight centuries and from curiously varying points of view, had combined to teach the highest conceptions of God and His requirements which the world had known. Christianity springing as it did directly out of Judaism, adopted and developed its teaching, but did not quite change it.
The first dogma of Judaism was the unity of God. In contrast with the competing divinities of the heathen world, national and tribal gods, gods of the sky and sea, the river and the wood land, gods of the great natural processes of birth and death, gods of the works and ways of men, the Jew had learned that there was only one God, universal, almighty, supreme, eternal, a personal living God who had direct relations with mankind. It may be that this ineffable Name, had as a matter of history been a development from the original tribal God of the Hebrews whom they knew as Yahweh. However, the result is far greater and more important that the processes.

Furthermore, this one God was recognized as a moral being, a holy God. This was as profound a distinction between the God of the Jews and the divinities of the nations around as His unity. For the Gentile gods, though philosophers and poets might attribute to some of them moral qualities like truth, justice and benevolence, were as generally understood and worshipped either immoral or non-moral. They were propitiated or made enemies, not by the righteousness of the worshipper but by his sacrifices and ritual observances. In contrast to all that, God was to the Jew essentially holy and righteous. He had imposed on His creatures, a like law of holiness and righteousness for He had made man in His own image. Although, as the Jew believed, He had revealed to Moses a system of
worship and sacrifice which bore considerable resemblance to the systems current in the heathen world, yet sacrifices as the prophets had taught, was valueless unless accompanied by purity and justice on the part of those who offered them. Jehovah might have a chosen people, but He had no favourites and no respecter of persons. The Jew believed that He could not be pacified for wrong doings by offerings of bulls and goats.

Again, the God of the Jews was a God of loving purpose. He was preparing redemption and salvation for Israel and through Israel for mankind at large. In many different ways, with varying distinctiveness, the hope of divine redemption from the evils of the world was gradually connected in the Old Testament with the figure of a personal Redeemer, a Messiah, an anointed king, prophet and priest, whose triumph would be achieved through suffering. Most important of all, from the point of view of Christian history, the Jewish religion was embodied in a religious society. At first, this was conceived as a nation, united by common ties of blood and history, ruled by a king of her own. When the Jews lost their Monarchy and national independence, though the national idea persisted, and indeed tended in some ways to become narrower and more exclusive, yet a wider and a more spiritual conception is to be noted. It was that of a sacred congregation, an ecclesia, marked off from the world by outward observances like
circumcision and other ritual. It was also marked by the strict observance of the Mosaic Law, but a theocracy rather than a monarchy. Without question, it was this conception which dominated the minds of those who first preached Christianity. To the first Jewish recipients of the gospel of him who was himself a Jew of royal tribe and line, the organization of believers as an ecclesia, a Church, was apart from the question of revelation an obvious and natural thing. It can be asserted that the new ecclesia with its distinctive sacraments and social life was the continuation and development of the old. This may be why St. Paul writing to the Gentile Christians in Rome, (Rom. 11) describes their position as that of branches from a wild olive tree, grafted upon a cultivated olive, as a compensation for the loss of some of the original branches. The Gentile Church was therefore not regarded as a new creation, but an addition to the already existing ecclesia.

Before the birth of Jesus Christ, these splendid and characteristic conceptions of Jewish religion had spread far beyond Palestine. Ever since their captivity in Babylon, the Jewish race had found a home, without losing individuality in other countries and among other races. Large numbers of the Jews never returned to Palestine after their exile experience but remained in Assyria and Babylonia. The conquests of Alexander the Great had not only spread Greek Culture (Hellenism) over the near East, but had also
carried Jews into new centers. Both Alexander and the successors of his rule in Syria and Egypt had shown special favour to the Jews. Their industry, aptitude for trade and finance, and law abiding ways seem to have made them acceptable as colonists. A large number was settled by Alexander in his new capital at Alexandria and by Seleucus at Antioch. They spread also westwards and established themselves in Rome. Almost wherever St. Paul Journeyed, he found in towns a synagogue probably established by the Jews where he made the gospel to have its first hearing. Although the Jews were never a popular element in society and their exclusiveness and peculiar customs made them a mark for the satirists, and often objects of suspicion to their neighbours, they maintained their position and their separateness in a remarkable way. They seem to have won the privilege everywhere of practicing their own religion without hindrance, and as a rule without much attempt to make them conform to the established heathen cults. The one instance to the contrary, the deliberate attempt of Antiochus Epiphanes, the Greek king of Syria in the second century B.C to abolish the Jewish religion and worship was a conclusive and abysmal failure. It only succeeded in raising up an extra ordinary national and religious opposition, ending in the reestablishment of the Temple, the deepening of the national spirit and almost a revival of an independent Jewish monarchy in Palestine, in the
family of the Maccabees or Hasmonaeans. The rulers of Rome were too much of statesmen to risk repetition of such a blunder. There can be no doubt that at the time of Christ, the Jews had made the Greco-Roman world familiar with the phenomenon of a nation within a nation, a religious community holding itself largely aloof from ordinary society. What is still more important is that it seems clear that the characteristic features of Jewish religion, in spite of its curious observances, had made a great impression on many of the more thoughtful and religious minded heathen. Almost every Synagogue outside Palestine seems to have had its own fringe of Gentile hearers, the God fearers who without actually seeking incorporation into Israel, looked to Israel and her scriptures for guidance and inspiration. It is to be noted that the preaching of St. Paul and his companions in Acts of the Apostles was usually rejected by the Jews and accepted by the God fearers.

These widely scattered Jews living outside Palestine were known as the Diaspora or Dispersion. Those in Syria, Greece, Asia Minor and Egypt were called Hellenists. This is because they had adopted the Greek language and often bore Greek names. The Greek they used was the popular form, known as the common Dialect which had spread, through the conquests of Alexander, all over the near East. The most notable monument of Greek speaking Judaism is the translation of the Old Testament made at Alexandria
in the course of the third and second centuries B.C., called the Septuagint. Another feature of these Hellenists proved of great importance in the spread of Christianity when it was eventually born. Living as they did, far away from Jerusalem and the Temple and the leading rabbinical schools, and in close contact with the heathen world, they naturally tended, notwithstanding their real royalty to Judaism, to develop a wider and more liberal outlook than that of the Jews of Palestine. The Jews of Palestine especially under the influence of the Pharisees became more and more narrow and more bitter in their feelings towards the Gentiles and their Roman Masters. Thus, both by the great truths of their religion, by their dispersion over the civilized world, by their separation as a sacred Nation from Gentile society as well as by the attraction they exerted upon some of the most thoughtful elements of that society, the Jews prepared for the coming of the Christian Church.

4.2 THE CHRISTIAN CHURCH AND SPREAD: For more than two thousand years, the Christian Church has exercised a profound influence upon the world especially the western world. Since the beginning of the nineteenth Century, its moral and spiritual influence has spread in a greater degree to almost all parts of the globe. No one, therefore, ought to be indifferent to the story of the Church of Christ.
Many writers have attributed the beginning of the Christian Church to the events of the day of Pentecost recorded in Acts of the Apostles chapter two. For instance, Uzoho, (2000.1) says that: “The Church was born on the day of Pentecost in the spring of AD30, 50 days after the resurrection of the Lord and 10 days after the ascension”. Nwangwu, (1990.1) also says that: “The Church in the Christian sense appeared first in Jerusalem after the ascension of Jesus Christ”. Uka, (1995.5) on his own says that “the Church began its Journey on the day of Pentecost when the Holy Spirit moved in the midst of a worshipping community of God’s people”. These positions and definitions however seem to limit the meaning of the Church to its New Testament usage where it refers to an organized community acknowledging the Lord Jesus Christ as its Supreme ruler. Boer, (1996.15) however differs in his view when he says:

It is difficult to set a day for the beginning of the Church. If we say that it began at Pentecost, we leave out of consideration the life and ministry of Jesus. If we say that the Church began with him, we must remember that the ministry of Jesus grew out of the life of Judaism. It is therefore best to say that the Church arose out of the life and work of its Lord and became a universal witness to him at Pentecost. The Church is the whole people of God, the called out ones in all generations and of all ages. In tracing its beginning, we must go back to the Old Testament and begin with Israel, God’s chosen ones. In connection with the Church therefore should be considered the Hebrew word Kahal or
Qahal. This means assembly, convocation or congregation. The word Church is more generally rendered in the Septuagint as Ekklesia and it is used twice in this context, in Exodus 19.5 and Deuteronomy 7.6-7. From the very beginning, the nation Israel has remained subordinate to a higher purpose and that is the accomplishing or carrying out of its religious tasks. It can therefore be maintained that ancient Israel is the forerunner of the Christian Church. The incident of the day of Pentecost could therefore be seen as the formal inauguration of the Church under the new covenant (Matt. 16. 18) rather than its birth. The significance of this date itself cannot be appreciated without its Old Testament background in mind. As earlier noted, Pentecost was usually celebrated in Israel, 50 days after the Passover to commemorate the giving of the law at Sinai. It is generally agreed among Scholars like Mauchline, (1981.39) that this is the day Israel became a nation. In other words, Israel became the “Community” of God’s people under the Old Covenant at Sinai, 50 days after the Passover. In the same vein, it can be said that the disciples became the new “community” of God’s people, the new Israel of God under the new covenant at Pentecost, 50 days after the resurrection. On that day, the Church was endued with power from high, thus, launched into mission (Acts 1.8), not that it was born on that day as the Israeli nation was not born at Sinai.
Beginning at Jerusalem, the Christian faith soon spread far and wide. In the Roman Empire, communications by sea as well as by land were relatively easy as a result of the policy of “Pax Romana”. This factor greatly helped the missionaries to face the arduous task of evangelization of the world as directed by the Lord and master of the Church, Jesus Christ. Jews outside Palestine, who spoke Greek and were influenced by Greek culture, began to receive the gospel. Soon the good news was being carried to Samaria, and to Caesarea on the Mediterranean Sea, and was being proclaimed freely to the Gentiles. The results of the expansion of the Church as recorded in the book of Acts may be briefly summarized as follows: A new and most important center was established at Antioch, through the efforts of Hellenistic Jews who had embraced the gospel. Here, Gentile converts were freely admitted to the Church without circumcision, unlike what was obtainable in Jerusalem where new converts were required to first of all become Jews through circumcision before being admitted into the body of Christ. At Antioch too, the name of Christians was first given, probably at first as a popular nick name and was afterwards adopted by believers themselves. This may seem a small matter, but it really implies the recognition of the independence of the Church. It was no longer thought a mere sect of Judaism. From Antioch, the gospel spread into the very center
of Asia Minor, the Roman Province of Galatia. Crossing into Macedonia, the Pioneers carried the gospel message along the western coast of the Aegean Sea, establishing Churches as they went at Philippi, Thessalonica and elsewhere. Then finally at Corinth, the most important centre of commerce of the Mediterranean. A little later, the Church was established at Ephesus, the greatest port of Asia and a very stronghold of heathenism. Before the end of the narrative in Acts of the Apostles, it is clear that, in addition to the far inland Churches of Asia minor, there was a fringe of Christians on every shore of the Eastern Mediterranean.

The conversion of St. Paul in about 35AD was of surpassing importance to the Church, for he became the outstanding apostle to the Gentiles. At Antioch, he and Barnabas did a most fruitful work among the Jews and Gentiles. As this was a very important commercial center, the gospel spread from here into wide areas, both east and west. Among the Jewish groups encountered in every city, Paul and other apostles found starting points for their work of empire-wide evangelization, even though the majority of the Jews rejected the gospel.

The conversion of so many Gentiles soon raised serious problem as to how far these new converts ought to be bound by the laws and ceremonies of the Jewish Church. Those known as Judaizers wanted the Gentiles to be
circumcised and become Jews first; thereafter they might become Christians, but Christians with a strong Jewish tinge. Fortunately for the Christian Church, Paul set his face resolutely against these tendencies. The whole problem was thrashed out at the Jerusalem Council in 49AD. There Paul gained what may be referred to as a signal victory. In spite of this, however, the question vexed the Church for a very long time. The Judaizers continued to undermine the efforts of Paul at evangelization to the very end of his life. Paul however continued with his missionary Journeys. From Antioch, he moved to Cyprus, Pamphylia, central Asia Minor, Cilicia and Syria. He then went onto Troas and across to Europe. (Acts 16 – 18).

After long years of incessant missionary labours, Paul was arrested at the Temple in Jerusalem and conveyed to Caesarea for his own security. For two whole years, he was kept in prison in Caesarea by the Roman Governor Felix. In AD 59, He was conveyed to Rome for trial, and for another two years was kept a prisoner although in what may be referred to his own hired house (Acts 27). Here, he preached his message freely to all who came to him, even to soldiers who took their turn in standing guard over him. It was not long before many, even in Caesar’s household believed in Christ. During this period also, Paul wrote some of his profoundest Epistles. He seemed to have been set free around 61 AD and to have visited once more
the regions where he had evangelized so successfully in previous years. He went back to prison in Rome when he wrote the second epistle to Timothy prior to his execution in 64 AD during the persecution under Emperor Nero. Meanwhile, Peter was directly commanded of God to witness to and baptize Cornelius, the Roman Centurion at Joppa.

In the book of Acts of the Apostles, we note that Peter takes a unique and early position of importance in the Church in Jerusalem. His activities helped to enhance the course of the Church. For instance, it was Peter who prompted the choice of the twelfth disciple Mathias to take the place of Judas. He it was who spoke to the assembled multitude on the day of Pentecost. It was he who performed the healing miracle on the lame man. In Galatians 2.9; Paul speaks of Peter with James and John as Pillars of the Church. It was Peter who defended the cause of the gospel when the authorities of the Jews took action against the apostles. He exercised Church discipline in the congregation in the case of Ananias and Saphira. He also spoke out against Simon, the magician who sought to buy the gift of the Holy Spirit (Simony). The book of Acts emphasizes the faith of the common people in the miraculous power of Peter. They considered his shadow capable of effecting a healing. Peter was delegated by the twelve in Jerusalem to go to Samaria to look into the genuineness of the spiritual
renewal which was going on there under the direction of Philip. Following this, Peter appeared in Missionary activities in Lydda, Joppa and Caesarea where he is especially mentioned as having been led to baptize the household of the Gentile, Cornelius. Finally, Peter appeared at the apostolic Council in Jerusalem where he defended the inclusion of the Gentiles in the Christian movement. All these activities of Peter helped in the spread of the Christian Church in those early periods of Christian surge.

Perhaps the greatest incident that necessitated the advancement and spread of the Christian Church was the Neronian persecution which precipitated the fall of Jerusalem. In the year 64 or 65 AD, came the first outburst of what may be referred to as heathen persecution of Christians in the Roman Empire. This was under the direction of the Emperor Nero. Narrating the story, Renwick etal, (1985.17) said; “A great fire had destroyed a large part of Rome, of which the Emperor was himself suspected to have caused. He wished it was said, to have a scenic background for the recitation of his poems on the burning of Troy. To divert this suspicion, he made scape goats of the Christians. They were evidently by this time a large and prominent body and had fallen under popular dislike. Probably also the Jews who were in favour with Nero seized the opportunity to lay fresh charges against the Christians.” Going further Renwick says; “a large
number were seized and put to horrible death, dressed in skins and worried by wild beasts, crucified or burnt to death in the Vatican gardens, to serve as torches while the Emperor dressed as a charioteer, took part in circus performances for the admiration of the mob.”

The above incident according to Witham, (1957.21) was recorded by the Roman historian, Tacitus. He probably reflects the fashionable attitude of the cultivated Roman world of his time towards Christianity. Nero inflicted, he says, “the most elaborate punishments upon these people hated for their crimes, who were commonly styled Christians. The author of this name was one Christus, who had been put to death, during the reign of Tiberius by the procurator, Pontius Pilate. The deadly superstition, checked for the moment, was beginning to break out again, not only in Judea, the original source of the evil, but even in the capital itself, and the center where all horrible and shameful things converge and find supporters.” Although it is clear that Nero’s attack was not directly on religious grounds, it set a precedent for persecution which lasted for half a century. During this period, the Roman government endeavoured to stamp out Christianity and Christians were regarded as more or less outlaws who were a fair mark for attack by the populace or by Roman officials. The cruelties perpetrated at Rome in the Neronic persecution were unspeakable and a vast number of
Christians perished. This later generated public outcry and condemnation while some Christians escaped to other areas carrying the gospel message along.

Before the Neronic persecution of the Christians had died down, terrible events in Palestine compelled the Romans to enter a life and death struggle with the Jews. For these events, the Christians had no responsibility. The struggle was precipitated by the zealots, a Jewish Nationalist party which had resolved to deliver their land from the Romans by violence and massacre if need be. After the year 60 AD, the zealots had become so powerful that no other Jewish group could counteract their fierce and desperate propaganda. The people had good cause for their discontent, for Roman administration was now very corrupt and this presented the zealots with their opportunity. At this time, the Christians in Palestine were in an exceedingly difficult situation, for they were hated equally by the Romans and by the Jews.

The conflict began when in May 66 AD; the zealots massacred the Roman garrison in Jerusalem. In spite of some early Jewish victories, Titus, the Roman army General surrounded the city four years later. The terrible siege of Jerusalem began at Easter, when the city was crowded with the pilgrims who had come to observe the feast of the Passover and went on till
September. Never have men fought with more desperate heroism than did the Jews then. Hundreds of thousands were slain by the sword, many others died from famine and Pestilence. At last the Romans got possession of the Temple and ransacked all its treasures, including the most sacred vessels of the divine service. Finally, even the holy of holies was set on fire and six weeks later, all Jerusalem was completely subjugated. It was the end of the epoch. The old order had fulfilled its day and perished. The fanaticism and violence of the zealots had been the occasion of bringing this destruction upon the beautiful but unrepentant city which had so often killed the prophets and stoned that were sent to it and had crucified the Lord of glory. The removal of the Temple with its priests, virtual and ceremonial, was a further indication that old things had passed away and that a better had dawned, Christ by his death had opened the door to God and brought in a more spiritual worship as the Christians in Jerusalem, heeding the Lord’s warning escaped to Pella, beyond Jordan and were saved from the Jerusalem siege.

Witham, (1957.89) noted that, “there have been four important periods of the spread of Christianity and mission activity in the history of the Church”. The first occurred between the death of Jesus Christ and the conversion of Emperor Constantine about 312 AD, when Christianity was
transformed from a small Jewish sect into an international community of believers, representing perhaps, 10 percent of the inhabitants of the Roman Empire. The second took place in the first half of the middle ages with the Christianization of Europe. The third took place in the 1500’s with the discovery of the Americas and the Far East. The fourth took place in the 1800’s with missions into the interiors of India, Africa and China. Later, Christianity was brought to America by Spanish and French Roman Catholic Missionaries in the 1520’s which was later fortified by the English reformers. Christianity continued to decline in America and around the world until what is called the great awakening occurred in America between mid 1730’s to the mid 1740’s which had a tremendous impact on the Christian world. The Great Awakening was spearheaded by Jonathan Edwards, a congregational minister in Northampton Massachusetts who became Americas first Theologian and George Whitefield, an English evangelist. Perhaps, the most significant religious movement in the last one hundred years or thereabout has been Pentecostalism which originated in the United States of America at the turn of the twentieth Century.

Pentecostalism is growing throughout the world. It is very strong in Africa and also in Latin America. A major reason for the growth of Pentecostalism is the desire for a more experiential faith, one that goes
beyond Church tradition, doctrine and liturgy. Another reason is the belief that gifts of the Spirit are as available today as they were in the first century. A further reason is the desire of many for the Holy Spirit to deepen and enliven their faith and to give them words of knowledge concerning their lives and the lives of others.

4.3 THE ATTRIBUTES OF THE CHURCH

i. THE CHURCH IS ONE: The Church according to Ramsey et al, (1971.29) “is one of the most fundamental realities of the Christian faith. The word “Church” stems from the Greek word “Ecclesia”. To most people, the Church refers to the denomination or the congregation where people worship on Sundays. The Church however refers to a body, a body of believers in Jesus Christ. The Church is always prior to the believer”. In other words, there is not a Church because there are Christians, but there are Christians because there is a Church. He said further;

Indispensable to the Church is the living Christ whose “body” the Church then is; but there was in any profound sense no Church until Christ had finished his work of conquering sin and death. The resurrection is at one and the same time the consummation of the incarnation, the completion of the atonement, and the creating of the Church. The Church and Christ are two inseparables.

Milne, (1982.215), notes that “The Church is therefore one family of God the father as seen in Ephesians 4.6. It is one in the Lord Jesus Christ. (Eph.
2. 14, 16; 1 Cor. 10:17; Gal. 3:27; Jon. 17:20-26), and one fellowship in the Spirit. (Eph. 4:3, Acts 4:32). The one body of Christ’s sacrifice provides Salvation in one fellowship (Eph. 4:3) Saints are joined by the unifying graces of the Spirit”. (Eph. 4:15, 31, 32; Co.3:14). There may be several thousand denominations in the Christian Church, but there is only “One body… One Spirit… One Lord… One God the father of all. The unity of the Church therefore derives from its being grounded in one God. All who truly belong to the Church are one people hence; the true Church will be distinguished by its unity.

The Church being one however does not mean that the Church must everywhere be uniform, which allows for differences in history, language, Church governance and forms of worship. One of the tragedies of the Church is the effort spent fighting within the family over doctrine, sacraments, missions and other matters when there are still so many outside the Church in need of salvation. The Church must therefore heed the cry of the apostle Paul when the Corinthian Church was threatened by division “Is Christ divided? Was Paul crucified for you?”

ii. **THE CHURCH IS CATHOLIC:** The New Testament Church is said to be Catholic or universal. This is to say that it is not limited geographically as Israel was. It joins in one fellowship people of every sort.
Milne, (1982.217), is of the view that “The Church cannot exclude from its membership any who credibly confess Christ. The word Catholic therefore literally means, “Referring to the whole” In its earliest usage the term simply denoted the universal Church in distinction from the local Church”. It later meant the Church which confessed the Orthodox faith in distinction from the heretics. With time, the Roman Church adopted the term to refer to its historically developed, geographically extended ecclesiastical establishment centered in the papacy. The sixteenth century reformers sought to recover the earlier meaning of Catholicity as the acknowledging of the Orthodox faith, in that sense, they argued that they and not Rome were in fact the Catholic Church.

The key aspect of the early Church’s Catholicity was its openness to all. In distinction from Judaism with its racial exclusivism and Gnosticism with its intellectual and cultic exclusivism, the Church opened its arms to all who would hear its message and embrace its Saviour irrespective of colour, race, social status, intellectual capacity or moral history. The early Church broke upon the world as a faith for all (Matt. 28:19, Rev. 7:9). The only basis for entry was personal trust in Jesus Christ as Saviour and Lord, with baptism as the authorized rite of admission, expressing as it did the gospel of grace.
The Church universal therefore is the vast invisible cloud of witnesses passing across the ages. It is universal since God calls men and women from all races, colours, cultures and corners of the globe. (Rev. 7:9). This is the body of Christ in the world – the universal Church. This is to say that only by belonging to a particular visible community of faith can individuals truly make visible the reality of the Church. From the beginning, it was God’s plan that the Church – the body of Christ would be manifest to the world by gathering believers into confessing communities to fulfill His mission. That mission is to administer the sacraments, preach the word and make disciples (Matt. 28:19-20). Thus immediately after the Pentecost, the pattern was established: individual converts were to gather into particular communities (Acts 2: 37 – 42). It can be concluded here by saying that sectarianism that limits Church membership to any race, caste, or social class denies Catholicity.

iii. THE CHURCH IS HOLY: The word holy is often translated “religious, pious or sacred”. With regard to the Church, it means being separated, distinct and set apart for ministry in and to the world. The people of God are holy people (1 Peter 2:9). Onyebuagu, (2004.6), says about the church “In the deepest sense, the Church is holy in the same way that every individual Christian is holy by virtue of being united to Christ, separated to
him and credited with his perfect righteousness”. As the Church stands before God in Christ, it is spotless and without moral blemish. The distinction between visible and invisible Church applies here since this imputed holiness does not belong to those in a congregation who have no personal trust in Christ as Saviour.

Union with Christ involves also a certain visible holiness of life. Hence, a Church’s relationship with Christ who is the head of the Church will be expressed in the moral character and tone of their common life and relationships. The holiness of the Church fulfils the Old Testament symbolism of ceremonial cleanness by a moral purity brought about by the spirit (1 Cor. 6:14-7, 10) Separation from unbelief and sin together with dedication to the service of God in all of life, must mark the corporate life of the Church, love and holiness in the Spirit ought to bind the Saints to God and each other. It is however worth recalling that much of the life of the New Testament Church was marked by error, division, moral failure, instability. Unfortunately these have been extended to the contemporary Church.

iv. **THE CHURCH IS APOSTOLIC:** The apostle is a witness to the ministry and resurrection of Jesus Christ. He is thus an authorized bearer of the gospel. Luke 6:12; Acts 1:21f. 1 Cor.15:8-10). The apostles stand
between Jesus Christ and all subsequent generations of Christian faith. Christians reach him only by way of the apostles and their testimony to him incorporated in the New Testament. In this fundamental sense the whole Church is built on the foundation of the apostles (Eph. 2:20, Mt. 16:18, Rev. 21:14). The apostolicity of the Church therefore lies in its conformity to the apostolic faith once entrusted to the Saints (Jude 3, Acts 2 – 42). Schwarz, (1999.122) says “Apostolic therefore means the Church founded by the apostles and its agreement with the apostle’s witness to Jesus and its apostolic mission to make him known to the ends of the earth. The apostolicity of the Church further refers to its foundation on apostolic teaching”. The Church is built on the foundation of the apostles and prophets (Eph. 2:20) as recipients of revelation. The apostles still rule and order the Church in so far as the Church permits its life, understanding and preaching to be constantly reformed by the teaching of Holy Scripture. The Church is apostolic in the sense that it recognizes in practice the Supreme authority of the apostolic scriptures.

v. **THE CHURCH IS PENTECOSTAL:** The term Pentecostalism was derived from the word Pentecost as recorded in Acts of the Apostles Chapter 2 where the Church experienced an overwhelming presence of the Holy Spirit, which consequently placed the Church on higher plane of spiritual
experience. This was manifested in speaking in tongues, working of miracles and extraordinary zeal to preach the risen Saviour to the world.

Schwarz, (1999.142) says that “Pentecost is the Greek name for the Jewish feast of weeks, which falls on the 50th day after Passover”. In Leviticus 23:16, it is found referring to the number of days from the offering of the barley sheaf at the beginning of the Passover. Since the time lapse was seven weeks, it was called “feast of weeks” (Ex. 34. 12; Deut. 16:10).

The day was proclaimed as a holy convocation on which no service work was to be done, and at which every male Israelite was required to appear at the Sanctuary (Lev. 23:21). As a day of Joy, (Deut. 16:16), it is evident that on it, the devout Israelite expressed gratitude for the blessings of the grain harvest and experienced heartfelt fear of the Lord (Jer. 5:24). In the intertestamental period and after, Pentecost was regarded as the anniversary of the law giving at Sinai.

After the resurrection and ascension of Jesus Christ (C.AD 30), the disciples were gathered in a house in Jerusalem on the day the Pentecost was being celebrated. In that occasion, they were visited with signs from heaven. The Holy Spirit descended upon them, and new life, power and blessings were bestowed on them. This Peter explained as a fulfillment of the Old Testament prophesies of Joel which states:
And it shall come to pass afterward, that I will pour out my Spirit on all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my Spirit. Joel 2.28 – 29.

As the Holy Spirit descended on the disciples on the Pentecost day, the name Pentecost was applied to the Christian feast celebrating the event of the descent of the Holy Spirit on the Church popularly called Whitsunday.

Thus, the meaning of Pentecostalism is rooted in God’s gift of the Holy Spirit to the Church on the Pentecost day and the subsequent reception and manifestations of the Spirit by Christians. To this end, Pentecostalism has been a mark and characteristic of the Church right from inception. However, in its modern usage, Pentecostalism is the concept given to a number of fundamentalist sects that emphasize baptism as an experience different from conversion and evidenced by speaking in tongues, a language other than one known to the speaker, called glossalalia in Greek. “Glossa” is the Greek word for tongue while “Lalia” means talk. Pentecostals believe this to be evidence of being baptized in the Spirit. In Pentecostalism, religious experience tends to be more important than creedal confessions and theology, Pentecostalism is the form of Christianity that teaches that baptism with the Holy Spirit is accompanied and manifested by speaking in tongues.
CHAPTER FIVE

THE ANGLICAN CHURCH PRACTICES

5.1 ORIGIN OF THE CHRISTIAN CHURCH IN BRITAIN

It is important to point out that the word Anglican means English. Thus, the Anglican Church literally means the English Church or Church of England. Anglican Church is the Church whose headquarters is based in England, Great Britain, precisely at Canterbury. It comprises all the Churches that directly or indirectly share common British ecclesiastical root.

History is not quite clear as to when exactly the gospel seed was sown and preached in Britain. It is however important to note that Great Britain was part of the Roman Empire which was the greatest political fact in the then known world. To this end, whatever happened in the Roman Empire must as a matter of fact spread to Britain and other parts of the Empire. Diarra, (2002.89), on the above asserts that “We can therefore assert that no long period elapsed between the resurrection of Jesus Christ and origins of a Church in Britain.” This was enabled by a number of factors among which include the Pentecost episode, the Pax Romana, the persecution of the apostles of Jesus Christ and their subsequent flight from Jerusalem to other parts of the Roman world and other evidences here and there. First, Pentecost was an international experience. Jews from many nations – Jews
in Diaspora were in Jerusalem to celebrate the Pentecost as always. It will be noted that the Jews were found everywhere in the then known world because they were victims of numerous exiles recorded in most of the empires that rose and fell. Many of them remained in the places they were taken as exiles even when they had been asked to return home. They made those places their homes, not forgetting the fact that they were Jews. They must always associate themselves with happenings at home – Jerusalem.

There were also in Jerusalem on that Pentecost day many Gentiles who were friendly with the Jews. Luke records in Acts of the Apostles “Parthians and Medes, and Elamites and the dwellers in Mesopotamia and Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God” Acts 2. 9-11. the above can be termed the miracle of “glossolalia” – speaking in tongues. It will be recalled that God had earlier in the tower of Babel story as found in Genesis chapter eleven confused the language of man. This was when man attempted to advance technologically to the detriment of God. In this Pentecost episode as manifested in the glossolalia, people were able to understand each other once more that the gospel of Jesus Christ may spread. Neil, (1987.196), noted that “Some of
the 5000 people that were converted and baptized after Peter’s Pentecost sermon must have come from Great Britain and must have taken the gospel there on their return”. This explains why there were evidences of the Christian Church in Britain at that early stage as witnessed by many early writers.

Again, the “Pax Romana” (Roman peace) paved the way for some British people to be around Jerusalem on the Pentecost day. They must have been also instrumental to the spread of Christianity to Britain. It must be remembered that the three major Jewish festivals of Passover, Tabernacle and Pentecost which they celebrated every year attracted Jews in Diaspora from far and near, Britain being inclusive. The Jews in Diaspora were also found in areas around Alexandria and Cathage on the coast of Africa, Scythia, and Armenia, later to become the Soviet Union, Persia, and India. In the course of the initial out burst of Christian favour following the Pentecost and persecution, the twelve apostles and many others also called apostles, carried the Christian message to great extremes of distance and into perilous lands both near and far, even beyond the Roman Empire, there they died, but their message and the Churches they planted survived them. The persecution of the followers of Jesus Christ by both the Jewish and Roman authorities helped the gospel message to spread fast into the nooks
and crannies of the Roman Empire. The apostles of Jesus Christ, the twelve, reduced to eleven by the death of James who was put to death by Herod had remained in Jerusalem or at least in Palestine. Soon however, Jewish and Roman persecution forced some of them out for this all important missionary enterprise. The fall of Jerusalem due to Roman army’s attack in 70 AD made them to leave Jerusalem completely, embarking on mission to different parts of the Roman Empire. While Rome herself was even more hostile to Christianity than was the Jewish authorities, many Jews and Gentiles everywhere received the new faith. The result was that within the life time of the apostles, the gospel of Jesus Christ had spread over the long Roman roads, as well as by sea to such far off places as Gaul the present day France and her closest neighbour, Britain. Christianity therefore can be said to have entered Britain through the efforts of the early followers of Jesus Christ in those early periods of the gospel surge.

Thus, one of the secret apostles of Jesus Christ, the one who buried him in his own tomb, Joseph of Arimathea was specifically mentioned to have gone to Britain. History has it that he was said to have taken with him the cup Jesus used during the last supper, called the Holy Grail to a place in South West England called Glastonbury. He stayed there and spread the gospel of Jesus Christ. The apostle Peter was even said to have “fled direct
to Britain” Mcbirne, (1986.58). This is affirmed by Cornelius in his work “Argumentum Epistolae St. Pauli ad Romanus, in which he answers the question as to why St. Paul does not salute St. Peter in his epistle to the Romans. He replies: Peter banished with the rest of the Jews from Rome, by the edict of Claudius, was absent in Britain. Peter who was at that time acting as a freelance missionary preached in Britain during the Caradoc Claudian war. While in Britain he became well acquainted with the members of the two branches of the Royal Silyrian house of Arviragus and Caractacus. He knew the children of Caractacus years before they went into Roman captivity. Years after, when the British family became well established in Rome, he was naturally attracted to the home of the Pudens. The visits of both Peter and Paul with the family of the Pudens are referred to in scripture.

Mcbirne, (1986.62) states that “there is plenty evidence to show that Peter visited Britain and Gaul (France) several times during his life time, his last visit to Britain taking place shortly before his final arrest and crucifixion in Nero’s circus at Rome”. Of his visits in Britain, we have the corroboration of Eusebius Pamphilis, AD 306, whom Simon Metaphrastes quotes as saying: Further proof of Peter’s Sojourn in Britain was brought to the light in recent times when an ancient time worn monument was
excavated at Whithorn. It is a rough hem stone standing 4 feet high by 15 inches wide. On the face of this tablet is an inscription that reads: The place of St. Peter the apostle.

Adding his voice to how Christianity came to Britain in those early period, the great Church historian Tertulian quoted in Neil, (1964.1), said, “parts of Britain not conquered by Rome was indeed conquered by Christ” Neil once more quoting Origen, another Church father and great historian wrote in 240 AD, “By the coming of Christ, the land of Britain accepted belief in one God.” Another Church historian and Church father, Iraneaus confirming the early presence of Christianity in Britain wrote that some British Christians were seen with others in Lyons, France around 200AD. Both Hyppolytus of Rome and Origen, two renowned Church historians’ record of Christianity in Britain before Roman army’s occupation.

Christianity traveled fast along the trade routes and also with the Roman army. There would be nothing surprising in the presence of Christian Soldiers on the Roman wall in the second century AD. Atedough and Kanu, (2010.46) report as follows; “Archaeological evidence is yet scanty; but there was a villa chapel in Kent, a later Church at Silchester, and the presence here and there of the “Chi-Rho” Symbol – suggests a family wide diffusion of the gospel in Roman Britain”.

Three British Bishops were reported by Neil, (1964.8) “to be present at the Council of Arles in AD 314. British Bishops also attended the Council of Nicea in 325 AD. They accepted and did append their signatures to the decisions of those Councils”. The invasion of the heathen Angles, Saxons and Jutes on the British people in later years broke up the settled life of towns and villages, and seemed to have destroyed with it the earlier organization of the Church. For more than a century, Britain ceased to be part of the civilized world. However traces of Celtic Christianity remained. This is because, before its decline, British Christianity had driven out in three directions to the conversion of the Celtic world. In the fifth century, a man named Illtud pressed forward into the mountains of Wales, and founded a great monastery, the first home of Welsh Christianity. Before the end of the fourth century, Ninian, a Briton had returned from Rome where he had been educated, and had built his great monastery, the Candida Casa at Whit horn in Galloway and had begun the long and difficult task of evangelizing the picks. In 432 Patrick, crossed to Ireland and gave just a generation of human life to its conversion.

With the breakdown of the Roman Empire, culture found its last refuge in the most distant of the Western Islands, flourished gloriously in Ireland, and in time flowed back in missionary enterprise and educational
effort to the continent of Europe. The Celtic Christianity was very different from that of Roman times, when the center of Christian life had been the city, with the bishop as the Chief shepherd of the city church. In the Celtic lands, there were no cities. The center of everything was the Monastery. Of course there were bishops, as in all other Churches, but there was no regular Diocesan system. The great Church leaders were the heads of the famous monasteries known as the Abbots. From Ireland, the gospel crossed to Scotland with Columba’s foundation of Iona. From Iona, which became the Chief of nearly all the monasteries of northern Irish and of all the monasteries of the Picts, Aiden came in 694 to convert the northern English people. This too was a monastic enterprise, marked by extreme austerity of life and by a most attractive simplicity of character.

At this earliest stage, monasticism was in fact a form of Holiness Pentecostalist movement. The Monks lived a life of holiness and very active spirituality. The ascetism, which it extolled, was looked upon as a victorious reign of the spirit over the obscure forces of the world, the flesh and the devil. The proclamations of Church fathers in the monasteries were filled with instances of the gift of prophesy and miraculous powers, especially the gift of healing.
With the arrival of Augustine, a Benedictine monk from Rome with his fellow Monks in 597 sent by the Pope to Britain, there came another stream of Christianity in the British soil. There were thus three streams in early English Christianity. They include: the Romano – British, the Celtic, and the Roman. The English Church thus became married to Rome with the Synod of Whitby in 664.

It was not until the 16th Century that the English Church became completely separated, not necessarily from the Catholic Church but from the Roman authority. It is necessary to note that this independence was to a large extent a political revolution backed up by various acts of parliament as well as a religious movement. The English Church ever remained a part of the universal Apostolic, Church founded by Christ through the Apostles; hence the Anglican Church is a Catholic and Apostolic Church.

5.2 ESTABLISHMENT OF THE ANGLICAN CHURCH

The Spirit of reform broke out in Europe with surprising intensity in the sixteenth century with Martin Luther of Germany as the father, giving birth to non Roman traditions and shattering the papal leadership of the western church, the East having earlier been separated from the west to form the Eastern Orthodox Church. Four major traditions emerged initially namely:
Lutheran, Reformed, Anabaptist and Anglican: Bloody struggles between the Roman Church Authorities and the new Churches followed and Europe was ravaged by war before it became obvious that Western Christendom was permanently divided hence the denominational concept of the Church.

Paradoxically, the idea of the reformation of the English Church of England arose out of the marital problems of the then king of England called Henry VIII. Other influences also contributed to England’s break with Rome, but the succession to the throne could be said to be the primary constitutional factor in the transformation of the Anglican Church into the Church of England, later known as the Anglican Church. It will however be recalled that over the years especially by 1393, the English Church had been struggling to free itself from Roman domination. The British parliament made series of statutes in 1393 when Pope Boniface IX tried to introduce certain “Foreign” things into the English Church. These statutes made by parliament were called the praemunire statutes. Premunire means to protect. The aim was to protect the English Bishopric from foreign dominance.

The decisions of parliament at that time according to Marshal, (1988.79) include:
1. The clergy are not to take to Rome matters that can be settled in England.

2. Papal bulls and excommunications are not to be promoted in England.

3. Appeals to the Vatican were diminished and financial gains to the Pope in fees were limited. In effect, England got some laws to govern itself ecclesiastically. The statutes went down into the law archives and remained there. Thus when Henry VIII revolted, it became one of his tools.

Henry VIII revolted against the Pope who prior to the reformation was regarded as the over all head of the Christian Church. The important fact about the revolt was primarily centered around the royal succession to the English throne and not the personal lust of the King as some people claim. Some claim that his reason was worldly because he desired Ann Boleyn, “a dark eyed lady”. The king’s problem was that he had no son from his marriage from Catherine of Aragon, the daughter of Ferdinand and Isabella of Spain. The queen had five children but the only one that survived beyond infancy was the princess Mary. Unfortunately, England was not by then in the mood to accept a woman as a successor to the throne because the nation’s only previous queen caused bloody wars of succession.
Thus, as Catherine grew older, Henry grew more troubled. In 1525, Henry pondered more and more the possibility of his being under some divine curse. This thought became necessary because prior to their marriage, Catherine was the wife of Henry’s deceased brother Arthur, a marriage that was arranged on diplomatic relationship between England and Spain. Henry came to believe that the curse of God fell on any marriage existing between a man and his brother’s wife as recorded in Lev. 20:21 which states that, “If a man shall take his brother’s wife it is an unclean thing… they shall be childless”. With the passing of barren years, precisely in 1527, Henry requested the Pope on the Throne then Clement VII to put asunder what his Successor Julius II had wrongly joined. The Pope refused to grant this for two basic reasons. First, the office of the Pope was regarded as sacrosanct with the Pope sitting on God’s throne proclaiming what God says. He was held to be infallible. If Pope Clement VII allowed the annulment of the marriage as sought by Henry, it would mean that his predecessor, Julius II who allowed the marriage in the first instance was fallible. The second reason was political; Charles V, the Holy Roman Emperor and king of Spain was a relation of Catherine of Aragon. The Pope could not afford to offend the Emperor.
He therefore refused to allow Henry’s request. The Pope seems to be right in his refusal to grant the divorce because the law of God and the Church forbade divorce. Henry then decided to take ecclesiastical authority into his own hands. He then adopted the suggestion of one of his advisers, Thomas Cranmer to present his case to the European University Scholars for their scholarly opinion. The response from the Scholars was naturally mixed but the king took his cover under it and had his way. Thus, in January 1533, the King secretly married Anne Boleyn, “the Lady-in-waiting of the court”. In May the same year, the English court declared Henry’s marriage with Catherine null and void and in September, Anne gave birth to a baby girl named Elizabeth.

The Pope tried to counter Henry’s move by excommunicating him, but Henry ordered the overthrow of the Pope’s authority in England. Before then, the anti papal sympathies in England were already raging. For instance, at Cambridge, many lecturers were so inclined to Luther’s position about the Church that the favourite gathering place, the inn of the white Horse, was called “little Germany”. The King therefore capitalized on this being confident that he would face little or no opposition if he renounced papal authority. He however avoided delving into doctrinal issues.
He clearly made use of the Praemunire statutes which had earlier been passed by parliament about 150 years before. The law prohibited dealing with foreign powers. He used it to order that English clergy stop their dealings with the Pope. A year later, that is, in 1534 the Act of Supremacy was enacted and it declared:

The King’s majesty justly and rightly is and ought to be and shall be reputed the only Supreme head of the Church on earth of the Church of England. (Marshal 1988.69)

There were other laws that were enacted by parliament to support the decision of the King to make the English Church a national Church. The bills that went through the Parliament were as follows: the annates bill, 1532. It prevented the 10% payment made to the Pope on the appointment of any Bishop in England. The second is the bill for the submission of the clergy to the king which was also passed in 1532. This made all the Church laws to be approved by the crown and the clergy had to submit totally to the crown. The above law made Thomas More, who was the Chancellor of the Exchequer to resign. He saw no reason why the King should be the Supreme head of the Church. He refused to append his signature to the law. The king had to behead him in 1535. The third law that went through the parliament was the act of restraint which was passed in 1533. This put a stop to appeals being made to Rome to go through the parliament instead. The fourth and final act was passed in 1534 and it was the act of supremacy.
This act declared that the King was the head of the Church of England, Supreme head of the Church in England. These laws automatically became effective, thus, England’s break with Rome and the transformation of the English into the Church of England were completed in the year 1534. The Anglican Church was hence, originally a national Church with a constitutional background and to some extent theological. However, there was a later theological reformation of the Church under the puritans. The king as the head of the Church did not, however perform a priestly role. He could appoint but he could not consecrate bishops. He could defend but he could not formulate the faith. He appointed Thomas Cranmer as the Archbishop of Canterbury. It was the duty of the Archbishop to serve the purposes of the priesthood for the King.

5.3 THE ENGLISH REFORMATION: At the beginning, the reformation of the Church of England was almost completely political with the parliament fully involved. The only religious issue that was involved was papal Supremacy, which was rejected. The court had earlier granted King Henry VIII the divorce the sought. It was however not the intention of Henry VIII to cause any break with the old faith which is Catholicism. Infact, he considered himself a guardian of Catholic dogma. In 1521, when Martin Luther attacked the seven sacraments of the Roman Catholic Church,
Henry wrote a “Defense of the seven sacraments in which he castigated Luther as “poisonous serpent” and a “wolf of hell”. In gratitude to the king’s action, the Pope bestowed on him the title, “Defender of the faith” (Fidei Defensor) a title still carried by English Monarchs. Even after the break with Rome and the rejection of papal authority in England, the Anglican Church retained its Orthodoxy. The King, Henry VIII insisted on maintaining the Catholic doctrine throughout the realm of England. His intention was not to found a new Church. He wanted the Church of England to be an “English Catholic Church”. To show for that, such articles of the Roman Catholic Church as clerical celibacy, the private mass and confessions to a priest were retained up to 1539 in the statute of six articles of the English Church. The only serious changes that took place in the English Church marking a new development within the Church included the suppression and dissolution of the monasteries which was carried out under Thomas Cranmer as Archbishop and Thomas Cromwell, the King’s principal secretary and vice regent. This helped to weaken the powers of the monks and their Abbots who felt that it was their right to produce bishops and Archbishops from among their members. The monasteries were equally seen as representing ancient Roman Catholicism which was shrouded in mystery. Another serious change that took place during the time of Henry
was the publication of the English Bible for use in English Churches. The King ordered that a copy of English Bible be placed in all the Churches in England. Such a translation from Hebrew and Greek versions of the Bible was bound to offend the Church of Rome because she had for centuries based her special doctrines on translations found in the Latin version. However, the Church of Rome allowed translations into native tongues provided they were Orthodox and authorized. Following the publication of Erasmus Greek New Testament in 1516 with its preface urging the translation of the Bible into the common tongues in Europe, new versions sprang out in Germany, French and English. These versions fed the national sentiments and protestant convictions, which were in an unabateable rise in Europe.

William Tyndale was the Pioneer of the English translation of the Bible. He had zeal to place the English Bible into the hands of every common man in England. He was disturbed at the ignorance of the clergy in matters of the scripture; hence he vowed after his ordination that if God spared his life, before many years, he would make it possible even for a boy behind the plough to know the scripture Hughes, (1952. 144). Tyndale began his work of translation after his study at Oxford and Cambridge when Bible translation was still forbidden in England. He was forced to flee to the
continent where he lived, laboured and printed the New Testament. He began to smuggle the first copies of his work into England in 1526. After some years, he translated part of the Old Testament and produced an improved edition of the New Testament. Unfortunately in 1536, he fell into the hands of Church officials who had been hounding him, and after seventeen months in prison, he was killed. “Lord, open the King of England’s eyes” was his prayer as he faced the stake.

Within months of Tyndale’s imprisonment, Miles Coverdale, another Cambridge graduate and reformer, had published a complete English translation of the Bible. The edition was a completion of Tyndale’s work, supplemented by Latin and German versions. God began to answer Tyndale’s prayer a year after his death when a version of the Bible known as the Mathew Bible emerged. This was the work of another reformer named John Rogers who published his work as an anonymous translation. It was a compilation of Tyndale and Coverdale’s work. At the request of Thomas Cranmer, Henry VIII authorized that the Coverdale’s revision of the Mathew Bible called the “Great Bible” be read throughout the realm of England. This singular act created great excitement in the Church of England.
The swing of the Church of England to full Anglicanism and reformation came after the death of Henry VIII. Following Henry’s death in 1547 Edward VI, his son who was only about 10 years old succeeded him. Edward was the only son of Henry VIII, born to him by Jane Seymour, whom Henry married after executing Anne Boleyn on charges of adultery. Under Edward, the government of England was directed by a group of Royal advisers led by Thomas Cranmer who were in sympathy with what the Reformers were doing. Consequently, Official policies of the realm abruptly tilted towards the reformation. During this period England saw the six articles of religion produced and maintained under Henry VIII along the Catholic line repealed, hence Anglican priests were allowed to marry, and the old Latin service of worship was replaced by Cranmer’s English Book of Common prayer. In addition, in 1553, Cranmer produced the forty two articles of faith which defined the faith of the Church of England along the Reformers line. When Edward died in 1553, and Mary, Henry’s first daughter through Catherine of Aragon ascended the throne, the swing in a reformation direction came to a sudden halt. Mary tried to lead England back to the Roman Catholic faith. She vehemently fought against anti Romish faith and practices in England. She showed much more intolerance to full swing Anglicanism than her father. By her acts, Mary burned
reformation into the conscience of the British people. According to Tertulian, “the blood of the Martyrs is the seed of the Church” This made Britain to resist Mary and her efforts towards taking England back to the Roman Catholic Faith. Protestantism became a course which the British people were prepared to fight and die for, especially with the burning of notable Church leaders for their belief in the reformation. For example, Bishops Ridley and Latimer were burned on October, 16, 1555 at Oxford in front of Billiol College for their refusal to accept the doctrine of transubstantiation and sacrifice of the mass. At the stake, Latimer was said to have told Ridley, “Be of good cheer, maser Ridley and play the man, we shall this day by God’s Grace light such a torch in England as will never be put out”. Cranmer on his part was compelled to accept the authority of the Pope and the doctrines of Roman Catholicism. He was forced to sign that the Pope was the Supreme head of the Church. After this, he was burned by Mary on March 21st 1556. However, he was said to have recanted before his death what he was forced to sign. All efforts made by Mary to preach Roman Catholicism to him through certain people failed. At his burning, he first dipped his hands into the fire saying, since his hands offended him by writing something contrary to his heart, his hands should be the first to be punished. Mary also deposed about 1200 priests for being married and burnt
286 others for propagating the reformation ideas. During her reign, she consolidated Roman Catholicism. Mary reigned for only four devastating years. John Fox collected the report of the martyrdoms committed under Mary in his Book of Martyrs written in 1571 in which he incited the English people to the horror of Roman Catholicism. He also gave Mary the name which history still calls her, “Bloody Mary”, Mary, though acclaimed as a real pious English Monarch, committed much unforgivable sin of Martyrdoms. Her devotion to Rome and her marriage to Philip of Spain were interpreted as a betrayal of her people. She died in 1557, a broken and disappointed queen. In 1558, she was succeeded by her half sister, Elizabeth I, “the red headed and fiery tempered” daughter of Anne Boleyn.

With Elizabeth’s ascension to the throne, the Anglican Church assumed its distinctive character, neither tilting completely towards Rome nor towards the Reformation. It became known as the “via media Church”. The compromise was achieved by Elizabeth I, realizing the political necessity for religious space between England and Rome and among the English Christians who invariably were individually of different and opposing persuasions. In the Spirit of compromise, Elizabeth astutely changed her title to “Supreme Governor” of the Church. The thirty nine Articles of Religion of the Anglican Church which is still in use today, was
produced under Elizabeth I. The articles among other things accepted the Bible as the final authority in matters of faith and recognized only Baptism and Holy Eucharist as Christ instituted sacraments. Though the articles were basically patterned after the protestant belief and ideas, many of them were worded in a way that satisfies both Roman Catholics and the reformers alike. Moreover, the liturgy of the Church retained many Catholic elements and bishops in apostolic succession governed the Church.

With the abating of the situation of hostility and persecution of anti Roman Catholic Christianity, some of those who ran into exile during Mary’s reign returned from the continent to Elizabeth’s establishments. Yet, they were not so sure of what the future holds. They had read their Bibles and had developed their own ideas about a true reformation, and soon began to put these ideas into practice. They wanted a full fledged reformation or full swing Protestantism in England. These Anglicans later became known as the puritans, preachers of personal and national righteousness. The future was yet to dawn for the activities of these “young breed reformers”. Nevertheless, the traditional compromise that characterized the Anglican Church has always been seen as the best position of a Church. To members of this school of thought particularly the English Church men, this
compromise was the best of both worlds, “the via media”, that is the middle way between Protestantism and Roman Catholicism.

5.4 THE EVANGELICAL REVIVAL IN ENGLAND

Anglican evangelicalism and Charismatism are rooted in the Evangelical Revival of the 18th Century. However, it will be pertinent to briefly highlight the religious development in England in the 17th and 18th Centuries that gave rise to the spread of that new trend of spirituality which was later to be designated as “Pentecostalism and Charismatism”.

World events in the seventeenth century led to rationalism in religion. Isaac Newton developed a concept which revolutionized the universe. He quipped that the universe was a realm of law, created by a “first cause” and operating in a mechanized way. This theory was said to have enlightened and enlarged people’s intellectual horizons. In the English speaking Churches, the age of reason brought about rationalism. Archbishop William Temple in Marshal, (1998.171) remarked that “the most disastrous moment in European history was perhaps the bitterly cold day in the winter of 1619 – 1620 when the French Philosopher Rene Descartes climbed into the alcove of stove and resolved to search for a new kind of philosophy”. This resolve led in due course to the formulation of Descartes’ Rationalism which took as its first principle “cogito ergo sum” translated, “I think, therefore I am”,
Rationalism, which means making use of the sense organs therefore dominated continental European philosophy, but in Britain, empiricism was the most significant philosophical movement. The term empiricism derives from the Greek word for experience. The moral reaction caused by religious wars spurred people to develop religious rationalism. However in course of time, there was a significant departure from rationalism in English religious thought.

Consequently rational supernaturalism emerged, but the most major development was the antichristian Deism which opposed Christian Deism. The pioneers of antichristian Deism which was against organized religion were Edward Herbert of Cherbury (1593 – 1648) and Mathew Tindel (1655 – 1773). By 1624, Edward Herbert outlined his articles of belief which are said to constitute rational religion held by the primitive people. He asserted that “God exists”. He is to be worshiped. Virtue is His true service. Man must repent of wrong doings and there are rewards and punishments after death.

The Deists maintained that God created the world and abandoned it with no care. - “Deus Absconditus”. To them, God is not a being to be prayed to. He is not a moral being and not a source of goodness. Their teaching however did not go unopposed. Some people opposed them in their
own teachings, and this led to bitter controversies as various groups tried to put forward their own concepts of Religion against the claim of Deists. Joseph Butler (1692 – 1752) a Presbyterian who later became the Bishop of the Church of England in 1738 responded to Deists claim. He stated, “God exists, the Nature moves in a uniform course and that human knowledge is limited. God is admittedly the author of nature. David Hume, (1711 – 1776), a political economist put forward his view in his essays of 1774 and his “National History of Religion”. According to him, “Experience gives us all our knowledge but we receive it as isolated impressions and ideas. Man has a united experience hence he cannot attain any absolute knowledge.”

A number of others produced other works that challenged Christianity to its foundation at this time. All classes of religious thoughts had been imbued with rationalism so that there was a general spiritual lethargy. The resultant spiritual lethargy forced William Laud, the opponent of Deism to call for a devout and holy life among Christians in 1728. John Wesley was greatly influenced by this call.

In reaction to the above and in order to revive the spiritual life of the people, different Christian societies were formed. A group of young men in London formed a Christian society in 1678. The objective was to pray, study the scriptures, cultivate new spiritual life, preach the gospel, aid the
needy etc. The number of such societies had grown to about one hundred in 1700. In 1702, John Wesley’s father, Samuel Wesley formed his own society in Epworth in England. These profound changes and spiritual revolution throughout England primarily resulted in the Evangelical Revival, the first sign of spiritual awakening manifesting in the early part of the eighteenth Century. In Scotland, the story was the same. The leaders of the revival groups were Ebenezer, Ralph and Edward Fisher.

Edward Fisher published books, “The marrow of modern Divinity and the marrow men”, which had evangelical spirit and so captured people’s sympathy. Howell Harris, 1714 – 1773, and Daniel Rowland’s, 1713 – 1790, were the leaders in the spiritual revival that broke out in England, around Wales in the 1730’s. The great impetus of the revival came with the emergence of John Wesley, Charles Wesley and George Whitefield as leaders. The revival contributed in no small measure to the rise of modern Evangelical and Pentecostal missions. From different backgrounds and approaches, the Evangelicals did their best to cure the Church of worldliness and to rekindle in the body of the Church a sense of sin and the enabling grace of Christ to save sinners. Like other revivalists such as the born again and Pentecostal revivalists, the evangelical revivalists had to face the issue of whether to work within the existing Churches, with the existing leaders
and liturgies some of which they criticize and wished to change. In which case they would concentrate their effort on their mission of saving souls and leave the politics of Church organization to others. Alternatively, they could emphasize doctrine, secede from the existing Churches, formulate new liturgies, and constitute their followers into new Churches. To do so is to run the risk of losing the momentum of the movement for saving souls, changing lives and settling into the routine of Church organizations.

Furthermore, the revivalists were also to grapple with a problem that is at the heart of evangelization, the relationship between preaching and pasturing, fishing and shepherding, mission and Church. John Wesley wished to reform the Anglican Church from within, he refused to secede or become dissenter. However, by 1791 when he died, three groups of revivalists had emerged who were referred to variously as Evangelicals or Methodists. These groups include: - The Wesleyan Methodists, The Calvinist Methodists and the Evangelicals.

The Wesleyan Methodists at the time of the death of John Wesley had become a distinguishable denomination, with emphasis on the preaching of the word, singing of hymns and the simplicity of places of worship which had to be licensed as dissenting Chapels distinct from the Parish Churches of the Anglican Church. The Calvinist Methodists were led by George
Whitefield whose powerful preaching and emphasis on the doctrine of predestination as held by John Calvin brought in the masses, while the patronage of Lady Huntingdon brought in some of the aristocracy and the funds. They later became a part of the Methodist Church known as the Huntingdon connection.

The Evangelicals as a group insisted on operating from within the Anglican Church, and within the context of the existing Liturgy, episcopacy and the links of the Church with the state. They became known as low Anglicans distinguished from the Anglo-Catholics or High Anglicans. This resulted in some Anglican Clergyman of the evangelical persuasion carrying their congregations along and seeking to extend the acceptance of the Evangelical principles in the Churches.

The Evangelicals did not initially show much interest in foreign evangelization. Their focus was on evangelization in England, Wales and Scotland, particularly among the poor and in the rural areas. The society for the propagation of the Gospel (SPG) and the society for the promotion of Christian knowledge (SPCK) kept the torch of missions in the Anglican Church burning, but very dimly and feebly. They concentrated their evangelistic efforts on British Colonies in America, the West Indies and through Danish missionaries, to a limited extent in India.
In 1786, following his acceptance to join evangelicalism, William Wilberforce vowed to devote his energy to the abolition of the slave trade. He thus joined a small group of the evangelical clergymen and influential laymen. This group which was nicknamed the Clapham sect formed a fellowship meeting under the leadership of the Rev. John Venn. The venue of their meeting was the rectory of Clapham. The members of the fellowship group included, Charles Grant of the East India Company, Thomas Clarkson and Zachary Macaulay of the Sierra Leone Company, Lord Teigumouth, a former Governor General of India and others. It was a combination of their interests in India and Africa, and the anti slavery campaign that moved them to favour a rekindling of the fire of evangelization, and the establishment in 1799 of a society for missions to Africa and the East. This missionary society was later known as the Church missionary society (CMS). Thus, the Church missionary society was founded by a group of sixteen clergymen and nine laymen. The society was formed at a time the evangelicals were few in number and their influence in the Church limited. They believed that the injunction to spread the gospel was to all Christians as individuals, and not to the Church as an organization. They however believed that evangelization was required to be done within the context of the Church because converts would eventually need to be
constituted into a Church. The evangelicals also saw foreign evangelization as an essential part of their vision to revive the spiritual life of the church.

5.5 **THE SPREAD OF THE ANGLICAN CHURCH:**

The Church of England, which was the harbinger of the Anglican Church at a time, started reaching out to other parts of the world including Nigeria. It did so through the numerous societies that came out of the evangelical revival including the Church missionary society, (CMS), the society for the promotion of Christian knowledge (SPCK) and the society for the propagation of the gospel (SPG). It also established Dioceses and Bishoprics in many parts of the world. To this end, by 1860, the Church was already firmly established in South Africa with a provincial headquarters in Cape Town. There was the Diocese of Natal already established by 1865. The Bishop of that Diocese was a man named Colenso, a former Mathematics teacher at Harrow School where Archbishop Charles Longley of Canterbury had earlier served as a headmaster. He was liberal minded. At that time, the Archbishop and Metropolitan of Cape Town province was a man known as Archbishop Gay. As time went on, both Bishop Colenso of Natal and Archbishop Gay had a misunderstanding over theological matters. The problem was that Bishop Colenso said that stories in the pentateuch were not historically accurate and therefore could not be accepted. He was
said to have tolerated polygamy which the Church was preaching against. As a result of the above including the fact that it was a taboo to criticize the Bible, Archbishop Gay termed him a heretic and went ahead to derobe him and removed him from his Bishopric. This led to a series of reactions that brought scandal to the Church. The controversy caused by misunderstanding made the Anglican Church in Canada to call on the Archbishop of Canterbury to summon a meeting as there was no central body to appeal to.

The Bishop of Canada at that time was a tenacious Youngman named Lewis. He wrote to the Archbishop of Canterbury in 1866 concerning what was happening in South Africa. He wrote inter alia, “do we not all belong to the same family? Why should we not meet?” The Church of the province of Canada was persistent in its demand for a gathering of some sort. The Church of Canada later met again and articulated some points aimed at persuading the reluctant archbishop Longley of Canterbury to call a meeting. The Bishops, Clergy and Laity of that far flung province set forth clearly the reasons for calling together such a conference,

In order therefore to comfort the souls of the faithful, and reassure the minds of wavering members of the Church, and to obviate, as far as may be, the suspicion whereby so many are scandalized, that the Church is a creation of parliament, we humbly entreat your Grace, since the assembling of a general council of the whole Catholic Church is at present impracticable, to convene a general synod of the Bishops of the Anglican Church at home and abroad, who, attended to by one or more of
their Presbyters or laymen, learned in ecclesiastical law, as their
advisers, may meet together, and under the guidance of the Holy
Ghost take counsel and adopt such measures, as may be fitted to
provide for the present distress, in such a Synod, presided over
by your Grace. (Marshal 1988.149)

It should be noted that the province of Canada was not alone in discerning
the need of some kind of Anglican gathering, convened under the
chairmanship of the Archbishop of Canterbury. Anglican affairs at that
time, both in England, for the Church of England, as well as in Provinces
further a field like South Africa, were proving to be stormy and potentially
divisive in the 1860’s. Later on, some leading Church men published a book
of essay under the collective title, “Essays and Reviews”. In a word, this
volume made “popular” the early and radical finding of biblical criticism.
The Church of England perhaps for the first time since the reformation, was
called upon to declare what it believed and how it arrived at such beliefs.
The Church in Canada based on the above wanted the conference to be so
convened to also discuss issues like doctrines, decision making on the
theological, ecclesiastical and discipline.

Archbishop Charles Longley of Canterbury, when he eventually
decided to call such a conference, was of the opinion that such a body as
shall meet from time to time be formed but that it should not make policy
decisions. The situation in the United Kingdom at that time informed this
decision. There tended to be a struggle between the Archbishop of
Canterbury and that of York over who was superior. The Archbishop of York and Bishops of Durham, Peterborough, Manchester among others who supported the Archbishop of York did not attend the first conference when it was eventually convened. Even when other Bishops in Council wanted a body with Jurisdiction, Longley still felt that the body could meet and encourage one another but should not dictate to each other.

In 1867, Archbishop Charles Longley of Canterbury invited all the Diocesan Bishops to the first Lambeth Conference. It was a short meeting which lasted for only four days but was however very successful. Those who attended felt glad that they came. They felt that they were part of a larger unit. Provinces felt that they had their own autonomy. The meeting was held in Camera as the press was not invited. About 76 Bishops were said to have attended. The Bishop of the western Equatorial Africa Rt. Rev. Samuel Ajayi Crowther who was consecrated three years back was unable to attend. After that, the Canadian Anglican Church again wrote to the Archbishop of Canterbury requesting for a second meeting of the Conference in 1872, five years after the first one. This is because, the first one failed to solve the problem in South Africa between Archbishop Gay and Bishop Colenso. This time, it was Archbishop Tait that was on the seat in Canterbury. Consequent upon this, a very careful planning took place for
another five years. After much consultation and fortified by the concurrence of the Northern Convocation, Archbishop Tait sent out a letter on 28th March 1876 to all the Bishops of the Anglican Church soliciting their wishes concerning a possible second Lambeth conference to be held in 1878. Before the close of the year, about ninety letters of reply were received. The bishops at this meeting which lasted four weeks decided that it would hold every ten years. About one hundred Bishops were in attendance. The phrase, Anglican Communion was coined at this second conference. It was decided that the Archbishop of Canterbury was only the Chairman and had no right to Lord it over others. The body only deliberated on theological matters, morality and unity of the Church. They also discussed the problems of the provinces.

The Episcopal Church in America in its general convocation in Chicago in 1886 drew up a document of principles within which the unity and integrity of Anglicanism could be maintained and further shared with other Christian Churches in all discussions about authority, pluralism, diversity and unity. In the Lambeth Conference that followed in 1888, under the Chairmanship of Archbishop Benson, the Bishops reiterated the statement which had come out of the Chicago conference two years earlier. This was tidied up and produced in a form which has come to be known as
the Lambeth Quadrilateral though at times it is known as Chicago – Lambeth Quadrilateral. Marshal once more summarizes, ‘The document reads as follows: “In the opinion of this conference, the following articles supply a basis on which approach may be made, by God’s blessing towards home reunion.

a. The holy scriptures of the old and new Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

b. The Apostles’ Creed as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

c. The two sacraments ordained by Christ himself Baptism and the supper of the Lord, ministered with unfailing use of Christ’s words of institution, and of the elements ordained by Him.

d. The historic episcopate, locally adapted. In the methods of its administration to the varying needs of the nations and peoples called by God into the unity of His Church.

The Lambeth Conference which was highly instrumental to the spread of the Anglican Church and its coming together was interrupted by the 1st world war of 1914 – 1918. It reconvened in 1930 during which the Anglican quadrilateral was revisited because of the reunion problem in the Church of
South India. Archbishop Gordon Lang who was on seat then approached the conference very apprehensively. Another resolution was passed thus: According to Nwankiti, (1996.89) “The Conference approved the following statement of the nature and status of the Anglican Communion. The Anglican Communion is a fellowship within the one Holy, Catholic and Apostolic Church, of all those duly constituted Dioceses, Province or regional Churches in common.

a. They uphold and propagate the Catholic and apostolic faith and orders as they are generally set forth in the Book of Common Prayer as authorized in their several Churches.

b. They are particular or national Churches and as such promote within each of their territories a national expression of Christian faith, life and worship.

c. They are bound together not by a central legislative and executive authority but by mutual loyalty sustained through the common counsel of the Bishops in a conference.

5.6 THE ANGLICAN CHURCH IN IGBO LAND: The Anglican Church in Igbo land comprises all the Anglican Churches in the present Enugu, Anambra, Imo, Abia and Ebonyi States, including parts of Delta and
Rivers States, precisely Asaba and Ikwerre Areas respectively, though the Ikwerres do not believe that they are Igbo.

The advent of the Anglican Church to Igbo land was made possible by the 18th century enlightenment and Revivalist movement in England. At that time, Christianity witnessed a bubbling of the Holy Spirit in the hearts of men, like John Wesley. Wesley for example challenged the established Anglican Church into action, generating a kind of evangelicalism that demanded a renewed zeal, revival and commitment on the part of the individual Christian and a deep and genuine concern for a personal act of conversion. Wesley’s approach greatly strengthened the deepest motives for missionary work overseas. Consequently, enthusiastic and committed Christian groups constituted themselves into various missionary societies one of which was formed by the evangelical Anglicans in 1799 and called the Church Missionary Society. The society was said to have been formed by about 16 clergymen and 9 laymen. The society rested principally on the independent missionary system where by the members contributed immensely for the success of any missions they embarked upon. However, the independence of the mission from extraneous influence was not absolute, for the C.M.S was one of the beneficiaries of the trade link between Europe and West Africa. Infact, at the time of the missionary revival, other forces
directed towards the opening up of Africa to British commerce were at work. A body known as the African Association whose membership included politicians such as Pitt and Fox, businessmen such as Josiah Wedgewood and humanitarians such as William Wilberforce and Clarkson sent expeditions to explore the African interior.

The slave trade has always presented an ugly picture in the commercial and political relationship between West Africa and Europe. However, viewing this obnoxious trade from another angle portends a blessing in disguise. It was in pursuance of the complete abolition of slave trade from the grass root that the Niger expedition of 1841 was proposed by Sir. Thomas Fowell Buxton. The humanitarians discovered that unless the flow of slaves was checked from source, no legislation would stop it. The expedition was an attempt to move to West Africa and create a better alternative to the slave trade. As a matter of necessity, Christianity was to be introduced to bring about the moral and spiritual regeneration of the African. When the crew was made up, the C.M.S sent Rev. J.F. Schon, a German missionary and an able linguist. The second person was a catechist and ex-slave boy of Yoruba parentage named Samuel Adjai Crowther. The 1841 expedition failed to realize its main objective. However, the C.M.S group made one or two contacts with some Igbo Village groups around
Aboh in the present Delta State. Rev. J.F Schon was said to have conducted an interview with the King of Aboh who showed much enthusiasm. After the 1841 expedition, no more ventures were undertaken until after thirteen years.

It would be recalled that at the period under survey, Rev. Henry Venn was the honorary secretary of the C.M.S 1841 – 1872. He believed in the ability of the African to carry out evangelical programme. Henry Venn was a real missionary whose feelings for Africa helped to make the Missionary expansion in West Africa successful. He had much faith in Crowther and other Africans and did a lot to develop African Christian priesthood, irrespective of unfavourable reactions from his fellow European missionaries. Venn therefore accepted Rev. J.F. Schon’s recommendations to the effect that “the liberated Christian Africans were willing to work within their home land, so those in Sierra Leone should be sent to their country men and women”. Macgregor Laid in his own view had maintained that West Africa could never be saved by European agency alone. He said that the African must be made an active partner in the work of development, Christianity and civilization.

The liberated slaves were settled in Sierra Leone in a place called Free Town. Among whom was a Yoruba boy called Samuel Ajayi Crowther. The
settlement which was an establishment by the society for Black poor with the approval of the British Government, had the settlers, the Nova Scotians and the Maroons, many of whom were already Christians before they settled. In the settlement, there was the problem of ethnic loyalties among the liberated slaves, hence, while attempts were being made to hold them together, there was continuity of old values, such as holding fastidiously to ethnic biases. These gave rise to the scientific study of native languages and adaptation of traditional instincts to the new development. The nostalgia for home became real with the heightening of inter-ethnic rivalries. One of the outcomes of this development was the successful planting of Christianity (Anglicanism) in Yoruba land in 1842.

The success of the Yoruba mission in turn stimulated the Igbo in Freetown into seeking a way of bringing the gospel to their countrymen. Already there was a powerful Igbo Association in Freetown; it was this association that petitioned the local committee of the C.M.S in Freetown through Bishop Vidal, that Christianity be extended to Igbo land. Before then, the British Government had launched two expeditions (1841 and 1845); and the report reached the CMS about the prospect of the Niger for missionary work. The CMS then organized a missionary outreach to Niger under the Rev. J.C. Taylor of Igbo descent who left for Onitsha in 1857. He
was accompanied by other liberated Igbo slaves like Catechist Simon Jonas and Augustus Raddillo and a number of other Catechists and school masters. Henry Venn, the secretary of the CMS in London uprooted Rev. Samuel Ajayi Crowther from the Yoruba mission to which he rightly belonged and hoisted him on the Igbo mission. Taylor and his team, with Rev. Crowther now leading arrived Onitsha on July 26, 1857, and on July 27, they were formally welcomed by the traditional ruler of Onitsha, Obi Akazua and his elders in-council. At the end of negotiations, a piece of land was immediately allocated for a mission station. Thus, on Monday, 27th July, 1857, the first CMS Church in Igbo land was planted and on Sunday, August 2, the same year the first Church worship was held by the Rev. John Christopher Taylor as Crowther went North wards.

Initially, due to lack of missionary personnel and the opposing evangelistic strategy between Crowther and Taylor, the mission could not spread fast to other parts of Igbo land outside Onitsha. While Taylor saw the urgent need of reaching out to other Towns and villages with the gospel, Crowther was said to have argued for strengthening of Onitsha base before the outreach. He only extended the gospel to Bonny in 1864. Nevertheless, Taylor visited surrounding Towns to Onitsha like Obosi, Oko, Nsugbe and Nkwelle Ezunaka. However, in 1872 and 1874, two main stations of
Osomari and Asaba were established respectively. Later, the mission at Onitsha was extended to Obosi. Gradually, each of the Igbo mission centers began to initiate evangelistic outreaches; hence the mission gradually began to grow.

The word of God preached, taught and practiced became the sine qua non for an effective Church life among the Igbo people. For Taylor and his team, the Igbo land as a whole was Satan’s strong hold; hence they saw themselves as the agents of God who have come to wedge a determined battle against Satan in Igbo land.

Subsequently, there were cultural and theological encounters with the people. There were challenges and the attendant confusion. The people’s responses were varied, usually motivated by the traditional dynamics embedded in Igbo Cosmology. This enabled the people to make choice in the motley of inherent ambiguities and apparent disharmonies within a given system. The power of God was indeed demonstrated among the people in many areas at this early time and consequent upon such demonstrations which clearly showed the invincible power of Christ, though coupled with other factors such as establishment of schools, Medicare etc, the Igbo people were drawn to the Church. Among the factors that facilitated the positive response of the Igbo people to the message of Christianity, O.U. Kalu refers
to the “finger of God” as a veritable factor. By this, he agrees with the fact that the power of the Holy Spirit was instrumental to much of the conversions recorded among the people. To him, the nature of Christianity and the spiritual qualities of its propagators contributed a great deal in the conversion of Igbo land to Christianity in those early days.

From Onitsha, the Anglican mission spread to the following areas of Igbo land, Aba-Umuahia area (1892) through Bonny; Awka-Nnewi area (1903) direct from Onitsha; Egbu-Owerri area (1905) direct from Onitsha; Okigwe-Orlu Area (1913) through Owerri; Enugu-Nsukka Area (1916) through Awka; and Abakaliki – Afikpo Area (1959) through stranger elements etc. Today, the Anglican mission to Igbo land which started as a single station at Onitsha in 1857 has developed to a chain of self supporting and self governing Dioceses. Thus, to state that the Anglican Church in Igbo land is a fast growing Church is simply stating a clear fact. In less than a century and half, 1857 – 2010, the Church has grown and spread to every part of Igbo land, thus giving birth to about 42 Dioceses. It may however be argued that Church growth should not only be judged quantitatively, but there is no gainsaying the fact that the growth of the Anglican Church in Igbo land is not only quantitative but also qualitative. This remarkable growth was due to the sacrifice, hard work and burning zeal of the
indigenous converts, some of whom were employed as the Pioneer lay agents of the mission. The Sierra Leone agents laid the foundation of the work and the indigenous converts stepped into it and carried it on creditably.

5.7 **THE ANGLICAN CHURCH DOCTRINES:** Every Religion, nay every denomination is made up of two parts, namely: what is believed and what is practiced in that Religion or denomination. Doctrines are part of what is believed and practiced by various churches. Doctrine is a belief or set of beliefs that is taught and held by a church. The Bible remains the basic source of beliefs and practices of any genuine Christian denomination. In this respect also, Anglican Church regards the contents of the Bible in its sixty six canonized (approved) Books as the ultimate Authority of her Beliefs and practices. Although Anglicans share a lot in common with other Christian denominations in terms of doctrines and practices, obvious differences exist between the Anglicans and those of other denominations in the areas of doctrinal practices, sacraments and the level of emphasis. What makes Anglican Church’s case different and important is the fact that all her beliefs and practices have their roots in the Bible. However, the faith of the Anglicans is best illustrated from what is generally known as the 39 Articles of faith/Religion. As the name implies, they are thirty-nine in all and often found as appendages to the Book of Common Prayer (BCP).
There is a long history behind the composition of the thirty-nine Articles simply because of the dilemma of the English Reformers regarding the extent to which the reformed faith could go in a confessional mode. The essence of the thirty-nine Articles of Religion was to classify some doctrinal issues emanating from the English Reformation by way of defining the doctrines that were in consonance with scripture while repudiating every teaching leaning towards heresy. In a way, the Thirty-Nine Articles are the historic defining statements of Anglican doctrine distinguishing Anglicanism from Roman Catholicism and the continental Protestantism. These Articles came into effect in England after being agreed upon by the Archbishops and Bishops of the Provinces, and the whole clergy of the Church of England meeting in convocation in the year 1563. They have the authority and backing of the King of England at the time, His majesty king Charles I who gave it his Royal declaration.

To arrive at these defining Articles, several statements of position were adopted. The first attempt was the Ten Articles composed in 1536 which showed some slightly protestant leanings. They were the first guidelines of the Church of England as it became independent of Rome. A careful look at the Ten Articles shows that of the desire of the English for a
political alliance with the German Lutheran Princes. In summary, the Ten Articles asserted:

1. The binding authority of the Bible, the three ecumenical creeds; and the four Ecumenical Councils. The three Ecumenical creeds referred to above are: The Apostle’s creed which in all probability is the earliest creed of Christianity which seemed to have been formulated to resist early heretical teachings such as Docetism and Gnosticism. This creed emphasizes the birth, physical death and bodily resurrection of Jesus Christ. The Nicene Creed is clearly derived from the Apostles creed. This creed is an elaboration of the basic themes of the Apostle’s creed, especially in the areas of Christology and the Trinity. These reflect the concerns of the first Council of Nicea in 325 AD and have their Chief purpose as the rejection of Arianism, which the church judged as heresy. The Athanasian Creed is a statement of Christian Trinitarian doctrine and Christology which has been used in Western Christianity since the 6th Century AD. On the other hand, the four ecumenical Councils as contained in the first article are:

(a) The first Council of Nicea in AD 325 which repudiated Arianism and adopted the original Nicene Creed, fixed Easter date, recognized primacy of the sees of Rome, Alexandria and Antioch and granted the see of Jerusalem a position of honour.
(b) The first Council of Constantinople in AD 381. This also repudiated Arianism and macedonianism revised the Nicene Creed in regard to the Holy Spirit. (c) The Council of Ephesus in AD 431, which repudiated Nestorianism, proclaimed the Virgin Mary as the “Theotokos” (God bearer), repudiated Pelagianism and reaffirmed the Nicene Creed. (d) The Council of Chalcedon in AD 451 which repudiated the Eutychian doctrine of monophysitism adopted the Chalcedonian creed, which described the hypostatic union of the two natures of Christ, human and divine. The Council also elevated Constantinople and Jerusalem to the status of Patriarchates.

2. The necessity of Baptism for salvation, even in the case of infants. Article II says that infants ought to be baptized, that dying in infancy, they shall undoubtedly be saved thereby and else not; that the opinions of Anabaptists and pelagians are detestable heresies and utterly to be condemned. In analyzing the above article, it is the belief of the Anabaptists that infant baptism is not valid because a child cannot commit to a religious faith, and they instead support what is called believer’s baptism. In other words, there is the need to confess faith in Christ before baptism follows. On the other hand Pelagianism is a theological teaching that emanated from Pelagius. It teaches that
original sin did not taint human nature which God called very well, and man on his own will is still capable of choosing good or evil without divine enablement. Thus Adam’s sin was to set bad example for his humanity but his actions did not have the other consequences imputed to original sin. Pelagianism views the role of Jesus as setting a good example for the rest of humanity, which contrasted Adam’s bad example. In other words, humanity has full control, and takes full responsibility for its own salvation, just as it takes full responsibility for every sin. If in the view of Pelagianism humanity does not require God’s grace for salvation, then it naturally follows that Jesus’ death on the cross is without the redemptive quality ascribed to it by Orthodox Christian theology.

3. The sacrament of penance, with confession and absolution, Which are declared expedient and necessary.

4. The substantial, real, corporal presence of Christ’s body and blood under the form of bread and wine in the Eucharist.

5. Justification by faith, joined with charity and obedience.

6. The use of images in Churches

7. The honouring of Saints and the Virgin Mary

8. The Invocation of Saints
9. The observance of various rites and ceremonies as good and laudable, such as clerical vestments, sprinkling of holy water, bearing of candles on candle mass day, giving of Ashes on ash Wednesday.

10. The doctrine of purgatory and prayers for the dead in purgatory – made purgatory a non essential doctrine.

Next in line was the six Articles composed in 1539 which departed from all reformed positions. Although Henry VIII wrested control over the English Church from Rome, he did not alter the teachings of the Roman Catholic Church, which remained largely intact until the reforms of Archbishop Cranmer and Edward VI. The articles re-affirmed Catholic doctrine on key issues:

a. Transubstantiation.

b. The reasonableness of withholding of the cup

c. Clerical Celibacy

d. Observance of vows of chastity

e. permission for private masses

f. The importance of auricular confession.

Penalties under the act ranged from imprisonment and fine to death. However, its severity was reduced by an act of 1540, which retained the death penalty only for denial of transubstantiation, and a further act limited
its arbitrariness. The Catholic emphasis of the doctrine commended in the articles is not matched by the ecclesiastical reforms Henry undertook in the following years such as the enforcement of the necessity of the English Bible and the insistence upon the abolition of all shrines both in 1541. However, after Henry’s death, the articles were repealed by his son.

After this were the forty-two Articles written under the direction of Archbishop Thomas Crammer during the reign of Edward VI in 1552. Unfortunately they were never used due to the King’s death, an event which ushered in the reign of Queen Mary I and the eventual reunion of the English Church with Rome. The forty-two Articles were intended to summarize Anglican doctrine. They were to be short formularies that would demonstrate the faith revealed in scripture and the existing Catholic creeds. Completed in 1552, they were issued by Royal mandate on 19th June 1553.

Finally, there was the composition of the Thirty-Nine Articles of Religion with the Coronation of Elizabeth I and the re-establishment of the separate Church of England. The Thirty-nine Articles of Religion were established by a convocation of the Church in 1563 under the direction of Mathew Parker, who was the then Archbishop of Canterbury. When the Articles were finalized in 1571 and incorporated into the book of common prayers, it came to have a lasting effect not only on Religion in the United
Kingdom, but elsewhere since they formed an integral part of the Anglican Book of common prayer.

The Thirty Nine Articles were not intended as a complete statement of the Christian faith, but of the position of the Church of England vis-à-vis the Roman Catholic Church and dissident Protestants. The purpose of their production and enactment was the absence of a general consensus on matters of faith following the separation with Rome. The articles were intended to incorporate a balance of Theology and doctrine. This allowed them to appeal to the broadest domestic opinion, Catholic and otherwise. In this sense, the Articles are a revealing window into the ethos and character of Anglicanism, in particular in the way the document works to navigate a via media or middle position between the beliefs and practices of the Roman Catholic Church and those of continental protestant reformers who were the offshoot of Pentecostalism.

It is important to state here that the Articles are confessional statements directed against emerging controversies in the 16th Century. Writing in this direction, Avis observed that “They (the Articles) make certain central affirmation directed against several specific targets: anti-Trinitarianism, Roman Catholicism and radical Protestantism. In his quest to expatiate on the above point, Avis (2000.85) has identified four areas of
concern which necessitated the Articles. First is the speculative heterodoxy in the doctrine of God and Christ. This was the problem addressed in Articles 1 – 5, and in particular Article I which tackles the unity of God head. The second problem relates to Queen Mary who was a heretic, an outlaw and impostor of Roman Catholicism. This problem is combated in Articles 2, 6, 7, 11, 21, 22, 24, 30, 31, 37, noting especially Article 37, which maintains that the Bishop of Rome has no Jurisdiction in the realm of England. The third problem addressed in the Articles was the view of the radical Protestants who rejected the union of Church and state since they were opposed to the Christian’s participation in the military service. Articles 23, 26, 37 and 38 are meant to combat this problem and especially Articles 37. Finally the Articles addressed speculative doctrine of predestination and election, an extreme form of Calvinism. Article 17 is meant to combat this problem. Truly, the Articles are a reflection of a well guarded protestant – Reformation Theology. In the words of Turnbull (2007.121), “The Articles are unmistakably protestant.” They are also shaped by the uniqueness of the English Reformation. The Articles show some influence of early Lutheranism but also significantly of continental reformed Protestantism.
The thirty nine Articles of Religion are divided, per the command of Queen Elizabeth I into four sections: Articles 1 – 8, “the Catholic faith”; Articles 9 – 18, “Personal Religion”, Articles 19 – 31, “Corporate Religion” and Articles 32 – 39”, Miscellaneous”. The articles were issued both in English and Latin and both are of equal authority.

ARTICLES I - VIII: The Catholic faith, The First Five Articles Articulate the Catholic Creedal Statements concerning the nature of God, manifest in the Holy Trinity. Articles VI – VII deal with scripture, while Article VIII discusses the essential creeds.

ARTICLES IX – XVIII: Personal Religion. These articles dwell on the topics of sin, Justification, and the Eternal disposition of the Soul of particular focus is the major reformation topic of Justification by faith. The Articles in this section and in the section on the Church plant Anglicanism in the via media of the debate, portraying an economy of salvation where good works are an outgrowth of faith, and there is a role for the church and for the sacraments.

ARTICLES XIX – XXXI: Corporate Religion. This section focuses on the expression of faith in the public venue in the institutional Church, the Councils of the Church, worship, ministry and sacramental theology.
ARTICLES XXXII – XXXIX: Miscellaneous. These articles concern clerical celibacy, Excommunication Traditions of the Church and other issues not covered elsewhere.

Other basic doctrinal practices of the Anglican Church include Holy Baptism, Confirmation, Holy Communion, and Holy Matrimony, Healing ministry or extreme unction. These are otherwise regarded as the sacraments of the Church. Sacraments are ritual acts that manifest God’s grace to believers, “an outward and visible sign of an inward and spiritual grace”. It is believed that sacraments bestow grace or are channels of grace. The reformers recognize two major Sacraments, Baptism and Holy Communion, sometimes called the Gospel Sacraments. They were instituted by Christ when he told his disciples,

“Go therefore and make disciples of all nations, baptizing them… (Matt. 28:14) and the last supper, in breaking the bread and extending the cup when he said,” Do this in remembrance of me “(Luke 22: 19). The Anglican Church tows the line of the reformers in adopting the above two as being instituted by Christ himself and necessary for salvation. It however does not deny the other five as practiced by the Catholic Church.

A. HOLY BAPTISM: Baptism is a sacrament by which a person is incorporated into the fellowship of the Church. It has been practiced since
the first century. Though baptism has a long history, there are widespread differences in its understanding and practice. Anglican Catechism defines baptism as consisting of two parts; the visible and invisible sign and the inward and outward spiritual grace. The outward grace of baptism is water, “In which the person is baptized in the name of the father of the son and of the Holy Spirit”. Thus, water and the name of God the Father, God the Son, and God the Holy Spirit are regarded by the Anglican Church as the essential parts of baptism. This outward sign has its basis in Mathew 28.19 which says “Baptizing them in the name of the father and of the Son and of the Holy Spirit and John 3.5 which says “Truly, Truly I say to you, unless one is born of “water” and the “Spirit” he cannot enter the kingdom of God”. This is expounded as being the express words of Christ himself to the effect that except a man be born of water and of the Spirit, he cannot enter the Kingdom of God, hence the great necessity of this Sacrament. Baptism must be performed by a priest and in his absence, a deacon may baptize infants. However, if the child is in danger of dying any moment, the Book of Common Prayer provides a form for the private baptism of children which may be used in the absence of the priest of the parish by any other lawful minister that can be procured. The Book of common prayer also provides that as the priest names the child at Baptism he dips the child in the water
discreetly and warily, if the child shall desire it and it shall suffice to pour water upon the child three times. From the above, it is clear that Anglicans do not deny that Baptism may be by immersion. What Anglican Church does not support is that it must be by immersion in order to be valid.

Anglicans believe that Baptism is the sacrament in which through the action of the Holy Spirit one is “Christened” or made “Christ’s” (1 Cor. 12.12ff). That means that in Baptism, one becomes” a body of people called the Church who belong to Christ. Christening therefore means to admit or initiate into the Christian Church by Baptism.

Secondly, the inward and spiritual gift in Baptism is union with Christ in His death and resurrection (Romans 6:3-7, 1 Cor. 6: 9 – 11). That is as the water is poured over a person in Baptism, the person symbolically, dies with Christ and rises to begin a new life in Him and can therefore in the words of William Bright in his hymn A&M 397,

Look, father, look on his anointed face, And only look on us as found in Him Look not on our misusing of thy grace, Our prayer so languid and our hope so dim For lo between our sins and their rewards We set the passion of thy Son Our Lord.

Furthermore, the forgiveness of sins is also associated in scripture with Baptism (Acts 2: 38, 22: 16). That is, Baptism affects “the mystical washing away of sins”. It washes not only past sins but also future sins. What is required of those who have been validly baptized is only “Repentance and
faith”. These two are required for forgiveness as stated in the Anglican Absolution for morning and evening prayer in the Book of Common Prayer thus: He pardoneth and absolveth all them that “truly repent” and unfeignedly believe His Holy Gospel. Baptism also effects “a new Birth” into Gods family as emphasized in Article 27 of the Articles of faith.

B. **CONFIRMATION OR LAYING ON OF HANDS:** This is the confirming of vows made by one’s parents or sponsors at baptism, which admits those confirmed to full membership in the Church. In the Anglican Church, confirmation is the ministry by which through prayer with the laying on of hands by the Bishop, the Holy Spirit is received in order to complete what he began to do in Baptism, and to give strength for the Christian life. At confirmation, the candidates are required to declare publicly to acknowledge “what God fathers and God mothers promised for them in Baptism and thereby with their own mouth and consent come openly before the Church to ratify and confirm the same”. That is why some have argued that the rite is named confirmation because at such occasion, what the God parents promised for one at Baptism is “confirmed”. However, what the Anglican Church officially upholds as the essence and central part of the rite is the prayer for the “Holy Spirit” and the laying on of hands”. The candidates come primarily to be confirmed, strengthened by the Holy
Spirit to give strength to the Christian life which is different from viewing it as a mere confirmation of the baptismal promises made by God parents.

C. **HOLY COMMUNION OR THE LORD’S SUPPER:** After confirmation, an Anglican member acquires the status of a communicant. That is one who receives Holy Communion. Holy Communion is described in various ways in the New Testament like, Breaking of the bread, Acts 2.24 and the meeting of the disciples to break the bread, Acts 207, 1 Cor. 10:16. The title Lord’s Supper as used in the Book of Common Prayer probably comes from 1 Cor. 11.20 while the term Eucharist is probably best explained as a Latin form of St. Paul’s thanksgiving service when he was referring to his disapproval of speaking in tongues” in public worship as he says. “How can any one in the position of an outsider say Amen to your thanksgiving? (1 Cor. 14:16). Holy Communion is therefore a thanksgiving in the sense of thanking Christ for what he wrought for Christians on the cross of Calvary.

Anglicans believe that the taking of bread and the drinking of the wine are done in remembrance of Christ’s atoning death on the cross. By such taking and drinking, the Anglican believer, in communion with his fellow believers not only commemorates what took place at Calvary, but also partakes of the benefits of that saving event. The bread and wine at the Holy Communion are what is described in the Anglican Catechism as the
“Outward” and “visible” sign of Holy Communion. In the Anglican Church, both clergy and laity receive or partake of both kinds just as was done in the early Church until the 11th Century.

The inward disposition of a communicant before and during Holy Communion is best illustrated in the last Catechism in the Book of Common Prayer. This is based on the question,” What is required of them who come to the Lord’s Supper?” The following response is made!

   To examine themselves whether they Repent them truly of their former Sins, steadfastly purposing to lead a new life, have a lively faith In God’s mercy through Christ With thankful remembrance of his death, and be in charity with all men.

An analysis of this response will reveal that Anglican Church and doctrine require communicants to be truly regenerated in Spirit before coming to partake in eating of the “body” and drinking of the “blood of Christ”. That is, those having a living faith in God’s mercy through Christ, with a thanking remembrance of his death and resurrection, that they repent truly of their former sins and intending to lead a new life in Christ and be in charity with all men. That is why St. Paul in addressing the Corinthian Christians and Communicants, emphasized the necessity of approaching the sacrament worthily as he says in 1 Cor. 11:27ff:

   Whoever, therefore, eats bread and drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord, let a man examine himself and so eat
of the bread and drink of the cup for any one who eats and
drinks without discerning the body, eats and drinks judgment
upon himself.
Even after getting so spiritually prepared for it, a communicant does not
assume moral perfection as he approaches the Lord’s Table. The Book of
Common Prayer provides for a prayer of “Humble access” to the Lord’s
Table this way:

We do not presume to come to this table, o merciful Lord,
trusting in our own righteousness, but in thy manifold and
great mercies. We are not worthy so much as to gather up the
crumbs under thy table…

D. **HOLY MATRIMONY:** This means the covenan ting of two couple
to each other in the sight of God. The Anglican Church believes in Christian
marriage as enunciated by Christ Himself whereby a man and woman
entering into a life long union, take their vows before God and seek His
grace and blessings to fulfill them. The Book of Common Prayer provides
under the form of Solemnization of matrimony that both parties voluntarily
declare that, “forsaking all others, they will be faithful to each other”, till
death does them part, life together for better for worse” irrespective of
whether the future brings them wealth or poverty and whether they enjoyed
good health or ultimately suffer ill-health, even to the point of being a total
invalid through serious illness or motor accident. This illustrates how
serious and meaningful the marriage vows can be as a life long union.
Christ himself eloquently replied to the question posed on this and equally taught on the subject as found in Mark 10:3-12. From Jesus answer, it is clear that Christ meant that marriage should be indissoluble. The exceptive clause allowing divorce as recorded in Mathew 19:9 has been argued vehemently by Bible Scholars. Some contend that it is not spoken by Christ at all since it is not found in Mark 10:11 or Luke 16:18.

St. Paul also supported this view of indissolubility of marriage for any reason whatsoever as we read in 1 Cor. 7: 10ff. Anglican Church thus maintains Christ’s stance on this through two ways. (a) insistence on marriage counseling, seminars and devoting more time to prepare couples before marriage as directed by the Church of England’s Canon Law B 30.3 which provides thus:

It shall be the duty of ministers when application is made to him for matrimony to be solemnized in the Church of which he is the minister, to explain to the two persons who desire to be married, the Church’s doctrine of marriage as here in set forth and the need of God’s grace in order that they may cherish aright their obligations as married persons.

(b) By establishing or advocating for the establishment in each parish or group of Churches a team of marriage guidance counsellors who are practicing Christians and who could be available for consultation by those whose marriages have run into difficulties.
HEALING MINISTRY: This is otherwise called extreme unction, meaning anointing. The healing ministry is one of the practices of the Anglican Church as taught by Christ contrary to the views of those ignorant of the Bible and the Anglican foundation on the matter. This is a ministry by which God’s grace is given for the healing of Spirit, mind and body in response to faith and prayer, by the laying on of hands or by anointing with oil.

It will be recalled that St. Paul included gifts of healing among the gifts of the Holy Spirit given to the Church but clearly not every member possessed the same gifts hence some were healers, while others were helpers or administrators etc (1 Cor. 12: 19ff).

When Jesus was healing the sick, He often laid His hands upon them (Mk. 6:5, 8:23, Lk. 4:40, 13:13, Matt. 9:18, Lk. 8:41). Paul equally received the laying on of hands from Ananias, “That he might regain his sight” (Acts 9:12, 17). Later in his own ministry, Paul laid his hands upon the father of Publius and healed him (Acts 28:8).

Anointing of the sick is also mentioned as part of the ministry of the twelve for when Jesus sent them out “two by two… They cast out demons and anointed with oil many of those that were sick and healed them”. (Mk. 6:13). St. James includes forgiveness of sins which could effect healing of
the mind and spirit on certain cases with healing of the body (James 5:14-16). In summary, it should not be superstitiously thought that the use of oil has some magical effect. The oil is used only within the context of the prayer of faith.

Other aspects of the doctrines of the Anglican Church include: penance or reconciliation which means the forgiveness of post baptismal sins and ordination, which is the consecration of those set apart for Christian ministry.

5.8 THE ANGLICAN CHURCH LITURGY: The All Nations English Dictionary sees liturgy as “The prescribed form of a religious worship especially in the Christian Church” while the Oxford Advanced Learner’s Dictionary on the other hand sees liturgy as “fixed form of public worship used in Churches”. Liturgy can be seen generally as fixed order of service. The Greek word for liturgy is Leitourgia, meaning public duty or worship. Liturgy is that subtle blend of words, songs, movement, gesture and silence that enables the people of God to worship together. Liturgy is, at a certain level, always about compromise, for it is about finding the forms that will enable people to experience something satisfying collectively.

Liturgy goes with worship. Worship is the offering to God of praise, glory and honour in reverence and in love. Liturgy is a concern for good
order and in reality a concern to create the conditions in which people feel free and open to receive what God is always offering. Liturgy also involves bringing into consciousness deep truths about human nature. Liturgy reflects life, that it may inform and transform life. It does not simply teach about a life, but it is a dramatic engagement with every human life. Worship of the Christian Church is an expression of that Spirit given life. It is a public performance imposed by ecclesiastical authority. There is also reason, Christian Doctrine and ecclesiastical authority that play various parts in liturgy and worship. Christian worship is the corporate expression of the Church’s new life in Christ. It is a spontaneous growing thing that is shaped by many different factors, but which had its origin in the Holy Spirit.

Christian worship needs to be directed and regulated if the full intention of the common action is to be achieved. This is the function of liturgy and authority in the life and worship of the Church. The central core of Anglican liturgy and worship for the past more than four hundred years has been the Book of Common Prayer. The liturgical principles of its main author, Archbishop Thomas Cranmer can be summarized as follows:

In the first instance, worship should be biblical in the doctrine it expresses, should familiarize worshippers with the content of scripture and should draw on the imagery and the idea of the bible.
Secondly, worship should be adapted to the language, customs and circumstances of the worshippers.

Thirdly, where it is possible and helpful, worship should continue with the customs and tradition of the ancient Church.

Finally, worship should be ordered, reverent, corporate activity of the whole Church of Christ, clergy and people together.

The Anglican worship as dictated by the liturgy, just like any other denomination is conceived of as a duty or service the believer owes his object of belief or worship. Thus, Anglican faithful gather formally to give due reverence, honour and homage to God. It is equally to show appreciation to God our object of worship. Periods of divine service therefore provide a forum of communion between the believer and his object of belief. Above all, it is a period the worshipper uses to express his sense of dependence on his object of worship. The following excerpt from the Anglican Book of common prayer which is read by the conductor during morning and evening worship, calling the congregation to worship clearly indicates the purpose of Anglican gathering for worship.

And although we ought at all times to acknowledge our sins before God, yet ought we most Chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands; to hear his most
holy word, and to ask those things which are requisite and necessary as well for the body as the soul.

The above statement reveals that the Anglican faithful gather for worship for the following reasons:

a. To acknowledge and confess their sins before God with humble, penitent and obedient heart; so as to obtain forgiveness of the same by His infinite goodness and mercy”.

b. To render thanks for the great benefits received from God.

c. To praise Him duly in songs and hymns.

d. To hear His holy word from the Bible readings and through sermons.

e. To make their catalogues of requests from Him in prayer all aimed at satisfying their material and spiritual needs.

As earlier stated, the Anglican Book of Common Prayer is an important book in the Anglican liturgy and worship. It is a handbook of doctrine as well as a manual devotion whereby there are prescribed calendar, collects, epistles, and Holy gospel generally referred to as the lectionary for use on particular season, all of which are part of the liturgy. The Anglican lectionary is prepared by a liturgical committee and found in a yearly book called “The Church year calendar”.
CHAPTER SIX

PENTECOSTALISM: AN OVERVIEW

6.1 BIBLICAL ASPECT OF PENTECOSTALISM

Pentecostalism is generally concerned with the gifts of the Holy Spirit in the Church, the actual practice of such gifts by the Christian and the Church in general. The hope and promises that the risen Christ gave to his followers were not directed solely towards the indefinite future when God’s purpose would be fulfilled. Rather, the promises included equipping them for the task to which they had been called. The book of the Acts of the Apostles reports that Jesus promised his disciples that the Holy Spirit will come upon them in manifestation of the power of God, just as he had come upon him at baptism and had worked through him when he performed his mighty works.

The way in which Acts of the Apostles links the dramatic event of the fulfillment of the prophesy with the prophesy of Joel in the Old Testament shows that the early Church believed that in the event of the Pentecost they were simply witnessing the fulfillment of the great day that had been long awaited by ancient Israel. Does it therefore mean that the event of the Pentecost was indeed the fulfillment of prophet Joel’s prophesy? We need
to look at the text of the prophesy again to be able to answer the above question:

And it came to pass afterward, that I will pour out my spirit on all flesh, your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the manservant’s and maid servants in those days, I will pour out my Spirit.

The Pentecost event was not only a fulfillment of the Old Testament prophesy; it also provided a striking link with the Jewish Law. In latter rabbinic tradition and perhaps in the first century B.C., the day of Pentecost was regarded as the day on which God gave the law to Moses on Mount Sinai. At that time, the tradition claimed that a miracle took place, by which the words of God to Moses were simultaneously translated into all the languages of the world. Through this tradition, the event of giving the law and that of giving of the Holy Spirit in which people from all over the world understood the word of God at the same time, are significantly linked.

This goes to show that the root of Pentecostalism could be traced to a period far earlier than the 20th Century AD. One may however argue that Pentecost is not the same as Pentecostalism, but if we agree that Pentecostalism is a doctrine based on the Christian Pentecost experience, and then we should invariably agree that Pentecostalism is as old as the first Christian Pentecost experience.
The giving of the Holy Spirit on the Pentecost day was reported by the writer of Acts of the Apostles to be a manifestation of the powers of the new age, just as it came upon Christ at baptism and worked through him in the performance of His mighty works (Lk. 4:18ff). In Jesus’ ministry, the forces of evil were overcome through the power of the Holy Spirit and consequently the reign of God over His creation began to dawn (Lk. 11:20). Similarly, the Church was to be the channel through which the coming of God’s kingdom was to be announced, and through which its ultimate triumph was to be anticipated. The mighty works that the Holy Spirit would perform through the Church were continuing signs of the coming kingdom.

The author of Acts of the Apostles reports that the crowd who gathered at Jerusalem during the Pentecost episode heard Peter’s message each… in his own native language” (Acts 2.8), as though the words spoken by Peter were miraculously translated into the native languages of his hearers. His hearers expressed surprise thus, “… we do hear them speak in our tongues the wonderful works of God” (Acts 2:9-11). The above can be termed the miracle of “glossolalia”, speaking in tongues. It will be recalled that God had earlier in the Tower of Babel story as found in Genesis chapter eleven confused the language of man. This was when man attempted to advance technologically. In the Pentecost episode the people were able to
understand each other once more in order to spread the gospel of Jesus Christ. The account that follows in Acts 2:14 – 15 makes it clear that the most striking feature of the manifestation of the Spirit was not a miracle, but the ecstatic condition of those possessed by the Spirit. Both Peter (Acts 2:15) and Paul (1 Cor. 14:23) expressed the fear that the Holy Spirit induced excitement might be mistaken for drunkenness. Thus, the practice known as “speaking in tongues” was a prominent feature of life in the early Church. In the Acts narrative, Peter’s word about the misinterpretation of the strange speech of the Spirit filled disciples serves to introduce his main theme which is that the coming of the Holy Spirit heralds the dawning of the long awaited and oft – announced day of the Lord. The same Jesus who had been rejected and killed by “the hand of lawless man” (Acts 2:23), has now been raised from the dead and exalted by God as Lord and Christ (Messiah). The risen and exalted Lord has sent the Holy Spirit to carry on the mighty works that characterized the coming of the new age, which Jesus’ work inaugurated.

In the light of compelling demonstration of God’s activity in human history that those who gathered during the Pentecost witnessed, and in the light of the age that was now dawning, men are to repent and believe the good news (Gospel). The coming of the Holy Spirit therefore is
eschatological in that it heralds the end of the contemporary order and the
dawn of the new age of the Holy Spirit.

The coming of the Holy Spirit on the Pentecost day was seen as a new
era, in the sense that it had never happened before; but it was not novel,
since it was for the followers of Jesus the beginning of the day of the Lord
that has been promised through the prophets. In order to be prepared for the
day of the Lord, men must repent and be baptized. Repentance and baptism
are but the inner and outer aspects of a single religious change. The only
appropriate response to the Kerygma, which Peter pronounced following the
coming of the Holy Spirit, is repentance (Acts 2:37 – 38); the fitting way to
give public expression to inner repentance is to submit to the purifying rite
of baptism.

The original disciples having once been baptized by John did not
baptize each other again, even though the resurrection and the coming of the
Holy Spirit gave them a sense of sharing in the new people of God, which
they did not have when John baptized them. From the first occasion on the
day of Pentecost and always thereafter, as the book of Acts reports it, all
who joined the circle of the Christian Church in response to the gospel were
required to undergo baptism. At Pentecost, those who were baptized in water
at the same time received baptism of the Holy Spirit, that is, the Holy Spirit
filled them with a new sense of purity and power. The performance of the rite of baptism and in filling of the Holy Spirit is not simultaneous in every case. The original disciples had not received the Holy Spirit until years after their baptism, and other early believers know only John’s baptism and had heard nothing of the Holy Spirit baptism. (Acts 19: 1 – 7).

Normally, the practice of Christian baptism was the initiatory rite, which signified not only desire for moral cleansing, but also the desire to be prepared through the Holy Spirit for carrying out the responsibilities that each member had in the life of the Church. Baptism was given additional meanings by the Church in the course of history, but the rite seems to have meant from the beginning purification and empowering.

Those who obtained this empowering experience in the early Church were given some spiritual gifts typified by the gift of “tongues”. In most cases, the reception of such gifts is marked with an experience in which the received was seized with a kind of fit during which he would babble incoherently. Others were taught to have the gift of interpretation; their job was to explain the meaning of the ecstatic speech for the spiritual enlightenment of the Church.
6.2 THEOLOGY OF PENTECOSTALISM:

Theology of Pentecostalism can be said to have been articulated by Aimee Semple McPherson, the controversial evangelist who founded the four square Gospel Church. She did most work of evangelism in China where she also died. According to Synan, (1971.165).

In 1921, while preaching about the vision in Ezekiel 1: 1 – 28 concerning the beast with the four faces – those of a man, a lion, an ox and an eagle, Mrs. McPherson conceived the idea of a four square Gospel. The foursquare corners represented salvation, the Holy Ghost (Spirit) baptism attested by tongues, divine healing and the second coming of Christ. Although Mrs. McPherson’s ministration evoked criticism, the Pentecostals owe the origin of their theological ideology to her. In as much as her idea of the four square Gospel originated from the Old Testament book of Ezekiel 1: 1 – 28, She used the New Testament scriptures for the expression. Dayton, (1987.92) summarizes her teaching as follows:

Jesus saves us according to John 3: 16, He baptizes us with the Holy Spirit according to Acts 2: 4, He heals our bodies according to James 5: 14 – 15 and Jesus is coming again to receive us unto Himself according to 1 Thessalonians 4: 16 – 17.

The above articulation of Mrs. McPherson’s theological concept of Salvation is the pillar on which Pentecostal theology is hinged. These as seen by Anyanwu, (2004.64) are articulated as follows:

I Christological concept: Christology forms the first of the four pillars of Pentecostal faith. McPherson asserts: “Jesus saves us according to
John 3: 16 which states,” for God so loved the world that He gave His only begotten son, that whoever believes in Him should not perish but have everlasting life”. Christology, summarized, deals with the person of Jesus Christ as the Messiah and Saviour of mankind. Christology also emphasizes his redemptive work through which human beings are regenerated in order to partake of the Kingdom of God. John 3: 3. Christ is God incarnate who put on human flesh in order to save us John 1: 1 – 18 Christology teaches that Jesus is the way, the truth and the life. No man ever enters the Kingdom of God except through Jesus Christ. John 14: 6. However, Christology is central to all forms of Christianity.

ii. **Pneumatological concept:** This is the second pillar of the Pentecostal doctrine. It centers on the person and work of the Holy Spirit. Pneumatology in essence is the study of the Holy Spirit. Aimee Semple McPherson states her second angle of doctrine as follows: He baptizes us with the Holy Spirit according to Acts 2: 4 which reads: “and they were all filled with the Holy Spirit and began to speak with other tongues as the spirit gave them utterance”. The Pentecostals believe that Jesus is the only divine baptizer in the Holy Spirit. This
stems from what John the Baptizer records concerning Jesus. He is quoted in Mathew 3: 11 as saying:

I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.

The baptism with the Holy Spirit which was initially inaugurated in Acts 2 has two cardinal purposes according to Pentecostal belief. These include:

To purify or sanctify and to empower for service. Sanctification refers primarily to the act of God whereby the heart is cleansed from all sin, whereas holiness refers to the resulting state of purity. Paul the apostle refers to the Holy Spirit as a sanctifying spirit. Rom. 15: 16. Therefore the Holy Spirit cleanses the believer and makes him a pure vessel for the master’s use. On the other hand, the Spirit empowers the believer for service by endowing him with charisma. Pentecostals tend to ascribe every of their practice to the Holy Spirit who according to Christian theology is the third person in the Trinity.

iii. **Therapeutological concept:** This is the third pillar of the Pentecostal faith. It stems from this saying from the bible: Jesus heals our bodies James 5: 14 – 15.
Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

The Pentecostals categorize this healing under the following: Healing by the use of means: This means using all available materials like fig poultice for Hezekiah’s boil in Is. 38: 21 and Paul’s advice to Timothy in 1 Tim 5: 23 to heal. The next is faith healing whereby the faith of the recipient was involved. Then there is the miraculous healing which involves instant cure as seen in Mark 8: 22 – 26.

iv. **Eschatological concept:** This is the fourth pillar of the Pentecostal doctrine. This has to do with the study of the last things.

Once more McPherson stated that her fourth angle in the square is

And Jesus is coming again to receive unto himself according to 1 Thessalonians 4: 10 – 17.

It reads:

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.
6.3 PENTECOSTALISM IN THE ANGLICAN CHURCH IN IGBOLAND: In the pre-independence period, Pentecostalism was not a serious Christian system in Igbo land. By 1960, at Nigeria’s independence, the Christian missionary ideology bred a society of Igbo people who were strongly attached to the value of Church membership. Church membership was seen as a part of modern life and hence fashionable mode of life. This is because the various denominations were competing to have more members. Thus, there was a boost in Church membership. The organizational structure of the Church was so firmly parish based, and people’s sense of Church membership was so high, communities competed in church building infrastructures; thus, church building were an aspect of interdenominational rivalry. The value of individual profession and practice of spirituality was not yet prominent among church members because nobody would want to be seen as unorthodox and heretical. By that, the Aladura and prayer house spirituality was still in its infancy. Their members often acted surreptitiously. They would hide their white garments until they got to their worship ground. The consciousness of the stigma of being seen as unorthodox and rebellious to the church was so strong.

However, following the political independence of 1960, and the subsequent civil war of 1967 – 1970, religious freedom was observed among
Nigerians and consequently, attachment to membership of the mainline (mission) churches became less strong. The prevalent religious freedom may have been as a result of the general atmosphere of freedom, which the independence of the country initiated in 1960.

Although the civil war, which followed almost immediately, seemed to have robbed this freedom from Nigerians, the end of the war in 1970 initiated an era of full blown joy and religious freedom for the people. One of the results of that situation was religious bigotry; and subsequent upon that, Pentecostal movement became the order of the day in the Nigerian church history. Nevertheless, the real revival was yet to begin. During the period between the political independence of Nigeria, and the subsequent civil war, of 1967 – 1970, the Orthodox Churches were almost in the same spiritual state as ordinary social clubs, though there were some men who lived spiritual life at that time like Rev. Fr. Michael Iwene Tansi of the Roman Catholic Church and the man referred to “holy” Nweje, a priest of the Anglican Church. Describing the spiritual state of the churches, during this period, Bolten, (1992.102) writes;

The Church was in exactly the same state as the nation, in darkness. There was virtually no life in the churches. As the Lord Himself said, “if then the light in you is darkness, how great is the darkness” (Mathew 23). Every Sunday morning, for as long as I can remember, hundreds and thousands and even millions of Igbos flocked into the churches; Anglicans,
Methodists, Baptists, Presbyterians, Roman Catholics, all sorts of denominations. But most of them would have died and gone to hell. Most of them believed they were saved through being baptized and through being good. We probably knew that Jesus died for our sins, whatever that was, but it meant little or nothing. Liberal theology reigned. Very few people believed the Bible. And virtually every one believed the age of miracles in the church was past. If one wanted spiritual power, one became or consulted an occultist, spiritualist, or a native doctor. And there were many of these. People wanted a reality and a spirituality that eluded them. But it certainly would not have occurred to them to look for this spirituality in the churches. The churches had a form of religion but denied the power of it.

Perhaps, it was this decline in spirituality that Erinne, (2000.6) was referring to in her Book, “the Church’s mandate”. She described the spiritual state of the church in the 50’s and part of 1960’s thus:

The difference between the situation in England and that at home in Nigeria is very striking. About the same time as in England, most churches in Nigeria were filled to the brim on Sundays by worshippers unlike in England. New and magnificent church buildings were being erected and the existing colonial one’s expanded and renovated. But very few of these worshippers know Christ as Lord and Saviour. Many of them were in secret sins such as drunkenness, adultery, fornication, and idolatry, visiting the native doctors, secret practice of polygamy especially in childless marriage or where they had only girls. Some key members of the church as well as some clergymen… were also members of secret societies.

Erinne also said that up till 1970’s, the free masons for example still had special services in some Anglican Churches especially the churches in big cities. The striking thing according to Erinne was that no one was bold enough to challenge the secret services in churches dedicated to the worship
of God. She observed that until recently, members of the secret societies held important offices in the Anglican Churches. Some served as people’s and pastor’s wardens while others served as members of Parochial church committee, synod delegates and even Diocesan Registrars and Chancellors.

The terrible backslidden state of the Church was painted in the words of Erinne as “There was such friendly understanding and association between the free masonry and the church.” She cited an example with the fact that, the freemasonry, lodge building was standing directly opposite Bishop Crowther memorial Anglican Church (BCM). From the above one has to accept the fact that the state of Nigeria especially Igbo land in religious and moral point of view in the middle of the twentieth century was so painfully unsatisfactory that it is difficult to convey any adequate idea of it.

One author puts the situation thus; “Christianity seemed to lie as one dead, in so much that you might have said, “She is dead”. Morality was and up till today is being trampled underfoot. There was darkness in high and low places. Politicians killed one another, destroyed opponents lives and property through burning, pouring of acid, employing the services of hired assassins and hooligans who bore Christian names and were probably baptized.
Describing the religious and moral condition of England in the Eighteenth century, Ryle in Marshal, (1998.197) said,

There was darkness in high and low places, darkness in the courts, the camp, the parliament, the Bar, darkness in the country and darkness in the town, darkness among the rich and darkness among the poor, a gross, thick, religious and moral darkness, a darkness that might be felt.

This is exactly what obtained in the Anglican Church in Igbo land that led to Pentecostal explosion. The early Pentecostal movements such as that of Garrick Sokari Braide, of Bakana in the Niger Delta Region, the Aladura movements from the western part of Nigeria and the Madam Sophie Nwokolo practical praying Band based at Ufuma were only able to scratch the surface of the Pentecostal explosion that followed.

It may not be surprising to note that some of those who became the pioneers of the evangelicals and Pentecostals in the Anglican Church in Igbo land had involved themselves at one time or the other in one prayer house or the other. At the end of the war in 1970, three young Igbo men who were also Anglicans and functioned as members of Ufuma praying band, imported the Scripture Union and started to have personal encounter with God. They subsequently left the Ufuma praying band. They became the foundation members of the Scripture Union in Igbo land which became a Pentecostal movement and the agency that brought Pentecostalism into the Anglican
Church in Igland. They include the now Bishop Raphael Okafor of the Anglican Diocese of Ihiala, Bishop Sam Chukwuka of the Anglican Diocese of Isuikwuato/Umunneochi, and the Ven. Dr. Emmanuel Ekpunobi. Thus Pentecostal wind began to blow in Igland and many discovered that they possess spiritual gifts. The background to this according to Sam Chukwuka in an oral discussion is traceable to the activities of Scripture Union and particularly their secretary called Bill Roberts. During the Nigeria civil war many European missionaries were forced to flee Biafra, but Bill Roberts despite all odds remained behind, organizing the youths who were thrown out of school due to the war. He taught them how to be “Born again”. In the Biblical sense of the word, “New life in Christ Jesus”. Perhaps, it was his activities that produced the young Igbo Anglicans mentioned above. The Scripture Union went further to produce the daily Bible reading aids for the Protestant mainline churches including the Anglican Church. It also helped in organizing Christian programmes for the young people in schools. The gospel was thus preached to spiritually hungry youths, penetrating the school and mainline churches. Many people came to the true knowledge of Jesus Christ.

Due to their new found zeal, joy and faith in the Anglican Church, these young over zealous Christians began to function out of their
zealousness and soon attracted the wrath of the Church authority; many were thus not allowed to function in some churches nor permitted to meet in the school premises located in the Church compounds. Many of them were castigated from the pulpits, given names and manhandled. This made many to leave the Anglican Church to form their own parallel church. However, the remaining few constituted themselves into a strong Pentecostal factor in the Anglican Church especially in the old Diocese on the Niger which later gave birth to the Diocese of Awka in March 1987.

6.4 MODERN PENTECOSTAL PRACTICES AND DOCTRINES:

Pentecostalism gave rise to considerable doctrines and practices among the evangelicals in the first half of the twentieth century especially in the areas of Baptism in the Holy Spirit, a second experience after conversion and availability today of the supernatural gifts of the spirit, especially speaking in tongues and divine healing. These gifts of the spirit were made popular by modern Pentecostalism. In addition, most Pentecostals maintain the Wesleyan doctrine of absolute sanctification by the Holy Spirit.

One of the outstanding characteristics by which the Pentecostals are kept firmly together is through the doctrines which reflect the fullness of the Biblical teaching of faith in Christ the king, Messiah and Son of God. Below are the main doctrines and practices, which form the characteristic
features which have continued to keep the Pentecostals together and which perhaps have been impacting on the mainline churches, Awka Diocese not an exception. These are as articulated by Diarra, (2002.181)

a. “SPIRIT BAPTISM”: Pentecostals teach that “Spirit Baptism” is a post-conversion experience. They argue that the apostles of Jesus Christ were regenerated before the day of Pentecost, for how could Jesus have sent out unregenerate men to preach, heal the sick, cast out demons and raise the dead (Math. 10:1, 8). According to them, since Jesus described his disciples as spiritually clean having obtained peace from God, been obedient to God’s word and belonging to him, and not the world, they were already regenerated before Pentecost, when they were baptized in the Holy Spirit, endued with power, filled with the Spirit, enabled to speak as witnesses to the risen Lord as the Saviour of the world.

They believe that spiritual regeneration precedes baptism of the Holy Spirit; that the two do not go simultaneously. They cite instances with the experience of the Samaritan converts and the Ephesian disciples who became regenerated before they were baptized in the Spirit. The Samaritans had responded with Joy to the gospel and had been baptized before Peter and John prayed that they might receive the Holy Spirit. (Acts 8:6, 8, 12, 15). The Ephesian disciples, a term used for Christians elsewhere in Acts
responded to Paul’s teaching about Jesus and were baptized before the Holy Spirit came upon them as a post-conversion experience.

They believe that to receive the Holy Spirit is the same as the baptism of Jesus in the Spirit and according to them the descent of the Holy Spirit on the disciples on the Pentecost day was Jesus baptizing the disciples in the Spirit. The Holy Spirit is described by the Pentecostals as “coming” or “falling” upon believers with observable results such as speaking in tongues. In the case of Cornelius and his household the baptism in the Spirit appears to have been accompanied by their reception of the gospel.

According to the Pentecostals, 1 Cor. 12:13, can correctly be paraphrased as, “we were all baptized in one Spirit in order that we might manifest the unity of the body of Christ…” The verse goes further to give an in-depth understanding of regeneration. The Pentecostals also strongly believe in the touch of the Holy Spirit. According to them, touch of a man’s soul by the Holy Spirit sets the dampened soul ablaze, ignited by the divine fire, so it burns unquenchably without hindrance or obstruction, until perfectly; it does the will of the Almighty God. In this direction, sense of responsibility, spiritual focus and bond of peaceful unity return to the ecclesial community, with the individual believers backed up with the anointing that keeps the man strong and fit for the master’s use.
The Pentecostals hold that even Christ did not preach until he had received the baptism of the Holy Spirit and that he did not let his disciples preach without baptism of the Holy Spirit. This shows how important His baptism is. The Pentecostals believe that the true aim of the Church of Jesus Christ today is to restore this rained inheritance among God’s people. The Baptism in the Holy Spirit has been described by Packer, (1995.177), quoting Charles Price as “an electrifying feeling which flows from the ends of persons fingers through his arms and his body”. Some confessed that this baptism in the Holy Spirit is like a “pulsating electricity,” capable of spurring the believers into an eternal Christian service. Pentecostals believe that baptism in the Spirit enhances the opening of the spiritual eyes of believers thus, creating the liberal tendency, the joyous and extravagant worship of God in the Christian Church.

b. **SPEAKING IN TONGUES:** Pentecostals speak in tongues. Although the history of speaking in tongues (Greek – Glossolalia), dates back to the period of Pentecost in the Bible as regards the issue of modern Christianity, Pentecostals were the first group to adopt it as a doctrinal evidence of Holy Spirit Baptism. Pentecostals believe that speaking in tongues is a sure evidence of Holy Spirit Baptism and a prayer language. In some Pentecostal circles, it is required that everybody at a given time in a
service should pray in an unknown tongue as a mark of being in tune with the move of the Spirit.

Pentecostal teaching and practice distinguish between two functions of speaking in tongues:

a. speaking in tongues as the initial sign of the baptism of the Spirit.

b. Speaking in tongues as one of the practices of the gifts of the Spirit.

In the case of the second kind of speaking in tongues, a distinction is made between public speaking in tongues in Pentecostal services which according to the apostle Paul in 1 Cor. 14:27 must always be interpreted, and personal speaking in tongues, which can be described as a non-intellectual prayer and praise too deep for word to explain (Rom. 8:26).

As a result of the spread of speaking in tongues in traditional churches, a lively worship, a burning desire and unending zeal become permanent living component in the spiritual life of the believers. An Anglican priest, Morton T. Kelsey, in Chatfield, (1998.72), who does not speak in tongues himself, but has a group of members of his congregation who speak in tongues, makes a distinctive clarification in understanding the phenomenon of speaking in tongues against the background of psychology. To him, speaking in tongues is an expression of the collective psyche.
It has for certain people a similar spiritual therapeutic function to that of dreams, and should certainly not be despised as a pathological phenomenon. Paul the apostle believed that a person speaking in tongues edifies himself (1 Cor. 14:4) and that it consequently formed an important element of the personal life of prayer, it should be limited to a subsidiary function in public worship.

c. **FAITH IN CHRIST:** The Pentecostals further distinguish between the indwelling of the Holy Spirit as the source of divine and saving faith in Christ, and the outpouring of the Spirit, which enhances the believers’ faith empowering them for witnesses. Faith and miracles abound throughout the apostolic period as manifestations of Spiritual gifts, and this is still Christ’s will for His people. This faith enhanced by Supernatural gift will cease, “when perfection comes”, namely, when we see God “face to face” and not before.

   Just as the Holy Spirit descended on Christ with power sent by His father, so believers by faith need empowering of the Holy Spirit. The believers’ faith in Christ is a demonstration and acceptance of the manifestation of Jesus’ Messianic Lordship and His exaltation to the father’s right hand. Hence, the “faith in Christ” as stressed by the Pentecostals is grounded in the ascension of Christ, just as forgiveness of sin and new life
are grounded in the death and resurrection of Christ respectively. This faith which comes to the believers is as a result of the out poured spiritual gift which is thus integrated with God’s saving acts in Christ.

On the other hand, believers see the demonstration of faith in Christ as the hopeful act of leaping in the conquered world of darkness. It is an act of trust in God, which goes beyond the evidence and some cases, goes against the evidence. Faith is a Christian quality highly priced in the scripture. Hebrew 11: 6 Sums this up by saying that, “without faith it impossible to please God”.

Amongst the Pentecostals, the term “salvation” is one of the most widely used words to express the provision of God for human plight and the divine redemption from human destruction. Along with other evangelicals, Pentecostals have stressed the importance of preaching the biblical gospel of salvation through faith in Christ Jesus as the Saviour and Lord of mankind. The Biblical interpretation of this group follows the expository method literally established upon the foundation of faith in Christ, and their preaching is forceful and emotional. The Pentecostal practice of faith, of course, is understood in two major ways: firstly, it may refer to doctrine which is belief expressed towards Christ as a living Messiah or it may refer to absolute trust of the believer shown in confession and practice.
However, the Pentecostal practice of faith, at its best, has shown that believers are justified and saved by God’s grace operating through faith. Faith has been basic to such essential practice well pronounced amongst the Pentecostals. In the Pentecostal community, faith is both an attitude of the Spirit, which is freely exercised, and the gifts of God. Ephesians 2: 8 is held as laying stress on the aspect of spiritual gifts. The Pentecostals maintain that throughout the New Testament, people are exhorted to believe or trust or even have faith in God as the Supreme and Jesus Christ as the indisputable Son of God, sent as Messiah to redeem humanity from total destruction as a manifestation of the divine wrath against the evil deeds of mankind.

d. **GIFTS OF THE HOLY SPIRIT:** The Pentecostals teach that the Holy Spirit reveals Himself as the divine spiritual power, which sends forth the church to all nooks and crannies of the world, empowering it with its missionary dimension and detecting the length of its evangelical triumph, creating the living unity of the mystical “body of Christ”, on the brethren and clothing them with power.

Before his ascension into heaven Jesus Christ promised those who belong to Him that the Spirit who He would send would reveal himself by means of such grace and marvelous gift, they would do greater works than
he has done (John 14:12). The Pentecost experience which marked the characteristic life of the early Church is essentially the varied and visible manifestations of a single unique reality, with the Holy Spirit life overflowing the souls of the believers.

St. Paul wrote, “Now there are varieties of gifts, but the same Spirit: It is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the good of the Church” (1 Cor. 12: 4-7). In Paul’s opinion, the Spirit of the risen Lord forms the eschatological people of God; he unites, purifies and leads them into all truth. The body of every Christian is a temple of the Holy Spirit (1 Cor. 6: 19).

However, it is not the role of the Holy Spirit to draw attention to himself; rather, he glorifies and makes known Jesus and in him reveals the father. Nevertheless man is aware of the activities of the Holy Spirit; (it is like breeze unction) which cannot be seen, yet provable manifestation of its touch convince people of its presence. The Spirit is at work through its power and in all the abundance of his gifts (Rom. 12: 6). Some of these gifts are extraordinary and striking, others are not. Paul speaks of the gift of the word of wisdom or knowledge and the gift of faith, teaching, exhortation or consolation. Others serve as the power of Christian service like the gift of
discerning Spirits, the gifts of helping and that of administration (1 Cor. 12; Rom 12).

e. **DIVINE HEALING:** One of the outstanding impacts of the Pentecostal worship today, which was characteristic feature of the life of the apostles in the early Church, is the emphasis on divine healing and its gracious manifestations in the ecclesial community. This conviction of divine healing emanates from the biblical assurance that “healing is the bread of the children”, reminding us of the fact that, “The chastisement of our peace was upon His shoulder and by His stripes we are healed” and also “He sent His word and His word heals us of all our diseases”. Schwarz, (1999.193)

In the early days of the Pentecostal revival, at the beginning of the twentieth century, there were some preachers like Oral Roberts, who were healing evangelists. They preached to great evidence and congregations and asked that those who had any illness from which they wished to be cured be brought forward at the end of the meeting. They would then place their hands on the head of the people who came forward, and prayed that they might be cured. At the end of such meetings or fellowships, there were records of people healed of various diseases, this gave much courage and hope to the believers. The likes of T.B. Joshua, Reinhard Bonnke, Uma
Ukpai, Chris Oyakhilome etc. draw large crowds in contemporary period due to their healing powers.

Some of the illness would be physical, like broken arms, swollen wrists or knees, and tuberculosis. Others may be vividly emotional or psychological and some may appear to be physical but have psychological causes. “It seems clear from the account of some of these meetings that many people were cured” but it is difficult to be sure about the kind of cures affected”. Diarra, (2009.85).

However, the emphasis of the healing evangelists is that people could be cured of any kind of sickness they might on the basis of sufficient faith, and that where they were not cured, it could be the manifestation of the resistance Spirit of unbelief in the life of the person. It is still recognized that some kind of illness can be cured as a result of an experience of conversion. In Britain, those churches in which a majority of members still believe that miracles do happen are to be found among the newer African and west Indian Pentecostal congregations. The whites have been carried away by their scientific and technological achievements, hence, most of them no longer believe in miracle.

Therefore, the Pentecostals emphasize that the Christian biblical practices should be to the fullest. Hence, if it is right to go into the entire
world and preach the gospel today, then it should be right to go into all the
world and lay hands on the sick for actualization of divine healing today.
Cossec, (1979:4) states that “whatever your sickness and its cause may be,
you know that it is oppression by Satan, a work of the devil. Put your trust
in Jesus Christ and you will be healed”. The Pentecostals completely reject
the idea that God wishes to let some people suffer or die in their sickness.
Prayer for the sick is therefore of paramount importance in the Pentecostal
churches. The scientific treatment of illness as practiced by physicians is
unacceptable to members of such churches even when they are not
intellectually capable of explaining what prevents from accepting it. The
Pentecostals therefore expect miracles at any time and anywhere. They
expect the supernatural to manifest miraculously all the time. Being miracle
conscious at all times makes some Pentecostals unable to distinguish
miracles from healing or divine providence. A miracle is said to take place
when there is interference in the natural course of nature. Although a
healing can be described as miraculous when faith of the recipient was not
involved, when the recipient’s faith is involved in his healing, it is properly
called faith healing. On the other hand, when unexpectedly provision is
made available to somebody in need, it is known as divine providence.
f. **EXUBERANT WORSHIP:** The place to find happy, exuberant worshippers is in Pentecostal churches. In this regard, some other African independent denominations may be categorized with Pentecostals. Pentecostals are often criticized for being emotional in worship. However, this unique way of worship has been there from the beginning. To this end, Synan, (1973.88) states;

> There are many reasons why Negroes have adopted the Pentecostal religion in such great numbers. Some of them may be found in the nature of Pentecostal worship… In general, the emotional nature of Pentecostal worship has always been a strong appeal to the Negro, who was already accustomed to highly charged modes of worship in the Baptist or Methodist churches from which they came.

He further cites Dubois as saying that “the religious goal of the Negro was to be made with supernatural Joy,” It is not an over statement to say that Pentecostals want to be translated into the supernatural during worship. Thus high charge mode of worship can be said to be very African and people living in the tropics because of their nature. Amaramiro, (1999.91) argues that:

> It is this dynamic mode of worship that has proved to be closer to the Nigerian character and temperament than the more subdued and less demonstrative method of the orthodox churches in which the priest seems to be the only performer. In Pentecostal churches, the whole congregation participates actively in worship.

Further to the above assertion, Ndiokwere, (1981.167) states:
In the African situation, the place of worship is not conceived as a cold, noiseless zone of a town, where only the adult may enter and children are kept outside. It is not a place where people worship in silent meditation, with arms folded, while the dramatists perform alone on the stage. For most Africans and members of independent churches in particular, a place of worship is accessible to every one – from the most dignified apostle to the smallest toddler. It is a place of free movement and total participation by every one in the acts of worship. The movement should be vigorous and often spontaneous, able to produce some perspiration and leading to satisfaction and enjoyment.

The African way of worship adds variety to the praises of worshippers that ascend to God daily. Omoyajowo, in Amaramiro, (1999.206), compares the worship modes of the independent churches and the Pentecostals with that of the mainline churches using the Cherubim and Seraphim as a case study. He wrote “The Cherubim and Seraphim cannot be accused of exuberant emotionalism or ecstatic exhilaration any more than the mission churches can be accused of drabness, boredom and aridity in their conduct of divine worship”. God is an active personality; those that worship Him cannot do that passively. The living God deserves and enjoys or inhabits a living praise or worship of living humans created in His image. This is the general belief of Pentecostals about worshipping God. This is why Pentecostal worshippers participate directly or indirectly but nevertheless actively in worship. Worship they believe is not a passive experience. It is people centered rather than platform centered where only
one man, the Pastor is in charge. The audience participates with loud shouts of Amen and Hallelujah including praise the Lord at regular intervals. Finally rhythmic clapping, dancing and making a joyful noise unto the Lord and in many cases good variety of music characterize Pentecostal worship.

g. **DELIVERANCE AND EXORCISM:** The apostles and the early church fathers that may be termed ardent evangelicals and Pentecostals in practical terms prevailed over demons through prayers. This was possible as a result of the inclination that prayer is the sure way of communicating with and receiving from God. Founders of Christian movements, Gospel communicators and the 21st Century Christian Authors, mostly agree that the impact of Pentecostalism in the Christian circle has become an ignited spiritual fire in the bones of the believers.

Our battle is not against “flesh and blood” but against “principalities and powers”. (Ephesians 5.6). Pentecostals strictly adhere to this in every form of their prayers. The Pentecostals believe in demonology, there are demons of sickness, lies, fornication, divorce etc. The Pentecostal spiritual influence had injected into the believers the belief in the personality of the devil, which by his seductive gimmicks and subtle destructive forces has brought about the down fall of man and now seeks to destroy the faith of every believer in the Lord Jesus Christ. They believe in the personal
existence of the devil and his angels, the evil spirits and that Satan, who was formerly the Chief of the angels, is the father of lies, of deceiver of man and the evil prince of this world.

Pentecostals have special healing evangelists who they believe are specialists at driving out demons, satanic and witchcraft Spirit from believers through the irresistible power of the Holy Spirit. They believe that the devil is a real being, and that he is constantly at war with God and that he causes the fall of man by enticing him to the forbidden fruit in the Garden of Eden. The Bible distinctly used two words, “trial” and “temptation” to explain that God does not tempt any man, as a father would not tempt his children instead, He tries the faith of man, but it is the devil (Satan) that leads man into temptation in order to make him fall from God’s ways.

The Pentecostal impact upon the Church has through the word of God, taught that the devil should be, and through the Holy Spirit resisted with every human and spiritual strength. This awareness also creates the Christian consciousness of living a watchful life against the devices of the devil and his agents, and the ability to live in the victorious covenant of Christ, overcoming the devil through the power of the Holy Spirit.

The Pentecostals also believe in demonic possession of human beings. “But Peter said, Ananias, why has Satan filled your heart to lie to the Holy
Ghost and to keep back part pf the price of the land? (Acts 5:3). This, the Pentecostal believes is a vivid proof of the fact that the devil can, entirely, possess human being. “The alcoholics, invertebrate gamblers, people addicted to drugs and people with fiery tempers are possessed of demonic spirit, this the Pentecostals believe very strongly”. Obiorah, (1999.89)

However, the Pentecostals and neo-Pentecostals believe that the ability to cast out demons is one of the greatest powers, backed up with Christ’s authority, given to Christians when they are “baptized in the Holy Spirit”, to cast out demonic Spirit from the sick and demon possessed people, thus setting them free to enjoy the divine liberty by Christ to His believers.

h. **PROPHESY:** Pentecostals believe that this age is the age of the Spirit; therefore God is envisaged to be present in the Church in the person of the Holy Spirit. God demonstrates His presence in the church in the Pentecostal activities of the church of which prophesy is prominent. Scriptures abound with passages where Christ promised his disciples that after his ascension he would send them the Holy Spirit who would empower them to bear witness with them (Lk. 24: 48 – 49, John 14:26, 15:26 – 27, Acts 1: 8). That the promise includes prophetic inspiration is clear from Mt. 10.19 – 20, and John 16:12 – 15.
The apostles and those who preached the gospel at first instance did so in the power of the same Holy Spirit sent from heaven, which inspired the predictions of the Old Testament prophets as they looked forward to the coming sufferings and glory of Christ. Hence, it is no surprise that when the Holy Spirit was poured out at Pentecost, the immediate result included manifestations in speech (Acts 2: 1 – 12) and Peter in his examination of the episode cited Joel 2: 28 – 32, where a major result of the effusion of the Spirit on all flesh is that, “they shall prophesy”, including not only prophetic words but also visions and dreams. (Acts 2:18).

Prophesy is differentiated both from speaking in tongues and teaching. It differs from the former in being Spirit – inspired speech from God to man, whereas speaking in tongues is addressed from man to God. (1 Cor. 14: 2-3). It differs from the later in being an utterance, frequently in the Lord’s name inspired by direct revelation while teaching is mediated through patient study and exposition of truth already revealed in scripture.

Christians of Pentecostal Churches often quote, “where there is no vision, the people perish” (Prov. 29: 18) in favour of their stress on the place of vision in the life of the Church and of the individual members. Prophesy, to most Pentecostals, means nothing other than vision. They do not seem to believe that prophesy involves both “foretelling” and “forth telling” and that
Christian witnessing and proclamation of Christian messages are all forms of prophesy. Hence they lay much emphasis on foretelling and seeing of visions. In the name of practicing prophetic gift in some of the Pentecostal Churches, some of their members undergo some training as prophets, visioners, and seers. Confirming the reality of such prophetic training programme in Pentecostal churches, a “trained” prophetess of one of the Pentecostal Churches confirmed that she was trained in the art of receiving messages from God and interpreting of visions and dreams and to her, that is the duty of a prophet. Her claims can be confirmed by the Biblical story of school of prophets in the Old Testament to which Saul the first king of Israel belonged. However, in the New Testament, prophesy is one of the gifts of the Holy Spirit which cannot be acquired through any other means except as a gift from God. Prophesy is therefore a divine gift. In contemporary period however, Pentecostal pastors undergo very good training in theology and other aspects of the ministry.

Generally, Pentecostals have regarded their movement as a restoration of the Apostolic Christianity of the New Testament, hence the frequent use of apostle as denominational titles. Such group recognizes particular leaders as apostles or prophets in conscious implementation of Ephesians 4:1. More generally, the ministry of evangelist has been widely recognized. Members
of Pentecostal Churches are always expected to engage in personal evangelism, to manifest personal holiness of life and to give up smoking, alcohol and secular dancing.

Services are characterized by lively singing with the opportunity at Sunday worship services for extempore prayers and exercise of the gift of tongues, interpretation and prophesy by Church members. Church government usually takes congregational or Presbyterian forms. A more influence derived from the “house church” movement is greater recognition of the local church as the body of Christ with implications for seriously committed mutual fellowship, and with lay elders having an important governing and pastoral role in the local assembly along side the pastor.

According to Achunike, (2009.52).

Prayer for the sick accompanied by the laying on of hands has been a regular practice of Pentecostals in both evangelistic campaigns and weekly church services. Miracles are reported and testimonies of conversion and healing are encouraged. Pentecostals have often adhered to the healing in the atonement doctrine in which Christ is regarded as having borne our sicknesses as well as our sins. Preaching on the second coming of Christ – Parousia – often presented as imminent, has been frequent and most Pentecostals hold tenaciously unto it.

Witnessing is another practice of the Pentecostals. They believe that witnessing validates that one has really received the power of the Holy Spirit according to Acts 1.8. thus they witness every where including moving
buses, eating houses, market places, road sides, early morning “cry” etc. They hold that evangelism is an out flow of spiritual vitality. Once one drinks of the water that Jesus gives, then, out of one’s belly or stomach shall produce rivers of living water (John 4: 14). They believe that fire begets fire. Therefore Pentecostals are seen and heard all over the place sharing the life of their Lord and Saviour, Jesus Christ. This is in obedience to the master’s command in Mathew 28: 18 – 20.

Then Jesus came and spoke to them, saying, all authority has been given to me in Heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the father, and of the son and of the Holy Spirit, teaching them to observe all things that I have commanded you: and Lo, I am with you always, even to the end of age.

Pentecostals are also charismatic in nature. They believe that all the gifts of the Holy Spirit in Pauline corpus are possible for today’s believer. The Charisma like speaking in tongues is received through the Holy Spirit baptism and maintained by being continually filled with the Holy Spirit. Acts 4:8, 31. Again, Pentecostals claim to be born again as recorded in Jesus’ encounter with Nichodemus in John 3:3. The belief that man must be born again is a very strong teaching among the Pentecostals. This is the new birth, birth from above (anagenesis) which only God can make possible. The Pentecostals believe that this new birth is regeneration and it is not the
same as water baptism or Holy Spirit baptism. Water baptism is the outward manifestation of the inward regeneration.

Again the Pentecostals claim to live right. They claim to be dedicated to holy living coming from the background of the Holiness movement of the American Baptist and Methodist; Pentecostals have deep roots in holiness teaching and practice. They see themselves as God fearers. They also lay serious emphasis on immersion baptism against other forms of baptism. Baptism means the application of water to a person as a sacrament or religious ceremony by which the person is initiated into the visible church of Christ. This is usually performed by Sprinkling, effusion or immersion. However, most Pentecostal Churches emphasize immersion whereby one is baptized in a flowing body of water as Jesus was in River Jordan as the only form of baptism.

6.5 PENTECOSTAL PRACTICES IN THE MAINLINE CHURCHES

Pentecostal practices in the mainline churches have been described as neo-Pentecostalism. This implies the reappearance of the same Pentecostal experience within the more traditional Christian Confessions like the Lutherans, the Methodist; the Presbyterian, the Anglican and the Roman Catholic Churches.
Generally speaking, when the term “Church” is mentioned, one thinks of the visible Church, that religious institution which is there for all to see in its organizational complexity and cultural diversity. In most cases, people view the church under its organizational aspect, a tangible reality at the mercy of all contingencies. For the faithful, the Church is a reality of an entirely different order. According to Jeffrey, (1952.98) “The Church of God is made up of individuals and families, and is thus at the mercy of all the hazards of human weakness.” However, it is also enlivened by the Holy Spirit, clothed with his power and in possession of His pledge and fidelity.

The history of the Church shows that at each period there was a disparity between “the organization” and the activities of the Holy Spirit. The Holy Spirit was and is still the soul and life of the Church. This goes to show that in all generations, the Holy Spirit has been the source of life and inspiration for the Church. The apostles received the power of the Holy Spirit as it was last instruction from the Lord, Jesus Christ, who instructed them to wait for the promise of the father. The structured church is first and foremost not a court of jurisdiction but a sacramental reality. The Holy Spirit rests upon that which he commissioned. The ecclesiastical reality derives from the commission of the apostles by the Lord Jesus through the Holy Spirit. This took place in the event of the Pentecost.
The Church is at one and the same time, visible and invisible. We cannot speak of two Churches, one visible and institutional, and the other invisible and spiritual. The unity of these two dimensions is essential to the very concept of the Church. The church cannot exist without its Pentecostal and charismatic dimension. To be deprived of this essential dimension would not only be an impoverishment, but equally a negation of the very essence of the Church. According to O’Connor, (1972.3) “The Church without charisms would not only be a church missing a part of itself, it simply would not be a church at all, and its very essence would be affected.’

According to a rigid dialectic, the Churches in which Pentecostalism as a movement first appeared rejected it. The Church of England rejected Wesley’s Methodism with its Pentecostal Confession. Also, the Methodist Church within which it had come into existence in turn rejected Pentecostalism, and it had to make its way outside its mother Church. Hence, one of the Pentecostal groups organized itself into a Church, and thus had its own institutions, a theology, a liturgy, schools and seminaries, while the other preserved a greater fidelity to the original experience and remained informal.

In both cases, Pentecostalism spread mainly by way of testimony and often among the poor and illiterate, especially women, whose experience
they shared, especially in Latin America and Africa. The Pentecostalist movement is a form of liberation movement which is often suitable to the less privileged. The whole approach matched in many respects with the style of the Gospel that is preached to the poor. Since the beginning of the 19th Century Pentecostalism has shown greater vitality than any other Christian Church perhaps due to the re-discovery of the Holy Spirit. In Latin America, they make up the largest religious group after Catholicism. In Italy, two thirds of all Protestants are Pentecostals.

Poverty, sickness, oppression etc. constitute significant factors of promotion of Pentecostalism. For instance, when South Africa was under apartheid, the Church there was preaching more of messages of freedom because that was part of the people’s problem. Also in Nigeria, the proliferation of Pentecostal Churches is more or less a product of bad economy and bad health which does not discriminate against anybody. Clever Pastors capitalize on such situations to the advantage of their churches. They preach prosperity gospel and invite people to come for solutions to their economic problems. God, they claim is not the God of the poor.

Modern Pentecostalism in the form of Charismatic movements was into most mainline churches including the Roman Catholic Church in the
1960’s and 1970’s. The movements began to have a major impact and influence on the Anglican Church specifically in the 1960’s, first, in the United States of America. There is now an international Anglican Organization known as “sharing of ministries Abroad” (SOMA), whose aim is to share Charismatic insights, teaching and experiences throughout the Anglican world.

The origin of this new development in Igbo land could be traced to the period after the Nigerian independence. The political independence of Nigeria seemed to have in turn encouraged religious independence in the country, giving rise to a situation whereby the strong tie of membership of the mainline churches was loosened. The Anglican Church and protestant Churches were worse hit because of their loose attitude to Bible reading. The Roman Catholic Church was somehow spared of the exodus of members because of her strong doctrinal attachment. Consequently, Christians in such Churches began to see themselves more as individual Christians than as part of the corporate body, the Church. They now felt free to leave their former Church. Following this development, there sprang up independent Christian groups with evangelical and Pentecostal persuasions, most of which initially claimed to be non-denominational or inter-denominational. They later turned round and became full fledged churches.
Most of the Pentecostal and Spiritist Churches existing here and there in Igbo land such as Christ Apostolic Church, Holy Church of Christ, Christ chosen church, Christ Apostolic Faith, Christ Healing Church, Christ True Mission, Abosso Apostolic Church, to mention but a few, took their origin from this period.

Scholars such as Kalu, Frances Bolton and others maintain that the rise of Pentecostal Movement in Igbo land should be seen against the backdrop of the aftermath of the Nigerian – Biafran war. Most of them actually started during the civil war proper to provide “Spiritual succour” to the suffering masses of the Eastern enclave called Biafra. As people faced the situation of insecurity, sickness, poverty etc that resulted from the war, there was the tendency to search for solutions to the situation. It was soon discovered that spirituality could be a solution to virtually all problems of life, hence, the proliferation of Pentecostal movement which seem to tow that line. This goes to confirm the sociological postulation that in the times of strain and economic stress, people tend to attach themselves to spiritual movements. Coincidentally, this period also marked the advent of scripture union as a ministry in Igbo land.

Anglicans who happened to come in contact with members of the Pentecostal Churches through their membership of non-denominational or
inter-denominational fellowships and ministries such as the Scripture Union (SU) soon became influenced by their Pentecostal practices. In the bid to revive the prayer life, worship and preaching of the Anglican Church, and to disprove the then widespread notion that the Anglican Church was a “dead” Church and again to show love to their Church. Anglicans with Pentecostal impact gradually began to introduce the ecstatic practices of their fellowship and ministries into the Church. Some Churches accepted the new movement in order to remain relevant and in the Spirit of the language of the time, while others vehemently opposed it.

In March 1967, after the outpouring of the Holy Spirit on a Roman Catholic Congregation at Notre Dame and the manifestation of glossolalia, an old missionary asked some of those involved, “Now that you have received the Holy Spirit, when do you plan to leave the Catholic Church?” Those questioned were amazed at his question since the only important effect of their experience was that they felt themselves “better Catholics”. Edward O’Connor insisted on the point above when he said, “In the protestant world, the Pentecostal movement has often led people to separate from their parent Churches and founded new ones.

However, some leaders of such movements are also active and enthusiastic promoters of their Church. In fact, the new wave of
Pentecostalism promises to be a vital ecumenical force in the world by the very fact that it is not an institution competing with other institutions. It does not share the rejection of or (concept for institutions that are so widespread in our day). It may well be able to work from within for the revitalization of Christianity as a whole.

6.6 PENTECOSTALISM AS A MOVEMENT: Apparently, there was nothing new in the claim of extraordinarily special spiritual experience as of the Azusa Christians in Los Angles who are held to be originators of modern Pentecostalism. The whole phenomenon was simply a revival of the Pentecost day experiences of the earliest disciples, an essential experience of the Church, which gradually waned along the line until sometime between 19th and 20th centuries. It was not until then that Pentecostalism with its Charismatic practices was revived in the Western Church, and subsequently, the emphasis on the phenomenon spread to various parts of the Christian world, including Nigeria and Igland in particular.

The concept of Pentecostalism as a distinct and exclusive ecclesiastical tradition of its own is what is termed here as “modern Pentecostalism”. This phenomenon has its root in various aspects of the 19th Century fundamentalism in the American Christian community.
From this point onward, and within few years of its practices, modern Pentecostalism had spread widely in the United States of America, especially through the influence of the Azusa Street Apostolic faith mission in Los Angeles. It soon reached Europe where there was a ready response to its message as a result of the Wesleyan Evangelical zeal imported into the people, as part of those affected by recent spiritual awakenings in Wales and other parts of England. Pentecostalism as a movement gained a strong foothold in the Scandinavian countries of Denmark, Norway, Finland, Iceland and Sweden initially and subsequently spread worldwide. Pentecostal denominations spread rapidly due sometimes to Schism but more often to the growth of indigenous churches. Remarkable growth of Pentecostalism occurred during the Second World War (1939 – 1945) in the Northern and Southern America, African countries and in the Scandinavian world. The Pentecostals first had their world conference in 1947 in Zurich, Switzerland and has since been meeting frequently. In the 1960’s and 1970’s, the Pentecostal teachings and practices were introduced into most mainline protestant denominations including the Anglican Church through the activities of non-denominational or inter-denominational charismatic movements. Although due to their feeling of spiritual superiority, the Pentecostals tended, apart from some notable exceptions, to stand aloof from
these developments in the mainline Churches, as well as from the newer house Church movements. However, they later began to associate with others. This change of attitude began in the 1980’s when the Pentecostals became liberal and more open to fellowship with the Orthodox Pentecostal Movements.

On the other hand, many of the mainline Churches were originally reserved on the issue of fostering fellowship with the Pentecostals for fear of forfeiting their members to them. For instance, not until 1990’s Anglicans who belonged to non-denominational or inter-denominational fellowships were not regarded as good Anglicans, and as a result they were often deprived of some Church rites and positions. This is somehow still obtainable in the Diocese of Awka (Anglican Communion) due to the hard posture of the Church leadership and the ugly experience of the Diocese at inception in the hands of the Pentecostals. The situation is beginning to simmer gradually due to Pentecostal impact and subsequent ecumenism in the Diocese.

6.7 FLOURISHING OF PENTECOSTALISM:

The terminology used to describe Pentecostal Churches has been varied and diverse owing to the various views which people hold about Pentecostal movement since its inception. Among the terms used were Schismatic
Movements, break-away groups, separatist churches etc. with passing on of time, and better understanding, people’s opinions about Pentecostalism began to change and there came such more positive terms for Pentecostal Churches as prophetic, healing, spiritual and finally Pentecostal. In other words, Pentecostal Churches are variously known today as prophetic, spiritual or Pentecostal.

The aforementioned terminology were used to denote the fact that Pentecostal Churches are in most cases the outcome of a separation of groups of members from the mission churches such as Roman Catholic, Anglican, Presbyterian, Methodist and other protestant Churches, hence one of the most widely used of all the terminologies is separatist churches. According to Parrinder, (1974.36) “these are sects which have split away from or sprang up in relative to independence of the older mission Churches”. Pentecostal Churches spring up mostly in areas where the Christian religion has been in existence before. They are usually a group of break-away Christians who have separated from the older Churches as earlier mentioned. The protestant and Anglican denominations have ended to contribute more towards the promotion of Pentecostal Churches than the Roman Catholic denomination. This might be so because protestant and Anglican Churches are freer both in their teaching and services and most
especially through the translation of the bible and liturgy into the vernacular languages.

Many other incidents of history attribute Pentecostal movement as being mere ephemeral. However, these opinions seem to be misconceived because Pentecostal Churches have persisted and continues to increase in sizes.

It may be pertinent at this juncture to investigate the causes of the persistence and advancement of the cause of the Pentecostal Churches the world over. According to Uzoho, (2000.58) “the preponderance of women is one of the major factors which have promoted the cause of Pentecostalism in Africa”. Due to the free attitude of the Pentecostal Churches, their women membership includes presidents, leaders, bishops, founders, co-founders and followers. These have together helped to supply a strong anchor for independence in the Christendom.

Some of the women who float Pentecostal Churches are usually those rejected by the older Churches due to one misdemeanor or the other. Some of them are women from polygamous families who as a result of rigid traditions of the older churches have been severed from their husbands and families. This is because originally, in some of the mission churches, a male polygamist was required to choose his favorite wife out of the whole lot as a
requirement to be a good Christian and the rest of the wives sent away. They are stigmatized and disgraced of which their fate is anybody’s guess. They now discover in some Pentecostal churches especially the Aladura type, a sort of heaven and comfort. They are accepted with honour and sympathy and are given respectable positions. The shattered personality of such forcefully divorced women is restored in these Pentecostal Churches. Consequently and subsequently, people in the older Churches whose condition might be shaky therefore follow suit. This time, husbands and wives leave en-masse from the mission Churches to the Pentecostal Churches.

Another factor that causes exodus of members of the mission churches to the Pentecostal Churches is leadership ambition. There are opportunities for leadership in the Pentecostal Churches. Cases abound of individuals who were baptized in the mission churches but later left the churches and joined the Pentecostal Churches from where they joined yet others until they got to where they were given leadership positions. Many break away from their churches for the ulterior motive of becoming leaders of their own churches. Such leadership exists at different levels such as president, General Overseer, Apostle, General Bishop, Archbishop, Prophets, and Healers etc.
Economic factor also contributes to the promotion of Pentecostalism, especially in Nigeria and other poor Nations of the world. Many who throng to Pentecostal churches are looking for prosperity, and being conscious of that fact, many of their ministers have turned prosperity preachers. Many leave the Orthodox Churches with the single motive to form their own Churches where they will not only be chief executives but also chief financial controllers, and most of such people choose the Pentecostal mode of church life for easy attractability of the masses.

Another factor that contributes to the flourishing of Pentecostal Churches is good pastoral care. Indeed, Pentecostal pastors, it has to be agreed are exceptionally good in pastoral care.

Of course, there is also some amount of pastoral care in the older churches but it is not as close and as thorough as that of the Pentecostal Churches where attention is given even to the small baby in the mother’s arm and fetus in the womb. According to Morthons, in Chatfiled, (1998.96), “The better care consists in the readiness of the prophet/leaders to spend a lot of time with each particular person”. Most of the Pentecostal Churches have a particular member called worker, evangelist or elder whose duty is to conduct prayers, pray for and admonish new member of the Church. He is usually a visioner, and is charged with the responsibility of pastoral care.
The emphasis on the gifts of the Holy Spirit, especially divine healing is another strong factor that attracts people to the Pentecostal Churches. People are generally impressed by what they see in the new churches which are not in the Orthodox churches. Such things include, prophesy with speaking in tongues, healing and deliverance services, vision etc. When their new members see these things, they become convinced that there must be something in the movement and as such, they are encouraged to stay on. Another enhancing Pentecostal factor include inspiring worship, simple system of Church government, evangelical and pastoral doctrines, freedom in matters of dressing, chances of marriage especially on the side of women etc.

There is no doubt that worship services in the Pentecostal churches are not only entertaining but inspiring. The use of dance for worship, which is prevalent in Pentecostal churches, is more inspiring and attractive to many than the use of hymns as everybody does not know how to sing hymns. The doctrine of the Pentecostal churches fascinates people more than the dogmatic traditions available in most Orthodox churches. Most people are attracted to some of the Pentecostal Churches as a result of the freedom they allow in matters of dressing. In some Pentecostal Churches, dressing is according to the disposition of the person. Nothing is forbidden in matters
of dressing as is obtained in the Orthodox Churches where you do not dress any how. Young people wear skimpy and short skirts and sleeveless tops that expose their nakedness more than they cover. Women are free to come to the Church in trousers and without head tie or scarves. As it is, the clergy in Pentecostal churches also have a simple attitude to dressing. Most Pentecostal pastors chose to dress in such a way as to make communication and gesticulation during preaching easier. But there is no such freedom in Orthodox Churches. This makes some young people who have a sense of pastoral call or ambition to decide for the Pentecostal Churches.

Young men feel free to relate to ladies and vice versa in Pentecostal Churches where they are encouraged to demonstrate love towards one another and to marry one another. Pentecostal churches have a well planed marital scheme which attracts young boys and girls to them. For the above reason, people especially the youth who have lost interest in the rigidity and monotony of Church life in the mainline churches easily call it quits from such churches and make their way to the Pentecostal Churches.

Of all the Pentecostal Churches miracle working especially healing miracle seems to be the strongest for which people join the new movements, and it is infact one of the major sources for the successes of Pentecostal ministries in contemporary society especially in Nigeria. Though
performing of miracles is only one aspect of the Pentecostal practice, it is often the pivot of Pentecostal activity especially among the prophet healing types of Pentecostal Churches.

The News Watch Magazine of December 3, 2001 identified 1018 Pentecostal Churches among others in Nigeria as a testimony to the flourishing nature of Pentecostalism in Nigeria. The number has increased tremendously over the years… Kalu made a typology of such Pentecostal groups as follows:

1. Interdenominational fellowships e.g. Full Gospel Business Men’s Fellowship International and Women’s Aglow
2. Evangelistic Ministries e.g. Deeper Life Bible Church
3. Deliverance Ministries specializing in exorcisms
4. Prosperity or faith ministries sometimes tending towards positive thinking e.g. Zoë Ministry, Idahosa’s Church of God Mission.
5. Intercessor for Africa
6. Missionary and Rural Evangelism e.g. The Christian Evangelical Social Movement, Christian Movement Foundation (Rural Evangelism Outreach (REO) Ministry Belongs to this group.)
7. Bible Distribution Ministries e.g. Gideon Bible International whose members must be born again and must worship in their various Churches on Sundays.

8. Classical Pentecostals such as Assemblies of God, four square Gospel etc.

9. Children Evangelism ministries

The demarcating lines between the Pentecostals are the fellowships and Churches and between the holiness and prosperity groups.

Perhaps, one of the most important factors for the flourishing of Pentecostalism is its understanding and dealing with African way of life and world view. According to Okwueze, (2004.24) “Pentecostalism shows a strong ability to incorporate the elements of both traditional and modern modes of thought and behaviour into a sub-culture that has served as a bridge between the two”. The Pentecostals pre-scientific, non-rational outlook gives it an affinity with non Christian religions. Its emphasis on subjectivity, emotional expression, spirit baptism, healing, exorcism and miracles make it congenial to adherents of the so-called primitive religions such as the Igbo primal religion. Such religion is characterized by animism, spirit possession, divination etc. Arising from this special appeal and affinity with Igbo Primal religion, Pentecostalism has drawn a lot of
membership from adherents of Igbo religion as they not only interpret events similarly, but even employ elements of traditional religious ritual in their worship. For instance, some Pentecostal healing rituals involve the killing of an animal victim whose whole blood is poured on the sick. This sick person is subsequently taken to the stream where he/she is washed (cleansed) and the carcass thrown into the stream and the evil spirit believed to possess the sick person or aquatic spirit (mmuo mmiri) is asked to take essentially what belongs to her and set the sick free. A traditional priest would have performed the above ritual in a similar way. Moreover, some Pentecostal Pastors demand certain traditional materials as demanded by native doctors like still birth animals, sand and water from a river, sand from the family, dead chameleon, the wing of a certain bird etc to enable them perform some cleansing in particular families.

Anderson, (1990:66), in appreciating the above points said “often the Christian element is closer to the African element than the western idea. Danceel in his work on the use of exorcism as a means of combating wizardry among the Pentecostals of African Independent Churches in Zimbabwe equally showed the concern of such scholars like Bosih and Shorter that the undue emphasis on Spirit possession and exorcism has perpetuated and entrenched instead of supplanting the traditional paradigm
Culturally deprived and the socio-economic pressure on the average Igbo since after the civil war made him a good candidate to be caught by the kind of sentiment raised by Pentecostalism. Okwueze, (2004:25).

The Pentecostals hold that negative spiritual powers, every misfortune in the human world like sickness, ill luck, failure or lack of success in life endeavours etc is brought upon the sufferer by an evil spirit that has taken control of him. This belief is also held by the Africans. The only effective cure therefore is to exorcise the individual of the evil spirit that has possessed him. The Pentecostals believe so much in the personality of the devil who influences or torments people by taking possession of them. They therefore teach and practice deliverance ministry with or without success. Among the modern Pentecostals who operate in Nigeria, the same understanding pervades their belief and practice. Patrick Anwuzia, founder of Zoë Ministry, a Pentecostal Church, believes and teaches that most effective way to cure a disease is by deliverance from the devil or his agents who operate through the disease. On the other hand, late Archbishop Benson Idahosa, founder of Church of God Mission, taught that poverty and want are not the lot of his God but that of the devil and that any person living under the bondage of poverty and want needs deliverance from the
possession of the devil. Exorcism is therefore applied as a method of attacking the evil spirit of poverty and want. All these are highly attractive to the African which is part of his worldview and worship of the gods, hence the flourishing of Pentecostalism.

6.8 ABUSE OF PENTECOSTALISM: Thousands of Pentecostal Churches have sprung up in Nigeria since 1970. Such fast proliferating independent Churches, which are mostly of the new wave or fire brand Pentecostal type, began to gain ground across the country around 1986 with the founding of Benson Idahosa’s church of God mission with headquarters in Benin City. Their catchment areas appear to be the cities and urban areas where there is concentration of rich and upwardly mobile youths. In such cities as Lagos, Enugu, Port Harcourt, Aba, Onitsha, Owerri, Ibadan, Warri, Benin and quite recently, Abuja, Kano and Kaduna in Northern Nigeria, the Churches started to spring up in stores, disused buildings, and warehouses on daily basis. Such churches began to teach that Christians are not meant to suffer, and that they must not be poor, because “poverty is a curse”. This is unlike the teaching of the mainline churches which seems to admonish the poor to trust God for a better tomorrow. No wonder, such type of Christianity exist in rural areas. Soon they began dupe people of their hard earned money. Some people began to lose their lives to the nefarious
activities of this group. Soon vital parts of human body were used for rituals for the purposes of money making.

The Churches have turned warehouses into delightful centers of worship. In Lagos and other big cities, it is only the big churches that could afford to buy warehouses and convert them to places of worship. The Mike Okonkwo’s Redeemed Evangelical Mission (TREM) at Obanikoro, Tunde Bakare’s Later Rain Assembly at Akilo road, Ogba, Chris Okotie’s Household of God Church at Oregun, Chris Oyakhilome’s Christ Embassy at Oregun, Joseph Agbolis Victorious Army at Acme Road, Ogba and recently T.B. Joshua’s Synagogue of All Nations are some of such big time Pentecostal Churches in Lagos. The Smaller or up coming Churches make do with rented apartments and shops. It is not unusual to see a two – storey building of six flats that has four Churches operating in it. In this way, most of the streets in our big cities have been turned into “Church streets”. Good example of such streets is found at Kwata Road in Awka Anambra, State. On the stretch of the Road from express road junction to the Police station, a distance of about half kilometre are about10 Churches operating in the different buildings along the road alone. Some of the buildings, mainly two or three storeys have about two or three Churches in them.
In Lagos, a good example is Omotoye Estate, Agege Lagos. There are eight different Churches on the street in addition to the ones occupied by two different mainline Churches. A look at such street on Sunday morning and any other fellowship day reveals a cacophony of sounds, drumming, singing or preaching from the Churches. They shout on top of their voices even with their loud speakers. This presents the picture of a country crowded with churches; myriads of Pentecostal and other churches jostling for position and space. The peace of the occupants of such streets is also heavily disturbed. This is abuse number one of Pentecostalism.

Special “prayer warriors” and “preachers” by the Pentecostal Churches also abound everywhere. On the Lagos – Abuja or Lagos – East routes are these “prayer warriors” who join the luxury buses to pray for passengers for protection against accidents, armed robbery, and other evils on the road. At the end the passengers are required to raise money in support of their ministries. The mobile preachers as they are called only preach to and pray for travelers. Often, they give non-existing addresses and fake names of their churches so that those who may have cause to look for them will not be able to find them. With this type of attitude, one becomes sure that much of the bus preaching and praying business is all about duping and 419. This is another serious abuse of Pentecostalism.
In a book, “The Divine Deceit Business in Religion”, Fidelis K. Obiorah, a Reverend Father, gave a vivid narration of conventional things that happen in the Pentecostal Churches. He described some of the overseers, presidents and founders of Pentecostal Churches as business men who inject the name of Christ into their trade to defraud the gullible. He says that members of such Churches are cajoled into paying tithes, making donations, presenting gifts and levies to the spiritual leaders. He concluded by saying that “New wave preachers are the new evidence of the changing face of Christianity in Nigeria” (1996.96). David Onuoha of the Anglican Diocese of Okigwe South refers to them as “mercantile churches”. In the same vein Oseghale Alghalua, president of God’s Kingdom Society said that the proliferation of Churches was the Satan’s handwork. He maintains that proliferation of churches does not truly translate to the, “expansion of the body of Christ”. It is the machination of the devil to deplete the Church of God. He referred to most Pentecostal Pastors as “Charlatans” whose main occupation is to deceive gullible individuals, the sick and the poor by advertising miracles and prosperity.

The issue of prosperity preaching and miracles for which the mainline Churches are worried has indeed become the linch pin of flourishing Pentecostal Churches. Reserved Pentecostal Churches such as deeper life
Bible ministries founded by W.F. Kumuyi, said to be an Anglican member, which do not lay emphasis on prosperity, preaching and miracles but on “saving of souls” are no longer enjoying much Patronage. The Churches that command great followership are those that dwell so much on prosperity and miracles.

Chris Oyakhilome’s Christ Embassy, Ayo Oritsejafor’s Word Life Bible Mission, Lawrence Osagie’s Power line Chapel, David Oyedepo’s Winners Chapel and Enoch Adeboye’s Redeemed Christian Church of God are in the forefront of prosperity preaching. Others include pastor Ezekiel’s Christian Pentecostal Mission, Agboli’s Victorious Army and Chris Okotie’s Household of God Church to mention but a few are those that operate in Nigeria as prosperity preachers. Many others abound elsewhere in Africa and around the world. Their watch word in their Churches, crusades, radio, television, newspapers and magazines is financial breakthrough”. No wonder people who are held down for long by economic meltdown and structural adjustment programme are attracted to such Churches and their practices found in the mainline churches for those who do not want to leave their church and join them.

In many of such Churches, to be poor is looked at as a sin. It is emphasized that members should pay their tithes regularly so as to obtain
financial break through. Steady payment of tithes is a pre-requisite for achieving prosperity, and the tithes end up in the pockets of the “men of God”. These “men of God” tell their members not to pay their tithes anywhere else as this amounts to sin. A definite amount of money is fixed as minimum for service offering and any one who gives less than that is not qualified to occupy a seat in the church. This type of attitude by the so-called men of God has brought general permissiveness in the Churches. The various strategies adopted by the “men of God” are simply meant to retain old members and attract new ones. What matters is not what will please God but what will please the members and attract others.

Oyakhilome, Adefarasin, and Okotie run what is popularly known as Funky Churches. Their congregations largely consist of young men and women and professionals. Dressing in these churches is according to the disposition of the members. Nothing is barred or forbidden in matters of dressing. Young girls wear skimpy and short skirts and sleeveless tops that expose their nakedness and body contour more than they cover. Women come to Church in trousers and without head ties or scarves. The pastors encourages their members to dress to their taste, that it does not really matter how they appear for God is not interested in ones outward appearance, rather in the inward appearance. They refer to the churches that stick to proper dressing
as old fashioned churches that are still operating in the realm of the Old Testament. They believe that what one does with one's body does not matter as far as spirituality is concerned. What matters is the purity of the heart. They often quote Matthew 5:8 “Blessed are the pure in heart for they shall see God” to cover up their immoral tendencies.

Many people believe that it is the quest for wealth that has led to the proliferation of the new wave Pentecostal Churches with their “Pentecostal” mode of operation in Nigeria. When South Africa was under apartheid, Churches there preached only messages of freedom, because that was what the people wanted to hear. The same applied and still applies to the Latin America countries where preaching on liberation Theology make meaning and sense to the people. The messages of prosperity and get rich quick syndrome in Nigeria today are products of bad economy. Clever Pentecostal pastors capitalize on the situation to exploit the messages. However, unless pastors and preachers go back to the doctrines of the Bible and preach salvation and holiness, the situation of Christianity in Nigeria will further degenerate and the souls of many Nigerians, including the so called men of God are bound to be doomed, as “judgment will begin from the house of God”. Nevertheless, it is good to blend the good things of Pentecostalism with that of the mainline Churches as variety is said to be the spice of life.
Mike Okonkwo, one of the leading Pentecostal pastors in Nigeria made an about turn from prosperity preaching on November 13, 2001, he warned Pentecostal Pastors against laying so much emphasis on miracles and prosperity to the detriment of holiness and salvation. He decried a situation in which people now see the supposed house of God as places to come and seek wealth. He accused Pentecostal pastors of relegating the teaching that “the just shall live by faith” to the background in the quest for prosperity, and called on them to preach the basics of the Bible to avoid the bane of the Churches in America and Europe which have fast dwindled.

It can be asserted from the above analysis that the contemporary Nigerian Church especially the Pentecostal Churches is engulfed by the quest for materialism prevalent in the society. Rather than find solace in the Christian hope of eternal life, signs of total submission to capitalistic tendencies, especially in insatiable material acquisition, looms large in Nigerian Churches. Spiritual growth and moral sanctity towards better eternity is fast giving way to material craving, as the new idea of fulfillment of life and ultimate reality. The quest for materialism in Religion may not be peculiar to Nigeria but it is now alarming and critically challenging.

The level of material quest by Nigerian Christians, especially the clergy as introduced by Pentecostalism is radically in deviance, and inimical to the values and life of the early Church. Consequently, a new kingdom in which treasures
are found here on earth is preferred to a delayed gratification, and treasure in the heavenly kingdom of the “other world”. This scenario places the Nigerian Church in a dilemma and frightening challenge. Conventionally Church Liturgy and messages show preference for the poor. However the structure and functional praxis of Nigerian Churches, such as elitist form of Theology, classiest form of its clergy and romance between Church leaders and politico-economic power brokers and stakeholders in our society betray and reverse this preference for the affluent. Ehusani, (1991:161).

Today, as a result of Pentecostal influence, many of the Nigerian Church leaders consciously or unconsciously measure success in life in terms of wealth, prestige and power: three key principles of stratification and social mobility in secular society. No wonder, in the Churches, issues that concern the rich resound high, while that of the poor is many a time unacknowledged or at best handled lackadaisically. Every minister in the independent Churches and Pentecostal Charismatics including self proclaimed Evangelists, self Ordained Bishops, Archbishops and General Overseers is a vision seer and a miracle worker, or pretend to be one. Their miracles, blessings and sundry religious services attract financial charges.

With catchy and animating words, ministers advertise for harvest of miracles, which turn out to be harvest of money, “using both “evil” and satanic powers to draw large crowds to their Churches, they convince their followers to sow “quality seeds” and wait for their miracles coming on the way” Akiode, (2006: 327). Followers are told that the more they sow the
more blessings that will come their way. While the minister and miracle worker smiles to the bank, his client goes home in the euphoria of hope for imminent and miraculous socio-economic break-through in life. This phenomenon of materialism and commercial ministry are contrary to the teachings and attitude of Christ and the early Church over blessing and miraculous deliverance of people in affliction. This is the height of abuse of Pentecostalism.

Another area of abuse of Pentecostalism is the astronomic proliferation of Churches. The emergence of new Churches and other Christian movements in Nigeria is unprecedented. At present, Nigeria is being spotlighted as the country with the highest number of Churches in Africa. This is more so in many cities of the southern part of the country. Hence, Churches and prayer houses are said to be a major industry in that geo-political extraction of the country. Churches exist in family houses, uncompleted buildings, warehouses and in any available space.

Pentecostalism through some Pentecostal churches equally perpetuates fraud and criminality. The unguarded quest for material wealth by ministers and clerics attract “money bags” and criminals into the Christian fold. Since no formal training and requirements are needed for opening a Church, it is an open industry for all comers. Consequently, false
prophets and religious deceits loom large in our religious landscape. They use delusive prophesies and erroneous interpretations of the scripture to catch their victims for foul deals and exploitation, claiming such to be directed by the Holy Spirit. A fraudulent and fearless use of the sacred name of God. The ministers’ “sole desire is grabbing that which they have not right… an aggressive acquisition, perpetrated by the exploit of the sacred name of God” Apenda, in Amusan, (1998.123). Freedom of worship is turned into freedom of exploitation and fraud. Many of our present days Pentecostal churches provide refuge for criminals. With its reverential and unsuspecting status, many of the Churches have become dens and hideout for robbers and ritualists who deal in human parts. It was reported over the media that human parts were discovered in one over comer Church building in Lagos. Again, we also recall that one pastor king is facing murder charges in a Lagos high court for setting some girls of his church on fire. Several cases of rape, sexual harassment and other immoral practices as being reported daily over the media have come to become negative features and abuse of contemporary Pentecostal Churches.
CHAPTER SEVEN

SUMMARY AND CONCLUSION

7.1 APPRAISAL:

The general concepts of Pentecostalism; the Anglican Church belief in and practice of Pentecostalism; and the impact of Pentecostalism in the Anglican Diocese of Awka have been critically examined in this research work. This concluding part of the work embodies the summary and appraisal, recommendation and conclusion.

Pentecostalism which took its root in the Palestinian city of Jerusalem later spread its tentacles to other parts of the world including Africa. The spiritual impact which began among the original disciples of Jesus Christ has equally become an essential phenomenon in the Catholic Church in general including off course the Anglican Church. Over the years, there has been similar phenomenon as the Pentecostal experience of the early Christians in the Anglican Church world wide. Through earnest devotion and total commitment to the service of God, the experience of Pentecostalism has also taken place in the Anglican Diocese of Awka. Many Churches in the Diocese have taken over; not only the Pentecostal experience, but also the theological interpretation placed upon it by Pentecostals, that is, the two stage process of salvation sign of the baptism of the Spirit. However, this
doctrine has generated criticism among theological scholars. Webster, (1964.253) draws attention to the familiar weakness of Pentecostal belief and practice. He points to the almost absence of theological thinking, the ignorance of Church history among the Pentecostals, resulting in the notion among them that between the Pentecost episode in Acts of the Apostle and Azusa street revival in Los Angeles, United State of America, nothing of spiritual importance took place in the history of the Church.

The Pentecostals appear to be ignorant of the presence of Pentecostal experiences among the Church fathers. They equally appear to be unaware of the history of the mystics, which shows that in the course of Church history, the gifts of speaking in tongues has been sort of “interiorized”. It does appear also that they do not know that the monasticism of the early European Christianity was a form of Pentecostal movement, hence the exercise of divine healing and mortification of the body which it extolled was believed to be victorious reign of the Holy Spirit over the forces of the world, the flesh and the devil. It seems also that they lack the idea that there were instances of the gifts of speaking in tongues, prophesy and miraculous powers, especially the gift of healing, in the medieval period. Their emphases on the exclusiveness of the Pentecostal phenomenon in their circle especially in the 20th Century suggest their ignorance of the above facts.
The seemingly spiritual slumber of the Christian Church within the
dark and middle ages not withstanding, some Christians of those eras
believed, saw and received the power of the Holy Spirit, a unique impact
upon the ecclesiastical family, with a living and dynamic faith in the action
of the Holy Spirit and his gifts. Down the ages the Anglican Church has
believed and practiced Pentecostalism. The monastic system of the earliest
period of the British Church manifested elements of Pentecostalism among
the Monks and Nuns who believed that the monastery offered them the
presence of the Holy Spirit. The reformation period also showed significant
marks of Pentecostalism on the parts of some Anglican clergy and Bishops
such as Ridley, Latimer and Cranmer.

To reiterate that the evangelical revival of which the establishment of
Church missionary society (CMS) was an outcome, and that the early
missionary work in Nigeria and Igbo land in particular were all, in some
sense associated with Pentecostalism may amount to over flogging the issue.
Undoubtedly, it was through the power of the Holy Spirit that the early
missionaries were able to defeat the evil Spirits that were essential elements
of the Igbo religious system in those days. However, these Spirits were not
totally defeated. As Ikenga Metuh puts it, they “went on retreat” and have
started manifesting again. The modern Pentecostals have learnt how to combat the threat posed by these evil spirits hence their impact in modern times.

Nonetheless, we still see the power of God in action especially in the presence and ministry of the Anglican Church. The Holy Spirit is indeed moving and the power of God is operating through the Church as men and women are being regulated and transformed from one degree of spirituality to another. This is the purpose of God for His Church, and it demands the co-operation of both the priests and the congregations to ensure full manifestation of the Holy Spirit and his gifts in the Church and full accomplishment of God’s purpose.

It is the divine purpose of our provident father in heaven to meet the physical as well as the spiritual needs of His people. This can only be possible when the Holy Spirit takes full control of the Church. It is then and only then that the Church can become what it should be – a place where people are made to be healthy and progressive with every need met Spirit, Soul and Body. This is the challenge of the Anglican Church in general and the Anglican Diocese of Awka in particular.

It is one of the aims of this research work to put forward this challenge to the Church and to encourage members of the Church to begin to
appreciate and cherish their rich heritage as Anglicans. The Impact of Pentecostalism in the Diocese of Awka is still at the periphery as it is being done in secret. The Church hierarchy is still hard on those who show any sign of Pentecostalism especially the priests. Members still visit other Churches and patronize prayer houses in search of the presence and power of God amidst the present day manifestation of Pentecostalism and gifts of the Holy Spirit. It is the view of this research work that those Anglicans in the Diocese of Awka who still consult ‘‘diviners’’ and ‘‘seers’’ in the name of membership of prayer bands and ministries outside the Church especially the all Christian practical praying Band with headquarters at Ufuma which has branches in practically every community in the Diocese should hence forth renounce and denounce their membership.

7.2 LIMITATIONS OF THE STUDY:

This work is reasonably exhaustive and we did our best to gather and collate every fact and information that we deemed necessary. However, we could not because some sources were beyond our reach. In Nigeria, like in many other third world countries, scholarship is bedeviled with some tangible problems which limit the ability of scholars to carry out a comprehensive academic research. Central among such problems include
economic problem caused by the devaluation of the nation’s currency and worldwide economic meltdown.

Economic problem has a multiple effect on scholarship in Nigeria today, for instance, it is currently difficult to buy current textbooks and journals which are essential in updating one’s knowledge on current issues. It is also difficult to travel abroad to keep abreast with the current trends in research work and for purposes of exposure. Even to conduct intensive and thorough investigations within the local research area is a difficult task for the same reason. This problem invariably affected this study.

The chronological scope of this study which stretches to the most recent years posed yet another limitation on this research. Most of the information that the researcher would have backed up with quotation from literary sources have not yet been recorded in any written document. For this reason, the researcher had no alternative than to settle for oral information and personal experiences in such areas where no written sources could be discovered especially in recent events associated with the subject matter of this research.

All these not withstanding, the researcher made good use of the available materials at his reach in carrying out this research work. Therefore, the results of the research are by no means baseless.
7.3 **CONTRIBUTION TO KNOWLEDGE:** The work made the following contributions to knowledge,

1. How Christianity should work more to solve the physical and spiritual problems of the people.
2. How Christianity can harness the neglected areas of the people’s way of life for their own good.
3. Wrong impression about the history of Pentecostalism by some adherents of the faith corrected.
4. How difficult times make people to seek spiritual assistance.
5. The spiritual drabness of the church led to the spread of Pentecostalism.
6. Mission of the church involves dealing with evil in the society and the transformation of the community.

7.4 **RECOMMENDATIONS AND CONCLUSION:**

It is obvious that the attitude of hostility and restrictions which the church hierarchy in the Diocese of Awka applied towards the members of the Church who exhibited spiritual gifts at the inception of the Diocese and even for many years did not stop those with Pentecostal inclination from impacting the Diocese. As the years went, such restriction and hostility relaxed a bit and the impact went on. Such impact has helped the Diocese a
lot as seen in this research work though there are areas of negative impact.

The researcher therefore recommends as follows:

a. Church leaders should avoid maltreatment of their members.

b. Church leaders should allow those under them to feel at home in the Church and also help to improve their living conditions.

c. Church leaders should not keep their members as well as junior priests in the dark about the things they do, they should run open government to avoid confusion.

d. Seminar and retreats should be organized periodically for priests and other Church workers including exchange programmes to infuse and inculcate in them spiritual potentialities which will help keep them from worldly and selfish ambitions and equip them for effective ministry to their members.

e. Church leaders should not suppress good requests to open new branches of the Church or plant new ones.

f. Ecclesiastical leaders should see themselves as servants and not Lords.

g. Church leaders should make proper investigations on cases involving their members before taking disciplinary actions against them.
h. The Bible is the Canon for deciding what Anglican is or what is unanglican. There should therefore be a thorough teaching of the right biblical doctrine of Pentecostalism in the Diocese. Once every member of the Church is fully and properly instructed on what the Bible teaches about the gifts of the Holy Spirit and their manifestations, the problems of those who see Pentecostalism as unanglican will be solved.

i. Members of the Church who have gifts of the Holy Spirit should be encouraged to make use of their gifts for the edification of the Church. The Holy Spirit as a “boundless” and “limitless” personality in the midst of ecclesial community should not be quenched by Church leaders by driving away from the Church those who are spiritually gifted or by not allowing them to perform.

j. The Church should organize effective prayers, fasting, vigils and revival services regularly to encourage continual manifestations of the spirit and his gifts.

k. One of the attendant problems of Pentecostalism in the Anglican Church is the exhibition of ignorance, abuse of spiritual gifts and fanaticism by some pentecostally inclined members.
Such ones should be made to understand that the gifts they exercise were graciously given for the Church as a whole, and as such should be used to serve the church with all understanding and readiness to always submit to the guidance of the Church. The EFAC members in particular, must be ready to learn many things they do not know. The Church hierarchy in the Diocese of Awka should lift the ban placed on the operation of EFAC as a group. It should be known that all Anglicans especially those of the CMS persuasion are essentially evangelists for whom EFAC is meant. However, EFAC group should be made to work under the leadership of the Church and not to exist as an independent organization within the Church.

Conclusively, the Church must continue to pursue its primary task of declaring the good news. The Pentecostal movements have developed several models for the Church to adopt in evangelism. Personal evangelism, tract evangelism, friendship evangelism and crusade have already been successfully used. An engagement in evangelism will assist the Church to be alive and active, and moreover, to experience growth. The initiative already started by the Pentecostal movements could further be enhanced and promoted by the Anglican Diocese of Awka. More than witnessing, mission also involves dealing with evil in the society and the transformation of the community. The Pentecostals have excelled in these.
The Church has a prophetic responsibility to speak to the contemporary world in the light of God’s word. Such a prophetic responsibility should be directed first towards condemning ills of the society like perversion of justice, the oppression that is being institutionalized, and the sins that are being glossed over. Like the Old Testament prophets, the Church must awaken itself from slumber and condemn every evil and self righteousness. The prophetic ministry must also be directed towards revealing God’s will and message to the people. Messages of renewal and hope should characterize the Church. Again, the Pentecostals are awake to this responsibility of the church. People with gifts of prophecy should be encouraged by the Diocese to take up this aspect of the Church Ministry. The Church also has pastoral responsibility to minister comfort to millions of people who are daily experiencing hopelessness through the political uncertainty of our country Nigeria and the unending economic adjustment. Through counseling, teaching and social support, the Church should seek to minimize the anxieties and despair that have characterized the African scene for some years now. The Pentecostal movements have achieved some measure of success in this area through the pattern of house fellowship where members can be ministered to in a personal and loving environment. To be fair to the Anglican Church especially in the Diocese of Awka, this
method of evangelism has been in existence and is known as prayer meeting. It can further be revitalized.

Furthermore, just as the Pentecostals have been emphasizing, the Church in the Diocese of Awka through its pastoral responsibility must teach, encourage and insist that morality or ethical precepts must be reflected in the Christians daily life. For example, many Pentecostals are noted to be dutiful, hard working and conscientious because they affirm that a Christian’s daily work is primarily something rendered to the Lord and not to people.

Lastly, the church must widen its scope of activities and seek to carry its witness to the economic and socio-political arena. We are aware that the Church is in a precarious position. As a social institution, it suffers from the weakness of its society. However, it has the Bible to give answers to these problems. That is why one of our choruses goes thus:

The Church is marching on, the church is marching on, and the gate of hell cannot prevail, the church marching on.
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