

Abstract

MIGRATION OF THE COMMUNICANTS FROM ANGLICANISM TO PENTECOSTALISM IN NIGERIA

The migration of communicants to the Pentecostal stream of Christianity is an increasing concern for the Church of Nigeria Anglican Communion (CONAC). Although there are several scholarly works reflecting on why *people in general* are leaving the mainline denominations, including CONAC, they have not examined the reasons for migration among previously *committed members* of the church. This study focused on the migration of communicants because the constitutions and canons of the CONAC expected them to be the most committed members. The process of catechesis is the process of formation for communicants, wherein they are expected to hear the word of God, be transformed into the likeness of Christ, and thereupon live out their commitment to the Anglican church in particular, as the context in which their discipleship is to be expressed. The problem of migration, therefore, can be linked to the connection between catechesis, the formation of communicants, and commitment to the CONAC.

The research was guided by the following questions: What attracts Anglican communicants to the Pentecostal stream despite their roots in Anglicanism and the rich form of Anglican catechism? Why is the present CONAC catechism, role of communicants, depth of spirituality of the catechist, and worship not strong enough to retain membership? And why do attempts to adopt/adapt Pentecostal practices fail to retain members? What are the changes that need to be considered to drastically minimize migration from the CONAC to Pentecostal stream, retain members, and endear members who have left, prompting them to return? Using ethnographic instruments that focused on communicants who chose to stay in the CONAC and

communicants that chose to migrate, this study analyzed the role of catechesis, commitment to the CONAC, and the attraction of communicants to Pentecostalism.

The research showed that the prosperity gospel was the least significant factor effecting migration, despite the attention given to this in the literature. Rather, the culture of worship and power of the Spirit were the main attractions to Pentecostalism for communicants: a spirituality which they found lacking in the CONAC. The research also shed light on the strengths and weaknesses of the catechetical process. On the one hand, perceived failures in the process exposed weaknesses in the church's approach to disciple-making. On the other hand, where the process was strong, it could prepare communicants for a spirituality that they would only find in the Pentecostal church. Ironically, the very catechesis that is supposed to form the most committed Anglicans is actually a significant factor in driving the problem of migration.

This study concludes by examining the implications of this research for the catechetical process in making committed members of the CONAC, and the adequacy of its worship as a context to express that commitment. It is argued that the real issue of migration is not the catechism itself, but its connection to lifelong discipleship in the church for both clergy and laity. Catechesis as a bounded process ought to be situated within a lifelong spiritual journey of discipleship. Communicants migrate to Pentecostal churches because that is where they get to express the commitment and spirituality they have been taught in the Anglican catechism, but have not found in the Anglican church. Therefore, there needs to be a renewal of catechism in conjunction with the worship and discipling culture of the whole church. The evidence and argument of this dissertation suggest that such a process of renewal could at least help to mitigate the problem in some (if not) many cases.

MIGRATION OF THE COMMUNICANTS FROM ANGLICANISM
TO PENTECOSTALISM IN NIGERIA

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List of Abbreviations

AICS	African Instituted Churches
AKC	Akure (Anglican) Communicant
BCP	Book of Common Prayer
C & S	Cherubim and Seraphim Movement
CAC	Christ Apostolic Church
CAPRO	Calvary Ministries
CLA	Church of the Lord Aladura
CMS	Church Missionary Society
CONAC	Church of Nigeria – Anglican Communion
DCC	Daystar Christian Centre
DSC	Daystar Communicant
GAFCON	Global Anglican Future Conference
LAC	Lagos (Anglican) Communicant
MFM	Mountain of Fire and Miracle Ministries
MLC	Mainland (Anglican) Communicant
MMC	Mountain of Fire and Miracle Communicant
NYSC	National Youth Service Corps
RCC	Redeemed Church Communicant
RCCG	The Redeemed Christian Church of God
SJACE	St. Jude’s Anglican Church, Ebute-Meta
SLACA	St. Luke’s Anglican Church, Akure
SPACB	St. Paul’s Anglican Church, Breadfruit
SU	Scripture Union
TCNN	Theological College of Northern Nigeria

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Chapter 1: Introduction to Research

Introduction

With the emergence of Pentecostalism from its popular cradle—Azusa Street revival in Los Angeles at the wake of the 20th century, and its advent in Nigeria in the 1970s, the mainline churches have suffered the migration of their members.¹ In order to prevent scores of migrations, these churches have adopted and adapted certain features of the Pentecostal churches, such as extempore prayer, healing and deliverance services, hand-clapping, altar calls, and chorus songs popularly known as praise and worship. Yet the migration has continued.

As of 2011, 26% of the world's Christians were Pentecostal/Charismatics and the figure is expected to continue to rise.² Meanwhile, the trend of decline in the mainline churches' membership may continue if the affected denominations do not decisively rise to the challenge.³ In Nigeria, the resurgence of Pentecostalism and migration of people from the mainline churches is noted in the work of Charles Ezekwugo, who claims that the Catholic church has lost 10%, the Anglican church has lost 60%, and other mainline churches lost 30% of their members to the Pentecostal stream in Nigeria.⁴ Ogbu Kalu's remarks, "Pentecostalism enjoys the fastest growth rate"⁵ in Africa; his work particularly explores Nigeria and Kenya as case studies. Contrasting how the mainline churches and Pentecostal churches engage people and culture, with reference

¹ The point must be made that while migration took place with the advent of African Indigenous Churches (AICs) in 1920s, the scope of this study examines migration within the purview of the Pentecostal churches which emerged in the 1970s. These two streams of African Christianity differ in several respects. However, reference is made to the AICs to show the trajectory of the phenomenon.

² Birgit Meyer, "Pentecostalism and Globalization," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia, Revised Edition*, ed. Allan Anderson & Edmond Tang (Eugene, Oregon: Wipf & Stock, 2011), 123.

³ Hilary C. Achunike, *The Influence of Pentecostalism on Catholic Priests and Seminarians in Nigeria* (Anambra, Nigeria: Africana First Publishers Ltd., 2004), 8.

⁴ Achunike, *The Influence of Pentecostalism*, 42.

⁵ Ogbu U. Kalu, "Pentecostalism and Mission in Africa, 1970 – 2000," in *Mission Studies: Journal of the International Association for Mission Studies*, Vol. 24, no. 1 (2007), 9.

to Lagos and some cities in Africa, Allan Anderson observes that emphasis on radical discontinuity draws large crowd to Pentecostal churches.⁶

Basically, these various works and more have examined the migration of *people* from the Anglican church to the Pentecostal churches in Nigeria. Additionally, there is a consensus among scholars regarding the initial indifferent attitude of the Anglican leadership to the migration. It is also believed that the Pentecostal churches have influenced the liturgy, polity, doctrine, and ethics of the Anglican church in Nigeria with insignificant effects on stemming the migration.⁷

However, none of these studies specifically examined the migration of the communicants from the Church of Nigeria Anglican Communion (CONAC) to the Pentecostal stream in Nigeria. Whereas the previous studies simply depict those who are migrating as *people*,⁸ this study focuses on the category of *communicants* because it helps identify who is migrating and why. A communicant is a person who having been baptized in the name of God and received the imposition of bishop's hands is strengthened with the Holy Spirit for God's service. This role includes commitment to the doctrine and discipline of the Anglican church. A detailed definition of communicant is given on pages 12-15 of this work. The concern of this study is how to retain and serve members within the CONAC, whose most committed members should be the communicants. Therefore, to what extent are communicants migrating, and what does that teach

⁶ J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context* (Eugene, Oregon: Wipf & Stock, 2013), xiv-xv.

⁷ Ogbu U. Kalu, "African Christianity: An Overview," in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007), 37; Richard Burgess, *Nigeria's Christian Revolution: The Civil War Revival and Its Pentecostal Progeny 1967-2006*, (Colorado Springs, CO: Regnum, 2008), 305; J. Kwabena Asamoah-Gyadu, "Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa," in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007), 346-348; Benjamin C. D. Diara, Nkechi Onah, "The Phenomenal Growth of Pentecostalism in the Contemporary Nigeria Society: A Challenge to Mainline Churches," *Mediterranean Journal of Social Sciences*: vol. 5, Issue 6: 395-402, (2014). Accessed on June 2019, 396.

⁸ The word "People" does not portray a definitive status of Anglican membership as rendered in the Constitution and Canons of the Church of Nigeria Anglican Communion.

the church about the effectiveness of its catechumenate process? Does the spirituality of the catechist, the process through which communicants are presented for confirmation, and the post-catechumenate discipling prompt or forestall migration? The main purpose of this study is to explore reasons for migration and factors that might minimize migration of the communicants from Anglicanism to Pentecostalism in Nigeria.

Statement of the Problem

For almost five decades, the Church of Nigeria Anglican Communion (CONAC) has continued to lose its communicants to the Pentecostal stream. In order to do an objective study of the problem, this dissertation utilized ethnographic research to examine the reasons why communicants in the CONAC are leaving the denomination for the Pentecostal stream, and what may be done to retain them. The research explored the potential for strengthening the commitment of communicants to the CONAC, through developing the practice of catechism and confirmation towards whole-life and life-long discipleship.

The early years of the second decade of the 20th century witnessed the migration of members of the existing mainline churches across Africa. This upsurge was towards the African Instituted Churches (AICs), otherwise known as African Indigenous Churches, which have been described as “churches founded in Africa, by Africans and for Africans.”⁹ One significant aspect of this exodus was that it took place during the colonial period—a pre-independent time (1920s and 1930s).¹⁰ Notable at this period were the Zionists in South Africa, the *Aladura* in West Africa (Nigeria) and the Roho in East Africa.¹¹ Prior to their formation, they operated in the

⁹ Afe Adogame, Lazio Jafta, “Zionists, Aladura and Roho: African Instituted Churches,” in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007), 271-273.

¹⁰ Adogame, and Jafta, “Zionists, Aladura and Roho,” 273.

¹¹ *Ibid.*, 272.

mainline churches (especially in the Anglican church) as prayer groups, church societies, or Bible study classes.¹² Since then, myriad drifting of members to Pentecostalism has followed.

A large body of literature has studied the origins, presence, and growth of the global Pentecostal churches, especially in the Majority World, with special reference to Nigeria. These studies demonstrate that Pentecostalism and its progenies is the fastest growing stream in global Christianity.¹³ Other studies have been conducted on the overwhelming global decline in the membership of the mainline churches and migration of members, particularly from the CONAC, Catholic church, and Methodist church to the Pentecostal stream in places like Nigeria, England, the United States of America, and Uganda. Most of these studies focused on the loss of the youth and young adults to the Pentecostal churches.¹⁴ What remains to be researched, however, is why the CONAC loses its communicants to the Pentecostal churches. Apart from the various constitutional roles that communicants play in the administration of the CONAC, the Constitutions and Canons of the CONAC holds them in high esteem such that a communicant can even canonically object the election of a bishop.¹⁵ Indeed, being confirmed as a communicant implies a strong commitment to the Anglican church itself.

¹² Adogame, and Jafta, "Zionists, Aladura and Roho," 274.

¹³ On origins, presence and growth of the global Pentecostal churches, see Kalu, "Pentecostalism and Mission," 9-41; Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 2013; Allan Anderson, Michael Bergunder, Andre F. Drroggers and Cornelis van der Laan, "Introduction," in *Studying Global Pentecostalism: Theories and Methods*, eds. Allan Anderson, Michael Bergunder, Andre F. Drroggers and Cornelis van der Laan (Berkeley: University of California Press, 2010), 1-9; Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* (Chicago, Ill: The University of Chicago Press, 2009); Richard Burgess, *Nigeria's Christian Revolution: The Civil War Revival and Its Pentecostal Progeny (1967-2006)* (Colorado Springs, CO: Regnum, 2008).

¹⁴ On decline in the membership of the mainline churches, see Kevin Ward, *A History of Global Anglicanism* (New York, NY: Cambridge University Press, 2006), 122-133; J. Kwabena Asamoah-Gyadu, "Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa," in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007); Simonmary Asese Aihokhai, "Pentecostalism and Political Empowerment: The Nigerian Phenomenon," *Journal of Ecumenical Studies*, vol. 45 Issue 2 (2010); Stephen Masette Mung'oma, "Revitalization in the church: A study of leadership in the Anglican Diocese of Kampala, Uganda" (PhD diss., Fuller Theological Seminary, School of World Mission, ProQuest Dissertations Publishing, 2003), 3091863; Keith B. McKerracher, "Declining Church Membership is an issue", *Anglican Journal* Toronto Vol. 132, Iss. 3 (March 2006): 4, accessed January 15, 2018; Steve Bruce, "Christianity in Britain, R.I.P.," *Sociology of Religion*, Washington Vol. 62, Iss. 2 (Summer 2001): 191-203, accessed January 15, 2018.

¹⁵ Diocese of Lagos West, "Canons" last modified, (1997): Accessed April 11, 2018, <http://www.dioceseoflagoswest.org/Doctrine/Conons.html>

Past research has two inherent shortcomings. First, the overarching generalization of “people” leaving the Anglican church for the Pentecostal movement is problematic. Who are the “people”? Persons can walk through the door of a church without belonging there. Such research may lack statistical strength. Secondly, most studies unduly focused on the migration of young people. While this demographic is important, they are not the only category leaving the Anglican church. This research intends to correct these deficiencies by exploring reasons the Anglican communicants are leaving the denomination for the Pentecostal stream. Communicants include youths and adults. The recommended age for confirmation in CONAC is fourteen years and above.

The need for a study on the migration of communicants from Anglicanism to Pentecostalism in Nigeria is great, because at the presentation of the would-be communicants, they are required to publicly declare to be steadfast, purposeful, and committed to their baptismal covenant, as follows:

You then, who are to be confirmed, must now declare before this congregation that you are steadfastly purposed, with the help of this gift, to lead your life in the faith of Christ and in obedience to God’s will and commandments; and must openly acknowledge yourselves bound to fulfill the Christian duties to which your baptism has pledged you.¹⁶

This declaration precedes the laying-on of hands by the bishop, reception¹⁷ of the Holy Spirit, and renewal of baptismal vows. It implies that commitment is a character mark of the communicants.

Over the years, those who migrate from the Anglican churches to the Pentecostal churches either at family or individual levels do so for various reasons. Because the seed of the gospel has been sown in them either in the Anglican Sunday School or during Sunday service, a

¹⁶ The Church of Nigeria, Anglican Communion, *The Book of Common prayer* (Jiangning, China: Nanjing Amity Printing Co., Ltd., 2007), 238.

¹⁷ The Church of Nigeria Anglican Communion, *The Book of Common prayer*, 238.

slight exposure outside the confines of the Anglican “walls” reveals their potential. They suddenly realize they have much to offer humanity through service to God. Within a short time in Pentecostal churches, they are made deacons, group leaders, and pastors. Once they are given greater responsibility, they rarely revert to the Anglican church.

The problem becomes more alarming when the Anglican church loses its communicants to the Pentecostal stream. A communicant is a person who, having been baptized into the Christian community in the name of God the Father, Son, and Holy Spirit, has (at the rite of confirmation) made public confession of the Christian faith by renouncing the devil, evil powers, and sinful desires and by promising total commitment to Christ and the church; and who has received¹⁸ the Holy Spirit through prayer and the laying on of the bishop’s hands (in the Anglican church) so that he/she may be strengthened to continually live for Christ, participate in the Eucharist, lead others to Christ, and resist the spiritual enemies of God’s kingdom. It is a commitment to the expression of following Jesus within the Anglican church.

The process of becoming a communicant requires an Anglican to undergo the rites of baptism and confirmation—the former sacrament is an initiation of persons into the Anglican church, while the latter is to strengthen the baptized in the profession of the true faith expressed in the Holy Scripture and as taught by the Anglican church. Essentially, the communicants are not only expected to be adults in faith, but they are also, according to Frederick Lee above, expected to abide by the injunction of the Church. In the Church of Nigeria Anglican Church (CONAC), a typical would-be communicant and his or her family hold the rite of Confirmation in high esteem by making careful preparation.¹⁹ The would-be communicant is required to go

¹⁸ The Church of Nigeria Anglican Communion, *The Book of Common prayer*, 238.

¹⁹ This claim comes from the experience of this researcher as a twenty-seven-year-old communicant and a twenty-four-year-old ordained priest in the CONAC.

through a period of instruction in the catechism,²⁰ which culminates in a confirmation service wherein the newly confirmed partakes in the sacrament of the Holy Eucharist for the first time.

One significant point should be mentioned in relation to the nature and the object of commitment in the Anglican church vis-à-vis the status of communicants. There is a difference between commitment to Jesus and commitment to the church (Anglican). In other words, the focus of this research is a commitment to the Anglican church, not just to Jesus. Truly, first to Jesus but also to the Anglican church. According to the constitution and canons of the CONAC, apart from unbaptized persons in the Anglican church, membership and commitment are chiefly defined by baptism and confirmation.²¹ The former (baptism) is a commitment to discipleship in general, which could be fulfilled even through migration. The latter (confirmation) is not only required for membership, but it is also required for public commitment to the Anglican church.²² It is a commitment to the Anglican church *in particular* as a context in which discipleship is expressed. Communicants are those who have renewed their baptismal vows and have made a deeper commitment in their faith and to serve God within and through the Anglican church. Therefore, when such people migrate, it raises fundamental questions.

As a matter of fact, Hilary Achunike, a professor of church history who examines both positive and negative effects of Pentecostalism on mainline churches, argues that while Pentecostalism has influenced priests' ethics and church liturgy, it has also led to showmanship, materialism, and bizarre attitudes in the name of healing.²³ Achunike calls on mainline churches

²⁰ The Church of Nigeria Anglican Communion, *The Book of Common prayer*, 462-481. The catechism contains instruction in form of questions and answers on the fundamental tenets of the Christian faith such as the Ten Commandments, the Creeds, the Lord's prayer, the Sacraments, and other issues and themes that the would-be communicants ought to know and profess in keeping with their relationship with both God and human being.

²¹ Diocese of Lagos West, "Canons" last modified, (1997): Accessed February 13, 2020, <http://www.dioceseoflagoswest.org/Doctrine/Conons.html>

²² Diocese of Lagos West, "Canons" last modified, (1997): Accessed February 13, 2020, <http://www.dioceseoflagoswest.org/Doctrine/Conons.html>.

²³ Hilary C. Achunike, *The Influence of Pentecostalism on Catholic Priests and Seminarians in Nigeria* (Anambra, Nigeria: Africana First Publishers Ltd., 2004), 111.

to embark humbly on an examination of their catechesis and to embrace renewal.²⁴ Achunike is right on point. This study focuses on the process of catechesis of communicants. The goal of catechesis/catechism/confirmation should be to make witnessing disciples whose lives are worthy of imitation, who mentor and disciple people, and who eventually do mission projects and programs. Therefore, when communicants leave Anglicanism for Pentecostalism, it raises pertinent questions which this study intends to answer.

Research Questions

This study seeks to address the following key research questions:

1. What attracts Anglican communicants to the Pentecostal stream despite their roots in Anglicanism and the rich form of Anglican catechism?
2. Why is the present CONAC catechism, role of communicants, depth of spirituality of the catechist, and worship not strong enough to retain membership? And why do attempts to adopt/adapt Pentecostal practices fail to retain members?
3. What are the changes that need to be considered to drastically minimize migration from the CONAC to Pentecostal stream, retain members, and endear members who have left, prompting them to return?

Significance of the Research

Basically, this study is important in that the leadership of the Church of Nigeria Anglican Communion (CONAC) will be able to leverage the findings of this study to formulate a policy to strengthen the use and implementation of the catechism for Confirmation with the goal

²⁴ Hilary C. Achunike, *The Influence of Pentecostalism*, 113.

of rediscovering apostolic commitment to whole life and lifelong discipleship and disciple making in the CONAC. The implications of the above significance are as follows:

1. It will add to the existing body of knowledge on migration and the decline in CONAC attendance.
2. It will illumine a deeper understanding of who is migrating and the reasons why.
3. It will offer theological reflection on the state and role of communicants and discipleship within the church.
4. Providing evidence for the formulation of training policy can prompt the Theological and Doctrinal Commission of the CONAC to review the curriculum to further enhance the training of seminarians, who themselves are communicants.

Scope and Delimitation

This study focuses on the migration of communicants from the CONAC to the Pentecostal stream only. Migration of Anglicans to other streams of Christianity was not addressed in this study. While there is migration to other streams of Christianity, the study was restricted to the Pentecostal stream because seemed to be the predominant form of migration and it has changed the religious landscape of Nigeria and Africa at large.²⁵ As a senior Anglican priest, this researcher has observed that most of those who leave Anglicanism embrace Pentecostalism.

This study was restricted to select churches in two ecclesiastical provinces of the Anglican church and the Pentecostal movement in Lagos and Akure, regions in southwest

²⁵ Benjamin C. D. Diara, Nkechi Onah, "The Phenomenal Growth of Pentecostalism in the Contemporary Nigeria Society: A Challenge to Mainline Churches," *Mediterranean Journal of Social* : vol. 5, Issue 6: 395-402, (2014). Accessed on June 2019, 398.

Nigeria, for data collection. This limitation does not imply that the excluded parts of the southwest and other geo-political zones in Nigeria do not experience migration; they do, of course. However, because of time and space constraints, data was not collected in those zones of the Anglican church and Pentecostal movement.²⁶ This zone is chosen because of three reasons. First, it serves as the entry point for Christianity in Nigeria;²⁷ Second, it is the cradle of Anglicanism and Pentecostalism in Nigeria;²⁸ Third, it has the record of the earliest migration from the CONAC.²⁹

The research was restricted to communicants who have left the Anglican church for the Pentecostal church, and communicants who are attracted to the Pentecostal stream but chose to stay in the Anglican church—all of whom are eighteen (18) years and above. The Nigerian constitution regards persons below the age of eighteen years as a child. Therefore, the researcher did not interview persons below the age of eighteen years.

Definition of Key Terms

Anglicanism: Kevin Ward's 2006 book *A History of Global Anglicanism* gives extended descriptions of Anglicanism varying from Anglican self-description to Ward's etymological and historical descriptions of Anglicanism. Ward observes that the origin of the term "Anglican" dates to the sixteenth century. Its geographical location in the Medieval Latin was originally part of the domain of the Catholic Church. The separation that made the Catholic Church in England become *Ecclesia Anglicana* began with the Gregorian mission in Kent. Ward notes that *Ecclesia*

²⁶ One important point must be made about the Pentecostal movement. It is not monolithic. Hence, this study selected three denominations in the Pentecostal stream—The Redeemed Christian Church of God, Mountain of Fire and Miracle Ministries, and Daystar Christian Centre. Further explanation on these three denominations is given in the methodology.

²⁷ Ian Fleck, *Bringing Christianity to Nigeria: The Origin and Work of Protestant Missions* (Jos, Nigeria: ACTS Bookshop, 2012), 44.

²⁸ Fleck, *Bringing Christianity to Nigeria*, 62; Ward, *A History of Global Anglicanism*, 2.

²⁹ Ward, 126 & 130.

Anglicana is “a geographical location rather than a theological description.”³⁰ This connotation later changed in the nineteenth century when the term “Anglican” acceded its new usage as “a theological identity marker rather than a geographical description.”³¹ Mark Chapman observes that the term “Anglicanism” was first used by J. H. Newman in 1838 to differentiate it from “Protestantism.”³² Therefore, for this study, Anglicanism is simply a way of expression of the Christian faith that comes out of the Church of England and holds firmly to the authority of the Holy Scriptures of the Old and New Testaments, the Apostles’ teachings, the Creeds, and the Book of Common Prayer. The Bible is at the heart of Anglican identity.³³

The Anglican Communion: The Anglican Communion is “not a Church, but it is a close knit fellowship of Churches. Every Anglican Christian in the world is automatically a member of it and can take up official membership in any part of it.”³⁴ Neill’s definition is adopted in this study to denote the worldwide instituted body identified as Anglicans.

Church of Nigeria Anglican Communion (CONAC): This term denotes a national autonomous province of the Anglican Communion that consists of fourteen ecclesiastical provinces with a total of one hundred and sixty-one dioceses within the geographic boundary of Nigeria. It is presided over by an archbishop, who is also the primate and metropolitan. This study will sometimes refer to the Church of Nigeria Anglican Communion (CONAC) to mean the Anglican Church. A fuller history of the CONAC is discussed in chapter two.

Pentecostalism/Pentecostal stream: According to J. Kwabena Asamoah-Gyadu,

“Pentecostalism may be understood as that stream of Christianity that emphasizes

³⁰ Ward, *A History of Global Anglicanism*, 3.

³¹ *Ibid.*, 4.

³² Mark Chapman, *Anglicanism: A Very Short Introduction* (New York, NY: Oxford University Press, 2006), 4.

³³ Henry Luke Orombi Abp., “What is Anglicanism?”, *First Things* 175, (2007): 24.

³⁴ Stephen Neill, *Anglicanism* (Mitcham, Victoria: Penguin Books Ltd., 1958), 428.

personal salvation in Christ as a transformative experience wrought by the Holy Spirit; and in which such pneumatic phenomena as ‘speaking in tongues’, prophecies, vision, healing, miracles, and signs and wonders in general, are sought, accepted, valued, and consciously encouraged among members as evidence of the active presence of God’s Spirit.”³⁵

This definition will be used in this study, given the emphasis on classification of Pentecostalism in Christianity, process of conversion, Christology, pneumatology, radical discontinuity and conscious continuity, glossolalia, and other spiritual gifts. The elements in the definition are in congruence with the rendering of Pentecostalism in this study. Asamoah-Gyadu’s definition underlines the idea that Pentecostalism is one stream out of different streams or branches of Christianity. This study, therefore, may sometimes interchangeably denote Pentecostalism to mean Pentecostal stream. Also, this broad, concise definition does not differentiate between Pentecostalism and neo-Pentecostalism, which is irrelevant to this study. The neo-Pentecostal churches are the newer independent Pentecostal churches whose worship and lifestyle are characterized by the use of contemporary media and often embraced prosperity gospel.³⁶

Pentecostal church: This study renders the Pentecostal church as any local church in the Pentecostal stream as described above. The Christian Association of Nigeria (CAN)—the nationally recognized organization that unifies the numerous denominations, recognizes the Pentecostal churches as churches under the umbrella of the Pentecostal Fellowship of Nigeria (PFN)—a bloc of CAN. This study refers to such churches as Pentecostal. However, the African Instituted Churches (AICs) are not inclusive. The denominations that will be included in this study are The Redeemed Christian Church of God (RCCG), Mountain of Fire and Miracle

³⁵ J. Kwabena Asamoah-Gyadu, “Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa,” 340.

³⁶ Allan Anderson, “Varieties, Taxonomies, and Definitions,” in *Studying Global Pentecostalism: Theories and Methods*, Allan Anderson, Michael Bergunder, Andre Droogers, and Cornelis Van Der Laan, eds. (Berkeley: University of California Press, 2010), 19.

Ministries (MFM), and Daystar Christian Center (DCC).

Insider-outsider: This researcher refers to himself as an insider-outsider because he conducted this research with the population to which he belongs. As an insider of this research, I was born into the Anglican tradition, confirmed a communicant, and twenty-four years ago ordained a priest in the Anglican communion and particularly in the CONAC. At the same time, I gathered data as a researcher—an outsider.

Harry F. Wolcott argued, “It is not unthinkable today for the ethnographer to be an insider. For the purposes of research in general, and for ethnography in particular, being an insider has obvious advantages.”³⁷ According to Wolcott, these advantages include communal experiential knowledge and ability to get down to the nitty-gritty of the research subject.³⁸

This posture of an insider puts me at a vantage point regarding prior knowledge of the ethnographic field, respondents’ customs and usage of denominational language, unlike classic ethnography which often entails long period of learning of languages, customs, and sometimes making costly assumptions. Julian M. Murchison maintained, “Therefore, ideally the ethnographer speaks the language(s) in use in the field site.... Your familiarity with specific languages is another determinant of your access to particular field sites.”³⁹ The kind of language(s) Murchison referred to goes beyond the surface or a lingua franca of a country. It connotes “a specialized language or vocabulary.”⁴⁰ As an insider of this research, the sacramental and liturgical language, terms, forms, and meanings are integral part of my identity as an Anglican. This orientation and familiarity does not, however, suggest that an outsider

³⁷ Harry F. Wolcott, *Ethnography: A Way of Seeing 2nd ed.* (New York, NY: Altamira Press, 2008), 144.

³⁸ Harry F. Wolcott, *Ethnography*, 144.

³⁹ Julian M. Murchison, *Ethnography Essentials: Designing, Conducting, and Presenting your Research* (San Francisco, CA: Jossey-Bass, 2010), 31.

⁴⁰ Julian M. Murchison, *Ethnography Essentials: Designing, Conducting, and Presenting your Research* (San Francisco, CA: Jossey-Bass, 2010), 31.

cannot research a people without prior knowledge of their core values. It simply means the outsider would need to gain familiarity and acquire knowledge over time, that is, become a virtual insider.

I am aware that an insider way of viewing has drawbacks as well. For instance, it could lead to monolithic view. But to prevent possible monolithic view or bias, I specifically utilized a research methodology that allows for combination of both qualitative and quantitative approaches of investigation, as well as employment of multiple ethnographic instruments. This mixed methods design is discussed below under methodology.

From the foregoing, the term or phrase *insider-outsider* is someone who is somewhat attuned to a particular space of research wherein he investigates as a researcher. Suffice to say that as an insider-outsider of this research, I am positioned to see this research and tell the stories of the communicants from both emic (insider) and etic (outsider) perspectives. As an insider of this research, I am apt to relate with and understand communicants' (respondents') references to ecclesiastical/provincial jurisdiction, sacramental terms, and notable figures in the CONAC. As an ethnographic researcher, I am committed to intensive work that ethnography requires as well as writing *from* the data rather than writing *with* the data. As I tell the stories of the communicants, I am reminded of the myriad migrations of communicants I have personally witnessed. Hence, it is important that the voice of the communicants be heard in this research.

Migration: According to Chandler H. Im and Amos Yong, “migration facilitates geographic or demographic mobility that eventually results in diasporic conditions and circumstances.

Migration involves geographic and demographic flows of people or individuals, taking both internal and international directions.”⁴¹ Chandler H. Im and Amos Yong add that migration is

⁴¹ Chandler H. Im, and Amos Yong, *Global Diasporas and Mission* (Eugene, OR: Wipf and Stock Publishers, 2014), 3.

not a strange phenomenon in human history—it is traceable to the progenitor of human beings and sometimes has a biblical motif—voluntary or involuntary, punitive or redemptive.⁴² Three major issues could be deduced from the foregoing definition and explanation of migration. First, migration involves movement, location, and class or status of certain people in the society. Secondly, migration could be a result of disobedience as well as fulfilment of God’s purpose for humanity. Thirdly, migration is characterized by diasporic conditions which indicate that a demographic is voluntarily or involuntarily dispersed to certain locale other than their origin.

Initially, migration was often a rural-urban issue in which cities like Lagos or Jakarta experienced exponential growth. Since World War II, migration has been rampant in terms of movement from one country to another, especially from the countries of the periphery to certain urban cities. The current age of globalization exhibits various patterns in terms of types, motives, and networks. While it has been noted that the present world of globalization is a world of motion⁴³ especially of people, oftentimes, the migrants do not detach themselves from their host country. “The interesting thing about migrants nowadays is that, when they move across national boundaries, they do not simply leave their ‘homelands’ behind. Rather, they forge and maintain distanced social relations.”⁴⁴ Ong,⁴⁵ Ewing,⁴⁶ and Fassin⁴⁷ argue that these social

⁴² Im and Yong, *Global Diasporas and Mission*, 19-20.

⁴³ Jonathan Xavier Inda and Renato Rosaldo, Eds., *The Anthropology of Globalization: A Reader* (Malden, MA: Blackwell Publishing, 2008), 6.

⁴⁴ Jonathan Xavier Inda and Renato Rosaldo, Eds., *The Anthropology of Globalization: A Reader* (Malden, MA: Blackwell Publishing, 2008), 21.

⁴⁵ Aihwa Ong. “Cyberpublics and Diaspora Politics among Transnational Chinese” in Jonathan Xavier Inda and Renato Rosaldo, Eds., *The Anthropology of Globalization: A Reader* (Malden, MA: Blackwell Publishing, 2008), 167.

⁴⁶ Katherine Pratt Ewing. “Between Cinema and Social Work: Diasporic Turkish Women and the (Dis)Pleasures of Hybridity” in Jonathan Xavier Inda and Renato Rosaldo, Eds., *The Anthropology of Globalization: A Reader* (Malden, MA: Blackwell Publishing, 2008), 184.

⁴⁷ Didier Fassin. “Compassion and Repression: The Moral Economy of Immigration Policies in France” in Jonathan Xavier Inda and Renato Rosaldo, Eds., *The Anthropology of Globalization: A Reader* (Malden, MA: Blackwell Publishing, 2008), 212.

relations are obvious in cultural, political, and economic relations between the host and home countries. William Udotong adds religious relation to this interconnectedness.⁴⁸

The foregoing definitions of migration and descriptions of its attended characteristics of migrants will be used in this study. The rationale for employing this mainstream usage of migration include the following: First, the Anglican communicants are actually moving to different religious expressions under Pentecostalism. Secondly, as demonstrated throughout this research, communicants are constitutional demographic—their migration could happen at individual or group level. Thirdly, just as the foregoing definitions show dual affinity that raises issues and themes such as transnationalism, deterritorialization, and reterritorialization, so also the findings presented in chapter six of this study show an interplay of communicants' dual membership and reterritorialization of Anglicanism in Pentecostal context. However, what distinguishes the above conversation from communicants' migration discussed in this study is that the normative dual affinity of transnational migrants is uncommon among communicants. More often than not, when communicants migrate from the Anglican church to Pentecostal church, they move with their entire family, especially when it involves the family head. Therefore, this research defines and explores the phenomenon migration as a demographic flow of communicants (individual, group, or family) from the Anglican tradition to the Pentecostal stream of Christianity; it explores the phenomenon of this migration as persons moving from denominational Christianity to Pentecostalism.

Commitment: This study defines commitment as a measure and mark of ideal identity of an

⁴⁸ William Udotong, *Transnational Migration and the Reverse Mission of Nigerian-led Pentecostal Churches in the U.S.A.: A Case Study of Selected Churches in Metro Atlanta* (Ann Arbor, MI: ProQuest LLC, 2011), 26.

Anglican communicant who daily follows, worships, and serves God in and through the Anglican church. This commitment is occasioned by communicant's affirmation of baptismal vows and catechesis "that encourages them to think through their place in the Church, and to keep on discovering what membership means."⁴⁹

Spirituality: The spirituality expressed in this research is guided by Pauline spirituality.

Spirituality in Paul is described as "an expression of affirmation to God, a grateful 'Yes' from the heart of a believer which, in the power of the Spirit, is manifested in act and attitude."⁵⁰ This description of spirituality will be used in this study given the emphasis on human's total commitment wrought in the power of the Holy Spirit, evident in the person's character. This spirituality is marked by imitation of Christ, discipleship, renunciation of sin, practice of the Spirit through the fruit and gifts of the Spirit, and commitment to God and the church,⁵¹ which in the context of this research is the Anglican church.

Communicant: Typically, a communicant is "one of the faithful in Christ who, having become a communicant, abides by the injunction of the Church, and communicates at least three times a year, of which Easter is one."⁵² Frederick Lee's definition does indicate two important things—it identifies the communicant with the body of Christ and emphasizes the communicant's required obedience to the church. Lee's definition, however, does not indicate that much commitment is expected of the communicant—showing up in the church three times in a year does not make a person a committed Christian, except in the case of medical challenges; such

⁴⁹ James Hartin, Jonathan Knight, rev., "Catechism," in *The Study of Anglicanism*, ed. Stephen Skykes, John Booty & Jonathan Knight (Minneapolis, MN: SPCK/Fortress Press, 1999), 173.

⁵⁰ Gerald F. Hawthorne, Ralph P. Martin, Daniel G. Reid, eds., *Dictionary of Paul and His Letters: A Compendium of Contemporary Biblical Scholarship* (Leicester, England: InterVarsity Press, 1993), 906.

⁵¹ Hawthorne, et al, eds., *Dictionary of Paul and His Letters*, 908-913.

⁵² Frederick George Lee, *A Glossary of Liturgical and Ecclesiastical Terms* (Kindle Locations 2387-2388). Kindle Edition.

people may simply show up occasionally without much sign of inner transformation or growth in faith and deed. Communicating three times a year does not synchronize with any official CONAC statements, especially the Book of Common Prayer.

Stephen Neill observes the problem that plagued the communicants in the late medieval period: “They had become accustomed to communicate only once a year, at Easter; and from this custom neither invitation nor exhortation was able to move them.”⁵³ While this study does not argue that frequent participation in the Eucharist is the basic mark of commitment, it does argue that communicating thrice a year is not a mark of commitment. Perhaps we need to ask, how can we discern a committed Christian? What are the signs of a true communicant? How are the communicants different from the nominal Christians? What are the metrics of commitment? Why will commitment be a measure of ideal identity of a communicant? Do real committed people migrate? Those who communicate “at least three times in a year” are not the category of communicants this study refers to as committed communicants.

For the purposes of this study, definition of a communicant will be drawn from The Order for Confirmation Service in *The Book of Common Prayer*⁵⁴ and Lee’s description of confirmation.⁵⁵ A communicant is a person who, having been baptized into the Christian community in the name of God the Father, Son, and Holy Spirit, has (at the rite of confirmation) made public confession of the Christian faith by renouncing the devil, evil powers, and sinful desires and by promising total commitment to Christ and the church; and who has received the Holy Spirit through prayer and the laying on of the bishop’s hands (in the Anglican church), so that he/she may be strengthened to continually live for Christ, participate in the Eucharist, lead

⁵³ Stephen Neill. *Anglicanism* (Mitcham, Victoria: Penguin Books Ltd., 1958), 80.

⁵⁴ The Church of Nigeria: Anglican Communion, *The Book of Common Prayer*, 237-242.

⁵⁵ George Lee, (Kindle Location 2433).

others to Christ, and resist the spiritual enemies of God's kingdom.⁵⁶

The foregoing explanation of communicant is in congruence with this study, given the emphasis on the communicant's commitment and relationship with God, the church, and the Eucharist. The commitment is regular and frequent—as opposed to occasional appearances. The definition also indicates that the communicant has encountered the living Christ through the power of the Holy Spirit that works and transforms the person from the inside out. As such, the communicant is empowered to intentionally refute falsehood while he/she disciples other Anglican faithful in Christ through words and deeds.

Essentially, focusing on the communicants is a test of commitment because the would-be communicant is required to go through a period of instruction in the catechism, which culminates in a confirmation service wherein the newly confirmed partakes in the sacrament of the Holy Eucharist for the first time and reverently continues in the same. Neither the confirmation service nor the confirmation certificate is the end of catechesis—they are sign and symbol of a pledged and committed life. The researcher hypothesizes that, except for situational reasons such as marriage and relocation of communicants to locations where CONAC lacks presence, real committed people will not migrate to another denomination. The communicant as an adult in faith ought to be committed to Jesus and to the Anglican church. A person can be committed to the church and not be committed to Jesus. If a person is committed to Jesus and finds such commitment fully expressed in the church, he/she will not migrate. But if a person is committed to the church and suddenly discovers spiritual emptiness, he/she will go elsewhere.

Catechism: Instruction in form of questions and answers on the fundamental tenets of the Christian faith and the believes of the Anglican church such as the Ten Commandments, the

⁵⁶ This definition is coined from the CONAC confirmation liturgy as contained in the CONAC Book of Common Prayer, 2007, 237-242.

Creeds, the Lord's prayer, the Sacraments, and other issues and themes that the would-be communicants ought to know and profess in keeping with their relationship with both God and human being. The questions and answers format is an historic approach to catechism, which is also the approach of the Anglican church. James Hartin explains,

The catechism comes to us through our history and it carries within it distinctive sixteenth-century understandings...The framers of the Catechism in content and method aimed to give Christians a solid base of self-knowledge, personal understanding of basic Christian principles and high aspirations for Christian life in a confusing and demanding world. They hoped to teach the members of the Church to see the Christian life as human experience lived out fully in their own times and places, and to rely upon the work of grace being wrought in them by the divine initiative of God in Christ.⁵⁷

It is clear from Hartin's explanation that the Catechism is taught and lived by the clergy, a catechist, a church agent, or another designated person for the purpose of discipling and transformation. To put it another way, catechism is not just a one-time, short-term event (of confirmation class), but a sign of all that preceded it and follows it as a journey of discipleship. Hence, this research focuses on catechesis as a key practice in the church—as discussed below.

Theoretical Framework

This study utilized one theory to achieve the purpose of this study, which is to find out reasons for migration and changes needed to minimize migration of communicants from the Anglican church to the Pentecostal stream in Nigeria. The theory is the catechumenate theory.

The Catechumenate Theory

The word "catechumenate" derived from "catechesis"; its Greek root, *echo*, suggests to the early church that "instructions were to be so internalized that they 'echoed' not only in one's

⁵⁷ James Hartin, Jonathan Knight, rev., "Catechism," in *The Study of Anglicanism*, ed. Stephen Skykes, John Booty & Jonathan Knight (Minneapolis, MN: SPCK/Fortress Press, 1999), 174-5.

mind but in one's conduct."⁵⁸ Catechesis is the teaching, practicing, and living process led by a catechist, who instructs and prepares catechumens for baptism and confirmation. The entire process from admission to performance of the rite is known as catechumenate. Thus, catechumenate is "a ministry that supports people as they grow in commitment to Christ, naturally moving through these stages: inquiry, apprenticeship, candidacy, and commitment."⁵⁹ While the foregoing stages have been considered as stages of growing commitment for those seeking baptism, the catechumenate is broad enough to accommodate those seeking confirmation. Stages include welcome, deepening of faith, preparation for confirmation, and post-confirmation.⁶⁰ Either way, the sacraments—baptism and confirmation—are geared toward commitment.

The history of the catechumenate goes back to the patristic age of the church. The early church employed the catechumenate as a veritable entry point, initiation, and vehicle for spiritual growth for both seekers and the church. Finn notes, "Christians survived in Rome to a large extent because they developed a dynamic ritual process for the making of Christians, technically called the 'catechumenate.'"⁶¹ In essence, early Christianity thrived amid hostility because the catechumenate was effective and thorough; this in turn led to well-disciplined Christians, whose worship to God and fellowship with one another attracted seekers.

Augustine of Hippo is a notable patristic figure whose catechetical structure helps put this study in right perspective. Augustine emphasizes that what makes a catechist an authentic

⁵⁸ Thomas M. Finn, *Message of the Fathers of the Church: Early Christian Baptism and the Catechumenate* (Collegetown, Minnesota: The Liturgical Press, 1992), 4.

⁵⁹ The General Synod of the Anglican Church of Canada, "What is the Catechumenate?" 2018. Accessed February 26, 2018, <https://www.anglican.ca/Faith, Worship, and Ministry > Worship>.

⁶⁰ Malcolm Grundy, *Evangelization Through the Adult Catechumenate* (Bramcote, Nottingham: Grove Books Limited, 1991), 12.

⁶¹ Thomas M. Finn, "Ritual Process and the Survival of Early Christianity: A Study of the Apostolic Tradition of Hippolytus," *Journal of Ritual Studies*, Vol. 3, 1 (1989): 69.

instructor to the catechumens is not method, but good cheer.⁶² In other words, the success of the whole process of the catechumenate depends largely on the depth of spirituality of the catechist (or the priest) towards the catechism and the catechumens, and the extent to which what is learned is then passed on. It requires openness and vulnerability on the part of the catechists. Philip R. Meadows observes that repentance and being teachable are two major prerequisites for admission into the early church catechumenate.⁶³

The goal of the catechumenate goes beyond a mere transfer of information—it is geared towards conversion;⁶⁴ spiritual formation (reform);⁶⁵ ability to defend the Christian faith in the face of trial, false doctrine, and persecution;⁶⁶ growing a willing and trusting Christian community;⁶⁷ and change of hearts and transformation of lives,⁶⁸ which altogether are part of the ministry of the Holy Spirit. Hence, catechesis is a process that recognizes and encourages all effective learning domains—cognitive, affective, and psychomotor.

The Catechumenate Theory suggests that authentic relationship between the catechist and the catechumens should pervade the whole process of catechesis. To do this, the catechist is expected to employ a narrative form of instruction wherein he (the catechist) uncovers salvation history to seekers, so that in turn, those who have sought Christ will announce Christ to their friends and invite them to Christ.⁶⁹ The Catechumenate Theory encourages the catechist to gladly imitate the servant leadership of Christ in an atmosphere that reflects “taking a friend on a tour.”⁷⁰ This correlates with Rick Richardson’s new paradigm of evangelism—inviting friends

⁶² William Harmless, *Augustine and the Catechumenate* (Collegeville, MN: The Liturgical Press, 1995), 153.

⁶³ Philip R. Meadows, *Remembering Our Baptism: Discipleship and Mission in the Wesleyan Spirit* (Nashville, TN: Discipleship Resources, 2017), 114.

⁶⁴ Harmless, *Augustine and the Catechumenate*, 33.

⁶⁵ Finn, “Ritual Process,” 5.

⁶⁶ *Ibid.*

⁶⁷ The General Synod of the Anglican Church of Canada, “What is the Catechumenate?”

⁶⁸ Meadows, *Remembering Our Baptism*, 115.

⁶⁹ Harmless, *Augustine and the Catechumenate*, 152.

⁷⁰ *Ibid.*, 135.

on a spiritual journey⁷¹ and Meadow’s insightful perspective of discipleship—taking inquiring friends to the Christian community.⁷²

Such catalytic approach is observed by Grundy: “The Adult Catechumenate is a very important means of evangelism. It . . . allows Christ to walk alongside believers who are accompanying one another on a journey of faith. The results of the adult catechumenate are that people come, and stay, in our congregations. In an open atmosphere, they learn to meet their Lord with and through other Christians.”⁷³ Grundy uses adult catechumenate to refer to the catechetical preparation the would-be communicants go through before they are presented for confirmation service. Essentially Grundy remarks that catechumenate that is grounded in evangelism fosters mutual friendship and intentional interpersonal relationships among members, thereby prompting people to stay rather than migrate from the church.⁷⁴ In other words, the catechism used in the catechumenal process is intended to develop the bonds of relationship within the wider community itself.

Similarly, the Catechumenate Theory enjoins the catechist to create an atmosphere of mutual learning between the catechist and catechumens and to “switch methods of instruction from lecture to question and answer”⁷⁵ when handling an unresponsive audience. Interestingly, the current form of catechizing in the CONAC is question and answer. However, Grundy remarks that lack of catechumenate for many centuries might account for the casual attitude towards baptism and confirmation today.⁷⁶

Considering the gap this has created between Christian profession and lifestyle, William

⁷¹ Rick Richardson, *Reimagining Evangelism: Inviting Friends on a Spiritual Journey* (Downers Grove, IL: IVP Books, 2006), 19.

⁷² Meadows, *Remembering Our Baptism*, 114.

⁷³ Grundy, *Evangelization Through the Adult Catechumenate*, 4.

⁷⁴ Grundy, *Evangelization Through the Adult Catechumenate*, 4.

⁷⁵ Harmless, *Augustine and the Catechumenate*, 137.

⁷⁶ Grundy, *Evangelization Through the Adult Catechumenate*, 5.

J. Abraham advocates, “the church needs to reinstate the institution of the catechumenate.”⁷⁷ William J. Abraham identified six elements of initiation of persons into the kingdom of God—conversion, baptism, morality, creed, spiritual gifts, and disciplines. Abraham emphasized that attendance to these elements of initiation without a deep sense of the reality of God may result in vague religion. Abraham, therefore, explained the need for catechumenate in the ministry of evangelism that focuses on grounding people in the kingdom of God. He maintained that when people enter into the rule of God, they ought to do so in an atmosphere of a catechumenate institution that addresses the diverse dimensions of initiation.⁷⁸ William Abraham further argued that a catechumenate institution that is complete and balanced, and promotes the practice of evangelism, must be seen to address all six of the dimensions of initiation mentioned above.⁷⁹ Abraham’s argument is significant for the CONAC because at the heart of its history, ecclesiology, constitution, and canons is the emphasis on catechesis that ought to be taught and caught such that the catechumens not only experience wholistic transformation, but they also ought to practice mission and evangelism. Abraham’s proposal is also significant to this study because Abraham called for contents of catechumenate that addresses all aspects of Christian initiation.

Teddy Ray, Jonathan Powers, and Jason Jackson reiterated the historic significance of catechesis as a process of initiation into the Christian faith in the early centuries of the church. Ray, Powers, and Jackson noted that the content of the most historic catechisms is a discipleship content because “it teaches the most basic summary of the church’s beliefs..., invite[s] believers into a life of communion with God..., [and] teach[es] us the way of life, an introduction to

⁷⁷ William J. Abraham, *The Logic of Evangelism* (Grand rapids, MI: William B. Eerdmans Publishing Co., 1989), 174.

⁷⁸ Abraham, *The Logic of Evangelism*, 174.

⁷⁹ Abraham, *The Logic of Evangelism*, 175.

Christian ethics.”⁸⁰ Teddy Ray, et al. argued at length that catechesis is not only synonymous with true discipleship, but also it is an entry into a counter-cultural faith and lifestyle. Both the catechists and the catechumens must be transformed from the inside out, such that the continued spiritual formation is evident in beliefs, desires and practices.⁸¹ Teddy Ray, et al further made the point that catechism should be used in the context of the scripture. This process of catechesis is significant for the CONAC because this practice is at the heart of its ecclesiology and liturgy examined in chapter four of this study. The CONAC’s confirmation liturgy expresses catechesis and the eventual confirmation as a means of transformation in discipleship.

Timothy C. Tennent maintained that catechesis means “to sound down.” Tennent observed that catechesis is not alien in the history of the church. Tennent noted, “The church has been sustained for nearly two thousand years through a careful commitment to catechesis.”⁸² Tennent further noted the historic investment of the early and the sixteenth century church in catechesis as a tool for espousing the basics of Christian faith during confirmation classes and at homes. According to Tennent, “John Wesley’s first encounter with the Christian faith would have been through an Anglican catechism which he learned from his mother, Susanna, who became widely known for her deep commitment to the catechesis....”⁸³

Timothy Tennent argued that lack of emphasis on catechesis that teaches fundamentals of Christianity is a causative factor in the birth and growth of a generation of Christians that is shallow in its understanding of Christian heritage. This lack of deep commitment to catechesis geared toward multiplication of sound and transformed disciples has not only adversely affected all sectors of the church life vis-à-vis Sunday school programs, youth groups, and worship

⁸⁰ Teddy Ray, Jonathan Powers, and Jason Jackson, *Echo: A Catechism For Discipleship in the Ancient Christian Tradition* (Franklin, TN: Seedbed Publishing, 2012), 3.

⁸¹ Ray, Jonathan Powers, and Jason Jackson, *Echo: A Catechism For Discipleship*. 5.

⁸² Timothy C. Tennent, *Thirty Questions: A Short Catechism on the Christian Faith* (Wilmore, KY: Seedbed Publishing, 2012), xii.

⁸³ Tennent, *Thirty Questions*, xi.

services, it has also hampered the church's witnessing confidence and spirituality. Tennent, therefore, called for a reclaim of catechism with a renewed meaning. Tennent's argument is significant for the CONAC as I will discuss in chapter five of this study, the respondents identify insignificant demography of the youths and problem of worship as part of the communicants reasons for leaving CONAC.

Therefore, since the catechumenate is the whole process that prepares communicants who have migrated from the Anglican church to Pentecostal stream, using this theory has helped to find out how Anglican priests (catechists) and Pentecostal pastors catechize and disciple people in their churches.

The Bishop Theologian⁸⁴ of the CONAC, Bishop Dapo Asaju, remarked on the problem of migration due to lack of proper discipleship, which is directly related to the practice of catechumenate, in his address to the Diocese of Awori, which will be discussed further in chapter five. In order to adequately catechize the catechumens and pass on the baton of discipling process, the catechist must implant himself in Christ and the catechumens such that the post-catechumenate discipling is seen as an integral part of the confirmation. The catechumenate is a continuum.

In summary, the data for this study is based upon the catechumenate theory. The catechumenate theory encourages catechesis that is aimed at making lifelong disciples, who with

⁸⁴ The Bishop Theologian supervises all theology related institutions and policies to prevent or remedy crisis and controversies in the Anglican communion arising from abuse of theology to perpetrate revisionism, heresies, false doctrines, and various shades of ecclesiastical evil. The Bishop Theologian is the supervising authority over all theological colleges and seminaries of the CONAC. These include staff appointments, curriculum, quality control, recommendation of potential seminaries or closure of illegal ones, staff condition of service, students' admission policies, and all policy matters related to theological education. He is the liaison officer between the governing boards and academic boards of these institutions and the Primate's Office. He supervises rectors of all the recognized theological colleges and seminaries and presides at central meetings of all theological educators. The Bishop Theologian is in charge of training of bishops, clergy and lay members of the Church of Nigeria. And he is the desk officer of the Church of Nigeria on theological debates and consultations. In this capacity, he convokes theological consultations of bishops, clergy, and theologians to take position on theological issues and debates.

the help of God and the support of the Christian community—catechists, Godparents, sponsors, and friends, are able to attain spiritual maturity even as they serve God through the Anglican church. The catechumens are exercised and are assured that they have been grafted into Christ and are free to worship God. This catechumenate theory values catechesis that is taught and caught in an atmosphere that the Holy Spirit can work in and through the catechists and catechumens alike. Within this context, instructions in the word of God, the beliefs of the church, and Christian experience are taught and lived, such that they echoed in both the mind and in conduct. When persons are enrolled in the catechumenate, it signifies a commitment to lifelong apprenticeship in the Anglican church. Likewise, within this context, the spirituality of the catechists, methods of instruction, and the contents of the catechism as contained in the Book of Common Prayer impact effective learning domains—cognitive, affective, and psychomotor and endear the catechumens to serve God through the Anglican church that nurtured them.

Research Methodology and Data Collection

This research demands a broad research methodology based on two factors. First, the claims and assumptions of scholars' viewpoints and this study that there is an ongoing migration from the Anglican church to the Pentecostal stream; second, the self-claimed stance of the Anglican church in Nigeria as the second largest province in the global Anglican Communion and the largest province in Africa—as measured by baptized membership rather than by attendance,⁸⁵ which seems to be at variance with the armchair belief that the phenomenon of migration has been overestimated. This research utilized mixed methods designed to investigate the migration of communicants from the Anglican church to Pentecostal churches in Nigeria. Since I am studying a human experience that has spanned decades, some of my data were

⁸⁵ Church of Nigeria, https://en.wikipedia.org/wiki/Church_of_Nigeria. Accessed February, 2019.

gathered through literature review to know the forms of Anglicanism and Pentecostalism that emerged in Nigeria and what others have done on the subject. In addition, I employed ethnographic fieldwork through firsthand contact with research subjects.⁸⁶ Some of the instruments I used include interviews, focus groups, archival materials, and participant observation.

Mixed Methods Research

Mixed methods research entails the combination of both qualitative and quantitative approaches for gathering data, thereby integrating open-ended and closed-ended data in one study to provide for adequate understanding of the research problem.⁸⁷ Mixed methods involve “intermediate points between quantitative and qualitative points of view”⁸⁸ using analysis of both types of data; the procedures can either be concurrent or sequential.⁸⁹ Creswell observes that mixed methods of research leverages its advantage to checkmate one database with the other database, to explain one database with the other database, to complement one database with the other database, and to build one database on the other database.⁹⁰

Different terms have been used for this approach, varying from “integrating, synthesis, quantitative and qualitative methods, multimethod, and mixed methods.”⁹¹ The discussion on nomenclature of this approach has moved from a “methods” orientation to a “methodology”

⁸⁶ Julian M. Murchison, *Ethnography Essentials: Designing, Conducting, and Presenting your Research* (San Francisco, CA: Jossey-Bass, 2010), 4.

⁸⁷ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Los Angeles, CA: Sage, 2014), 4.

⁸⁸ Abbas Tashakkori, Charles Teddlie, “Integrating Qualitative and Quantitative Approaches to Research,” in *The Sage Handbook of Applied Social Research Methods 2nd ed.*, eds. Leonard Bickman, Debra J. Rog (Los Angeles, CA: Sage Publications, Inc., 2009), 292.

⁸⁹ Creswell, *Research Design: Qualitative, Quantitative*, 216.

⁹⁰ Creswell, 15.

⁹¹ Creswell, *Research Design: Qualitative, Quantitative*, 217.

orientation.⁹² The emergence of mixed methods is relatively recent as it emerged in the late 1980s and early 1990s; this method has been employed by various disciplines and gone through stages of controversies and philosophical debates.⁹³ Indeed, Tashakkori and Teddlie observe that different groups of scholars have utilized it.⁹⁴

The rationale for utilizing this methodology goes beyond mere integration of “two independent strands”⁹⁵ of qualitative and quantitative research. It helps overcome bias and weaknesses associated with either qualitative or quantitative methods.⁹⁶ Either of these is limited in its forms, procedures and analysis. Therefore, a collection of multiple forms of data makes room for inductive and deductive styles of data analysis. As such, the popular bias and weaknesses that could have limited respondents’ responses and the study’s conclusion were minimized. The method is preferred for this research because it promotes “the purposes of breadth and depth of understanding and corroboration.”⁹⁷ The nature of the migration from Anglicanism to Pentecostalism in Nigeria demands a research methodology that will avoid superficiality and one-sidedness in its data collection and analysis. This is in congruence with Creswell’s further explanation:

Mixed methods research is an emerging research approach in the social and health sciences that involves combining both statistical trends and stories to study human and social problems. The core assumption is that when an investigator combines both statistical trends and stories, that combination provides a better understanding of the problem than either trends or stories alone.⁹⁸

⁹² John W. Creswell, “Mapping the Development Landscape of Mixed Methods Research,” in *Sage Handbook of Mixed Methods in Social & Behavioral Research*, 2nd ed. Eds. Abbas Tashakkori, Charles Teddlie, (Los Angeles, CA: Sage Publication, Inc., 2010), 51.

⁹³ Creswell, *Research Design: Qualitative, Quantitative*, 217.

⁹⁴ Creswell, “Mapping the Development Landscape,” 51.

⁹⁵ *Ibid.*, 51.

⁹⁶ Creswell, *Research Design: Qualitative, Quantitative*, 14.

⁹⁷ Creswell, “Mapping the Development Landscape,” 50.

⁹⁸ John W. Creswell, “What is Mixed Methods Research?” *You Tube video*, February 19, 2013, accessed on February 25, 2018, <http://www.youtube.com/watch?v=10aNiIpyX8>.

Generally, the strength of mixed methods lies in its ability to draw from qualitative and quantitative methods. This research investigated stories and statistics, persons and records, to better understand the phenomenon. Particularly, this method is chosen for this research because it is very possible for a few leaders in the CONAC to query claims and interviews that support evidence of migration from the CONAC to Pentecostal churches. Using this method afforded me the opportunity of investigating available records—Archival Material such as the Preacher’s Book, which contains annual numbers of confirmed persons, numbers of communicants on regular Sunday and other services, and so forth. There is a Preacher’s Book in every parish. The records speak for themselves. This researcher collected data and employed thorough and appropriate methods that will lead to understanding of the subject.

Mixed Methods Designs

There are three basic mixed methods designs: convergent parallel mixed methods, explanatory sequential mixed methods, and exploratory sequential mixed methods.⁹⁹ This research employed the convergent parallel mixed methods design. Creswell defines it as an approach in which “a researcher collects both quantitative and qualitative data, analyzes them separately, and then compares the results to see if the findings confirm or disconfirm each other.”¹⁰⁰ The rationale for choosing this type of design was to be able to make a comparison between the two databases. This method prevented the need to conduct the research in phases as is the case with explanatory sequential mixed methods.¹⁰¹ The procedures involved in this design include data collection, data analysis, interpretation, and validity. I worked systematically

⁹⁹ Creswell, *Research Design: Qualitative, Quantitative*, 219.

¹⁰⁰ Creswell, *Research Design: Qualitative, Quantitative*, 219.

¹⁰¹ Creswell, 220.

to organize and structure my data. In essence, data in chapters five, six, and seven were discussed from general categories of responses to specifics that could be separated into more distinct themes.

Research Approaches

The nature of this research—the research problems and questions entailed doing ethnographic field work.

Ethnographic Research

Different anthropologists have posited different definitions and descriptions of ethnography, but Julian M. Murchison’s description is suitable for this study:

Ethnography is a research strategy that allows researchers to explore and examine the cultures and societies that are fundamental part of the human experience. Unlike many other scientific research strategies, the ethnographer as researcher is not typically a detached or uninvolved observer. The ethnographer collects data and gains insight through firsthand involvement with research subjects or informants.¹⁰²

Murchison’s description encompasses the core elements of modern ethnography in that it is not described as “descriptive accounts of non-literate people”¹⁰³ and cultures but all peoples, cultures and societies with shared experiences of human beings. It does not reduce ethnography to laboratory research for which results and variables can be predetermined.¹⁰⁴ The physical presence of the ethnographer on the field of research not only promotes firsthand involvement, but it also guards against deception, misinformation, and miscommunication. Much as the physical presence of the ethnographer can also contribute to bias, I guarded against possible bias by carefully writing *from* the data collected.

¹⁰² Murchison, *Ethnography Essentials*, 4.

¹⁰³ Harry F. Wolcott, *Ethnography: A Way of Seeing 2nd ed.* (New York, NY: Altamira Press, 2008), 11.

¹⁰⁴ Michael V. Angrosino, *Doing Cultural Anthropology: Projects in Ethnographic Data Collection Second Edition* (Long Grove, Ill: Waveland Press, Inc., 2007), 2.

The rationale behind the preference for ethnographic research lies in its ability to “offer important insight into situations”¹⁰⁵ that have lingered for decades—such as migration of communicants from Anglicanism to Pentecostalism. This approach was preferred because it brought me into “direct dialogue”¹⁰⁶ with my subjects—communicants that have left the Anglican church for Pentecostal church, communicants that are attracted to Pentecostal stream but chose to stay in the Anglican church, and communicants that left and came back. For this ethnographic research, what this researcher did, where, when, how often, and the length of the field work are discussed below.

Population

The population for this study was Anglican members and Pentecostal members in the southwest Nigeria. While the CONAC is a denomination with various provinces, the Pentecostal church is a stream of Christianity with various denominations. Therefore, data were collected in three Anglican churches, namely Saint Jude’s Anglican Church, Ebute-Meta, Lagos; Saint Paul’s Anglican Church, Breadfruit, Lagos; and Saint Luke’s Anglican Church, Akure. These Anglican churches were selected because (1) they are some of the oldest churches in Nigeria, and (2) they have a history of migration of the communicants. Also, data were collected from three Pentecostal denominations, namely The Redeemed Christian Church of God, Mountain of Fire and Miracle Ministries, and Daystar Christian Center. These Pentecostal denominations were selected because (1) they emerged at different decades of Pentecostalism in Nigeria, and (2) they are one of the fastest growing Pentecostal denominations in Nigeria.

¹⁰⁵ Murchison, *Ethnography Essentials*, 5.

¹⁰⁶ Wolcott, *Ethnography: A Way of Seeing*, 43.

Data Collection

This research employed various data collection instruments that include the following: review of existing literature on the topic, focus groups, interviews, archival materials, and participant observation.

Literature

This study reviewed a variety of existing literature on migration and causes of migration of people from the Anglican church in Nigeria, Anglicanism, Pentecostalism, communicants, and the one theory guiding this study. Different scholars, both Africans and non-Africans, have written on the topic. Most of these writers were writing from the fields of contemporary missiology, studies in Anglican Christianity, studies in Nigerian Christianity, and studies in African Christianity. This study conducted both integrative and critical types of literature review,¹⁰⁷ allowing for healthy review, critique, and synthesis of the selected literature. And since it is necessary to know what has been done on the topic, the reviewed sources were analyzed and evaluated.

The goal of this approach was to uncover gaps in the literature, to know what remains to be researched, and present the significance of this study's findings. This study reviews books from the B.L. Fisher library of Asbury Theological Seminary, Wilmore, Kentucky; West Africa Theological Seminary Library, Lagos, Nigeria; Crowther Graduate Theological Seminary Library, Abeokuta, Nigeria; University of Ibadan Library, Ibadan, Nigeria; and other libraries. Relevant texts, articles, dissertations, newspapers, journals, and so on were examined for adequate scholars' views on the study.

Focus Groups

¹⁰⁷ Creswell, *Research Design: Qualitative, Quantitative*, 31.

Conducting focus group interviews is another key instrument that was employed for this study. Significantly, focus group interviews are a major source of data for mixed methods research.¹⁰⁸ Michael Quinn Patton defines a focus group as “an interview with a small group of people on a specific topic. Groups are typically 6 to 10 people with similar backgrounds who participate in the interview for one to two hours.”¹⁰⁹ One of the salient points in Patton’s definition is the shared homogeneous backgrounds of the discussants, which was one of this research’s strategies—to constitute Pentecostal and Anglican focus groups that are independent of each other in terms of venue, denominational affiliation, and doctrinal disposition. I discussed the nature and composition of the focus groups below.

The open-mindedness and reflective nature of this instrument makes it very suitable for research that seeks to find out people’s opinion on the reality of migration and causes of migration from the Anglican church to Pentecostal denominations. As such, focus groups are very suitable for Nigerians because of their communal orientation. David Maranz notes that “Africans receive great satisfaction from having many friends with whom they can share the everyday experiences of life.”¹¹⁰ Patton makes the further point that “The focus group interview is, first and foremost, an interview. It is not a problem-solving session. It is not a decision-making group. It is not primarily a discussion, though direct interactions among participants often occur. It is an interview.”¹¹¹ Since it is easy for a typical focus group to slip into such mistakes, I educated my key informants and the discussants on the nitty gritty of the group prior to the commencement of a group interview. However, the questions were structured in such a way that discussants did not feel restricted to express their opinions.

¹⁰⁸ Tashakkori and Teddlie, “Integrating Qualitative and Quantitative, 297.

¹⁰⁹ Michael Quinn Patton, *Qualitative Research & Evaluation Methods 3rd Ed.* (Thousand Oaks, CA: Sage Publications, Inc., 2002), 385.

¹¹⁰ David Maranz, *African Friends and Money Matters* (Dallas, TX: SIL International, 2001), 69.

¹¹¹ Quinn Patton, *Qualitative Research & Evaluation Methods*, 385.

On the nature and composition of the focus groups, I moderated discussions with homogeneous groups of discussants¹¹² because they had similar religious backgrounds and experiences that helped to progressively advance the research questions. Through the assistance of my informants, I convened three focus groups in Pentecostal denominations and three focus groups in Anglican churches. The focus groups in Pentecostal denominations were comprised of communicants that have migrated to Pentecostal churches. The focus groups in Anglican church were comprised of communicants that stayed in the Anglican church. Flick explains the rationale for focus groups that are homogeneous: “One reason for this is that real groups start from a history of shared interactions in relation to the issue under discussion and thus have already developed forms of common activities and underlying patterns of meaning.”¹¹³ Therefore, the six focus groups were mainly comprised of priests, pastors, lay leaders and church members. The composition of each focus group was eight, which afforded each participant ample time to discuss the subject matter and share pertinent experiences.¹¹⁴

On the formation of the groups, as earlier said, I engaged the help of informants. In conjunction with the discussants, each informant facilitated discussion times and venues, which were on church premises. The informants also determined the choice of lay leaders and church members that formed the groups. The participants were selected based on gender—male and female, and age range—youths, young adults, and adults. I carefully interacted with participants and moderated the groups’ discussions to unveil various opinions.

¹¹² Uwe Flick, *An Introduction to Qualitative Research* 5th ed. (Los Angeles, CA: Sage Publications Ltd., 2014), 245. Flick underlines the distinction between homogeneous and heterogeneous groups. He explains that: “In homogeneous groups, members comparable in the essential dimensions related to the research question and have a similar background. In heterogeneous groups, members should be different in the characteristics that are relevant for the research question.”

¹¹³ Flick, *An Introduction to Qualitative Research*, 245.

¹¹⁴ Angrosino, *Doing Cultural Anthropology*, 119.

The focus groups were significant to this study because they allowed the discussants to express their views, ideas, experiences, and beliefs about the subject. In the process, I sought the indulgence of the discussants to tape record the discussion. There was a short introduction of each discussant. I began group discussion with a “discussion stimulus.”¹¹⁵ While I took notes of words, gesture, and emphasis, I concentrated most on listening, because careful listening not only made me a good interviewer, but it also brought me into the world of the discussants.¹¹⁶ From start to finish, each group discussion did not exceed two hours. I was aware of the limitations of focus groups such as confidentiality and the tendency for one or two discussants to dominate discussion.¹¹⁷ I prevented these limitations by gaining the confidence of the discussants and the use of pseudo names in my field notes. As much as possible, I encouraged every discussant to speak up.

Interviews

This research also employed the use of one-on-one interviews. Eighty people were interviewed. Like the focus groups, the participants were selected based on gender—male and female, and age range—youths, young adults, and adults. These interviewees were not part of the focus groups. As a research strategy, the one-on-one interviews entailed the interviewer asking the interviewees questions in order to enter their world and unearth information on the subject matter. Afterwards, this researcher picked ten interviewees out of the eighty people and interviewed them further to get deeper, like peeling an onion. Clarification was the basis for picking these ten respondents. The questions were both open-ended and closed-ended to

¹¹⁵ Flick, *An Introduction to Qualitative Research*, 248. Flick explains that “a discussion stimulus may consist of a provocative thesis, a short film, a lecture on a text, or the unfolding of a concrete problem for which a solution is to be found.” In the case of this study, I told a two-minute story of a former Anglican communicant who is now a member of a Pentecostal church, but sometimes I simply read a quote from one of the reviewed literatures.

¹¹⁶ Quinn Patton, *Qualitative Research & Evaluation Methods*, 418; Murchison, *Ethnography Essentials*, 105.

¹¹⁷ Quinn Patton, 387.

generate mixed methods data.¹¹⁸ There are many inherent facts and experiences that cannot be known unless people voice them. One-on-one interviews unfolded feelings, thoughts, intentions, actions and past experiences¹¹⁹ that communicants attached to why they left the Anglican church for Pentecostal denominations or why they chose to stay.

The procedure was structured and semi-structured interviews. I chose to include the latter because conversation is more of a process than events. The process involved is not a regimented process; it largely depends on situations and circumstances. The interviewee's response could generate a further question not originally in the structured interview questions. Though Nigerians are oral and print oriented people, they are primarily an oral culture. Hence, interviews were most suitable for them. Basically, the categories of the interviewees include Anglican and Pentecostal clergy, parents of migrated communicants, Anglican husbands whose wives had left the Anglican church, those who left and came back to the Anglican church, and communicants that had migrated to the Pentecostal churches. These categories were chosen because of the varied ways the migration has affected them domestically, maritally, spiritually, emotionally, and otherwise. Interviewees' gave permission to record the interview sessions.

Archival Materials

Data from archival material are another useful and reliable instrument that were employed to gather data for this study. Archival materials are used in various disciplines, especially in anthropology and archaeology.¹²⁰ Michael V. Angrosino describes archival data as “qualitative and quantitative materials stored for research, service, and other official and unofficial purposes by researchers, service organizations, and other groups . . . Archival data

¹¹⁸ Tashakkori and Teddlie, “Integrating Qualitative and Quantitative, 296.

¹¹⁹ Quinn Patton, *Qualitative Research & Evaluation Methods*, 341.

¹²⁰ Wolcott, *Ethnography: A Way of Seeing*, 62.

properly speaking are materials originally collected for bureaucratic or administrative purposes that are transformed into data for research purposes.”¹²¹ This definition was very appropriate for this research in that it favors mixed methods research and describes the nature and purpose of the archival material I utilized in this study.

I am an insider-outsider researcher of this topic. Apart from being an Anglican by birth, I am an ordained senior priest in the Anglican church of Nigeria. A typical Anglican parish has “the Preacher’s Book” in its vestry;¹²² the preacher’s books from the three Anglican parishes were used to collect data and complement the findings from other sources. Both Leonard Bickman et al. and Wolcott have expressed concern on the shortcomings and limitations of archival data. The former observes the lack of integrity associated with police accounts of reported crime,¹²³ while the latter thinks archival data should be treated as secondary because of time constraint involved.¹²⁴ These characteristics, however, do not relate to a “Preacher’s Book” because they do not go through a process of transmission.

I utilized the preachers’ books to determine the trend of general attendance in services, particularly regular services, and examined the flow of attendance and changes that occurred in the services in terms of introduction of new services. The archival data was gathered in Anglican churches only.

¹²¹ Angrosino, *Doing Cultural Anthropology*, 64.

¹²² The Preacher’s Book is a big ledger format book that constitutionally must be acquired by every parish church. The Preacher’s Book contains records of every service conducted by the clergy or any authorized persons. The jurisdiction of the said service is marked by the presence of the clergy or any authorized persons in and outside the church premises. Details of such services are to be recorded immediately when the service is over. Such details include date of service, conductor/celebrant of service, name of preacher, text of sermon, liturgical season, attendance, number of communicants, offering/tithes, and remarks. Typically, a preacher’s book could contain decades of the above indexes. I obtained permission from the bishops of the targeted dioceses to access the preacher’s book(s) in all three Anglican churches where focus groups met.

¹²³ Robert K. Yin, “How to Do Better Case Studies,” in *The Sage Handbook of Applied Social Research Methods 2nd ed.*, eds. Leonard Bickman, Debra J. Rog (Los Angeles, CA: Sage Publications, Inc., 2009), 263.

¹²⁴ Wolcott, *Ethnography: A Way of Seeing*, 64.

Participant Observation

In order to compare notes to develop themes, this researcher was a participant observer during Sunday services and other regular events or series of events¹²⁵ of the targeted churches. These events include weekly Bible studies, youth seminar, and congregational prayer meetings. Altogether there were six events—two in each of the three selected Pentecostal churches. The observation was spread over a period of six weeks. The rationale behind employment of participant observation was that it afforded me the opportunity of accessing information about values, worldviews, behavior, environment, and perspectives of my targeted churches which I may not have discovered during interviews.¹²⁶

Analytical Framework (Data Analysis)

Both qualitative and quantitative databases were analyzed. I examined and analyzed the preacher's books for quantitative records simply to establish the reality of migration of the communicants based on how the number of attendees dropped in CONAC churches and how the priests introduced "irregular services" into their worship life. For the analysis of the qualitative database, I worked to structure my data in chapters five, six and seven from general to specific. This organization pattern presents an overview of raw data collected as well as detailed explanations on the themes that formed each category. The data collected from the focus groups and interviews were coded into categories to identify themes and questions, and research experiences. I was careful to *write* from the data collected. I then organized themes to form topics and sections.

¹²⁵ Murchison, *Ethnography Essentials: Designing, Conducting*, 42.

¹²⁶ Murchison, *Ethnography Essentials: Designing, Conducting*, 57.

I coded the data following Julian M. Murchison's ethnographic process. I started taking field notes and recording discussions (where necessary) as soon as I began the research.¹²⁷ The process of analysis was inductive. I transcribed the one-on-one interviews, focus groups' discussions, archival study, and observation findings from field notes in such a way that leads to productive analysis in the end.¹²⁸ The analysis of data collected focused on identifying themes and issues, creating an ethnographic taxonomy, and tables and charts based on the data. Basically, the issues raised in the earlier research problems and goals were the priority of the research evaluation plan.

After various themes and issues were carefully identified, I sorted and coded the data, reading through it carefully, organizing it, and preparing it for analysis.¹²⁹ This process helped in validating the accuracy of the information gathered by identifying statements that relate to the topic, apparent contradictions, and categories of responses. These steps of data analysis aided this research to move from the specific to the general.¹³⁰ Eventually, I organized the data into more specific themes within the categories.

Summary of Chapter One

In this chapter, I have laid the foundation upon which this research is built. A good number of scholars have worked on the drifting of mainline members to Pentecostalism, but what is left to be researched is what attracts CONAC communicants to Pentecostalism. The research field was the southwest of Nigeria. Major terms that needed definitions were defined and the work is guided by one theoretical framework—the catechumenate theory. The research

¹²⁷ Murchison, *Ethnography Essentials: Designing, Conducting*, 69.

¹²⁸ Murchison, *Ethnography Essentials: Designing, Conducting*, 117.

¹²⁹ Creswell, *Research Design: Qualitative, Quantitative*, 197.

¹³⁰ Creswell, *Research Design: Qualitative, Quantitative*, 196.

methodology was mixed methods design and data were collected through the use of ethnographic instruments such as one-on-one interviews, focus groups, archival material, and participant observation as well as literature reviews. Data were analyzed by categorizing responses; broad categories were further grouped by specific themes based on details given.

Chapter 2: The Development of the CONAC and Pentecostalism in Nigeria

Overview of the Chapter

This chapter provides information on the historical background of Nigeria, Anglicanism, and Pentecostalism in Nigeria. It discusses a brief history of Nigeria, and history of Christianity in Nigeria. This background is significant because it helps us know and appreciate the context into which Christianity, and particularly Anglicanism and Pentecostalism, were birthed. The chapter also considers the emergence, form, and development of Anglicanism and Pentecostalism in Nigeria respectively. The role and significance of Anglicanism in Nigeria are also discussed.

A Brief History of Nigeria

The amalgamation of the former Colony and Protectorate of Southern Nigeria and Northern Nigeria led to the creation of Nigeria in its present size in January 1, 1914.¹³¹ Prior to 1914, an anonymous writer (later known as Miss Flora Shaw) had suggested the name Nigeria in a London Times article published in January 8, 1897.¹³² This new name was to replace Niger Empire, Niger Sudan, the Central Sudan, and the Hausa Territories. In 1902, Miss Shaw married the then High Commissioner of the Northern Nigeria Protectorate, Sir Fredrick Lugard. She argued for a briefer name. Nigeria is situated on the West Coast of Africa. It shares borders with the Republic of Benin on the west, Chad and Cameroon on the east, and Niger in the north. The coast of Nigeria rests on the Gulf of Guinea in the south. Nigeria is in the tropics, which makes its climate both damp and humid. In the core North, however, the climate is generally dry. With

¹³¹ Fleck, *Bringing Christianity to Nigeria*, 27.

¹³² *Ibid.*, 30.

the exception of heavy rains in August, the middle belt region is also dry. The country is affected by four types of climate. It is easy to differentiate these climates as one moves from the south to the north through Nigeria's middle belt.¹³³ As a tropical land, Nigeria has only two seasons: dry and rainy seasons. Nigeria covers an area of 923,768, sq. km. (356,669 Mi. sq.). The country lies between latitude 4° 20' and 14° 00'N, and longitude 2° 20' and 14° 30'E.

Fleck uses the July 2011 estimate of 155,215,573 as the population of Nigeria.¹³⁴ As of 2019, the estimated population of Nigeria is over 200.96 million.¹³⁵ The country has over 250 ethnic groups. English is the official language of Nigeria, while other indigenous languages like Yoruba, Hausa, Igbo and over 500 other languages are spoken. Religiously, Nigeria is mostly comprised of Muslims, Christians, and traditionalists. Under the British administration, transportation, urbanization, and commerce thrived. In 1947, traditional authorities were given a voice through the constitution produced by Great Britain. With the weakness of 1951 constitution, a new constitution that was clear on the regional division of Nigeria into three regions was drafted. The regions were the Eastern, Western, and Northern regions. Eastern and Western regions became internally self-governing in 1956 while the Northern region did same in 1959 (Fleck, 32). Following this, elections were held in 1959. There were no majority votes. Hence, both the Northern People's Congress and the National Council of Nigeria and Cameroon formed one government, and Nigeria gained its independence in October 1, 1960. On October 7, 1960, it became the 99th member of the United Nations, and in 1963 the country became a federal republic.

¹³³ Fleck, *Bringing Christianity to Nigeria*, 27.

¹³⁴ Fleck, 27.

¹³⁵ <http://worldpopulationreview.com/countries/nigeria-population/>.

History of Christianity in Nigeria

It is imperative to start the history of Christianity in Nigeria from the slave trade phenomenon because of the role the recaptives played in reaching their own people with the gospel. The slave trade had been an age-old phenomenon in the Hausa states in the Savannah and Borno in the Sahel.¹³⁶ The slave trade activities were shameful and inhuman. They can be divided into two categories: the trans-Saharan trade and the transatlantic trade on the coast. Indeed, the history of Nigeria is incomplete if the historian leaves out the period of the slave trade. John B. Grimley attests that mission work in Nigeria began with freed slaves that returned to Nigeria from 1837 to 1842. They came home to Abeokuta to introduce Christianity to their people. The quick support of the Wesleyan Methodists, who sent Thomas Birch Freeman, and the Church Missionary Society (C.M.S.)—an Anglican group, who sent Henry Townsend, reinforced these efforts.¹³⁷

Initially, the slave trade was an internal affair. War, kidnapping, and punishment of criminals were the major means of employing slavery. Selling of slaves to distant lands where they could not regain any affinity with their families was a major practice. Slaves were traded for goods, gold, money, and horses. In the 16th and 17th centuries slaves captured in wars were traded across the Sahara for guns and muskets.¹³⁸ Prior to the 18th century, the slave trade was toward north Africa through the trans-Saharan routes, but from the 18th century slave trade moved southward through the trans-Atlantic trade by the Europeans in the coast.¹³⁹ Hausa state in the north and Oyo state in the south were notable regions in the trade in slaves (Fleck, *Bringing Christianity*, 35).

¹³⁶ Fleck, *Bringing Christianity to Nigeria*, 33.

¹³⁷ John B. Grimley, Gordon E. Robinson, *Church Growth in Central and Southern Nigeria*, (Grand Rapids, MI: Eerdmans Publishing Company, 1966), 36.

¹³⁸ Grimley, and Robinson, *Church Growth in Central*, 36.

¹³⁹ Ian Fleck, *Bringing Christianity to Nigeria: The Origin and Work of Protestant Missions* (Jos, Nigeria: ACTS Bookshop, 2012), 35.

With the involvement of the Europeans in the slave trade, many states in Nigeria except Benin depended on slave trade for their political stability and economic wealth. The Portuguese were the first Europeans to establish trade post in Nigeria. Fleck notes that Africans themselves waged wars and raided one another and sold captives to the Europeans (Fleck, 35). In Badagry, slaves were exchanged for iron bars, cotton, wool, linen, whiskey, gin, metal wares, and wine. The quest for slaves led to tribal wars in Yorubaland. There were occasions the European ship captains captured people on the coast. The relatives of the captives often unleashed attacks on resident Europeans in retaliation. About 22,000 were annually exported from Nigeria during the 18th century; in all, more than 3.5 million slaves were exported from Nigeria to America (Fleck, 35).

Most of these slaves were taken from Igbo and Yoruba regions (Fleck, 35). Out of about 24 million slaves exported across the Atlantic, only 15 million survived. The cruel treatment of the slaves on the Atlantic voyage led to the first anti-slavery movement by the Quakers in 1727. Fleck notes that Dutch government was the first to declare slavery illegal in 1804 (Fleck, 38). Britain also stopped participation in 1807. Finally, slavery was abolished in 1833 throughout the British Empire. Consequently, 800,000 slaves were set free in July 31, 1834. While America prohibited the slave trade in 1808, it did not abolish it until 1865 (Fleck, 38). Illegal trade continued, but British anti-slavery warship intercepted Portuguese schooners and rescued some slaves including Adjai (Fleck, 40), otherwise known as Samuel Ajayi Crowther, who was a Yoruba man. He became the first African Anglican Bishop in Nigeria. The British abolitionists successfully halted slavery and replaced it with commercial trade of ivory, palm oil, and other cash crops. This further gave Britain control over Nigeria.

Prior to the advent of Protestant missions of the 19th century, there were attempts to Christianize the Benin and Itsekiri kingdoms. These kingdoms are also known as the old Bendel.

The advent of Christianity in the Bendel State began with Ray de Sequeira, John Affonso D’Aveiro, and other Portuguese explorers who visited Benin en route to India in 1472 and 1485 respectively.¹⁴⁰ John Affonso introduced guns and coconuts to Benin (Erivwo, “Christianity in Bendel,” 19). Under the auspices of Henry the Navigator, the Europeans aimed at converting Africans in the south of the Sahara to forestall the spread of Islam on the continent. Several attempts were made to Christianize Benin City. These attempts include the 15th century attempt during the reign of Oba Ozolua; the August 1515 attempt during the reign of Oba Esigie; attempts by the Capuchin fathers in 1651; and attempts by the Spanish friars in 1655 (Erivwo, 20). During these attempts the Europeans were preoccupied with trade and making of converts.

In the early years of introducing Christianity to the Bendel State, the Portuguese missionaries did more baptizing than preaching and teaching (Erivwo, 20). Several notable baptisms from these times include Oba Ozolua in 1491, the son of Oba Esigie and his chiefs; another Oba of Benin towards the end of 1590, baptized by Father Barrerius, a Jesuit; and Oba Ahenzae, baptized by the Spanish friars in 1655. Despite the caliber of people baptized, these attempts to spread Christianity failed because of hostilities, predictions by oracles, deaths of Portuguese missionaries, rivalries and intolerance between Portuguese and Spanish missionaries, the continuing slave trade, the unconducive climate (Erivwo, 20), and poverty. Erivwo notes the depth of disruption the rivalry between Portuguese and Spanish missionaries—who were of the same denomination, the Roman Catholic Church—brought by evangelization of the Benin Province (Erivwo, 21).

In the Itsekiri kingdom in the Warri area of the Delta Province where Augustinian Monks worked from 1556 to 1574, the Christian faith was disrupted due to unfavorable weather and the

¹⁴⁰ Samuel U. Erivwo, “Christianity in Bendel State of Nigeria: Yesterday, Today and Tomorrow,” *Mission Studies*, 6 no 2 (1989), 19.

high rate of poverty—the entire kingdom was destitute. Apart from the baptism of the son of Olu (Sebastian), the paramount ruler of the Itsekiri, other people thought acceptance of baptism will lead their children to the grave; hence, they rejected baptism. Political problems in Portugal and cultural pressures in the Itsekiri kingdom also hindered the spread of Christianity (Erivwo, 22). The Portuguese, however, encouraged the training of indigenes as priests. Domingos, son of Sebastian, was trained in Lisbon but was incapable of being a eunuch. Having spent ten years in Portugal, he returned to Itsekiri with a Portuguese wife. All efforts to train other young men was in vain (Erivwo, 23). During this period Ode Itsekiri were receptive to missionaries, and in obedience to the directive of the Pope, Father Monteleone and other Capuchin Fathers were sent to them in 1656. While Father Monteleone could not reach Benin, he gained access to the Urhobo of the hinterland of Warri. Due to hostility, Roman Catholicism declined and the Capuchin Fathers withdrew from Delta in the early eighteenth century. Upon ascendancy of another Olu in the mid-eighteenth century, Christianity flourished in the Itsekiri kingdom (Erivwo, 23).

The rise of the Age of Reason militated against the spread of Christianity but the word of God flourished and the Christian faith grew through the work of the Moravian Movement, the Wesleyan Movement, and the Evangelical Movement. These Movements gave birth to different Missionary Societies of the late 18th and early 19th centuries (Erivwo, 24).

Ndidi J. Gbule observes that the English Methodists arrived in Sierra Leone in 1811, but the first C.M.S missionaries came to Nigeria from Germany because no English speakers volunteered.¹⁴¹ A Christian institution was established in Leicester in 1823. Fourah Bay College

¹⁴¹ Ndidi J. Gbule, “Missionary Activities in Serria Leone in the 19th Century,” in *An Introductory Survey of the History of New Christian Religious Movements in Nigeria*, ed. Kingsley I. Owete (Nigeria: University of Port Harcourt Press, 2013), 44.

was founded in 1827.¹⁴² Altogether seven Protestant mission societies worked in both southern and northern Nigeria.¹⁴³

Christian historians have often referred to the nineteenth century as the most remarkable century in the history of mission. The sermon of William Carey (1761-1834) on Isaiah 54:2-3 titled, “Expect great things from God, attempt great things for God,” and his work on *An Inquiry into the Obligation of Christians to use Means for the Conversion of the heathen* were pivotal to the emergence of the nineteenth century mission societies.¹⁴⁴ Though his voice was initially ignored, the sermon resonated with the twelve Reformed Baptists who formed the Baptist Society for Propagating the Gospel among the Heathen.¹⁴⁵ The year 1793 witnessed the sending of many Protestant missionaries including David Livingstone (1813-1873) to many parts of the world, including the area now known as Nigeria (Obinna, 49).

Following the abolition of the slave trade, the first Niger Expedition was embarked upon in August 1841 and lasted till October 1841 with a total cost of about 100,000 pounds. The Expedition failed. Out of 150 Europeans on the voyage, 45 of them died because of bubonic disease and uncondusive weather. In 1842, however, the Wesleyan Methodists Mission sent Thomas Freeman, the son of a freed slave, and others to Badagry. Freeman went hinterland as far as Abeokuta (Obinna, 34). Three months after Freeman arrived in Badagry, Henry Townsend of the Church Missionary Society (C.M.S.) arrived in Badagry for the C.M.S. (Anglican) missionary work (Obinna, 34). He went to Abeokuta about a month later. Following the 1842 expedition, more were sent in 1844, 1845, and 1857. By this time Anglicanism had entrenched

¹⁴² Gbule, “Missionary Activities in Serria Leone,” 47.

¹⁴³ Fleck, *Bringing Christianity to Nigeria*, 23.

¹⁴⁴ Elijah Obinna, *Scottish Missionaries in Nigeria: Foundation, Transformation and Development among the Amasiri (1927-1944)*, (Lewiston, NY: The Edwin Mellen Press, Ltd., 2013), 49.

¹⁴⁵ Obinna, *Scottish Missionaries in Nigeria*, 49.

itself in Nigeria such that it became the first denomination to move hinterland of Nigeria. The spread of Anglicanism will be discussed below (in the next sub-topic).

Elijah Obinna argues that while mission was not the primary reason for the expeditions, it was one of the reasons (Obinna, 34). Notable during this period were J.F. Schon, Samuel Adjai Crowther, Henry Townsend and his wife, and Andrew Gollmer and his wife. Nigeria witnessed the arrival of more missionaries thereafter. They included the Methodist Mission in September, 1842;¹⁴⁶ Scottish Presbyterians in 1846 in Calabar (Obinna, 34), Baptist Mission in Badagry in August 1850;¹⁴⁷ the Qua Iboe Mission in Calabar in October 1887;¹⁴⁸ Primitive Methodists from Fernando Po in 1893 in eastern Nigeria and among Efik;¹⁴⁹ and Sudan United Mission in 1904.¹⁵⁰ The Sudan Interior Mission also started in Nigeria in 1893 with Walter Gowans, Roland Bingham, and Thomas Kent Bingham with a base eventually in Patigi in 1902.¹⁵¹

By this time, the colonial scramble for Africa had begun. One aftermath of the Berlin Conference of November 15, 1884, to February 26, 1885, was the division of the African continent among imperial colonial bodies.¹⁵² The scramble started in 1880 and lasted till 1914. The Berlin Act affirmed British control of massive lands of Africa, Calabar inclusive (Obinna, 36). The British controlled Calabar until the mid-twentieth century. The quest for areas in Africa led to the influx of missionaries and mission agencies in the nineteenth century and the early part of the twentieth century (Obinna, 36). Also, since every mission agency that arrived in Africa pursued their mission agenda and protected their mission's interests, Obinna argues, "It is therefore fair to contend that the Berlin Conference institutionalized denominationalism in

¹⁴⁶ Fleck, *Bringing Christianity to Nigeria*, 44.

¹⁴⁷ Fleck, *Bringing Christianity to Nigeria*, 117.

¹⁴⁸ Fleck, 142.

¹⁴⁹ Obinna, *Scottish Missionaries in Nigeria*, 35.

¹⁵⁰ Fleck, *Bringing Christianity to Nigeria*, 229.

¹⁵¹ Sudan Interior Mission, Mission in Africa- <https://www.sim.org/history/>.

¹⁵² Obinna, *Scottish Missionaries in Nigeria*, 36.

Nigeria” (Obinna, 36). Rivalry and competition ensued between Roman Catholic and Protestant churches, including Anglicans.

In the southeastern Nigeria, Mary Slessor was one of the single women who served as foreign missionaries. Mary was inspired by the exemplary life of David Livingstone, who died on May 1, 1873.¹⁵³ She trained in Edinburgh and left for Calabar on August 5, 1876, at the age of 28. Among other things, Mary, with the help of Consul Hopkins, agreed with King Eyo VII to stop the killing of twins. Due to ill health Mary Slessor died on January 13, 1915, and was buried in Calabar (Obinna, 79). Obinna notes that before her death, Mary adopted many pairs of twins (Obinna, 79). Precisely in 1927 the mission work moved to the Amasiri. Obinna observes that the Protestant churches in Nigeria did not ordain an indigene until 1872 when Essien Ukpabio was presented for ordination.

In a similar way, Obinna notes that “at the establishment of the Church of Scotland in Amasiri, the missionaries did not interact with the ethical, moral, or sociological dimensions of funeral rites” (Obinna, 120). Ancestral veneration was interpreted as superstition; sacrifices and divinations were regarded as useless. Therefore, this omission resulted in syncretism¹⁵⁴ because it lacks critical contextualization. Obinna describes syncretism as a situation where professing Christians either consult traditionalists or support the use of traditional aids.

In northern Nigeria, Vincent A. Olusakin discusses missionary activities under five phases. Phase one (1688-1711); Phase two (1850-1883); Phase three (1884-1904); Phase four (1904-1940); Phase five 1941 upwards. The Catholic mission was in and out of these phases. Missionary activities in the north were a failure due to historical, religious, political, and missiological reasons.

¹⁵³ Obinna, *Scottish Missionaries in Nigeria*, 70.

¹⁵⁴ Obinna, *Scottish Missionaries in Nigeria*, 121.

As discussed earlier, Samuel Ajayi Crowther was part of the C.M.S. missionary team. Ajayi was born in a town known as Osogun in Yorubaland. The area that is now Oyo State around 1810. Osogun had about 3,000 inhabitants. Ajayi's father was both a farmer and a weaver. He was one of the head councilors of the Osogun.¹⁵⁵ Olusakin observes that Crowther's approach to mission in the north of Nigeria was an indirect evangelization.¹⁵⁶ Crowther had a good relationship with the Emirs and gained their protection (Olusakin, "The Missionary Activities," 118). Relative success and impact were made in converting the Muslims through the instrumentality of schools and hospitals.¹⁵⁷ The efforts of the natives as local agents paved way for Christianity in the north.

Musa A. B. Gaiya further expatiates on the growth factor of Christianity in the north, an Islam stronghold, when he attributed it to the commitment of various foreign missions, mission agencies, indigenous groups, liberated slaves, and individuals. While Gaiya notes the onslaught of Islam through political push for the enactment of Shari'ah law through the creation of a Shari'ah court of appeals at the federal level in September 30, 1960,¹⁵⁸ Christianity witnessed proliferation of churches, theological institutions, and formation of a unified Christian association.¹⁵⁹

At the beginning of the second decade of the twentieth century, the Anglican Church experienced a series of exoduses of members who formed African Independent Churches. In the Niger Delta, Garrick Braide established the Christ Army Church.¹⁶⁰ In the 1920s Josiah Ositelu and Moses Orimolade founded the Aladura Movement and Christ Apostolic Church respectively.

¹⁵⁵ H. K. W. Kumm, *African Missionary Heroes and Heroines* (New York: The Macmillan, 1917), 46.

¹⁵⁶ Vincent A. Olusakin, "The Missionary Activities in Northern Nigeria," in *An Introductory Survey of the History of New Christian Religious Movements in Nigeria*, ed. Kingsley I. Owete, (Nigeria: University of Port Harcourt Press, 2013), 118.

¹⁵⁷ Vincent A. Olusakin, "The Missionary Activities in Northern Nigeria," 128.

¹⁵⁸ Musa A. B. Gaiya, "Christianity in Northern Nigeria, 1975-2000," *Exchange*, 33 no 4 (2004), 367.

¹⁵⁹ Musa A. B. Gaiya, "Christianity in Northern Nigeria, 1975-2000," *Exchange*, 33 no 4 (2004), 365.

¹⁶⁰ Kevin Ward, *A History of Global Anglicanism* (New York, NY: Cambridge University Press, 2006), 129

It is worthy of note that the Church of the Lord (Aladura) expanded beyond Nigeria. Apart from Josiah Olunowo Oshitelu, a notable figure during this expansion was E.A. Adejobi. In Sierra Leone, the Creole society did not initially welcome Adejobi, but his patience won their hearts and a church was established in 1947. The work further moved to Ghana, Liberia, and elsewhere. Adejobi had a remarkable impact in Ghana.¹⁶¹ While the Anglican Church was mending its relationship with the Aladura Movement, vibrant youth and young adults in schools and universities were taken over by the Charismatic Renewal Movement.¹⁶²

The history of Christianity in Nigeria will be incomplete without its fastest growing stream—Pentecostalism and neo-Pentecostalism. Kingsley I. Owete and Ndidi J. Gbule introduce Pentecostal churches as “a term that describes the churches that emerged from the Holiness movement in the USA at the turn of the 20th century.”¹⁶³ The ability to speak in tongues is key to the identity of Pentecostals. Pentecostalism in Nigeria is a phenomenon of the 1970s (Owete and Gbule, “Pentecostal, Charismatic,” 194). The charismatic churches operate mainly within the historic mission churches. Pentecostalism emphasizes conversion. It is the “third force” in Christianity (Owete and Gbule, “Pentecostal, Charismatic,” 198). Protestants emphasize the Word, while Roman Catholics emphasize the Sacraments (Owete and Gbule, 198). Pentecostalism is keen on its emphasis on the baptism of the Holy Ghost, which it encourages its members to seek. Further discussion on the role and significance of Pentecostalism in Nigeria is discussed below.

Today, Christianity in Nigeria is growing fast. It is one of the two dominant religions in the country, as well as across Africa and the global south. Truly, as the center of gravity of

¹⁶¹ Lamin Sanneh, *West African Christianity: The Religious Impact* (Maryknoll, NY: Orbis Books, 1990), 201.

¹⁶² *Ibid.*, 130.

¹⁶³ Kingsley I. Owete, Ndidi J. Gbule, “Pentecostal, Charismatic and Neo-Pentecostal Churches (NPCS) in Nigeria,” in *An Introductory Survey of the History of New Christian Religious Movements in Nigeria*, ed. Kingsley I. Owete, (Nigeria: University of Port Harcourt Press, 2013), 192.

Christianity shifts to the majority world, Nigeria is a major factor of the shift. The question then becomes, what are the role and significance of Anglicanism and Pentecostalism in this shift of the center of gravity of Christianity to the global south and particularly in the growth of Christianity in Nigeria?

The Emergence, Form and Development of Anglicanism in Nigeria

The Society of Missions to Africa and the East, which later became the Church Missionary Society (C.M.S.)—an Anglican mission, founded in 1799 by some evangelicals within the Anglican Church in Britain,¹⁶⁴ embarked on mission to Nigeria. Through the prompting of Thomas F. Buxton, the British Government also planned an Expedition to Nigeria to investigate everything about it in order to establish a Consul there (Fleck, 57). In April 14, 1841, three vessels were filled with people from all walks of life. After ten weeks, the vessels arrived in Sierra Leone. Both Rev. J. F. Schon, a C.M.S. missionary from Germany, and Mr. Samuel A. Crowther were chosen to represent the C.M.S. on board. The Expedition was a failure because of climate and tropical illnesses and therefore called off in October 4, 1841. Forty-nine of the one hundred and fifty Europeans died and many were sick of malaria (Fleck, 59). Fleck observes that both Schon and Crowther had contacts with the Fulani rulers of Nupe (59). Henry Townsend was later sent to Abeokuta to gather more information about the country. He arrived in Badagry in December 19, 1842, and in Abeokuta in January 4, 1843 (Fleck, 59). The story of Anglicanism in Nigeria and Anglican Church Missionary Society in Badagry, Nigeria actually began in 1842¹⁶⁵ not 1845.¹⁶⁶ Townsend heard about the earlier contribution of

¹⁶⁴ Fleck, *Bringing Christianity to Nigeria*, 57.

¹⁶⁵ Benjamin A. Kwashi, “The Church of Nigeria (Anglican Communion)” in *The Wiley-Blackwell Companion to the Anglican Communion*, eds. Ian S. Markham, J. Barney Hawkins IV, Justyn Terry, & Leslie Nunez Steffensen (West Sussex UK: Chichester, 2013), 166.

¹⁶⁶ Sunday Jide Komolafe, *The Transformation of African Christianity: Development and Change in the Nigerian Church* (Cumbria UK: Carlisle, Langham Monographs, 2013), 33. Whereas Komolafe noted that Henry Townsend

Rev. Thomas Birch Freeman, the first Methodist missionary to Nigeria. The duo eventually met and had a joint Christmas Eucharist in Badagry.¹⁶⁷ Like Freeman, Townsend received a rousing welcome in Abeokuta.

On account of Townsend's report to the C.M.S. in London, the Yoruba Mission was launched with Abeokuta as the first station. In 1842 the Mission started preparing Samuel A. Crowther for this purpose. He had his ordination training at the C.M.S. Training Institute at Islington. Crowther was found exceptional. This led to the upgrading of Fourah Bay College and establishment of more schools. Crowther published grammar books in both Hausa and Yoruba languages. Crowther also collected and used local proverbs. As such, he can be regarded as a pioneer in contextualization using African Oral Literature. He translated the gospels of Matthew and Luke and the Acts of the Apostles into Hausa.¹⁶⁸ On January 17, 1845, the C.M.S. sent new missionaries to Nigeria. They included Rev. C.A. Gollmer, two Sierra Leonean schoolmasters, one interpreter, four carpenters, three laborers, and two servants. They were joined by Henry Townsend and Samuel Crowther. The death of King Shodeke made them to stay in Badagry and planted church, school, and mission house. They finally arrived Abeokuta on August 3, 1846, and were welcome by Saguba, Shodeke's successor (Fleck, 63). Crowther's mother was one of those baptized in February 5, 1848. Many became converted to the Christian faith and with the letter of Sagbua to Queen Victoria of Great Britain and Ireland, commerce thrived and a copy of the Bible (in Arabic and English) was sent to Egba people. A fatal crisis eventually ensued involving Lagos, Badagry, Porto Novo, Dahomey and Abeokuta over the issue of the slave trade (Fleck, 66). A political dispute also ensued between

arrived in Badagry on December 19, 1842 on page 44, he, however, dated the active presence of the Anglican Church Missionary Society in Badagry to 1845.

¹⁶⁷ Kwashi, "The Church of Nigeria (Anglican Communion)," 167.

¹⁶⁸ Fleck, *Bringing Christianity to Nigeria*, 61.

Townsend/traders and the C.M.S. over the choice of either Lagos or Abeokuta as the center for missionary and British influence in Nigeria (Fleck, 67). The former preferred Abeokuta.

Among other difficulties, Crowther faced the challenge of Islam regularly.

The Mission expanded with the arrival of David Hinderer and his wife Anna in Ibadan. They won the attention of the chiefs by opening a school for the children. Fleck notes that by 1853, Anglicanism already had its presence in several places in Yorubaland (Fleck, 68). Hence, the episcopal visit of Bishop Vidal of Sierra Leone led to the confirmation of about 600 members, and ordination of three missionaries and two Africans.

The second and more prepared Niger Expedition took place in July 1856 with Crowther, Rev. J.C. Taylor, a son of slave parents of the Igbo tribe, Simon Jones, and others. According to Fleck, what is most remarkable in this expedition was that no European died for the entire 118 days of the voyage.¹⁶⁹ The Niger Mission was founded on the land the chief of Onitsha allotted to the missionaries. The mission started with the effort of Africans. Crowther and Dr. Baikie made further effort to reach the great Muslim Camp at Bida (Fleck, 70). Fleck observes the wisdom of four mission strategies of Crowther when he met King Fula: friendship, an accompanied Muslim interpreter, teaching skill, and introduction of trade (Fleck, 70). The king favorably released land in Rabba for a station. Crowther later visited many places along the Niger River. Another expedition supported by the government took place in 1857. Crowther, Taylor, and 25 emigrants were on board. They went to Onitsha, Lokoja, Igbebe, Idda, and Rabba. In the words of Fleck, Crowther “became the first member of the C.M.S. to make the overland journey between the coast and the river, that afterwards became a frequent route” (Fleck, 72). With the 2,000 miles distance of the seat of the Bishop of Sierra Leone from Nigeria and the need for keen concentration on the Niger Mission, Henry Venn, secretary for the West

¹⁶⁹ Fleck, *Bringing Christianity to Nigeria*, 69.

Africa field, proposed the need for an African Bishop. Consequently, on St. Peter's Day, June 29, 1864, Crowther was consecrated Bishop of the Niger Territories in the Cathedral of Canterbury. Subsequently, C.M.S. established many Anglican schools and colleges, and health centers for the people (Fleck, 72).

Fleck notes that "Crowther was a great leader, and his Niger mission came to stretch from the Nupe country to all the Delta states in the south."¹⁷⁰ Henry Venn encouraged the training of Africans for African mission and urged the European missionaries to not make themselves iconoclasts, racists, or imperialist agents, but to respect African intelligence, customs and institutions.¹⁷¹ Venn was also known for his advocacy of congregations who are self-supporting, self-propagating, and self-governing. This vision died during the colonial era.¹⁷² After the death of Henry Venn, Crowther's episcopacy lacked full financial and personnel support of the C.M.S. (Fleck, 72). Crowther's authority was challenged by John Alfred Robinson, the new Society secretary. Bishop Crowther sustained a stroke in 1891 and died in Lagos on December 31, 1891. An African did not succeed Crowther until after 61 years. Crowther's son, Danderson, Archdeacon of the Delta and churches under him became independent of the Church of England (Fleck, 78).

Growth and change continued to happen through the missionary efforts of the Anglican church across Nigeria. When missionaries Bishop Hill and his wife died between 1893 and 1894, Hill was succeeded by Bishop Herbert Tugwell, who in January 1900 led an expedition from Lagos to the Sultan of Sokoto, Zaria and Kano, in spite of suspicion of the northern leaders and colonial restrictions (Fleck, 81). Bishop Tugwell's episcopacy lasted for 27 years. Dr. Walter

¹⁷⁰ Fleck, *Bringing Christianity to Nigeria*, 76.

¹⁷¹ E. A. Ayandele, *The Missionary Impact on Modern Nigeria 1842-1914: A Political and Social Analysis* (New York, NY: Humanities Press Inc., 1966), 182.

¹⁷² Kwashi, "The Church of Nigeria (Anglican Communion)," 167.

Miller pioneered work among the Hausa people at Zaria from 1905 (Fleck, 82). By this time C.M.S. had started handing over authority to the indigenous Church. The C.M.S. expanded its work to Awka, Egbu, Patani, and reached the Isoko people in 1910. Different dioceses were inaugurated, including the Diocese of Lagos on December 10, 1919, with Bishop F. Melville Jones and Assistant Bishop Isaac Oluwole; and the Diocese on the Niger in 1922 with Bishop Lasbrey. In 1940, Bishop Melville was succeeded by Bishop Leslie Gordon Vining. Vining dedicated his episcopacy to train young and dynamic indigenous ministers. New dioceses inaugurated were the dioceses of the Niger Delta on January 1, 1952; Ibadan in January 25, 1952; Ondo/Benin on February 24, 1952; and Northern in January 27, 1959.¹⁷³ Anglicanism has since continued to experience relative growth, especially in terms of creation of dioceses. The creation of the Province of Nigeria is discussed below.

The Role and Significance of Anglicanism in Nigeria

Ward's extended analysis centers on nomenclature. While other Christian Churches are christened based on theology, personalities and principles, the Anglican Church simply calls itself English, yet wants to be at home in non-British continents. In view of this paradox, while the different independent provinces maintain common ground on history, faith and liturgy, diverse solutions are proffered to the conundrum generated by the term 'Anglican'. Provinces like the United States, Brazil and Sudan abandoned the term Anglican for Episcopal while provinces like Kenya temporarily lived without the name and later adopted it.¹⁷⁴ However, Ward acknowledges the uniqueness of Anglicanism for having survived and flourished in spite of its

¹⁷³ Fleck, *Bringing Christianity to Nigeria*, 83.

¹⁷⁴ Kevin Ward, *A History of Global Anglicanism*, 3.

own parochial name and the onslaughts its churches in Africa went through during and after the independence struggles of the mid twentieth century.

Also, Ward observes that the origin of the term ‘Anglican’ dates back to the sixteenth century. Its geographical location in the Medieval Latin was originally part of the domain of the Catholic Church. The separation that made the Catholic Church in England turned to *Ecclesia Anglicana* began with the Gregorian mission in Kent. Ward notes that, *Ecclesia Anglicana* is “a geographical location rather than a theological description.”¹⁷⁵ This connotation later changed in the nineteenth century when the term ‘Anglican’ acceded its new usage as “a theological identity marker rather than a geographical description.”¹⁷⁶

Ward is right in bringing out the various descriptions of Anglicanism. The first description states, “The Anglican Communion describes itself as a ‘fellowship’ or ‘communion’ of autonomous Christian churches, united by a common history, confessing a common faith and (traditionally) a common liturgy”.¹⁷⁷ In some senses, the self-description of Anglicanism suggests an irony—fellowship, common but autonomous. This does not in any way indicate an internal incongruent situation but a constitutional polity of the Communion. The autonomy of a typical province and diocese irrespective of the size portrays the province and the diocese as self-governing, self-propagating and self-supporting (except in the case of a missionary diocese which may not be fully self-supporting, but this does not impinge on its power of autonomy). At the same time, the distinct dioceses share mutual fellowship through the history of the Communion, the faith in the authority of the scripture, and the liturgy of the Church. However, being autonomous is not synonymous with being authoritarian, as such could lead to a lack of accountability.

¹⁷⁵ Kevin Ward, *A History of Global Anglicanism* (New York, NY: Cambridge University Press, 2006), 3.

¹⁷⁶ Ward, *A History of Global Anglicanism*, 4

¹⁷⁷ Ward, *A History of Global Anglicanism*, 4.

Notable in the C.M.S. Yoruba mission which took off at Badagry on Dec 17, 1842, were Rev. and Mrs C.A. Gollmer, Rev. and Mrs Samuel Ajayi Crowther with their two children, and Rev. and Mrs. Henry Townsend. As noted earlier, Henry Townsend and Andrew Wilhelm had earlier explored the land for the possibility of mission work. Upon their testimony, the C.M.S. believed that God has opened effectual doors of mission work in Yorubaland. Consequently, Henry Townsend was ordained in England and sent back to Sierra Leone for the C.M.S. Yoruba Mission.

Fape notes the impressive results that accompanied the commitment of the evangelical missionaries, including the first church plant in Ake Abeokuta in March 21, 1847; regular weekly worship; planting of churches in different districts like Igbein, Owu, Itoku, and Ikija; conversion of souls; baptism of many converts, including Crowther's mother; renunciation of idolatry; admittance and confession of the authority of the scripture for the salvation of human beings; continuous increase in the numbers of the converts and increase in the numbers of the communicants.¹⁷⁸ Within fourteen years (1847 – 1861), the mission had registered about 1,500 converts and 800 communicants; markedly, conversion was a prerequisite for baptism (Fape, 22). News of this success spread abroad; Fape states, "Thus Abeokuta became a significant mission base in the eyes of the missionaries at home in England not only in terms of the number of those already converted, but also in terms of the hope of civilization of Africa." (Fape, 22).

The above expansion took place under the Province of West Africa. From 1919 to 1977, sixteen viable dioceses were created in Nigeria.¹⁷⁹ Under the permission of the constitution, Nigeria became a Province on February 24, 1979 with the Most Rev. Timothy O. Olufosoye as

¹⁷⁸ Michael O. Fape, "National Anglicanism Identity Formation: An African Perspective," *Journal of Anglican Studies*: vol. 6, Issue 1: 17 – 30, (June 2008). Accessed on May 2019, 21.

¹⁷⁹ These dioceses include: Lagos (1919), Diocese on the Niger (1922), Niger Delta (1952), Ibadan (1952), Ondo-Benin (1952), Northern Nigeria (1954), Owerri (1959), Benin (1962), Ekiti (1966), Enugu (1970), Aba (1972), Kwara (1974), Ilesha (1974), Egba-Egbado (1976), Ijebu (1976), and Asaba (1977).

the first archbishop. Olufosoye was succeeded by the Most Rev. Joseph Abiodun Adetiloye, DD (1988-1999). His episcopacy was rightly known for its commitment to the Decade of Evangelism declared at Lambeth in 1988. In 1990, ten missionary dioceses were created. Kwashi noted that these landmarks earned the CONAC a global recognition as the fastest-growing province in the Anglican Communion.¹⁸⁰ In March 2000, the Most Rev. Peter Jasper Akinola, DD, CON became the primate of the CONAC. At his presentation, Akinola declared his passion for evangelism. During his primacy, the CONAC dioceses rose from 76 to 164 with a total of fourteen provinces, and oversees mission/diocese such as CANA and the province of Congo.¹⁸¹ The Most Rev. Nicholas Dikeriehi O. Okoh (2010-2020) was presented as the fourth primate of the CONAC. He neither proliferated provinces nor dioceses, but consolidated the existing structures. He was succeeded by the Most Rev. Henry Chukwudum Ndukuba on March 25, 2020.

Another more recent and significant role of Anglicanism is the Global Anglican Future Conference (GAFCON). Following the crisis of homosexuality in world Anglicanism,¹⁸² GAFCON was formed in parallel to the Lambeth Conference. The genesis of the growing crisis was traced to the ordination of Gene Robinson as a bishop in the Episcopal Church of the USA in November 2003.¹⁸³ So the GAFCON journey began in 2008 when moral compromise, doctrinal error and the collapse of biblical witness in parts of the Anglican communion had reached such a level that the leaders of the majority of the world's Anglicans felt it was necessary to take a united stand for truth. The GAFCON movement is a global family of authentic Anglicans standing together to retain and restore the Bible to the heart of the Anglican

¹⁸⁰ Kwashi, "The Church of Nigeria (Anglican Communion)," 175.

¹⁸¹ Kwashi, 175.

¹⁸² Kevin Ward, *A History of Global Anglicanism*, 15.

¹⁸³ Ward, *A History of Global Anglicanism*, 15.

Communion. Its mission is to guard the unchanging, transforming Gospel of Jesus Christ and to proclaim Him to the world. It is founded on the Bible, bound together by the Jerusalem statement and declaration of 2008, and led by a Primates Council, which represents the majority of the world's Anglicans. GAFCON works to guard and proclaim the unchanging, transforming Gospel through biblically faithful preaching and teaching which frees its churches to make disciples by clear and certain witness to Jesus Christ in all the world. It is significant because its pioneer Primate and leader was the erstwhile Primate of Anglican Communion Church of Nigeria, Archbishop Jasper Peter Akinola.

Regarding the dominant role of Anglicanism in Nigeria, it must be noted that several attempts have been made by Islamic leaders to make Islam the state religion. The role played by two eminent leaders, Bishop E.B. Gbonigi and Archbishop Jasper Peter Akinola, in defense of the Christian faith was noted by Ward.¹⁸⁴ Today, Anglicanism in Nigeria is not only taking the lead among the rest of Anglican provinces in Africa, it is also making its way into leadership roles in the worldwide Anglicanism in terms of theological contributions. However, whether it can withstand the dynamic trend of Pentecostalism and its progenies remains to be seen.

The Role and Significance of Pentecostalism in Nigeria

There is a consensus among scholars, especially church historians, anthropologists, missiologists, ethnographers, and sociologists, that Pentecostalism and its progenies are the fastest growing stream in global Christianity. Talking about Pentecostalism and Mission in Africa, Kalu simply says, "all forms of Christianity are growing in Africa, but Pentecostalism enjoys the fastest growth rate."¹⁸⁵ Asamoah-Gyadu's extended analysis of contemporary

¹⁸⁴ Ward, *A History of Global Anglicanism*, 131.

¹⁸⁵ Ogbu U. Kalu, "Pentecostalism and Mission in Africa, 1970 – 2000," *Mission Studies: Journal of the International Association for Mission Studies* 24, no. 1 (2007): 9.

Pentecostal Christianity, which he refers to as pneumatic Christianity, stresses the rate at which contemporary Pentecostalism is growing, blowing like the wind, and changing the face of global Christianity in Africa, Asia, Latin America, and even in the northern continents.¹⁸⁶

Allan Anderson, Michael Bergunder, Andre Droogers, and Cornelis van der Laan argue, “Within a few years of the 1906 upsurge, Pentecostalism had in fact established itself worldwide. Today the majority of Pentecostal believers are found in non-Western countries, especially in the Global South ... Pentecostalism has reshaped the face of Christianity.”¹⁸⁷ Anderson et al. make the further point that, “Pentecostalism can be viewed today as the most rapidly expanding religious movement in the world. Within the past thirty years there has been an estimated 700 percent increase in the number of Pentecostal believers, who represent about a quarter of the world’s Christian population and two-thirds of all Protestants.”¹⁸⁸

From the foregoing, Kalu speaks from his wealth of experience in world Christianity and mission, and as an African. On one hand, he acknowledges that all denominations of Christianity in Africa are having some sort of growth. On the other hand, his emphasis on the growth of Christianity and precisely Pentecostalism in Africa indicates the African factor of the origin, expansion, and characteristics of the movement. Both Kalu and Asamoah-Gyadu agree that Pentecostalism is taking the lead. However, Asamoah-Gyadu, using the metaphor in Johannine discourse between Jesus and Nicodemus, compares the growth of Pentecostalism with the manifestation of the Holy Spirit as wind that blows everywhere.

Anderson et al. have offered a wider perspective of the origin of Pentecostalism by tracing it to the 1906 revival meeting at the Azuza Street Mission in Los Angeles. This simply

¹⁸⁶ J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 1.

¹⁸⁷ Allan Anderson, Michael Bergunder, Andre F. Droogers and Cornelis van der Laan, “Introduction,” in *Studying Global Pentecostalism: Theories and Methods*, Allan Anderson, et al. eds. (Berkeley: University of California Press, 2010), 1.

¹⁸⁸ Anderson, et al., 2.

shows that African Pentecostalism enjoys both local and global origins. Not only that, it seems Anderson et al. assert that just as the center of gravity of global Christianity has shifted to the global south, so also the center of gravity of global Pentecostalism has also shifted there.

The phenomenal growth and role Pentecostalism plays in global and local Nigerian Christianity is important to scholarship because it is a reverse of the earlier prediction made by Harvey Cox and other “death of God” theologians.¹⁸⁹ Indeed, with the dynamic growth of Pentecostalism, Cox predicts the death of secularism: “today it is secularity, not spirituality, that may be headed for extinction.”¹⁹⁰ One can argue that Pentecostalism tends to engage the spheres of humanity with a unique level of intentionality, which differentiates the Pentecostal churches from others, including the Anglican church. The character and strategies of the Pentecostal Church are neither static nor stereotyped.

Kalu observes that since the birth of the young puritan preachers in the 1970s, African Pentecostalism keeps changing in space of ten year intervals. The movement engaged media technology for mission and evangelism in the 1980s.¹⁹¹ The movement focused on ministerial formation and establishment of Christian colleges and universities across Africa in the 1990s.¹⁹² As Kalu has pointed out, some of the Pentecostal theological colleges were in-house; they lack staffing and external accreditation, and academic integrity (Kalu, 35). Another direction Pentecostalism took towards the advent of the twentieth century was its ambitious project of saving Africa (Kalu, 35). One of the remarkable figures of this trend was Reinhard Bonnke. Different Pentecostal denominations either formed new private organizations or joined or revitalized the existing ones for the re-evangelization of Africa. In many respects, a variety of

¹⁸⁹ Harvey Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Reading, MA: Addison-Wesley, 1995).

¹⁹⁰ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 1.

¹⁹¹ Kalu, “Pentecostalism and Mission in Africa, 1970 – 2000,” 21.

¹⁹² Kalu, 30.

groups such as the Calvary Ministries (CAPRO), National Youth Service Corps (NYSC), The Redeemed Christian Church of God Mission, African Christian Mission, and others penetrated the Muslim enclaves with the gospel.

Another significant role of contemporary Pentecostalism in the history of Christianity in Nigeria has been examined by Ruth Marshall. Marshall discusses the process of conversion and its various nuances in relation to Pentecostalism. Conversion finds its expression in two different phases of revival—the earlier phase being anti-materialistic emphasizes everlasting life while the second phase emphasizes the redemptive right to abundance of life in the here and now.¹⁹³ Marshall says, “Conversion is represented as a means of creating the ideal citizen, one who will provide a living incarnation of the *nomos* of a pacified and ordered political realm.”¹⁹⁴

Marshall analyzes the Born-Again program of conversion and redemption with the use of a Foucauldian approach (Marshall, 10). The same approach has been deployed about history, power, governmentality and subjectivation so as to represent the objects of study in a new way (Marshall, 10). Marshall borrows two central insights from Foucault: “understanding of history as event (*histoire evenementielle*) and his analysis of process of subjectivation.”¹⁹⁵ Marshall notes that all history is somewhat syncretic.¹⁹⁶ Apart from the fact that history is rooted in and interacts with culture, dynamically going through different stages and epochs which often make it syncretic, missiologists, anthropologists, and historians have enunciated the kaleidoscopic nature of history in relation to syncretism.

From the preceding discussion of the nuances involved in conversion, it is apparent that the two phases of revival as they relate to conversion are not antagonistic to each other. They

¹⁹³ Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* (Chicago, Ill: The University of Chicago Press, 2009), 13.

¹⁹⁴ Marshall, *Political Spiritualities*, 14.

¹⁹⁵ Marshall, *Political Spiritualities*, 34.

¹⁹⁶ *Ibid.*, 37.

simply indicate the limitedness of human ability to comprehend the height and depth of God's intentionality and plan of redeeming and reconciling the world unto himself. Jesus did not pray that the converts be taken out of the world because the immediate reason is for them to serve God's mission in the here and now, while they concurrently have the remote reason (everlasting life) in view. Newbiggin states, "To be converted in any sense that is true to the Bible is something that involves the whole person."¹⁹⁷ The methodology advocated by Pentecostalism is the individual and collective regeneration through a process of conversion.¹⁹⁸ Concerning the project of conversion and context, Burgess states, "Conversion during the Civil War Revival was situated in a variety of critical settings, which precipitated individual and collective quests for religious revival."¹⁹⁹ The Civil War, known as Biafran War, took place in Nigeria between 1967 and 1970. It was fought to counter the secession of Biafran from Nigeria. About one million people died during the war. The Pentecostal methodology of winning souls at individual and collective levels of regeneration through a process of conversion is a post-Civil war syndrome.

As a final observation, contemporary Pentecostalism employs the dynamics of miracles, imprecatory prayers, and ecstatic experiences. Pentecostalism acknowledges the reality of witchcraft and demonic powers and their manipulative influence on the human world,²⁰⁰ as opposed to the mainline churches. Initially, the mainline churches were not proactive about exorcism and healing through warlike prayer. Pentecostalism believes that these evil spirits hinder the continuous flow of both spiritual and physical redemptive rights of human being.²⁰¹

Marshall places on record the confession of J. O. Balogun, a former head of seven secret cults,

¹⁹⁷ Lesslie Newbiggin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1995), 135.

¹⁹⁸ Marshall, *Political Spiritualities*, 3.

¹⁹⁹ Richard Burgess, *Nigeria's Christian Revolution: The Civil War Revival and Its Pentecostal Progeny* (1967-2006) (Colorado Springs, CO: Regnum, 2008), 110.

²⁰⁰ Burgess, *Nigeria's Christian Revolution*, 26.

²⁰¹ *Ibid.*, 195.

who is now an evangelist.²⁰² This confession affirms the automatic protection of the “Born-Again Christians.”²⁰³ Lack of discernment, however, brings the converts into dangerous contact with the evil powers through dreams, food, material objects, and sexual relations.²⁰⁴ In order to experience the miraculous through ecstatic ministrations, the converts are taught to engage in aggressive prayers, otherwise known as imprecatory prayers. Interestingly, Marshall notes some of these prayers:

Father I thank you because sinners will not go unpunished. Let all rumour mongers be ruined. Ez. 7: 26; It is my turn to enjoy, let all opponents keep quiet. Eccl. 3:13; ... Hunger killed the forty men that conspired against Paul, let all conspirators die of hunger. Acts 23:13; Ahitophel hanged himself, let all conspirators hang themselves. 2 Sam. 17:23; Make slave of anyone who wants to rob me of my vision. Gen. 50:18; All the conspirators in my extended family, be scattered in Jesus’ name. 1 Sam. 7:10.²⁰⁵

The idea of imprecatory prayer among the Pentecostals is anti-*missio Dei*. The complexity and division that imprecatory psalms or prayers have on the church is noted by Alexandru Mihaiha. Mihaiha investigates three ways in which modern scholars appropriate imprecatory psalms into public and private worship. The liberal critic “rejects these texts as having nothing in common with the Christian ethics because of the hateful view embraced by the authors of the imprecations.”²⁰⁶ The mainline Protestants embrace “discontinuity and continuity between the Old Testament and the New Testament.”²⁰⁷ The Evangelical denominations (among whom are the Pentecostals) “legitimate the literal application of the imprecatory psalms underlining that God of mercy is equally a God of justice.”²⁰⁸

²⁰² Marshall, *Political Spiritualities*, 302.

²⁰³ Marshall, *Political Spiritualities*, 195.

²⁰⁴ Ibid.

²⁰⁵ Marshall, *Political Spiritualities*, 196.

²⁰⁶ Alexandru Mihaiha, “The prayer Against the Enemies: A Hermeneutical Problem in the Orthodox Exegesis,” *Sacra Scripta: 223 – 241*, vol. 10 Issue 2 (2012): Accessed in May 2018.

²⁰⁷ Mihaiha, 230.

²⁰⁸ Ibid., 236.

While this researcher recognizes the three different existing views investigated by Mihaiha, an understanding of the meaning of imprecatory prayer is important. Conn states: “Imprecatory prayers are curses that ask God to strike down foes.”²⁰⁹ The question is whether church should curse when it has been sent to bless and forgive. Ott, Strauss and Tennent state, “Thus the joyful-earnest task falls to Christ’s followers to take up where he left off in his earthly ministry, to become his agents of forgiveness....”²¹⁰ In addition, my rationale for a stance against these prayers is that imprecatory prayer does not give room for the so-called wicked people to repent and witness the love of God.

Summary of Chapter Two

The country now known as Nigeria was officially established on January 1, 1914. It is an amalgamation of different nations comprising of over 250 indigenous groups. Christianity first came to Nigeria in the 15th century through the effort of Augustinian and Capuchin monks from Portugal, but it failed because of their involvement in the slave trade. Slavery was later abolished in 1833 throughout the British empire, which included Nigerian lands at that time. Afterwards, the Church of England established Anglicanism in Nigeria in 1842 through its C.M.S. mission. In spite of its British name, which simply means “English,” Anglicanism originally spread in Nigeria through class meetings, conversion (as a prerequisite for baptism) in its initial emphasis, and their establishment of schools, colleges, and hospitals.

Pentecostalism emerged in Nigeria in the 1970s and has since experienced kinetic growth and penetrated throughout the country. Pentecostalism employs all available means of growth,

²⁰⁹ Joseph L. Conn, “A Taxing Situation: IRS Investigates Imprecatory prayer,” *Church and State* 61: 55 – 56, no 3 (March 2008): Accessed in May 2018.

²¹⁰ Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Academic, 2010), 41.

especially the media to propagate its beliefs. It lays emphasis on dynamics of miracles, meeting people's needs through prayer, and exorcism. It is worthy of note that the Pentecostals are very keen on the process of conversion and its various nuances.

Chapter 3: Perspectives on the Problem of Migration

Overview of the Chapter

This chapter reviews major existing scholarly works on the research problem. This review covers sources such as scholarly journal articles, books, websites, and blog entry. The emergence and establishment of Anglicanism and Pentecostalism in Nigeria spans one hundred and twenty-eight (128) years. The former emerged in 1842 while the latter emerged in the 1970s. While the Anglican church in Nigeria is positioned as having the highest number of followers in African Anglican circles, the Pentecostal stream in Nigeria is also positioned as the fastest growing stream of Christianity in Africa. However, many African and non-African scholars have noticed an on-going migration of people from the historically mission-founded denominations, notably the Anglican church. This literature review presents what has been done previously regarding this topic of study.

Migration and Causes of Migration

In *African Christianity: An African Story*, Ogbu U. Kalu, an outstanding scholar and prolific writer on African Christianity, and eighteen other African historians present a seminal book that traces the transportation of Christianity from its cradle in Palestine to the time of Emperor Constantine in Rome,²¹¹ its expansion in European nations,²¹² and finally in Africa.²¹³ Christianity, however, changed its face in Africa through a myriad of emergences, upsurges and

²¹¹ Ogbu U. Kalu, "African Christianity: An Overview," in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007), 23.

²¹² Kalu, "African Christianity: An Overview," 24.

²¹³ *Ibid.*, 25.

expressions of the Christian faith from the existing mission-founded Churches.²¹⁴ The first upsurge was the African Instituted Churches (AICs), otherwise known as African Indigenous Churches. Members of the mainline churches migrated to form the Zionists in South Africa, the Aladura in West Africa (Nigeria) and the Roho in East Africa (Adogame and Jafta, 272).

Adogame and Jafta note that a bubonic plague in 1918 that could not be treated by Western medicine precipitated the need for prayers, healing and spiritual protection. This situation led to the formation of Aladura Churches, which are still in existence today (Adogame and Jafta, 277). Apart from the Celestial Church of Christ, other churches such as Cherubim and Seraphim (C&S), The Christ Apostolic Church (CAC), The Church of the Lord-Aladura (CLA) emerged from the Anglican Church. The exodus blamed Anglican church leaders for “practicing ambivalent Christianity”²¹⁵ and for professing a western faith. In other words, the Anglican church was blamed for lack of helpful decisions regarding issues that affect the people.

However, in his book, *Nigeria’s Christian Revolution: The Civil War Revival and its Pentecostal Progeny (1967-2006)*, Richard Burgess, a scholar of African Pentecostal/Charismatic Studies and a one-time professor at the Theological College of Northern Nigeria (TCN), Jos, notes that the first wave of revival in the Anglican church was led by Garrick Sokari Braide. Much emphasis was laid on healing, spontaneous prayer, and the Spirit. According to Burgess, owing to the common features it shared with the Charismatic and Pentecostal movements, Turner claims that Braide’s group was the first Pentecostal move in Nigeria.²¹⁶ The imprisonment and subsequent death of Braide led to the migration of his supporters from the Anglican Church.²¹⁷

²¹⁴ Afe Adogame, Lazio Jafta, “Zionists, Aladura and Roho,” 271.

²¹⁵ *Ibid.*, 277.

²¹⁶ Richard Burgess, *Nigeria’s Christian Revolution: The Civil War Revival and Its Pentecostal Progeny 1967-2006*. Colorado Springs, CO: Regnum, 2008, 67.

²¹⁷ Burgess, *Nigeria’s Christian Revolution*, 68.

Similarly, Burgess reports that, at the national level, the ensuing ethnic conflict in the denomination between the northern Igbo and the northern Hausa-Fulani led to the demand for a Republic of Biafra by the Igbo people in 1967. The refusal of this demand gave birth to the Nigerian Civil War (Burgess, *Nigeria's Christian Revolution*, 83). The War further gave birth to the emergence of indigenous Pentecostal churches. The reasons include the failure of the local gods to protect and save the people, (Burgess, 85), the demand for construction of common identity by swearing with the Bible (in a Catholic Church) and in the shrines, the lack of adequate support and protection by the mainline churches (Burgess, 86), the flight of the European missionaries and local clergy during the War, the existence of imperialism and neo-colonialism, and the rigidity and lack of adaptation of Anglican and Methodist Churches (Burgess, 88). Other scholars have noted the resistance of the mainline churches. Afe Adogame and Lazio Jafta noted the suspension of Catechist Josiah Ositelu from the Anglican church.²¹⁸ Likewise, Kwabena Asamoah-Gyadu noted the series of restrictions and persecutions that forced pioneers of Pentecostalism out of the historic mission denominations.²¹⁹

Simultaneously, as the aforementioned factors of disillusionment were happening, Burgess notes that the Scripture Union—a Bible study and discipleship group—mobilized evangelists and reached out to the people at the grass root level with the gospel message and prayers.²²⁰ The Igbos found solace in prayer houses during the Civil War (Burgess, 86). The author makes a remarkable statement on the impact of the Scripture Union when he says, “The success of the Civil War Revival and its Pentecostal progeny depended partly upon their ability

²¹⁸ Afe Adogame, Lazio Jafta, “Zionists, Aladura and Roho,” 277.

²¹⁹ J. Kwabena Asamoah-Gyadu, “Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa,” 340.

²²⁰ Burgess, *Nigeria's Christian Revolution*, 83.

to trigger conversion.”²²¹ Just as with neo-Pentecostalism, the level of emphasis laid on personal conversion²²² encourages discontinuity with individual and collective pasts (Burgess, 16).

Jesse Zink’s article, “‘Anglocostalism’ in Nigeria: Neo-Pentecostalism and Obstacles to Anglican Unity,” is an ethnographic work. Zink examines the radical way neo-Pentecostalism has changed the tone of Christianity in Nigeria. The author specifically zeroes in on the interaction between neo-Pentecostalism and Anglicanism and argues that an understanding of the religious context of Nigeria is a prerequisite for the realization of “global Anglican unity.”²²³ While Zink’s argument could have been precipitated by the fast-changing environment of Nigeria due to the upsurge of neo-Pentecostalism, perhaps it could have also been informed by his world-wide travels as an Anglican/Episcopal priest. In this article, Zink is concerned with how neo-Pentecostalism has influenced Anglican liturgy and rituals. For example, most Anglican churches have introduced praise with clapping of hands into their worship. Regardless of the influence, Zink notes a huge migration from the Anglican churches²²⁴ along with intolerant reactions of the leadership of the mainline churches (Zink, 234).

From the onset, neo-Pentecostals employed the use of a sharp dichotomy strategy between neo-Pentecostalism and mainline churches, such that members of mainline churches readily embraced it. Zink observes that the dichotomy is “as if the two belong to separate religions.”²²⁵ What neo-Pentecostalism does differently from mainline churches could be summarized as follows: accordance of unusual weight and authority for the Bible,²²⁶ unique expression of the Christian faith, spontaneous worship, extempore prayers, emphasis on

²²¹ Burgess, *Nigeria’s Christian Revolution*, 15

²²² Burgess, 16.

²²³ Jesse Zink, “‘Anglocostalism’ in Nigeria: Neo Pentecostalism and Obstacles to Anglican Unity”, *Journal of Anglican Studies* vol. 10, Issue 2 (2012): 231.

²²⁴ Zink, 234.

²²⁵ Jesse Zink, “‘Anglocostalism’ in Nigeria: Neo Pentecostalism and Obstacles to Anglican Unity”, 238.

²²⁶ Zink, “‘Anglocostalism’ in Nigeria,” 238.

glossolalia, and emphasis on spiritual warfare (Zink, 237). Zink notes that before the upsurge of neo-Pentecostalism, the mainline churches were either indifferent to or ignorant of the foregoing issues (Zink, 238). In pursuit of Pentecostal ideology, the Pentecostals became judgmental—declaring Anglicans and Catholics candidates for hell and opposing the need for formal theological training (Zink, 238).

A renowned African scholar of religion and cultural studies, Hilary C. Achunike, in *The Influence of Pentecostalism on Catholic Priests and Seminarians in Nigeria*, explains the pervasive dimensions Pentecostalism introduces to Christianity in Nigeria, changing the religious landscape of Africa's most populous country and influencing both the houses of mainline clergy and laity.²²⁷ Achunike reflects on the influence of Pentecostalism on members of Catholic, Presbyterian and Anglican churches through employment of media (Achunike, 6). Considering the explosive rate of growth and expansion of Pentecostalism in Nigeria, Achunike says, "The Pentecostals have, as a matter of fact, come to stay" (Achunike, 9). He warns that with the present growth of Pentecostalism in Nigeria, failure to be awakened and incarnational may be detrimental for other movements.²²⁸

Zeroing in on the Catholic church in Nigeria, Achunike examines the adverse effects of the Age of Reason on the Catholic priests and seminarians. He posits rationalism and cessation theories as major causes of setback for the Catholic church.²²⁹ While reviewing the works of other scholars on the resurgence of Pentecostalism and migration of members from mainline churches, Achunike analyzes the qualitative research of Charles Ezekwugo, whose findings show that the Catholic church lost 10%, Anglican church lost 60%, and other mainline churches lost 30% of their members to Pentecostal churches respectively (Achunike, 42). According to data

²²⁷ Achunike, *The Influence of Pentecostalism*, 5.

²²⁸ Achunike, *The Influence of Pentecostalism*, 8.

²²⁹ Achunike, 27.

collected and collated by Ezekwugo, superficial devotion to the study of the Bible by the priests, lack of persuasion by the priests, lack of inspiration, absence of sharing and fellowshiping which could have encouraged a sense of belonging and endeared members to stay were among causes of migration to Pentecostal churches (Achunike, 42).

While Matthew Hassan Kukah denies loss of members to Pentecostal churches (Achunike, 43) and accuses the Pentecostals of “crossless religion” (Achunike, 42), Achunike maintains, “The obvious fact is that the Pentecostals are winning converts from the Catholic church and other mainline churches on daily basis” (Achunike, 42). Achunike makes the further point that Pentecostalism has influenced major components of mainline churches, such as polity, doctrine, ethics, and liturgy (Achunike, 61). While ethics and liturgy are easily negotiated, polity and doctrine are somewhat protected.²³⁰

In February 2018 Festus Iyora, a Nigerian journalist published “Why Are Young Nigerians Abandoning the Church for Pentecostalism?” in which he narrates the migration experiences of young Catholics to Pentecostal denominations. The thesis of the article asks, “Young Catholics are being drawn away from the Church. Can anything stop the exodus?”²³¹ While the article focuses on migration of Catholics to Pentecostalism, Iyora lays credence to massive ongoing decline in membership and migration of Anglicans, Catholics, and Methodists as opposed to the explosion of Pentecostal denominations towards the close of the 20th century.²³²

Owing to the depth of indoctrination of Catholic members on religious relics and doctrine, a normative belief among Christians in Nigeria is that Catholics do not easily abandon

²³⁰ Achunike, *The Influence of Pentecostalism*, 73.

²³¹ Festus Iyora, “Why are young Nigerians abandoning the Church for Pentecostalism?” Catholic Herald, February 1, 2018, <https://www.nigeriancatholicreporter.com/why-are-young-nigerians-abandoning-the-church-for-pentecostalism-by-festus-iyora/>.

²³² Iyora, “Why are young Nigerians.”

Catholicism. However, the migration stories of Susan, Victor, and Sunday show that such belief is no longer true. According to Iyora, the three respondents, who are undergraduates and a graduate, and who had taken part in the Block Rosary Crusade, baptism, catechism, and praying through Mary from their childhood, abandoned Catholicism for Pentecostalism because of shallow understanding of church teaching, quest for spiritual knowledge, unanswered questions on the Sacrament of Penance and the rosary, and the pneumatic lifestyle of Pentecostals (Iyora, 2018). Alternatively, another respondent, Gabriel Ezema, a Catholic priest, says those who leave do so because of lack of close parental contact and prosperity gospel (Iyora, 2018).

Agreed, there are always reasons why people migrate: because of their own lack of commitment to the Church; or because the Church is failing them; or because Pentecostalism is offering something that the Church does not and cannot offer them. Any of these may be the case, and for good or bad motivations.

Response to and Implication of Migration

Zink further examines the initial response of the Anglican church in Nigeria to the challenge posed by the Pentecostal movement. Research shows that the approach of Anglicans was at variance with the Pentecostals on most of the subjects, creating a wide dichotomy.²³³ In handling the challenges, however, Zink maintains that the action and inaction of the Anglican church and other mainline churches led to more migration of Anglican members to Pentecostal and Charismatic churches.²³⁴ While the Anglican leaders exercised their power to excommunicate, ban, and restrict the Charismatics, they did not carry out self-examination that could probably result in transformation of persons, lifestyle, liturgy and relationship.

²³³ Jesse Zink, "'Anglocostalism' in Nigeria: Neo Pentecostalism and Obstacles to Anglican Unity", 239.

²³⁴ Zink, "'Anglocostalism' in Nigeria," 240.

This initial resistance is noted by another African scholar, Rimamsikwe Habila Kitause in “Influence of Pentecostalism in the Mainline Churches in Nigeria, 1970-2015.” Kitause points out that because the culture and ideology²³⁵ of Pentecostalism contravenes the mainline imported culture, the mainline churches resisted Pentecostalism. However, the repudiation did not last long as the Charismatic movements within the mainline churches aided the in-roads of the Pentecostal churches.²³⁶ While Kitause views the emergence of Pentecostalism in Nigeria as interventional, he posits that the migration is ongoing.²³⁷

Similarly, Zink further provides us with what could be termed a latter response of Anglican church. Since the initial response only resulted in massive migration of Anglican members, the CONAC adopted, adapted and incorporated certain features of the neo-Pentecostals into their character.²³⁸ The most important changes happened in worship—extempore prayer, clapping of hands, drumming, vigils, speaking in tongues, consecration of water and anointing oil, and using the “praise the Lord” refrain during liturgical worship. For the purpose of clarity, it should be noted that while some measures of adoption of forms and styles of neo-Pentecostalism have taken place non-liturgically, it was only in the last decade that the incorporation of some forms of service have been formally documented in the *Book of Common Prayer*. Apparently, the influence of the neo-Pentecostals on the Anglican church in Nigeria is such that some of the sermons preached in the Anglican churches have elements of the “prosperity gospel.”²³⁹

²³⁵ Rimamsikwe Habila Kitause, “Influence of Pentecostalism in The Mainline Churches in Nigeria, 1970-2015”, *BEST: International Journal of Humanities, Arts, Medicine and Sciences (BEST: UHAMS)* ISSN 2348-0521. Vol. 3, Issue 7 (July 2015): 15.

²³⁶ Kitause, “Influence of Pentecostalism, 16.

²³⁷ *Ibid.*, 8.

²³⁸ Zink, “‘Anglocostalism’ in Nigeria,” 241.

²³⁹ Zink, “‘Anglocostalism’ in Nigeria,” 243.

On the implications of the ongoing interface, Zink states, “There are other churches out there trying to attract the same people . . . It seems unlikely that as well-entrenched an institution as the Church of Nigeria (Anglican Communion) could vanish in a generation. But its status and position in the society could be significantly affected” (Zink, 247). For the purpose of being the right people in the right place and having again the experience of the Decade of Evangelism (Zink, 249), Zink, in conclusion, calls the Anglican church to intentionally conquer fear through dialogue, emptying of self, and “render ourselves vulnerable to the workings of the Spirit in our midst” (Zink, 250).

In what he calls “the Pentecostalisation of the Mainline Churches,”²⁴⁰ Richard Burgess submits that the result of the revival is also visible in the contemporary mainline denominations. Among other reasons, he notes that the Anglican church hopes to abate the age-old migration of its members (Burgess, 304). Given the pockets of interaction between mainline churches and Pentecostal churches, the author sees “a major paradigm shift in the spirituality of the mainline churches” (Burgess, 305). This trend has affected the mainline churches in areas of worship and ministry styles, theology (Bible reading), and mission and evangelism.²⁴¹ Burgess concludes by evaluating the paradox of the increased number of Pentecostal churches and the increase in the level of decadence in Nigeria.²⁴² If the neo-Pentecostal community is to remain the global prophetic voice, it must appropriate the experience of new birth and Holy Spirit Baptism²⁴³ for holistic transformation and promote adaptability and indigeneity to both white and black.²⁴⁴

²⁴⁰ Burgess, *Nigeria's Christian Revolution*, 304.

²⁴¹ Burgess, *Nigeria's Christian Revolution*, 306.

²⁴² Burgess, *Nigeria's Christian Revolution*, 308.

²⁴³ Burgess, *Nigeria's Christian Revolution*, 310.

²⁴⁴ Burgess, 313.

Synthesis of Literature

A wide range of scholars agree on the reality of migration from Anglican communion to Pentecostal churches as reviewed above. Whereas the mainline denominations are on decline, the Pentecostals are on the increase. Different authors, perhaps because of convenience or preference, refer to the migration phenomenon with different nomenclatures. Kalu calls it split and separation. Zink calls it huge migration. Iyora calls it exodus and abandonment. And Burgess refers to it as migration. According to Adogame, migration of persons from Anglican churches started in the early decades of the 20th century. Adogame, Achunike, and Kitause insist that the migration is ongoing. Both Zink and Achunike warn the affected mainline denominations, particularly Anglican and Catholic churches, to reduce the migration so as not to jeopardize their status and position in the society.

All the authors attribute the causes of migration to several characteristics contrasting mainline versus Pentecostal churches. One is a stereotyped pastoral leadership in the Anglican church as opposed to a spontaneous and dynamic leadership style of Pentecostal leaders, as well as ambivalent Christianity as opposed to a unique expression of the Christian faith. Other causes include accordance of unusual weight and authority for the Bible, spontaneous worship, extempore prayers, emphasis on glossolalia and emphasis on spiritual warfare, the individual quest for spiritual knowledge, and the contextualization of worship on the part of the Pentecostal churches. Moreover, the indifferent attitude of the Anglican leaders is also named. Achunike, however, notes that the prosperity gospel and lack of parental spiritual oversight are other causes of migration. Over the years, some of the features that attracted Anglican members to Pentecostal churches have become the norms in the Anglican clerics and worship.

One important observation about the migration is that it has occurred simultaneously across the continent of Africa. As pointed out in the statement of the problem, the migration—be

it in Kenya, South Africa, or Nigeria—has a common reason: “ambivalent Christianity, idolatry and a faith too dressed in foreign (Western) garb.”²⁴⁵ Perhaps the Anglican Church is accused of being idolatrous by Pentecostals because the Western missionaries that introduced Christianity to Africans did not see the need for critical contextualization. As a result, the people practiced syncretism in Christianity. This is similar to Paul Hiebert’s view on split level Christianity—where professing Christians live on “two unreconciled levels”²⁴⁶—they attend services church and consult herbalists for assistance. In African culture, this amalgamation of the Christian faith and traditional practices is known as syncretism.

Zink provides a helpful overview of the initial and latter responses of the Anglican communion to the challenges posed by neo-Pentecostalism. Though a Westerner, Zink’s concise but comprehensive work is enriched through his skill of participant observer. Like most of the authors discussed above, Zink made physical contact with the people and the context and came up with a detailed narrative description and analysis of the interactions between Anglicanism and Pentecostalism in Nigeria.

On the influence of Pentecostalism on Anglicanism, Asamoah-Gyadu (2007), Burgess (2008), Achunike (2004), and Kitause (2015) observe that Pentecostalism has immensely influenced Anglicanism’s worship and ministry, mission and evangelism, prayer, preaching, healing, polity, doctrine, ethics, and liturgy.²⁴⁷ Both Asamoah-Gyadu and Burgess have viewed the influence as pentecostalisation of the mainline churches, while Kitause quotes Anderson, who says, pentecostalisation is “African Reformation.”²⁴⁸ Zink, however, observes that Anglicanism has also influenced Pentecostalism. Zink notes that one of the strategies employed

²⁴⁵ Burgess, *Nigeria’s Christian Revolution*, 277.

²⁴⁶ Paul G. Hiebert, R. Daniel Shaw, Tite Tienou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids, MI: Baker Academic, 1999), 11.

²⁴⁷ Achunike, 61; Asamoah-Gyadu, “Born of Water and the Spirit,” 355; Burgess, 304; and Kitause, 3.

²⁴⁸ Kitause, “Influence of Pentecostalism,” 3.

by Pentecostals in the early days of Pentecostalism was the vehement “dismissal of the faith of the Mainline denominations.”²⁴⁹ Anglican members were told to leave the church or go to hell (Zink, 237). At that time, Pentecostal preachers’ views were known as anti-Clericalism (Zink, 237). While Zink points out that neo-Pentecostal leaders, at some point, emulate Anglican style of vestments (Zink, 249), Zink should have also observed that virtually all arms of neo-Pentecostalism in Nigeria today have their own formal theological and ministerial colleges and seminaries. This phenomenon becomes important because each Pentecostal denomination makes training in such colleges a prerequisite for positions of leadership in the church.

In summary, there is a consensus among scholars that the age-old migration of people from Anglicanism to Pentecostalism has lingered into the twenty-first century—indeed up till now. All the authors recognize the emulative attitude of Anglicans, through adaptation and adoption of Pentecostal features, but in spite of this, causes of migration have not been subdued. In fact, as good as adoption, adaptation and incorporation of features of the Pentecostals may be, Zink’s work suggests that what needs to be done to forestall migration has not been proffered, because what Anglican denomination copied from Pentecostal denominations simply leads to elements of the prosperity gospel, which Asamoah-Gyadu says promotes materialism,²⁵⁰ and about which Burgess has expressed concern due to the paradox of the proliferation of Pentecostal churches and lack of holistic transformation in Nigeria.²⁵¹

Therefore, this study will add to the literature and it addressed the gap mentioned above by focusing on “migration of the communicants” rather than “migration of people.” None of the previous works address this demography. As explained earlier, the communicants have undergone baptism—the rite of initiation into the Christian Church wherein the local church

²⁴⁹ Zink, “‘Anglocostalism’ in Nigeria,” 237.

²⁵⁰ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 107.

²⁵¹ Burgess, *Nigeria’s Christian Revolution*, 308.

takes an active part. The communicants do make further commitment during confirmation service wherein they were religiously welcomed into adulthood and regarded as defenders of the faith. Thus, when communicants defect from Anglicanism after making such commitment, they need to be heard. Because of all people, one would expect them to remain faithful Anglicans. Focusing on the communicants was an intentional step towards assessing the form and process that produces communicants; this will further make room for sustainable spiritual formation and discipleship.

Secondly, some of the authors have called on the Anglican church to humbly engage in dialogue, self-examination, and rethinking. This suggests that this topic needs further research. Initially, this researcher has reviewed about one hundred and eighty (180) journal articles and books related to the topic before a few that were central to this topic were finally prioritized.²⁵² The research approach of the existing literature was basically interview and participant observation, which do not necessarily give room for the suggested dialogue. This study filled the need for dialogue through focus groups that comprised those who have left the Anglican church, those who have stayed for certain reasons, and those who left and returned.

Thirdly, this study will add to the existing body of literature in contemporary missiology and in particular in the field of African missiology focusing on studies in Anglican, Nigerian, and African Christianity with the sub-discipline of catechesis and discipleship. The previous works simply employed either a qualitative or quantitative method of research. While qualitative and quantitative methods are good designs, this study employed mixed methods designs. This is essential, not only because it allows for integration of both qualitative and quantitative research,

²⁵² John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 4th edition*. Washington DC: Sage Publications, Inc., 2014, 32.

but it helped overcome bias and weaknesses associated with either qualitative or quantitative methods as earlier pointed out.

Summary of Chapter Three

The works of several scholars on the subject of migration of people from the mainline denominations, especially the Anglican Communion to the Pentecostal stream, showed the reality of migration. The earliest groups to migrate became African Indigenous Churches, because the upsurge was a continental phenomenon. The first wave of revival in the Anglican church was led by Garrick Sokari Braide. The Civil War further gave birth to the emergence of indigenous Pentecostal churches. Those who left blamed the pastoral team for practicing ambivalent Christianity as opposed to unique expression of faith that respects worshipers' contexts. The existing literature revealed that the initial response were indifference, persecution, and excommunication which further led to mass migration. The further response—adoption and adaptation—did not help. Ultimately, the Catholic church lost 10% of its members, the Anglican church lost 60%, and other mainline denominations together lost 30%. Even so, what the Anglican church lost is worrisome; Zink maintains that what needs to be done to forestall migration of Anglicans has not been proffered. This study focuses on the migration of communicants and the “catechetical school” that prepared them to add to current knowledge and to build a more effective response to migration.

Chapter 4: The Principles and Practice of Anglican Catechesis

Overview of the Chapter

This chapter discusses existing church polity and the principles of catechesis as documented in the Church of Nigeria Anglican Communion *Book of Common Prayer* and other related literature.²⁵³ It seeks to provide the historical background of the rite of confirmation, the development of the CONAC catechism, the process of the rite of confirmation, as well as the confirmation liturgy which includes the presentation of the catechumens/confirmands, the renewal of baptismal vows, confirmation proper, and post-confirmation commitment. The foregoing elements of catechesis are part of the CONAC worship and these principles are expressed through the CONAC acts of worship.

Therefore, this chapter also examines the meaning of worship, the principles and praxis of the CONAC worship vis-à-vis its contents, structure, and style. One might ask: What is the connection between catechism/catechesis and worship, and the connection to commitment to the Anglican church? Catechism is not an end in itself. Catechism shapes ongoing worship. The end result of confirmation or catechism is worship. Indeed, at the heart of catechesis is worship because the catechumens are prepared not simply to partake of the sacraments but to worship God in and through the Anglican church. The people should be able to have a relationship with God, and one major way to publicly express such relationship is through Anglican worship.

In addition, the chapter considers the CONAC archival materials—official documents and records otherwise known as the Preacher’s Book—of the three select CONAC parishes. The study of the archival materials becomes necessary because the records give a clear picture of the various CONAC worship services, the flow of attendance for services, the state of the CONAC

²⁵³ “Other related literature” shall include books, journals and magazines published by the CONAC or individuals.

worship, and the trend of migration of the communicants. The chapter finally reflects on my theoretical framework—the Catechumenate Theory in the light of the above principles and polity.

In essence, the rationale for this chapter is that it will help provide concrete historical, theoretical, and contextual foundation for analyzing, interpreting, and understanding the perspectives of the communicants on the reality of migration, practice of catechesis and worship, and desired changes in chapters five, six, and seven of this research work.

A History of the Rite of Confirmation

Confirmation is an ancient tradition of the universal Church. It is a sacred rite performed as a completion of the rite of baptism. In the following paragraphs, I discuss the relationship between baptism and confirmation. In the meantime, it must be noted that as a sacrament, baptism is an outward sign of the Christian's salvation and a means of grace by which the Christian is incorporated into Christ. The baptism of water symbolizes a radical disconnection from the pre-salvation lifestyle, as well as a bold decision to live perpetually the Christlike lifestyle, with the hope that the baptized believer will thereafter present himself or herself for the rite of confirmation.

Considering its different historical stages in Christian initiation, confirmation is regarded as a complement of baptism. In view of this description, I will define confirmation in terms of theology (emphasizing divine agency) and practice (emphasizing human agency). Theologically, confirmation is a means of grace wrought by the Holy Spirit to empower and endow the baptized Christians with the power and the gifts of the Holy Spirit for the purpose of witnessing and embodying the gospel of Christ. Explaining the lectures of St. Cyril of Jerusalem, William J. O'shea explains, "Just as baptism configures us to Christ dead and risen again, so confirmation

configures us to Christ anointed by the Holy Spirit.”²⁵⁴ The theological context of confirmation is best understood in terms of the Christlike image and character the Holy Spirit forms in persons.

In practice, however, up till the ninth century, the rite of confirmation was known as the rite of perfection, completion, or sealing.²⁵⁵ Mark Searle explains that confirmation “had much the same meaning as we have when we refer to a business being ‘signed and sealed’: completed, finished, ratified, with all formalities observed.”²⁵⁶ In a sense, the new believer has completed the process of Christian initiation. The laying-on of hands, anointing of the forehead with chrism, and making a sign of the cross are symbols of the seal.²⁵⁷

In the history of the Church, there are three different epochs of the rite of confirmation: the early period of confirmation (1—500 AD) which laid emphasis on Christian initiation through an integration of the rites of baptism, confirmation, and eucharist.²⁵⁸ The early church identified with the occasion of the baptism of Jesus wherein he was baptized with water and the Holy Spirit. Thus, the early church baptized believers with water and anointed them with oil, and imposition of hands.²⁵⁹ Meadows notes that during this epoch, “Baptism and confirmation were united in a single rite of initiation”²⁶⁰ where confirmation is praying for the gift of the Spirit on the catechumens. Monkres et al. observe that the day preceding Easter or the single rite of initiation, all would-be Christians shall be assembled in one place for prayer vigil, reading of the

²⁵⁴ William J. O’Shea, *Sacraments of Initiation* (Englewood Cliffs, N.J.: Prentice-hall, Inc., 1966), 50.

²⁵⁵ Mark Searle, *Christening: The Making of Christians* (Collegeville, MN: The Liturgical Press, 1980), 117.

²⁵⁶ Searle, *Christening*, 117

²⁵⁷ O’Shea, *Sacraments of Initiation*, 49.

²⁵⁸ Peter R. Monkres, R. Kenneth Ostermiller, *The Rite of Confirmation: Moments When Faith Is Strengthened* (Cleveland, OH: United Church Press, 1995), 5.

²⁵⁹ Philip R. Meadows, *Remembering Our Baptism: Discipleship and Mission in the Wesleyan Spirit* (Nashville, TN: Discipleship Resources, 2017), 80.

²⁶⁰ Meadows, *Remembering Our Baptism*, 80.

scripture, exhortation, exorcism, renunciation of the devil, and laying-on of hands by the bishop assisted by elders and deacons of the church.²⁶¹

In the early hours of Easter Sunday, following the consecration of the baptismal water, the new believers would be baptized, confirmed, and given the right to participate in the Eucharist for the first time. Monkres et al. offer a vivid portrait of the sense of intentionality and seriousness of the early church on the place of confirmation in the process of Christian initiation: “The power of confirmation in the early church was primarily a consequence of the fact that it was a part of the unified rites of Christian initiation. There was a clear synergy of water, oil, bread, and wine which drew their significance and power from one another. The joy of becoming Christian was portrayed through one grand liturgical pageant on Easter.”²⁶² One of the clearest characteristics of this period is the joyful commitment to the process of conversion.

The second epoch was the Dark Ages and the Early European Expansion (500—1500 AD). During this period, the church lost its commitment regarding the integration of baptism, confirmation, and Eucharist as a single rite of Christian initiation in a service. Therefore, confirmation became the second half of the sacrament of baptism. The reasons? Flavius Valerius Aurelius Constantinus—otherwise known as Constantine I—made “the Christian church the most-favoured recipient of the near-limitless resources of imperial favour.”²⁶³ Alan Kreider observes that prior to the reign of Constantine the ranks of church leaders prevented hypocrisy from undercutting the ecclesia missional purpose, but “Constantine saw hypocrisy as a necessary by-product of a new form of mission that valued numbers more than lifestyle, rationality more than habitus.”²⁶⁴ Constantine I accorded the clergy and bishops with legal

²⁶¹ Monkres and Ostermiller, *The Rite of Confirmation*, 7.

²⁶² Monkres, et al., *The Rite of Confirmation*, 12.

²⁶³ Richard Fletcher, *The Barbarian Conversion: From Paganism to Christianity* (Los Angeles, CA: University of California Press, 1997), 19.

²⁶⁴ Alan Kreider, *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire* (Grand Rapids, MI: Baker Academic, 2016), 268.

exceptions and privileges such that there was a “stampede into the priesthood.”²⁶⁵ Alan Kreider noted the extravagant treatment of the clergy and the changing of the clothing of the clergy which Kreider said “changed more rapidly than Christian approaches to killing.”²⁶⁶ The result was inflation in the standard of living,²⁶⁷ and mixed-multitude from the clans of aristocrats were ordained priests and consecrated bishops—“some of them gaining bishoprics even before being baptized.”²⁶⁸ Thus, priesthood played a pivotal role in the disintegration and abuse of the rite of Christian initiation.

Also, regarding infant baptism, the theology of Saint Augustine made the division of baptism, confirmation, and Eucharist occur very rapidly. Augustine argues that “any child who died unbaptized was unable to receive the gift of eternal life.”²⁶⁹ The church as well as the secular authorities endorsed Augustine’s theology and from the sixth century, the church began to baptize infants. Thus, in the twelfth century St. Bernard of Clairvaux contended that “the way to salvation is closed to unbaptized infants of Christians.”²⁷⁰ Meadows notes that “infant baptism started to become normative and became largely a mark of good citizenship.”²⁷¹ In time, however, the church made efforts to confirm every child almost immediately after they were baptized, but these efforts were aborted because of the number of baptized infants and the vast jurisdiction of bishops. As the church grew, separation of sacerdotal functions became necessary—priests were in charge of baptism while confirmation was reserved for bishops. This,

²⁶⁵ Fletcher, *The Barbarian Conversion*, 38.

²⁶⁶ Kreider, *The Patient Ferment of the Early Church*, 278.

²⁶⁷ Kreider, 278.

²⁶⁸ Rodney Stark, *The Triumph of Christianity: How the Jesus Movement became the World’s Largest Religion* (New York, NY: Harper One, 2011), 299.

²⁶⁹ Monkres, et al., *The Rite of Confirmation*, 13.

²⁷⁰ Gerard Austin, *The rite of Confirmation: Anointing with the Spirit* (New York, NY: Pueblo Publishing Company, 1985), 17.

²⁷¹ Meadows, *Remembering Our Baptism*, 80.

however, further delayed confirmation of baptized Christians because of the “relative scarcity of bishops”²⁷² or vast episcopal jurisdictions.

As Christianity grew rapidly through conquests, crusades, political alliances, marriage alliances, commerce and trade, the practice and effects of separation of the rites of Christian initiation continued. There were records of baptism of converts without mention of confirmation and the Eucharist. For instance, in pursuit of the conversion of the Saxons, in 496 AD, Clovis and his warriors had a mass baptism.²⁷³ In 1155 AD, Erik IX of Sweden required the inhabitants of his country to be baptized.²⁷⁴ In February 15, 1386, Jagiello was baptized because of political and marriage alliances.²⁷⁵ Apart from the Anabaptists who retained the unity of the Christian initiation through adult baptism, the dissociation continued in the third epoch.

The third epoch (1500—2000 AD) witnessed the reformation and liturgical shift in confirmation—the Protestants classified confirmation as a rite rather than a sacrament.²⁷⁶ In other words, the reformers were less concerned about the combination of baptism, confirmation, and Eucharist as a single rite of initiation as they were about the liturgical significance and practice of confirmation. Martin Luther was a notable figure during this period. He argued that any form of belief that presents confirmation as sacrament or rite that perfects baptism is misleading.²⁷⁷ Luther asserted that there is no imperfection in baptism; rather, baptized believers should live each day remembering their baptisms. In order to help strengthen their faith, Luther wrote a Shorter Catechism which became a format for subsequent catechisms. Calvin, another notable figure during this period, established institutes to help fortify the faith of the baptized believers. During this period, “confirmation became an educational program through

²⁷² Meadows, *Remembering Our Baptism*, 80.

²⁷³ Stephen Neill, *A History of Christian Missions* (London, England: Penguin Books, 1990), 95.

²⁷⁴ Neill, *A History of Christian Missions*, 93.

²⁷⁵ Neill, 96.

²⁷⁶ Monkres, et al., *The Rite of Confirmation*, 5-6.

²⁷⁷ Monkres, et al., *The Rite of Confirmation*, 16.

which one's belief in the saving power of baptism was strengthened."²⁷⁸ Invariably, the liturgy and practice of confirmation in the modern era is not different from what preceded it.

Over the years, the Anglican communion worldwide, specifically the CONAC, has taught that confirmation is an ancient tradition that follows the example of the Apostles in laying-on of hands. It is a solemn public confession of faith, an occasion for the baptized believers to confirm and ratify their baptismal promise so that they can rededicate themselves to God.

Regardless of the church's disposition to the rites of initiation—as unified rites or separated rites, the rite of confirmation is the act of the Holy Spirit in and through the believers. Once the agency of the paraclete is deemphasized in both its theology and practice, then the rest is mere reductionist concept. Further explanation will be made in the following sub-topic—the process of the rite of confirmation.

The CONAC Catechism

The catechism of the Anglican Communion has a long connection with the Reformation.²⁷⁹ The Reformers reinvented the catechism and situated it within the Church practice to salvage the sixteenth century church from religious decadence and colossal ignorance.²⁸⁰ When the Protestant Reformation occurred at that time, it emphasized teaching of the basics of the Christian faith in an interactive manner, unlike catechism in the eighth century (740—notably Egbert, Archbishop of York, and 747—The Council of Clovesho) which did not encourage dialogue between the catechist and the catechumen.²⁸¹ While the main contents—the Creed, the Lord's Prayer, and the Ten Commandments—remained the same, the sixteenth

²⁷⁸ Monkres, et al., *The Rite of Confirmation*, 16.

²⁷⁹ James Hartin, Jonathan Knight, rev., "Catechism," in *The Study of Anglicanism*, ed. Stephen Skykes, John Booty & Jonathan Knight (Minneapolis, MN: SPCK/Fortress Press, 1999), 169.

²⁸⁰ Donald Van Dyken, *Rediscovering Catechism: The Art of Equipping Covenant Children* (Phillipsburg, NJ: P&R Publishing, 2000), 8.

²⁸¹ Hartin and Knight, rev., "Catechism," 168.

century Reformers' catechism was a clear departure from what preceded it in terms of method and expression. A very significant underlying factor of this new method is that the reformers were more concerned about how the catechumens would embody the word of God.

In the sixteenth century, several catechisms were produced. These include Martin Luther's *Shorter Catechism* (1529), the Calvinist traditions known as *Heidelberg Catechism* (1563), and the Roman Catholic Church catechisms. As part of the reforms, Henry VIII and Edward VI issued royal injunctions that encouraged the clergy "to teach their parishioners and to exhort all parents and households to teach their children and servants the same, as they are bound in conscience to do."²⁸² As a result, the Catechism found a place in the new Book of Service for use on Sunday afternoons in the parish as well as in each household. The idea of teaching the catechism at the household level was initially promoted by Martin Luther's *Shorter Catechism*, the most well-known sixteenth century catechism, which was "a dialogue between father and son" (Hartin and Knight, "Catechism," 169).

However, the Church of England—the cradle of the CONAC, like the rest of the Protestant and Catholic churches, soon made catechizing a parochial duty of the clergy (Hartin and Knight, 169). This, of course, did not deter the parents from teaching catechism to their children at home; it did make clear that catechizing is a sacerdotal responsibility of the clergy. Donald Van Dyken notes that schoolteachers were also asked to teach children in catechism.²⁸³ As noted in chapter one, in the theoretical framework, St. Augustine in the fifth century had admonished the catechist on the importance of personal character, by dint of commitment to effective communication, spirituality, and good process of catechizing.

²⁸² Hartin and Knight, rev., "Catechism," 168.

²⁸³ Van Dyken, *Rediscovering Catechism*, 46.

Since 1536, the Anglican Communion has consistently used the catechism as a medium of instruction about the ethos of the Communion—the fundamentals of the Christian faith. It has sustained the use of the question-and-answer teaching method, and it has consistently revised and enlarged the catechism. Although the initial attempt to revise the catechism in 1887 failed, subsequent revisions and enlargements were successful. In particular, the twentieth century Anglican Communion recorded series of revisions of the catechism. The Most Reverend & Right Honorable David Hope, Archbishop of York, in *An Anglican Catechism* noted the revision of the revised catechism in 1961.²⁸⁴ Many revisions of catechism have since been adopted in England, North America, India, Pakistan, Burma, Ceylon, Nigeria and the rest of the world.²⁸⁵

Since the advent of the Church Missionary Society (C.M.S.) in Nigeria in 1842, the CONAC had taught the catechism as one of the basic contents of the 1662 *Book of Common Prayer*. Over time, the CONAC has revised the catechism or adopted a new catechism as needed. It is worth noting that the 2007 revised *Book of Common Prayer* introduces the catechism as follows:

This Catechism is a teaching resource expressing the basic Christian beliefs and cast in the traditional question and answer form for ease of reference. Each answer can be used as an introduction to deeper and wider understanding. It includes a commentary on the Apostle Creed, but is not to be regarded as a complete statement of belief or practice. A further use of this Catechism is to provide a summary of the teaching of the Church for an enquirer. It may also be used selectively in liturgical worship; as an instruction to be learned of every person before he be brought to be confirmed by the Bishop.²⁸⁶

Here it is instructive to note key features of both the sixteenth and twentieth centuries' catechisms and the catechetical culture guiding the use of the catechism. First, the CONAC catechism upholds the fundamentals of Christianity. Second, the teaching method sustains the question-and-answer format of the past times. Third, it is concise and missional, in that it is

²⁸⁴ Edward Norman, *An Anglican Catechism* (New York, NY: Continuum, 2001), vii.

²⁸⁵ Hartin and Knight, rev., "Catechism," 166.

²⁸⁶ The Church of Nigeria (Anglican Communion). *The Book of Common Prayer*, 462.

designed to be a handy tool for both churched and unchurched—those who might want to know Christian fundamentals before believing and belonging. Fourth, it requires all would-be communicants to be grounded in the truth prior to the Confirmation.

But the 2007 revised catechism was not the end. Twelve years later (2019) the CONAC revised the existing catechism independent of the *Book of Common Prayer* and titled it *CONAC: The New Catechism Manual for Preparing Candidates for Baptism and Confirmation*. The introduction to the 2019 edition states,

This catechism is primarily intended for use by parish priests, deacons, and lay catechists, to give an outline for instruction. It is a commentary on the creeds, but is not meant to be a complete statement of belief and practices; rather, it is a point of departure for the teacher, and it is cast in the traditional question and answer form for ease of reference. The second use of this catechism is to provide a brief summary of the Church's teaching for an inquiring stranger who picks up a Prayer Book. It may also be used to form a simple service; since the matter is arranged under headings, it is suitable for selective use, and the leader may introduce prayers and hymns as needed.

It is clear from the above quotation that the CONAC catechism is flexible, consistent, and visionary. Regarding flexibility, the catechism is adaptable to situations and environments in order to make authentic impact on the catechumens. The underlying logic of making such authentic impact on the catechumens lies on the creativity of the catechist, whom the catechism refers to as “teacher.” A good posture of a teacher's life is his or her ability to create a strong web of connections among himself or herself, the catechism, and the catechumens.²⁸⁷ This is very significant because the contents of the catechism is more caught than taught—the catechism is meaningful, affective, and transformative when it is embodied by the catechists, such that the catechumens could relate to it. The catechists should be an example of what they are teaching.

²⁸⁷ Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of A Teacher's Life* (San Francisco, CA: Jossey-Bass Publishers, 1998), 11.

In fact, the teaching should be part of the way they teach as Apostle Paul says: “Follow my example, as I follow the example of Christ” (1 Corinthians 11:1).

Next, the catechism is consistent in that it upholds the traditional format of catechesis. This does not, however, mean that the process of catechesis should be reduced to technique. Rather, the catechist is expected to know the learning skills and preferences of the catechumens so that learning and transformation take place. The visionary characteristic of the catechism is seen in its openness to outsiders who have the potentials of becoming insiders. In a sense, the visionary strength makes the catechism a centered set catechetical instruction rather than a bounded set type.

This understanding of the features of the catechism and the character of the catechists suggest that the task of the catechists is that of a disciple-maker discipling apprentice who must be spiritually transformed. Unless this happens the whole process of catechesis will break down and the catechism will simply produce better informed people rather than spiritually transformed people.

The Process of the Rite of Confirmation

In the CONAC, the rite of confirmation is preceded by the rite of baptism. Both baptism and confirmation are two distinct but related rites. Baptism is distinct from confirmation in terms of ritual meaning, symbols, and practice, but they are related in terms of foundation, purpose, and goal. For CONAC, baptism and confirmation complement each other in spiritual formation. At baptism, a baptismal candidate is brought into a union with Christ through public renunciation of the devil, sin, and the world followed by confession of Christ as personal Savior and Lord. In the case of infants and minors, godfathers and godmothers stand in proxy for them.

By tradition, the CONAC does not confirm any unbaptized persons. Hence, the liturgy of baptism looks forward to a deeper walk with God through the rite of confirmation, while the liturgy of confirmation looks back to baptismal vow and looks forward to post-confirmation commitment—a Spirit-filled life and a life of service. This is what connects with the early church catechesis, that is, the formation of radical disciples, Spirit-filled followers of Jesus who are ready to live and die. This will be discussed below in the next sub-theme. For the moment, it is well to note that the process of the rite of confirmation is premised on the sacrament of baptism.

Typically, at the parish level the vicar or a designated clergy announces openings for confirmation and invites non-communicant members to register their names. These announcements may last for about four weeks prior to the commencement of the confirmation class and continue for about two weeks afterwards. At the outset of the confirmation class, the catechumens are encouraged to own and attend classes with copies of the Holy Bible, the *Book of Common Prayer*, a confirmation booklet (if available), and writing materials. Usually, the confirmation class is held weekly and may last for six or nine months. The duration of the class is contingent on factors such as fixed confirmation dates, readiness of the catechumens, and availability of the presiding bishop. In a situation where the confirmation date is fixed, the vicar sometimes finds himself under pressure to not postpone the confirmation date. In such cases, if the catechumens are not fully prepared for the rite of confirmation, the bishop might confirm those who are not grounded in the Christian tenets and church doctrines. As an alternative to a fixed date, the priest may request the bishop for a date as he works towards finishing the teaching of the catechism.

For most of the confirmation classes, the catechists²⁸⁸ use only the catechism to prepare the catechumens, while some other catechists include other useful materials to further explain themes and issues arising from the catechism. The format of the catechesis is question and answer. The answers are often expected to be committed to memory. Like the catechumens in the early church catechumenate, some of the catechumens would drop out before the confirmation service and the reason is often the same—fear of commitment. In the process of the confirmation classes, the catechist takes time to examine the baptismal certificates of the confirmands and prepare the confirmation certificates which will be signed by the bishop. The class is brought to a close with a must-attend rehearsal. What confirmation class means in Anglicanism is what class meetings meant to early Methodism, which draws on the Latin “classis,” and which means a group of people within a larger community. Talking about how Methodists are grounded as an ecclesia of God, William J. Abraham explains, “There will be acts of initial catechesis such as were carried out in the catechumenate of the first centuries and by the class meetings of early Methodism.”²⁸⁹ Thus, the elements of the rite of passage involving rituals and symbols—entry rites, anointing of the catechumens with oil, exorcism, renunciation of the devil—are incorporated into the process such that it is not only cognitive. The confirmation rehearsal is usually held the week before the confirmation service and presided over by the vicar. In case the vicar is under an archdeacon, the archdeacon presides over the rehearsal, ensuring that the catechumens are well prepared. This is then followed by the confirmation service which will be presided over by the bishop or a bishop designate.

²⁸⁸ As noted in the definition of terms, the word “catechist” will be used to refer to whoever prepares the confirmands for the rite of confirmation. The rationale behind this decision includes varied status of the clergy and laity designated to lead the class. Secondly, the word “catechist” is generally associated with catechism.

²⁸⁹ William J. Abraham, “The Revitalization of United Methodist Doctrine and the Renewal of Evangelism,” in *Theology and Evangelism in the Wesleyan Heritage*, ed. James C. Logan (Nashville, TN: Kingswood Books, 1994), 37.

The Confirmation Liturgy

Having presented the process of the rite of confirmation, the liturgy that produces the communicants must now be considered. The confirmation liturgy of the CONAC has gone through several modifications due to revision of the *Book of Common Prayer*. The liturgy of confirmation was initially presented under *pastoral office* but is currently included under *episcopal office*. This is significant because the review clearly indicates that the rite of confirmation is an episcopal duty.²⁹⁰ Between the reintroduction of Christianity to Nigeria by the Church Missionary Society in 1842 and the year 2019, the CONAC has adopted and published at least five different versions of the *Book of Common Prayer*, namely the 1662, 1928, 1983, 1996, and 2007 editions. At the heart of these revisions is the quest for culturally relevant administration of the sacraments, rites and ceremonies of the church, wherein the people could worship contextually. In fact, the preface to 2007 edition noted that the Baptismal and Confirmation services have been streamlined.²⁹¹ It is appropriate, in the light of this as well as cultural relevance, that this discussion of the confirmation liturgy will focus on the 2007 edition. However, earlier orders of the liturgy will be referenced as necessary. The rationale behind the cross-referencing is that since migration of the communicants started much earlier than the twenty-first century, it is proper to examine and compare earlier liturgies of confirmation.

The context of the liturgy of confirmation

The opening rubrics of the 2007 edition enumerates six significant aspects to the ethos of the liturgy. First, it is prescribed, though not compulsory, that the order for confirmation service

²⁹⁰ The *pastoral office* includes the liturgies of holy matrimony, the blessing of a civil marriage, the churching of women, ministrations of the sick, and order for funeral service. These services could be performed by either a bishop or a priest or a designated deacon. See The Church of Nigeria (Anglican Communion). *The Book of Common Prayer* (China: Nanjing Amity Printing Co., Ltd., 2007), i.

²⁹¹ The Church of Nigeria (Anglican Communion). *The Book of Common Prayer*, iii.

should be in the context of the Eucharist. Second, faithful Anglicans are reminded of the historical trajectory of confirmation and its connection to the invocation of God's blessing through laying-on of hands as practiced by the apostles. This is then followed by, third, a description of the nature of the rite: a solemn public confession of faith, confirmation and ratification of the baptismal vow, and a self-rededication to God. Fourth, the liturgy requires the would-be communicants to be grounded in the Ten Commandments, the Creed, the Lord's Prayer, "and other things a Christian ought to know and believe to his/her soul's health,"²⁹² meaning the liturgy recognizes the importance of healthy spiritual growth and thereby authorizes the catechist to provide a supplement to the catechism. Fifth, the presentation of the catechumens is the sacerdotal responsibility of either the area archdeacon or the clergy who prepared them. Sixth, the catechumens are expected to dress neatly and approach the bishop in an orderly manner for confirmation.

The six significant aspects to the ethos of the liturgy of confirmation clearly show that the catechism is not an end in itself; rather, it is a means of formation in discipleship. Therefore, the mandate of the catechism is a gospel mandate. As such, the context of the liturgy of confirmation is in consonance with the Great Commission: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20a).

Presentation of catechumens/confirmands

Usually, the service begins with a procession followed by the ministry of the word. After the ministry of the word, a hymn or Psalm may be sung and the presentation of the confirmands

²⁹² Contrary to the common practice among some catechists, the liturgy of the confirmation "orders" that the catechists should endeavor to not limit themselves to the catechism in preparing the catechumens for confirmation. See *The Church of Nigeria (Anglican Communion)*, 237.

follows. The priest simply presents the catechumens to the bishop as a group. This seems like a moment of liminality for the catechumens—they are confronted with the reality of a major transitional phase in their Christian journey. They are transitioning into spiritual adulthood—disciples who disciple disciples of Christ for the purpose of forming kingdom communities that will reach others with the gospel message. Thus, the presentation of the catechumens is a continuation of a lifelong journey earlier begun in baptism which will continue thereafter.

From the outset, the confirmation liturgy shows that it is clergy-laity oriented and thereby participatory. The bishop or some other minister appointed by him explains to the congregation the *what* and *why* of the rite of confirmation based on the eighth chapter of the Acts of the Apostles. As such, the liturgy recognizes the significant ministry of the Holy Spirit in confirmation and the entire process of catechesis. The liturgy not only affirms that the gift of the Holy Spirit comes from God alone, but it also affirms that God baptizes the confirmands with the Holy Spirit at confirmation through prayer and laying-on of hands.

It is not out of place, therefore, to say that the theology and liturgy of confirmation is built around the receiving and in-filling of the Holy Spirit, who enables Christians in their walk with God and human being. In other words, while the liturgy of confirmation looks back to the baptism as a public entry point of initiation into a lifetime relationship with Christ, it also expects the catechumens to have a pneumatological empowerment at confirmation. It must be noted here that while all the editions include the eighth chapter of the Acts of the Apostles, including the 1662 Alternative Order of Confirmation, the first order of 1662 does not have it. The liturgy further requires a public profession of total allegiance and commitment to Christ and the Christian faith.

As it were, the public profession and empowerment of the Spirit in themselves should not just be a liturgical moment in the rite of confirmation. On one hand, they must pervade the

whole process of catechesis in such a way that the communicants are aware of the need to consistently cultivate a deeper relationship with God; on the other hand, communicants live out this empowered calling afterwards in humble and Christlike identification with their immediate and remote communities.

The renewal of baptismal vows

Under the renewal of baptismal vows, several public confessions are made by the catechumens. These include the ratification of the baptismal vows, renunciation of the devil and all the spiritual forces of wickedness, renunciation of powers that corrupt and destroy God's creation, renunciation of all sinful desires capable of stealing the believers away from the love of God, a public confession of belief in the doctrine of the Holy Trinity, confession of Jesus Christ as the one and only redeemer of the world, and total allegiance to the word of God. Again, at this point of liminal space—a transitional space between the presentation of the catechumens and the confirmation proper—the confirmation liturgy ensures that the would-be communicants make personal decision to follow Jesus Christ and be committed to the doctrines of the CONAC.

Confirmation proper

Following the renewal of baptismal vows, the bishop leads the entire congregation in a moment of invocation by singing *Veni Creator Spiritus*²⁹³ – Let the Spirit Come. This is followed by a short versicles and responses which extol the name of the Lord and portray the bishop's dependence on God. The bishop then stretches out his hands towards those to be confirmed and prays for them. As soon as the prayer is said, the would-be communicants come up very quietly one after the other and knee before the bishop who severally lays his hands on each of them for confirmation, saying one of the following prayers: "We lay our hands upon you.

²⁹³ This invocation song is generally believed to have been written by Rabanus Maurus in the 9th century.

Be confirmed and strengthened with the Holy Spirit for His service. Amen”²⁹⁴ or “Strengthen, O Lord your servant(s) with your Holy Spirit; empower them for your service; and sustain them all the days of their lives. Amen”²⁹⁵ or “Defend, O Lord, this thy child [or this thy servant] with thy heavenly grace, that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.”²⁹⁶ When all have been confirmed, the bishop prays for the confirmed persons. Then this leads to the final section of the liturgy. If the service is in the context of the Holy Eucharist, the Peace is shared and the service continues from the preparation of the gifts; otherwise, the bishop says the concluding prayers and the benediction/blessing to bring the service to a close.

As can be seen from in above series of prayers of petition—the confirmation prayers, the preceding prayers and the concluding prayers—the liturgy is clear about three significant focal points of confirmation, namely the *purpose* of confirmation—empowerment (daily increase); the *fruit* of confirmation—service; the *hope/goal* of confirmation—eschatological living.

If there is any overarching purpose of the confirmation liturgy it is this: God will strengthen and fill the catechumen with the Holy Spirit for the commitment to everyday discipleship and mission. Empowerment is trinitarian in that the Holy Spirit is God’s Spirit (Luke 24:49; Acts 1:4) and both God the Father and God the Son send the Holy Spirit to empower the Christians (John 16:13-15). Thus, the confirmation liturgy expects the confirmed persons to be clothed with power.²⁹⁷

In the same vein, the overarching fruit of the confirmation liturgy is that the empowered communicants will be committed to the service of God. Craig Ott et al. observe, “As the Spirit is

²⁹⁴ The Church of Nigeria (Anglican Communion), *The Book of Common Prayer*, 2007, 241.

²⁹⁵ The Church of Nigeria (Anglican Communion), 241.

²⁹⁶ The Church of Nigeria (Anglican Communion), *The Book of Common Prayer*, 1662, 425 & 429.

²⁹⁷ The Church of Nigeria (Anglican Communion), *The Book of Common Prayer*, 2007, 240-241.

sent, the gospel is spread in new power and conviction. When we survey the book of Acts, it is apparent that nearly every time believers are filled with the Spirit, some form of proclamation occurs.”²⁹⁸ In other words, being a communicant is a missional responsibility rather than a sacramental status. The phrases “*Be confirmed and strengthened with Holy Spirit for His service....*” and “*empower them for your service*” imply that the fruit of the empowerment is supposed to be a commitment to God’s service. Granted, it may be said that God’s service is God’s mission (the *missio Dei*) since the church is called out of the world and sent back into the world for God’s mission.

The same holds true for the benediction/blessing which concludes the confirmation liturgy: “Go forth into the world in peace, Be of good courage; Hold fast that which is good; Render to no man evil for evil; Strengthen the fainthearted; Support the weak; Help the afflicted; Honour all men; Rejoicing in the power of the Holy Spirit....”²⁹⁹ Two outstanding features make this benediction/blessing unique. First, it is used in all the previously mentioned editions of the *Book of Common Prayer*. Secondly, none of the thirty-one liturgies for administration of the sacraments, rites, and ceremonies of the church as contained in the *Book of Common Prayer* has the same elements of countercultural values of the church mentioned in the above benediction. A vital part of being a communicant is to live intentionally as little Christs in a post-Christian society. Communicants will be able to do this only through the enabling power of the Holy Spirit.

In a similar way, the overarching hope/goal of the confirmation liturgy is that the communicants will run the Christian race such that they will reign eternally with Christ. Eschatology is at the heart of the confirmation liturgy. Like the heroes and heroines of faith

²⁹⁸ Craig Ott, Stephen J. Strauss, & Timothy C. Tennent. *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Academic, 2010), 72.

²⁹⁹ The Church of Nigeria (Anglican Communion), 2007, 242.

(Hebrews 11), the communicants are earthly sojourners and citizens of the kingdom of God whose walk with God will be sustained by the Holy Spirit.

Post Confirmation Commitment

With the exception of the confirmation benediction/blessing which sends forth the congregation to “Go forth into the world in peace, Be of good courage; Hold fast that which is good, Render to no man evil for evil, Strengthen the fainthearted, Support the weak, Help the afflicted, Honour all men,…”³⁰⁰ the confirmation liturgy does not specifically lay out a post-confirmation commitment for the communicants. The liturgy does, however, admonish the communicants to grow in personal relationship with God and to regularly partake of the holy communion which is discussed below. Therefore, it is assumed that the communicants’ lives will involve or be involved in some kind of post-confirmation ministries in their respective parish, archdeaconry, diocese, and/or community.

As mentioned earlier in the overview to this chapter, catechism and/or catechesis points to worship and commitment to the church community itself. An examination of Anglican worship follows because it is part of the catechesis. Again, communicants partake of or communicate in the holy communion in acts of worship. So the catechism vis-à-vis the catechesis and confirmation is about a vision for the Christian life, about preparation for commitment to God to the point of laying down one’s life for the purpose of the gospel of Christ. All of this is about worship, the worship we bring to God, unto whom every communicant pledges allegiance. Catechism is about living everyday life with thanksgiving, which is an underlying element of the CONAC worship.

³⁰⁰ The Church of Nigeria (Anglican Communion), *The Book of Common Prayer*, 242.

The Meaning of Worship

The overview of this chapter laid out the connection between catechism/catechesis or confirmation and worship so that the discussion does not appear to be a bit of leap from confirmation to worship. Catechesis is about deliberately being shaped by God in order to live for and worship God as a missional church.

Human beings express their longing for higher being in various ways. Some worship inanimate objects; some worship sages of old and pour libation to the spirits of their ancestors. Usually, these objects of worship are viewed as intermediaries between the people and a supernatural being. Like some other religions, Christianity is a monotheistic religion. But unlike other world religions, the resurrected Christ is central to Christianity, not only because of his incarnation and epiphany, but because of his death, resurrection, ascension, and second coming in glory. These historic past and future events of Jesus' messianic mission form the basis for Christian worship and differentiate it from other concepts of religious worship.

William D. Mounce's expository etymology of worship explains the concept of worship from both the Old and New Testaments:

hawa essentially means 'to bow down.' This action may be directed either to a human being or to a divine being. It may be a mere greetings, but it can also indicate submission or 'worship.' It is the external action of an internal attitude.... But more important is the religious exercise of bowing down. *hawa* is used in this manner about 110x, of which more than half refer to bowing down before heathen gods (e.g., 2 Chr. 25:14; 33:3; Isa. 44:15; Jer. 16:11).... *yare* denotes both a sense of terror and a sense of awe and worship. It is commonly translated 'fear, revere, worship.' '*abad* means to 'serve.' The act of serving takes on theological significance in the cult of Israel, where '*abad* often means 'to worship'.... *latreuo* refers to service or worship that is always religious in nature (Rom. 1:25; Acts 7:7,42). *proskyneo* means 'to fall down and/or worship' someone or something... for the most part in the NT, *proskyneo* refers to worship addressed to God or to Jesus Christ..."³⁰¹

³⁰¹ William D. Mounce, Ge., *Mounce's Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids, MI: Zondervan, 2006), 810-1. In his expository, Mounce made the further point that "God's people, of course, are commanded not to worship and bow down to idol gods (Exod. 20:5; 34:14). Instead, the psalmist calls on them to 'worship the Lord in the splendor of his holiness' (Ps. 29:2; 96:9)"

In this sense, worship means submission, reference, allegiance, and commitment. It is an outward expression of an inward belief. Worship could be ascribed to God, human beings, or graven images. However, worship ascribed to either human beings or graven images is antithetical to Christianity. Therefore, the above exposition by Mounce is important because the Christian God commands his people to worship only him; the worship of any other gods or human being will attract punishment. Worship is characterized by humility and service. So worshipping God means submitting (surrendering) ourselves to God inside out. Worship, therefore, is incomplete if it devoid of humility and service. Christians learn, as John MacArthur, Jr. puts it, that “worship is the primary essential, and service is a wonderful corollary to it. Worship is central in the will of God—the great *sine qua non* of all Christian experience.”³⁰² True worship will result in service to both God and human beings.

In a similar way, William Temple, the late Archbishop of Canterbury, explains that “Worship is the submission of all our nature to God. It is the nourishment of the mind with his truth, the purifying of imagination by his beauty, the opening of the heart to his love, the quickening of the conscience by his holiness, the surrender of the will to his purpose, and it is all of this, gathered up in adoration, the most selfless emotion of which our nature is capable.”³⁰³ The implication of Temple’s definition is that by virtue of creation, human beings are not alien to worship—it is inherent in them. Secondly, while worship requires all our being, it also impacts all of our being. Thirdly, we deduce from Temple’s definition that for true worship to take place, reputation and other self-centered characteristics must be jettisoned.

In *A Companion to Confirmation: Resource Book for the Clergy and Facilitators*, T. I. James extensively discusses worship as both God’s right and pleasure. He explains the

³⁰² John MacArthur, Jr., *The Ultimate Priority on Worship* (Chicago, Ill: Moody Press, 1983), 20.

³⁰³ William Temple, *The Hope of a New World* (New York, NY: Macmillan, 1942,) 13.

synergistic nature of worship—God does not simply derive pleasure from our worship, he also brings us into his pleasure and transforms us in the process of worship.³⁰⁴ This assertion has further been buttressed by Ronald Allen and Gordon Borrer, who maintain, “Worship is an active response to God wherein we declare His worth. Worship is not passive, but is participative. Worship is not simply a mood; it is a response. Worship is not just a feeling; it is a declaration.”³⁰⁵ God initiates worship, not humans. Human persons respond to God’s offer of relationship. This mindset helps persons view worship as an art that surpasses the conventional view of worship as human-invented denominational schedule of service. When humans respond, they are simply tuning to God. Greg Scheer says, “Worship is tuning ourselves to the Trinity.”³⁰⁶

John I. Durham quotes John Calton, a famous scholar and liturgist: “Worship is a thirsty land crying in a light of being kindled; a drop in quest of the ocean; a voice in the night calling for help; a soul in awe before the mighty of the universe; a flow into eternity; a man climbing the altar stairs to God—a God coming down; men turning the whole personality toward God in and for himself; the ascription of worth to God; the optic nerve of the soul.” In effect, the hallmark of true worship is an all-time dependence on God. True worship increases the sense of dependence on God such that the worshipper willingly and joyfully seeks God continually. A good example of such thirst for God is David’s experience in the Desert of Judah: “O God, you are my God, earnestly I seek you; my soul thirsts for you, my body longs for you,... I have seen you in the sanctuary and beheld your power and your glory... I will praise you as long as I live, and in your name I will lift up my hands” (Psalm 63:1-4).

³⁰⁴ T. I. James, *A Companion to Confirmation: Resource Book for the Clergy and Facilitators* (Delhi, India: ISPCK, 2012), 159.

³⁰⁵ Ronald Allen & Gordon Borrer, *Worship: Rediscovering the Missing Jewel* (Portland, OR: Multnomah Press, 1982), 16.

³⁰⁶ Greg Scheer, *Essential Worship: A Handbook for Leaders* (Grand Rapids, MI: Baker Books, 2016), 25.

Kwabena Asamoah-Gyadu, the Baeta-Grau Professor of African Christianity and Pentecostal Theology, places the subject of worship in context when he explains:

Worship is the highest form of religious expression. It is the outflow of the encounter with divinity. As the functional aspect of religious belief, worship is offered to that which for a person or religious community is ultimately *real*. We worship divine beings for who they are and secondly for what they mean to us. In the Christian Scriptures worship implies offering homage or adoration to God, the source of *being* and the architect of human salvation.³⁰⁷

There is certainly more than meets the eye in worship. As an African who lives with people of different religions, Asamoah-Gyadu uncovers the cause of worship—experience is the major factor central to the expression of worship. People often initiate and/or participate in worship as a result of certain empirical knowledge or a supernatural encounter. People who truly follow divine beings will be committed to their cause.

The Principles and Praxis of the CONAC Worship

Principles and praxis of the CONAC worship did not emerge *ex nihilo*. Its immediate cradle is the Church of England and this too has its roots in the medieval age. Therefore, this section of the dissertation will briefly consider the development of what is now known as the CONAC worship lifestyle.

Jesse D. Billett, professor of medieval liturgy, Anglican liturgy, and piety, has offered an insight into the medieval liturgical spirituality of the traditional Anglican worship.

Contemporary Anglicans, the CONAC inclusive, have recently affirmed the Eucharist as the chief act of Sunday worship. Medieval Anglicans, however, affirmed the Divine Office, otherwise known as services of Mattins and Evensong or the “people’s Office,” as the chief act

³⁰⁷ Asamoah-Gyadu, J. Kwabena, *Contemporary Pentecostal Christianity*, 18.

of Sunday worship.³⁰⁸ Significantly, the twenty-first century Anglican is different from the medieval one in terms of frequency of the Divine Office, reduction of the number of services, spiritual disciplines, the use of musical chants, and celebration of feasts. However, there is a great continuity regarding the use of the word and prayers, especially as contained in the *Book of Common Prayer*.³⁰⁹

The services of Matins and Evensong³¹⁰ (Divine Office) originated as a result of the integration of three streams—“the ‘people’s Office’ of morning and evening prayer with the bishop, the little hours of the *devoti*, and the monks’ midnight vigils with psalms chanted in numerical order.”³¹¹ Billett notes that these songs were Christocentric.³¹² Prior to the integration of the three streams, meetings were held at dawn and at sunset, between dawn and dusk, and in the middle of the night respectively. The medieval spirituality laid emphasis on solemnities of worship, reading the whole Bible in a year through the lectionary, recitation of scripture, and chanting and meditating on the psalms. These features of the medieval Anglican worship continued throughout the Middle Ages and became a liturgical bedrock for twenty-first century Anglican worship, particularly the CONAC.

Also, the medieval spirituality of the word in worship encouraged both the clergy and laity to own and internalize the words of scripture in worship and to ensure a union between the heart and the voice with which they worship “because the words are God’s.”³¹³ Stephen Sykes et

³⁰⁸ Jesse D. Billett, “A Spirituality of the Word: The Medieval Roots of Traditional Anglican Worship,” *Pro Ecclesia* Vol. XXVII, No. 2, (2018): 157.

³⁰⁹ Billett, “A Spirituality of the Word,” 158.

³¹⁰ *The Book of Common Prayer* of the Province of Nigeria or the CONAC terms this as morning and evening worship. The rubrics on page 1 of the CONAC’s BCP states, “*This two orders of Morning and Evening Prayers as presented here have evolved from the orders of Worship at the time of the proposal of the Church of Nigeria in 1965, and also from the Prayer Books of other Provinces in the Anglican Communion. They are to be used for either private or public worship and also for Sunday Services when the Eucharist is not being celebrated.*”

³¹¹ Billett, “A Spirituality of the Word,” 161.

³¹² *Ibid.*

³¹³ Billett, “A Spirituality of the Word,” 171.

al. in their discussion of Anglican spirituality vis-à-vis the spirituality of the Eucharist worship, explain the view of Richard Hooker: “it is the whole man who is caught up into this activity of worship, not heart alone, nor mind and will alone, but all together...”³¹⁴ Essentially, Anglican worship teaches a healthy combination of good observance of outward liturgical practices and inward devotion of the heart in worship. Such was the passion of Thomas Cranmer, the 16th century archbishop of Canterbury. Cranmer made substantial input to the *1549 Book of Common Prayer* and he impressed his protestant convictions for the word of God on the second edition of the BCP.

As earlier said, this BCP has gone through several revisions and contains the different types of the CONAC worship/services—thirty-one liturgies for administration of the sacraments, rites, and ceremonies. Though various worship/services, they have the same elements. Basically, CONAC worship could be examined in the light of content, structure, and style.

Content

The content of worship is an essential element; it is the substance and embodiment of worship. The Christian community gathers and are sent out into the world to live out and proclaim the content of its worship—the story and/or stories of God’s redemptive act in the world. Robert E. Webber states, “The content of worship is not negotiable. It cannot be changed, altered, or added to. True biblical worship is this story of God’s initiating a relationship with fallen creatures, a story that is remembered by God’s people and for which they give thanks.”³¹⁵ In essence, Webber unequivocally affirms that if we speak of Christian worship, we must also speak of the story it tells. That is true of the CONAC. The liturgy of the CONAC remembers,

³¹⁴ A. M. Allchin, “Anglican Spirituality” in *The Study of Anglicanism* eds. Stephen Sykes, John Booty, Jonathan Knight (Minneapolis, MN: SPCK, 1988), 358.

³¹⁵ Robert E. Webber, *Worship Old and New. Revised Edition*. (Grand Rapids, MI: Zondervan, 1994), 262.

documents, upholds, retells, sings and celebrates God's story and his relationship with humanity in its worship.

Anglicanism is in every way "characterized by a committed emphasis on Scripture."³¹⁶ Anglicanism is a pattern of Christianity which is rooted in the scriptures. Contrary to the popular conception that Anglican worship begins at the *processional In* and ends in the *processional Out*, Anglican worship actually begins and ends in the vestry.³¹⁷ At the heart of the CONAC worship are the stories of the scriptures. One can hear the stories in the singing of the ancient and modern hymns, the proclamation of the opening sentences or acclamation, the call to worship, call to confession, the declaration of absolution, the singing of the Gloria, chanting of the canticles, the reading/chanting of the psalms, the reading of lessons, the reaffirmation of the Creeds, the responsive order of the vesicles and responses, the reading of the collects, the preaching of the sermon, the reading/chanting of the litany, the celebration of the sacraments—baptism and the Eucharist, the commemoration of holy days and festivals, and the benediction. All these are contained in both the BCP and the lectionary. Stephen Neill, a twentieth century veteran missionary, theologian, historian, and Anglican bishop, notes that the Anglican church teaches only what is found in the Holy Scripture.³¹⁸

Structure

If the *content* is the substance and embodiment of worship, the *structure* is the framework and order of worship. The structure answers the question of how the different parts of worship

³¹⁶ John S. Pobe, *The Anglican Story in Ghana: From Mission Beginnings to Province of Ghana* (Accra, Ghana: Amanza Limited, 2009), 33.

³¹⁷ The Vestry is a clergy preparation room for all forms of worship in the Anglican Communion worldwide. Activities in the vestry include prayer, distribution of order of service, dressing in the clerical habits, and signing of the archival materials such as the preacher's book and the law book after each service. Usually, like soldiers going to war, the bishops, clergy, and wardens gathered in the vestry to invoke the presence of God and commit the service into God's control.

³¹⁸ Stephen Neill, *Anglicanism* (Baltimore, MD: Penguin Books, 1958), 417.

will be ordered such that it shows coherence, reflects orderliness, and communicates the gospel story in a helpful way.³¹⁹ The CONAC, like other provinces of the Anglican communion, reflects on the content of worship and lives it out through liturgical, progressive, and symbolic structures found in both the *Book of Common Prayer* and the church calendar.³²⁰ Thomas McKenzie affirms that the Anglicans “build physical buildings in space, but also build symbolic structures in time.”³²¹ It is clear that in developing these structures, Anglicans live with the future in view.

The structure of the CONAC worship will be considered in two ways—in terms of seasons and acts. In term of seasons, the structure is built upon the foundations laid by the early church to tell the story of salvation. The seasons begin with Advent and then progress to Christmas, Epiphany of our Lord, Septuagesima, Sexagesima, Quinquagesima, Lent (Ash Wednesday), Palm Sunday, Holy Week, Maundy Thursday, Good Friday, Easter Day, Rogation Sunday, Ascension Day, Pentecost (Whit Sunday), and Trinity Sunday which is the octave day of the Feast of Pentecost. After a period of twenty-two or twenty-four Sundays in Trinity, the circle begins again with advent.

In terms of acts, the structure of the CONAC worship can be summed up in the fourfold approach of Robert Webber—the gathering, the word, the table, and the sending.³²² This event-oriented approach underlies all the structures of the CONAC worship. For example, the Holy Eucharist liturgy consists of the procession, the ministry of the word, holy communion, and the

³¹⁹ Neill, *Anglicanism*, 150.

³²⁰ E. Sambayya, ‘The Genius of the Anglican Communion’, in *The Mission of the Anglican Communion* eds. E. R. Morgan and Roger Lloyd (London: SPCK and SPG, 1948), describes the *Book of Common Prayer* as ‘a precious heirloom for posterity’ and a book which ‘lends itself to adaptation by various peoples, according to their peculiar temperaments and needs.’ In a similar way, Thomas McKenzie, *The Anglican Way: A Guidebook* (Nashville, TN: Colony Catherine, Inc., 2014), 125 describes the Church Calendar as ‘a splendid palace in which to worship’ as well as ‘a wonderful and mysterious place to call home.’

³²¹ Thomas McKenzie, *The Anglican Way: A Guidebook* (Nashville, TN: Colony Catherine, Inc., 2014), 124.

³²² Robert Webber, *Planning Blended Worship: The Creative Mixture of Old & New* (Nashville, TN: Abingdon Press, 1998),

blessing. About this Anglican structure, Kevin Ward remarks that “a great diversity of faith and practice can flourish.”³²³ This is not to say that the structure of Anglican worship is fuzzy; it does mean, however, that though Anglican means English, it has developed a structure that can successfully be domesticated in non-English contexts and expressed in different styles. This leads into a discussion of style, the next element of CONAC worship.

Style

Primarily, the atmosphere of the CONAC worship is the traditional liturgical style. In the words of Stephen Neill, “The Anglican Churches are liturgical Churches.”³²⁴ The idea of having a reformed liturgy that embodies “biblical teaching in a graceful liturgical style”³²⁵ was the brainwork of Thomas Cranmer. Cranmer entrenched the liturgical style through the BCP, which was more like patristic liturgy.³²⁶ What is liturgy? Liturgy “is a set of prayers, particularly suited to universal and permanent topics, and uniquely capable of safeguarding biblical doctrine.”³²⁷ Beckwith’s definition of liturgy is one-sided and it renders the church as passive recipient. It is one-sided in that it views liturgy only in terms of seasonal collects and the liturgy does not seem to have any missional impact on the church. However, Stephen B. Bevans and Roger P. Schroeder maintain, “Liturgy is always the entrance into the presence of the triune God and always ends with the community being sent forth in God’s name to transform the world in God’s image.”³²⁸ Bevans and Schroeder speak of the missional character of liturgy, missional purpose of the church, missional nature of God, and missional need of the world. In other words,

³²³ Kevin Ward, *A History of Anglicanism* (Cambridge, UK: Cambridge University Press, 2006), 17.

³²⁴ Stephen Neill, *Anglicanism* (Baltimore, MD: Penguin Books, 1958), 418.

³²⁵ Roger Beckwith, *Worship in Anglicanism* in *Worship: Adoration and Action*, ed., D. A. Carson, (Eugene, OR: Wipf and Stock Publishers, 2002), 124.

³²⁶ Beckwith, *Worship in Anglicanism*, 126.

³²⁷ Beckwith, *Worship in Anglicanism*, 124.

³²⁸ Stephen B. Bevans, Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, NY: Orbis Books, 2004), 295.

liturgy serves as a veritable platform for the church to practice and experience the presence of the trinitarian God—in the context of the love of God the Father, the grace of God the Son, and the fellowship of God the Holy Spirit—for the purpose of fulfilling the Great Commission. The word “always” at the opening and closing of the liturgy implies that this missional character of the liturgy must be the norm.

Like any province of the Anglican Communion worldwide, each of the CONAC’s dioceses is autonomous. This power of autonomy and other factors such as clergy, context, and convenience determine the degree of the liturgical style—high or low churchmanship. However, the Pentecostal movement has greatly influenced the Anglican style of worship such that while Anglicanism has retained its liturgical orientation, it has also embraced a pneumatic style of worship.³²⁹ Despite the fact, therefore, whatever shades of liturgy the church embraces, if it does not prepare, empower, equip, and send the people into the world as Christ’s witnesses, it might best be called a quasi-liturgy. As I have pointed out in the *content* and *structure*, however, the CONAC liturgy is characteristically missional. Thus, the question is, *how much of this missional trait is translated into reality?*

Archival Study of the CONAC Worship

In this section, a review of data from three different preachers’ books of the CONAC—St. Luke’s Anglican Church Akure, St. Paul’s Anglican Church Breadfruit, and St. Jude’s Anglican Church Ebute-Meta—in the dioceses of Akure, Lagos, and Mainland respectively—will be examined as part of the existing principles of worship as documented by the CONAC. As noted earlier, alongside the baptismal, confirmation, marriage, and death registers, every CONAC parish keeps the preacher’s book in its vestry. The preacher’s book is a record

³²⁹ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 35.

containing types of worship, dates/seasons of worship, categories of attendees, statistics of the communicants, the names of the officiating clergy, and a column for remarks. Depending on the year of establishment and numbers of entries, a parish could have runs of preacher's books in its archives.

This longitudinal data archival study examines some of the above indices. Basically, these archival materials form part of what the CONAC says about itself. It demonstrates an internal reflection about CONAC's worship and lifestyle, and provides a helpful sense of history, especially about communicants and Anglican sacramental lifestyle.

The data presented in this project covers a period of seventeen years (2001-2018) of worship. The three CONAC churches examined here are located in three different dioceses but have similar worship features. The current population of these churches ranges from 250 to 500. The records show that services were held every day in these churches—the traditional early morning service, weekly services, diocesan services, and occasional services. The early morning service was mainly attended by aged communicants and the attendance ranges from 4 to 18.

Figure 4.1 shows attendance at an early morning service.

Hour of Service	Service	Celebrant or Preacher	Text	Attendances				No of Communicants
				M	W	B	G	
6.00. am	M/Praayer	Mrs. V. M. Akinnate	2 Samuel 13: 23-32	5	10	-	-	15
7.00. am	H/C	Patience	1 Cor 3: 1-15	5	6			11
6.00. am	M/Praayer	MR. H. O. Oguntade	Grundsatz 97-1-12	3	7			10
7.00 am	H/C	Patience ASSIST	1 Cor 12	6	12			18
6.00. am	M/Praayer	MR. A. O. White	Grundsatz 98:1-9	2	4			6
7.00. am	H/C	Patience ASSIST	Mark 10 95-92	4	1			5

The records further show a long historical timeline that indicates not only a state of plateau but also the reality of decline due to migration. For instance, in 2012 St. Jude’s Anglican church in Ebute-Meta (SJACE) used to hold 6 Sunday services but this has decreased to three services. The third service, the weekly evensong, has undergone changes over time—it is usually held on monthly basis. However, on December 1, 2002, SJACE introduced a “revival service” to boost their attendance. Records show that 94 communicants attended. It is important to note that out of the 94 attendees, 27 were young communicants. **Figure 4.2** below shows the attendance at this event. In fact, this example is a good example of the effect of “irregular

ADVENT SUNDAY								
1/12/02	Sunday	7:30am	Holy Comm	69	74	7	1	151
✓	✓	8:00am	Worship	60	35	10	4	109
✓	✓	8:00am	Holy Comm	52	40	-	-	92
✓	✓	10:00am	✓	221	270	23	21	545
✓	✓	10:00am	✓	244	295	-	-	539
✓	✓	6:00pm	Revival	28	29	6	21	94

services”—in this case, a revival service instead of the more traditionally Anglican evensong—on attendance. During morning services, which drew in a total of 1,426 worshippers, fewer than 5% were youths. However, at the evening revival service, the percentage of youth was 28%. At the regular service of Holy Communion which had the most youth, their percentage of the attendance was still just under 9%.

The trend was consistent in all of the church records. For example, on December 30, 2001, the regular liturgy of matins for the evensong was replaced with holy communion liturgy combined with an anointing service. The record shows that it was attended by 44 communicants, of which 18 were young communicants. When these two “irregular services” were compared with the evensong services that preceded them—on October 27, 2012, and November 18, 2001, statistics show an increase in attendance at the “irregular services,” especially by young communicants. However, in February 2014, when the regular liturgy of matins for the evensong

was replaced with holy communion liturgy combined with a service of anointing, record shows that 21 aged communicants attended, but no young communicants attended (**Figure 4.3** below).

Date	Sunday	Hour of Service	Service	Celebrant or Preacher	Text	Attendances				No of Communicants	Communion Offering		Collection	
						M	W	B	G		#	K	#	K
2-14	Su	10.00a	H.I.C.	...	Prv. 2:9									
2/14	Sun.	6.00pm	H/C with Anointing	...	1 Cor 2:7-8	15	6	-	-	21	1370	=		
2/20/14	Mon	6.00 am	M/Prayer	Mrs Osinbajo	...	3	5			8			380	
✓	✓	7.00 am	H/C	...	Gal 6:15	3	8	-	1	11	350	€		

In the case of both St. Paul’s Anglican Church Breadfruit (SPACB) and St. Luke’s Anglican Church Akure (SLACA) the weekly evensong was stopped.

The reason for the decline in the attendance of the communicants and the sudden introduction of a service of anointing at evensong might be linked to the fact that the parish leadership saw a parallel in the Pentecostal church. Apart from the CONAC Bishop Theologian’s sermon and respondents’ data discussed below, there is no other data to support the foregoing archival material. This is simply one way to interpret the data. The foregoing is the most cogent explanation because the above “irregular services” were not part of the CONAC’s liturgy, but were recently added to the liturgy.

A significant development during this time was the explosion of Nigerian Pentecostalism, as observed by Ogbu Kalu and Ruth Marshall. Kalu notes that at the turn of the twenty-first century, the Pentecostal movement witnessed massive growth from the mainline churches through the use of media, establishment of tertiary institutions, and theological education.³³⁰

³³⁰ Ogbu U. Kalu, “Pentecostalism and Mission in Africa 1970-2000,” in *Mission Studies: Journal of the International Association for Mission Studies* ed. Lalsangkima Pachuau Volume 24, (2007): Boston, MA: Brill, 30.

Marshall notes that in 2001 the RCCG conducted its third Holy Ghost Congress and more than 2 million people were in attendance.³³¹

Overall, the records show that attendance at both the English and Yoruba Matins typically rises during special services such as festive periods, New Year's Eve services, preaching of invited charismatic guests, confirmation services, ordination services, and visits from the bishop. For instance, in 2016 some Matins attendance at SLACA rose because of the New Year's thanksgiving, annual vestry meeting, diocesan Mothers' Union Thanksgiving, confirmation, and the Christmas day. The attendance, however, dropped on Easter Day.

From the preceding discussion, it is apparent that the whole process of catechesis is about spiritual formation and discipleship wherein catechists can live out an empowered calling as contained in the liturgy of confirmation and worship at large. Now the question is: How does the CONAC help communicants work out this empowered calling afterwards? Research findings discussed in chapters 5 and 6 of this work will determine whether the CONAC provides the communicants with platform for carrying out this calling. Suffice to say that communicants are enrolled in the confirmation class in order to experience catechetical formation before, during, and after the rite of confirmation in which they are admitted to communion in the presence of the community of worship with the expectation of commitment to the Anglican church.

Summary of Chapter Four

This chapter has examined the existing church polity and principles of catechesis as practiced in the CONAC. In earlier church history baptism, confirmation, and the eucharist were united in a single rite of initiation. This unity of the sacraments changed during the Dark Ages

³³¹ Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* (Chicago, Ill: The University of Chicago Press, 2009), 230.

and the Early European Expansion. From this point, the Protestants classified confirmation as a rite rather than a sacrament. While the CONAC regards confirmation as a rite, it sees confirmation as an occasion for catechumens to ratify their baptismal vows and be Spirit-filled followers of Jesus who are ready to live and die. However, the depth of understanding of the catechism vis-à-vis understanding the basics of Christianity and the wholistic implications of being a communicant depends largely on the spirituality and character of the catechist. Hence, the catechists must see themselves as disciples and disciple-makers who disciple apprentices so that they too can disciple others. And unless this becomes the norm of the whole process of catechesis, breakdown is inevitable.

Another significant observation is that the confirmation liturgy lays emphasis on conversion, commitment to Christ and the church, as well as continued growth in the Holy Spirit. The liturgy stresses that the purpose of confirmation is empowerment, the fruit of confirmation is service, and the hope/goal of confirmation is eschatological living. The rite of confirmation is the act of the Holy Spirit in and through the believers.

The chapter further observed that while rooted in the Church of England, through the revisions of the BCP, CONAC worship now reflects African culture in many ways. For instance, local drums and native dress are occasionally allowed in liturgical worship. Similarly, the content of CONAC worship is scriptural and Christological; its structure tells the story of salvation through its liturgical seasons and acts of worship; its style is typically liturgical. As such, the CONAC liturgy prepares, empowers, equips, and sends the people out into the community as witnesses of Christ Jesus. In spite of the above, archival study of the CONAC worship shows a trajectory of decline in the attendance of its communicants.

Chapter 5: The Attractions of Pentecostalism and Attitudes toward Migration

Overview of the Chapter

Based on ethnographic research, this chapter presents and discusses communicants' views about the migration of the communicants from the CONAC to the Pentecostal churches. This chapter therefore seeks not to assume why the CONAC's communicants migrate to Pentecostal churches, but lays the groundwork that recognizes the views of the informants—thereby setting the respondents at the center of the research.

After first establishing communicants' awareness of migration, the locus of this chapter is Research Question #1, “*What attracts Anglican communicants to the Pentecostal stream despite their roots in Anglicanism and the rich form of the Anglican catechism?*” In addition, the chapter also analyzes reasons the communicants are attracted to the Pentecostal stream.

In finding the answer to this question, the analysis and discussion shall be guided by the theoretical framework for this study—the catechumenate theory. The catechumenate theory focuses on the entire process that produces the communicants. It helps to examine the admission and catechetical process that prepares the catechumens for confirmation. It also offers a close examination of the character and disposition of the catechist in the process of catechesis. And it helps to examine the richness of the contents of the catechism.

For the analysis of this work, I organized data from participant responses into broad categories, then worked to synthesize the details given into specific themes within the categories. To contextualize this information, I will first present a recapitulation of the sermon of the CONAC Bishop Theologian and the vice chancellor of Ajayi Crowther University, Oyo—the Rt. Rev. Professor Dapo F. Asaju, whom I providentially met and listened to in the course of my field research in Nigeria.

Bishop Theologian on Migration

Tuesday, May 29, 2018, marked the grand finale of a twelve-day celebration of the ten-year inaugural anniversary of the diocese of Awori. The final thanksgiving service at the Cathedral Church of St. James was attended by 11 bishops, 120 clergy, and 767 laity from across the diocese and beyond. When it was time for the sermon, the CONAC Bishop Theologian, Rt. Revd. Prof. Dapo Asaju³³² took his text from Zechariah 4:1-10 and for the next fifteen minutes he spoke on migration from the Anglican Church, in which he proclaimed (in part):

The Anglican church did not emerge out of a vacuum. The Anglican Church's root is Roman Catholic. We took many of our traditions from the Roman Catholicism—85% of what we do, what we believe, our catechism, our liturgy are Roman Catholic. And we do know that there are various ways of Anglicanism; there are Anglo-Catholics in our church, who still retain the substantial part of Anglican doctrines. If we came from the Roman Catholic church and the Roman Catholic church has the stronghold—a greater part of us, then the question is: Is the Roman Catholic Church losing members the way we lose members? I am not saying that they do not lose members; they do, but not as much as we do. The Roman Catholic church holds onto the majority of their members up till today and the answer to it is, indoctrination from the early age. They have the mandate which states, “give me a child until he is seven and I will make him a Roman Catholic forever.

His observations comparing the loss of members from Roman Catholic churches to Anglican churches are a wake-up call for the CONAC. He continued:

Anglican church loss of membership is a fundamental matter. It has nothing to do with the doctrine. If it were the catechism, if it were the doctrine, then why is it that the Roman catholic church is holding onto their members? Why are they more devoted? Why are they more committed? We have very rich and biblical heritage—every Service has multiple readings of the scriptures. Our doctrines are sound. Why are we losing our members, especially to the Pentecostals?

³³² Bishop Professor Dapo Folorunsho Asaju is an Anglican bishop, the bishop theologian for the CONAC and an academic. He is the current vice chancellor of Ajayi Crowther University, Oyo, Oyo State, Nigeria. is a member of several and academic societies including Constitution Drafting Committee for inauguration of Lagos West Diocese, member Theological resource Grading for GAFCON Church of Nigeria; British Society of New Testament Studies, Nigeria Association for Christian Studies, Nigeria Association for Bible Studies, Academic Staff Union of Universities among others.

He went on to list various leaders and founders of churches in other denominations who had their religious foundations in the Anglican Church. He further maintained, “What they are using to fulfill their lives and ministries today is what they learned from the Anglican church.” Finally, regarding migration from the CONAC he declared, “My brother clergymen, we have no reason to lose our members to the Pentecostals. We have what it takes to retain our members and nurture them in the way of the Lord as sound followers of Christ. Our catechism plus the Bible are enough to raise kingdom-minded, charismatic Anglicans and lovers of Christ...” The Bishop Theologian pointed out that Catholicism and Anglicanism have similar doctrinal roots, yet migration to Pentecostal churches is much less widespread in the former. Why this is so will be the focus of the following discussion.

Stance of the Communicants on Migration

It is worth pausing to consider the view of the communicants (those who stay in the Church and those who have left) on the phenomenon of migration that spans over four decades. Thus, at the outset of both one-to-one and focus group interviews, the interviewees were given the opportunity to assert or deny the claim of the researcher that there is ongoing migration. A large percentage of both CONAC communicants and migrated (former) communicants alluded to the reality of the migration of the CONAC communicants. A total number of 128 communicants were interviewed—40 one-to-one CONAC communicants, 24 CONAC focus group members, 40 one-to-one communicants in Pentecostal churches, and 24 Pentecostal focus group members. As already indicated in chapter one under the research methodology, there were 3 CONAC focus groups and 3 Pentecostal focus groups. A total of 62 out of 64 CONAC communicants and 64 out of 64 communicants in Pentecostal churches attested to the migration.

As shown in the charts below, only 8% of the respondents disconfirmed the reality of migration. These percentage of the communicants argued that the trend of migration has dropped considering the pockets of returns of those who earlier migrated. Among these respondents were returnees from Pentecostal churches. These respondents noted that migration cuts across every stream of Christianity as well as within denominations—for example, people leaving one Pentecostal church for another Pentecostal church.

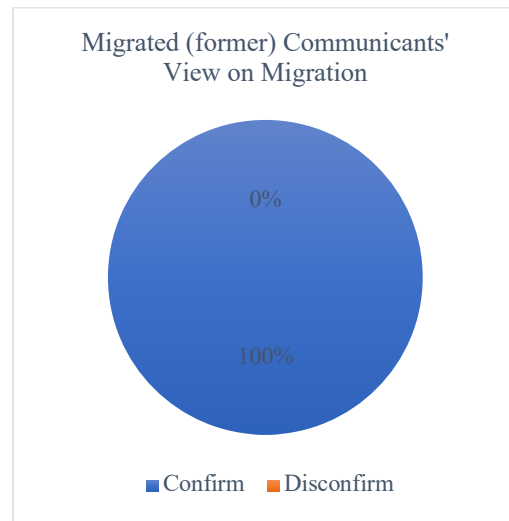
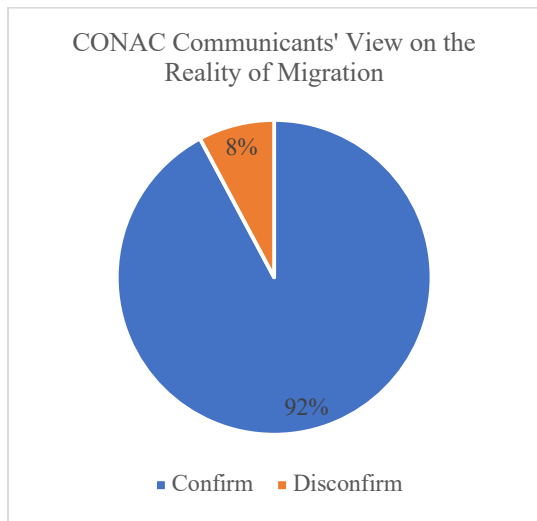


Figure 5.1: CONAC Communicants and Migration

Figure 5.2: Migrated Communicants and Migration

In the course of my ethnographic research, I interviewed LAC4³³³ Abraham³³⁴ on whether migration of communicants is an ongoing phenomenon. Abraham, a senior priest in the CONAC, responded:

Yes, it is and well it has been long. I remember very well when the late Bishop Adebola (then Venerable Adebola) was still the archdeacon of Lagos, we discussed the rate at which we were losing our members. Primate Adetiloye was our bishop at the time.

³³³ Except otherwise stated, individual names are coded to conform to the moral standard of ensuring anonymity of the informants. The formula for coding is as follows: AKC12 means the number twelve communicant who participated in either the one-to-one interview or the focus group in Akure. In the same vein, LAC4 means number 4 communicant who participated in either the one-to-one interview or the focus group held in Lagos. The two common denominators are: First, the third letter “c” and second, each respondent participated in either the one-to-one interview or focus group; while the variables (which is assigned by me) are the numbers. Therefore, others are coded as follows: MLC means a communicant in Mainland, RCC means a communicant in the Redeemed Christian Church of God, MMC means a communicant in Mountain of Fire and Miracle Ministries, and DSC means a communicant in Day Star. Exception to the foregoing coding are Bishop Dapo Asaju and Bishop Amusan.

³³⁴ To further strengthen the level of anonymity and good flow of the story, I will give a fictional name *Abraham* to LAC4. Abraham is a clergyman.

Some people agreed to the revolving migration but some people said those who leave will come back. Then Venerable Adebola said that they will not come back. The discussion eventually resulted in a soft argument. So it has been long that we have been noticing migration and at that time the question was the young ones are the ones leaving but Adebola said that even the old ones are leaving and they will not come back. If you want my opinion on this, we (the CONAC) were careless—we took migration with levity (Abraham, May 21, 2018, interview).

In the same vein, MLC13 Oluwafemi, another senior clergyman in the CONAC, affirmed the reality of migration of the CONAC communicants to Pentecostal churches and gave instances of those who have migrated—they have either pioneered as migrants or succeeded a pioneer, and are key figures in the frontline of Pentecostalism in Nigeria. He claimed:

Well, it is a fact which can never be disputed. A vital example is Pastor Adeboye himself, the current General Overseer of the Redeemed Christian Church of God (RCCG). A very fast moving and growing church in Nigeria and overseas. It is in over 176 countries of the world today. He was an Anglican member born into Anglican, a communicant in Anglican church. Another vibrant pastor is Pastor Wale Oke. Pastor Adeboye was born in Ifeware – St. Peter’s Anglican church, Ifewara; Pastor Wale Oke was born and schooled in St. Peter’s Anglican Cathedral, Aremo, Ibadan. Today he is the General Overseer of the Sword of the Spirit Church based in Ibadan. Apart from these two, many have left and are still leaving today (Oluwafemi, June 8, 2018, interview).

The crucial importance of Oluwafemi’s response is his particularity about the migration of the General Overseer of the RCCG. The upsurge of revival and growth the RCCG witnesses can hardly be overestimated. In her penetrating analysis of the Pentecostal revolution in Nigeria, Ruth Marshall asserts that “the RCCG has become the country’s largest present-day Born-Again organization, with over two thousand parishes throughout Nigeria, and branches in Africa, Europe, Asia, and the Americas.”³³⁵ Over the years, scores of the CONAC communicants have migrated to the RCCG.

Gbenga, LAC1³³⁶ was also directly impacted by the age-old phenomenon. Before he shared his story, he became emotional—looked at me and nodded his head. After a brief silence

³³⁵ Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* (Chicago, Ill: The University of Chicago Press, 2009), 74.

³³⁶ Gbenga (LAC1) is a lay leader and communicating communicant in his parish and well regarded in the diocese.

he said, “O yes, I do agree. My wife has migrated. She is with the Redeemed Christian Church of God. She is an ordained minister there” (Abraham, May 21, 2018, interview). Gbenga is not the only CONAC communicant whose wife has migrated to a Pentecostal church. There are quite a number of my respondents whose wives or children or both were once communicants in the CONAC but are currently leaders and workers in the Pentecostal churches. All this demonstrates that there is no ambivalence about the reality of migration according to the communicants.

Attractions of the Communicants to Pentecostalism

Having examined the stance of the communicants and leaders of the CONAC on the reality of migration, the remainder of this chapter is focused on the research question #1—attractions of the communicants to the Pentecostal stream.

My ethnography of the attractions of the communicants to the Pentecostal stream revealed seven domains or categories of kinds of attractions that emerged from several themes. These categories include culture of worship, spirituality and authenticity of the leaders, power of the Spirit, felt needs, geographical growth, socio-missional factors, and prosperity and hope.

For over a decade I have been interested in finding reasons communicants are attracted to the Pentecostal stream of Christianity. One overarching armchair reason people often mentioned is prosperity theology. Thus, I began my research expecting to find that prosperity theology will be one of the highest attractions. However, data collected from my research shows that neither me nor the armchair investigators were right. As evident from Table 5.3 below and the chart Figure 5.4 below, only 7 responses out of 198 responses, that is, 3.54% of the total responses (and only Anglicans) attributed migration to prosperity and hope. My underlying interpretation,

then, is that the CONAC’s communicants—those who chose to stay—have changed their perception about the principal cause of drifting of the communicants to Pentecostalism.

The tapes and field notes from the interviews and focus groups were transcribed and the responses analyzed and categorized. Although I found some overlap, responses basically fell into seven categories.

Attractions: In Order of Total Occurrence

Attractions (in categories)	Themes	CONAC Responses (in occurrence)	Migrants Responses (in occurrence)	Responses (in occurrence)
Culture of Worship	(worship, worship disconnect, fragmentation, campus exposure, spiritual/worship, Lack of or insignificant number of young adult/millennium demographic, language barrier)	73	59	132
Spirituality & Authenticity of the Holy Orders	(Priests’ character, priests’ spirituality, theological education, transfer)	48	10	58
Power of the Spirit	(Spiritual gifts, spirituality, persecution)	27	21	48
Felt Needs	(Intimate needs of the communicants)	30	7	37
Geographical Growth	(Lack of CONAC’s presence in developing areas & new residential areas, dynamics of life)	8	4	12
Socio-missional factors (other category)	(Parenting, gender inequality, Great Commission)	6	4	10
Prosperity & Hope	(Prosperity gospel, deception)	7	0	7
Total number of responses		199	105	304

Table 5.3 -- Taxonomy of raw data of attractions to Pentecostal stream

As we can see from Table 5.3, communicants migrate to the Pentecostal churches because of these different attractions—the culture of worship, spirituality and authenticity of the

leaders, power of the Spirit, felt needs, socio-missional factors, geographical growth, and prosperity and hope.

The following chart represents the responses of the CONAC communicants—those who have chosen to stay and those who left and returned. These percentile responses on the attractions to the Pentecostal churches are from the figures on the table above.

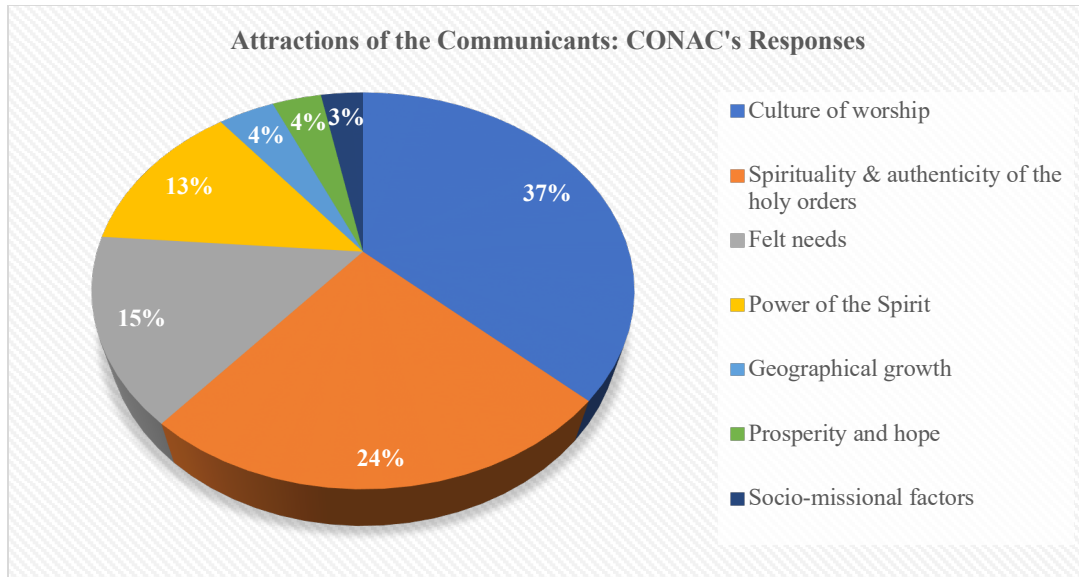


Figure 5.4 -- Pie chart showing responses to one-to-one and focus group interviews of the CONAC communicants on the attractions of the communicants to the Pentecostal stream.

As we have seen, the CONAC communicants themselves believed that the culture of worship in most of the CONAC parishes compared to the culture of worship in most Pentecostal churches is the basic cause of migration. This is followed by the spirituality and authenticity of the holy orders. It must be noted this stance of the communicants is not at variance with the CONAC liturgy, hierarchy of the holy orders, and heritage; it is rather against praxis and attitude towards liturgy, holy orders, and heritage. Further explanation will be made while discussing the attractions. Generally, the communicants seemed to be migrating more from the Lagos diocese than from Lagos Mainland and Akure. It is interesting to note that while all three research fields recorded huge complaints on the failure of the CONAC to meet the intimate needs of the

communicants, the prosperity gospel and deception seemed to be attracting more communicants from Lagos and Lagos Mainland dioceses than it was in Akure. The rationale behind this might be the nature of Lagos city itself—a cosmopolitan city which is a commercial hub of Africa and a major center of Pentecostalism.

In Figures 5.5 and 5.6 below, data gathered from the one-to-one interviews and focus group interviews of the communicants who have migrated to the Pentecostal churches revealed a unique paradigm—features of Pentecostalism. While the table and chart below show four main recurring categories mentioned above—culture of worship, power of the Spirit, spirituality and authenticity of the holy orders, and felt needs—the culture of worship (57% of the total responses) and the power of the Spirit (19% of the total responses) formed the key attractions of the communicants—totaling 76%. This figure indicates that these two attractions are at the heart of Pentecostalism: a deliberate emphasis on glossolalia, charismata, and communicable worship.

Also as evident from the table and chart below, none of the migrated communicants was attracted to Pentecostalism because of the prosperity gospel or materialism. Instead, they left the CONAC because the spirituality and authenticity of the priests and CONAC's response to their felt needs were inadequate. The same can be said of socio-missional factors and geographical growth.

There is one main variation between Daystar Christian Centre (DCC), the Redeemed Christian Church of God (RCCG), and Mountain of Fire and Miracle Ministries (MFM), congregations to which communicants have migrated. More communicants seemed to have migrated to both DCC and RCCG because of the culture of worship than they did to MFM. However, it is surprising to note that none of the migrated communicants to DCC, RCCG, or MFM mentioned female gender empowerment in the Pentecostal churches as an attraction. This implies the communicants might have migrated from the CONAC based on the attitudes of those

in the holy orders but not because of gender. Even so, Philomena N. Mwaura has agreed with Asamoah-Gyadu that Pentecostal theology has provided remarkable ministerial and leadership platforms for the female gender.³³⁷

Migrants Attractions to Pentecostalism

Attractions (in categories)	Themes	Migrants Responses (in occurrence)
	Major Factors	
Culture of Worship	(worship, worship disconnect, fragmentation, campus exposure, spiritual/worship, Lack of or insignificant number of young adult/millennium demographic, language barrier)	59
Power of the Spirit	(Spiritual gifts, spirituality, persecution)	21
	Medium Factors	
Spirituality & Authenticity of the Holy Orders	(Priests' character, priests' spirituality, theological education, transfer)	10
Felt Needs	(Intimate needs of the communicants)	7
	Minor Factors	
Geographical Growth	(Lack of CONAC's presence in developing areas & new residential areas, dynamics of life)	4
Socio-missional factors (other category)	(Parenting, gender inequality, Great Commission)	4
Prosperity & Hope	(Prosperity gospel, deception)	0
Total number of responses		105

Table 5.5 Taxonomy of raw data of migrants attractions to Pentecostal stream

³³⁷ Philomena Njeri Mwaura, "Gender and Power in African Christianity: African Instituted Churches and Pentecostal Churches," in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007), 373.

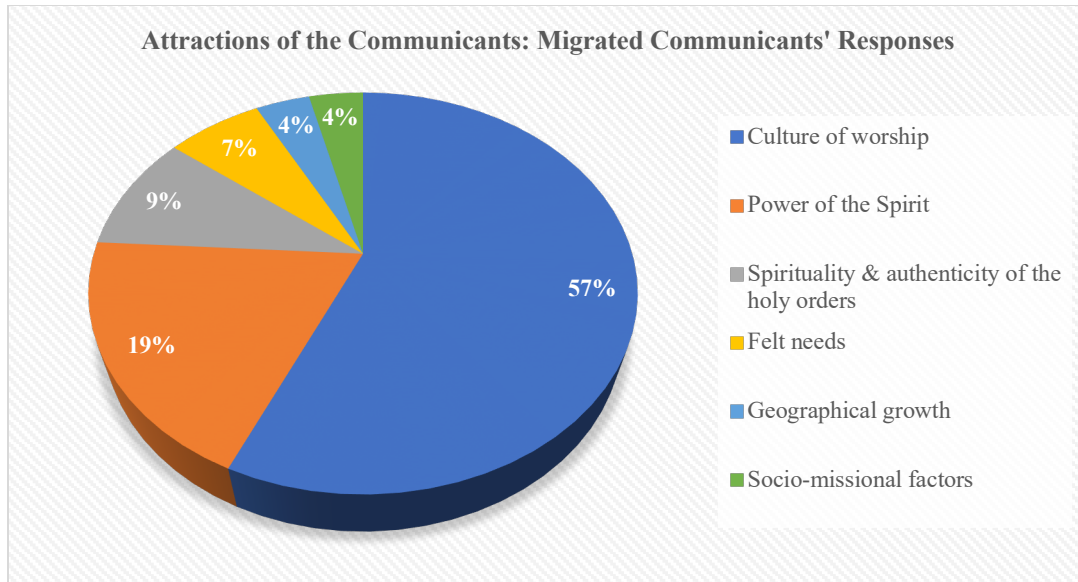


Figure 5.6 Pie chart showing responses to one-to-one and focus group interviews of the migrated communicants on their attractions to the Pentecostal stream.

Overall, the culture of worship, power of the Spirit, spirituality and authenticity of the holy orders, and felt needs of the communicants, formed the basic reasons the communicants are attracted to the Pentecostal churches, making up 92% of total responses. These results, however, do not undermine other factors—socio-missional issues, geographical growth of urban and rural areas, and prosperity and hope. Indeed, as we will soon find out from the stories of the communicants, the three factors are part of the consequential issues begging the CONAC’s incarnational approach to missional ecclesia.

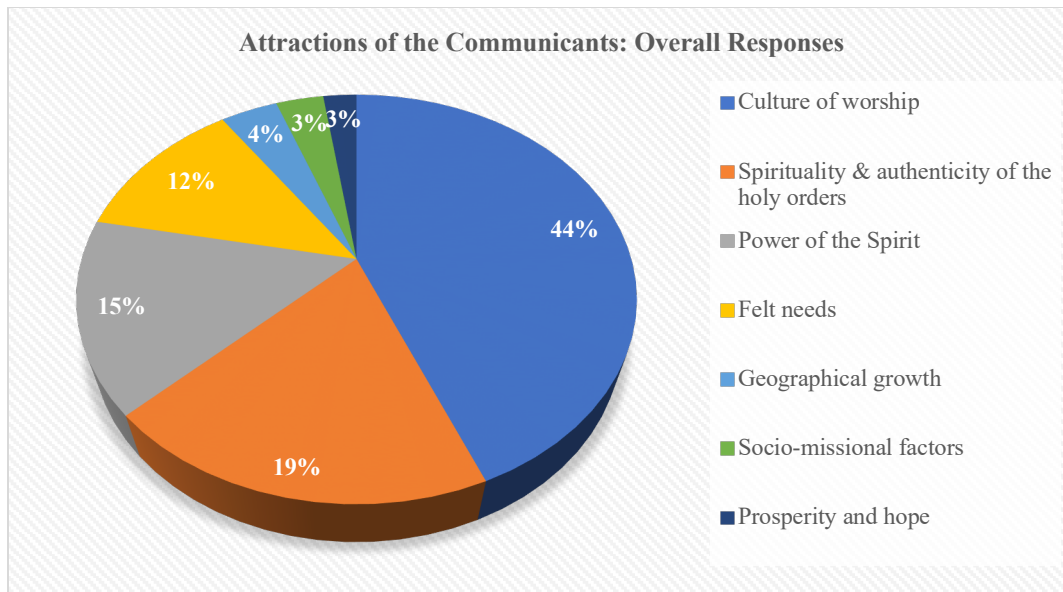


Figure 5.7 -- Pie chart showing the overall responses of the communicants on attractions to the Pentecostal stream.

Furthermore, from Figure 5.3 above—*Taxonomy of raw data of attractions to Pentecostal stream*, there is one notable common factor to both the CONAC and the Pentecostal churches. First, it is interesting to note that both the CONAC communicants and communicants who have migrated to the Pentecostal churches maintained that the culture of worship (in both the CONAC and the Pentecostal churches) and power of the Spirit are the most significant factors of migration. The rationale behind this remark is that they are the only two factors that are evenly distributed—they adequately represent both emic and etic perspectives.

Equally important, Figure 5.3 shows one particular difference between responses from the CONAC communicants and those of migrated communicants. First, not only do the communicants who have chosen to stay in the CONAC delineate migration as an age-old phenomenon, but they also tend to be very concerned about the impacts of migration on individual parishes. In essence, the responses of the communicants who have chosen to stay in the CONAC are far higher than their counterparts on all the seven factors of attractions. This further confirms the belief that though there might be pockets of return of those who left, the

migration has continued. For instance, 48 responses of those who have chosen to stay on regarding the attraction of Pentecostalism mentioned *spirituality and authenticity of the holy orders*, while the number of responses of migrated communicants in this category was 10. This emic perspective confirms the importance of the theory that guides this research. As explained in chapter one and the overview of this chapter, the catechumenate theory offers a close examination of the character and spirituality of the catechists, which is of vital importance in the process of catechesis.

I turn now to the presentation and analysis of the various categories of attractions by discussing the themes that constituted each of the attractions. As evident from Figures 5.3 and 5.5, the numbers naturally break the categories of attractions into three segments—two major factors, two medium factors, and three minor factors. Therefore, this discussion is organized from the major factors (culture of worship and power of the Spirit) to medium factors (spirituality and authenticity of the holy orders and felt needs), and then to minor factors (socio-missional issues, geographical growth, and prosperity and hope) in this order.

Major Factors of Attraction to Pentecostalism

Culture of worship

I use the phrase “culture of worship” to refer to characteristics and norms that reflect the values, traditions, and beliefs of a religious organism in its acts of worship. These characteristics and norms are formed over time; because the church is a living organism, the effects metamorphose into practice and lifestyle of worship. The culture of worship could either be liturgically documented or otherwise. Worship is a culture in the sense that it is a way of life of the church.

In the course of my field research, respondents relayed different stories that convey a metanarrative about worship in the CONAC. These include mode of worship, worship disconnect and campus exposure, fragmentation, demography lacking young adults and youths, commercialism and time management, and language barriers. While the culture of worship may inherently include aspects of power of the Spirit (which will be discussed below), it was clear from the respondents' comments that these aspects of worship were a separate issue from the Pentecostal emphasis on the present work of the Spirit.

First, communicants were frustrated and eventually left the CONAC because of the *mode of worship*. The communicants insisted that the CONAC mode of worship is not affective, friendly, and engaging. The communicants argued that as part of the key concepts of worship, the CONAC worship needs to be people-oriented, expressive, and heartfelt just as it is sacramental and liturgical. RCC5, Babatunde, recalled his strong family Anglican background and his participation in the church choir before he migrated. He said,

O yes, o yes. I was enjoying in the Anglican church, sincerely speaking, but then it was not engaging. In fact that was not engaging to young persons like me. Many of the time, the hymns were not bringing something original to many of us who wanted to just express ourselves and do a little more, eventually our situation degenerated such that we decided—we will be there to make daddy happy. For we knew that Daddy wanted to see us in the choir on Sunday. Truly, we were just pleasing our dad. I personally was pleasing my dad (Babatunde, July 3, 2018, interview).

What this immediately made clear is that Babatunde lacks sense of ownership and belonging—thereby he displays “forceful obedience”³³⁸—in spite of the unappealing mode of worship. The danger with Babatunde's mindset and his father's approach to his child's involvement in worship is that Babatunde is somewhat internally disconnected from the CONAC. RCC5 is currently a senior pastor in the Redeemed Christian Church of God where he

³³⁸ I coined the phrase “forceful obedience” to express the parent-child relationship that sometimes exists between parents and children. When children are made to do what their parents want without any explanation, such instructions are termed as imposition.

oversees a group of churches and organizes monthly and occasional family seminars and workshops for people who cluster around him. When I inquired what Babatunde meant by “I was enjoying in the Anglican church,” he said, “Occasionally when we had bazaar, *ikore*³³⁹ and all of those beautiful things, they excited us, but they were not enough.”

Babatunde further remarked that when he initially migrated, he was engaged in different activities which made him feel more needed and useful than when he was in the Anglican church. Babatunde noted that he and many of his colleagues left the Anglican church because the worship was too dull. According to him, “Many times in those days during Anglican worship I slept in church and that is the level of dullness. I took note that most of the elders slept too—that is how dull it could be. In many serious Pentecostal churches you cannot sleep on Sunday; you are already moving leg moving other parts of your body; you are not too methodological.”

The foregoing story of Babatunde on the CONAC mode of worship when compared to the Pentecostal mode of worship is not different from the stories of most migrated communicants. Those who migrated to the Pentecostal churches noted that the Pentecostal mode of worship is typically affective, friendly, people-oriented, expressive, and heartfelt, especially in the areas of music, prayer, and preaching of the word. MLC10 John, a current CONAC communicant, observed that “worship in the Pentecostal churches is spontaneous” (John, June 8, 2018, interview). In addition, DSC2 Craig enunciated his view about the Pentecostals’ ability to combine liturgy with spontaneity.

I remember when I was in the Anglican church, I would go to church [every] day and it will be the same pattern of worship—the time allotted to praise and worship is always short and the word is delivered the same old way. The subsequent Sundays would be the same. So it is like the mentality of the congregation is conformed to experiencing the

³³⁹ *Ikore* is a Yoruba word for harvest. It is a perennial event observed by a typical CONAC parish annually. The celebration serves as an avenue to generate money and acquire property for the church. The celebration also affords the church to give back to the congregation and less-privileged via feasting.

same thing. This is unlike a typical Pentecostal church—it is going to be something different. The Holy Spirit has a way of interjecting the service and he does not go the way the pastor thought it will go. Yet, the pastor has the prepared order of service (Craig, June 15, 2018, focus group).

MLC10's view on the *spontaneity dimension* of the Pentecostal worship gives it the attraction the communicants often find difficult to resist. Better still, DSC2's expression on the Pentecostals' ability to combine liturgy with spontaneity presents Pentecostalism as a preferred option for the communicants. This Pentecostal culture of worship as opposed to the predictable style of the CONAC serves as a window of opportunity for the worshippers to respond spontaneously.

Kwabena Asamoah-Gyadu's extended analysis in the *Contemporary Pentecostal Christianity: Interpretations from an African Context* further maintains the perception of the communicants about the CONAC culture of worship and Pentecostalism attractions. In "Chapter 2: Signs of the Spirit: Worship as Experience," Asamoah-Gyadu Kwabena discusses the nature, characteristics, and uniqueness of worship in African Pentecostal/charismatic circle. Based on worship experiences in Pentecostal churches, participant observation, and Pauline thought, Asamoah-Gyadu argues that worship is basically Spirit-inspired, experiential, and characterized by various pneumatic phenomena,³⁴⁰ and spontaneous responses by the worshippers are a sign of traditional African religiosity. Kwabena views the spontaneity as contextualization.³⁴¹ Kwabena observes the difference between the rigid liturgy of historic mission churches and the traditionally relevant style of worship in Pentecostal churches.

³⁴⁰ Asamoah-Gyadu, J. Kwabena. *Contemporary Pentecostal Christianity: Interpretations from an African Context*. Eugene, Oregon: Wipf & Stock, 2013, 17.

³⁴¹ Asamoah-Gyadu, J. Kwabena. 18

Chin Khua Khai argued that Pentecostalism has continued to grow and attract members of mainline churches because its adherents have been taught to view its worship as a transforming event and as an embodiment of their identity in Christ.³⁴²

Greg Scheer shares the same view with Asamoah-Gyadu and Chin Khua Khai, observing that “Pentecostals are proudly spontaneous, rejecting repeated worship patterns in favor of following the Holy Spirit in the moment. Pentecostal worship is exuberant, reviving biblical practices such as clapping, dancing, and raising hands.”³⁴³ The rhythm and style of music as well as high tech equipment play a vital role in the attraction of the communicants from the CONAC to the Pentecostal church from its inception. Chin Khua Khai expatiates on Scheer’s view above when he states, “Praise and worship with choruses and a few hymns, led with musical accompaniment, and clapping hands are seen in all ‘born again’ churches.”³⁴⁴ The foregoing features made the Pentecostal culture of worship attractive.

Moreover, for most of the communicants who migrated from the CONAC to the Pentecostal churches at teenage and young adulthood, they usually had a *sense of disconnect* from the CONAC culture of worship mostly due to *campus exposure*. In other words, as a result of exposure to other modes of worship garnered from campus or tertiary institutions of learning, most teenage communicants feel a sense of disconnect when they returned to their various CONAC home churches. Most often than not, campus fellowship serves as a springboard for first time experiences and personal contact with Pentecostalism and its culture of worship. In fact, while a few of the respondents claimed they experienced salvation in the CONAC, the majority of the respondents noted that they became born again while they were attending some

³⁴² Chin Khua Khai, “The Assemblies of God and Pentecostalism in Myanmar” in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* Revised Edition, Allan Anderson & Edmond Tang, eds. (Eugene, Oregon: Wipf and Stock Publishers, 2011), 221.

³⁴³ Greg Scheer, *Essential Worship: A Handbook for Leaders* (Grand Rapids, MI: Baker Books, 2016), 62.

³⁴⁴ Chin Khua Khai, “The Assemblies of God and Pentecostalism in Myanmar,” 221.

Pentecostal campus fellowships or church services. RCC15 Gideon is a returnee. Prior to his migration, he was passionate about being an Anglican Christian for life—having experienced conversion and baptism in the Holy Spirit in the Anglican church:

Yes, I got born again in the Anglican church, got baptized in the Holy Spirit. I had all the new birth experience in the Anglican church, but I also had some remarkable experience in the campus Christian life. Considering how the campus fellowship is structured up till now, I graduated from the university, served the national mandatory National Youth Service Corps (NYSC)³⁴⁵, and enjoyed the post-campus fellowship for one year. Eventually, I returned from the NYSC—back home—back to my Anglican church and the service is very boring—it is not exciting. Yet, for five years I was in the university I had high heaven experience in the fellowship, but suddenly my spiritual tempo drastically went down. But because I was determined to stay, I felt I can revive myself. I yearned for the campus experience again. Somehow, somebody invited me to the Redeemed Christian Church of God (RCCG) Glory Tabernacle (you were the Pastor then).³⁴⁶ The worship was very exciting. So I got home and told my mum I enjoyed that service; I left the Anglican church afterwards (Gideon, July 16, 2018, focus group).

Gideon's point here is that the CONAC prepared him for new birth experience, but he was without any provision of Anglican worship platform on campus. Meanwhile, when Gideon enrolled in the university in 1989, other charismatic and Pentecostal student fellowships had made an inroad to most of the universities.³⁴⁷ In explaining the emergence of charismatic and Pentecostal fellowships in the various universities, Ogbu Kalu advanced a major factor—Scripture Union (SU),³⁴⁸ aggressive and wholistic evangelical ministry *among* and *through* the instrumentality of several university students whose colleges had been closed due to the

³⁴⁵ The National Youth Service Corps (NYSC) is a one year mandatory scheme set up by the Nigerian government to integrate Nigerian graduates into nation building and the development of the country. The purpose of the scheme is primarily to inculcate in Nigerian youths the spirit of selfless service to the community, and to emphasize the spirit of oneness and brotherhood of all Nigerians, irrespective of cultural or social background. Graduates with physical or health challenges, or who are thirty years and above can seek for exception.

³⁴⁶ Gideon points at another migrated communicant who was then serving as the pastor of the RCCG Glory Tabernacle parish.

³⁴⁷ Some of these student fellowships were as follows: Student Christian Movement (SCM), Christian Union (CU) founded in 1962, Deeper Life Campus Fellowship, Baptist Student Fellowship University of Ibadan (BSFUI) founded in 1958, and later Nigeria Fellowship of Evangelical Students (NIFES) founded in August 31, 1968.

³⁴⁸ Scripture Union is an interdenominational group introduced into Protestant Secondary Schools in the 1950s. It originated from Britain and focused on Bible study, prayers, hospital ministry, and spiritual formation in schools. The religious landscape and the spiritual temper of the mid-twentieth century is exemplified in the activities of the Scripture Union.

Nigerian-Biafran civil war. Amidst the outbreak of the Biafran Civil War, the new S.U. Travelling Secretary, Bill Roberts, held Bible study around SU House in Umuahia, and what used to be tea and biscuits conversation between a missionary teacher and the students turned to various evangelistic bands in villages and towns.³⁴⁹ Since elementary schools and colleges had been closed because of the war, many university students became catalysts of the movement in their various universities.³⁵⁰

As a result, at the time Gideon enrolled in the University of Ibadan in 1989, there was no known Anglican presence³⁵¹ at the University of Ibadan—a renowned, premier university. Like other communicants, Gideon joined one of the existing interdenominational student fellowships. By the time he finished his NYSC in 1995, it was difficult for him to integrate himself into his home parish due to the culture of worship. Kalu notes that the various charismatic student fellowships and the ensuing rivalry became a bedrock for Pentecostalism.³⁵²

Another feature of the CONAC culture of worship that led to the migration of the communicants was *fragmentation*. Here the word “fragmentation” refers to the state of creating

³⁴⁹ Ibid.

³⁵⁰ During this period, the leaders of Hour of Deliverance, most importantly Pa Elton, concentrated attention on spirituality in universities. In 1962 the Christian Union broke away from the Student Christian Movement; the former soon became a national group. The National Youth Service Corps (NYSC) became a veritable platform for Christian Coppers to form charismatic groups in Muslim strongholds and become Travelling Secretaries. In the process, many northerners became Pentecostals. See Ogbu U. Kalu, “Pentecostalism and Mission in Africa, 1970 – 2000,” *Mission Studies: Journal of the International Association for Mission Studies* 24, no. 1 (2007): 15.

³⁵¹ There was no officially recognized Anglican campus fellowship. Although certain individuals, perhaps communicants had formed various Anglican groups in a few campuses. The following are some of the names under which the various groups gathered together to meet: Anglican Youth Fellowship (AYF), Anglican Students’ Association of Nigeria (ASAN), Evangelical Fellowship in the Anglican Communion in Schools Ministry (EFAC in Schools), Anglican Communion Students’ Fellowship (ACSF), Anglican Students Evangelical Fellowship (ASEF). When the idea of merging all the existing groups under one provincially recognized body was muted by the CONAC under the leadership of the then primate and metropolitan of the CONAC, The Most Rev. Joseph Abiodun Adetiloye, it was viewed as an impossible task. The Late Venerable Olu Oshewa was saddled with the responsibility of conveying the decision of the CONAC and unifying the various fellowships. Upon series of meetings that lasted for two years (1995-1997), the CONAC ratified the new name—Anglican Students Fellowship (ASF) on May 2, 1997. With the exception of the Evangelical Fellowship in the Anglican Communion (EFAC) Students Ministry, other groups consented to the decision of the CONAC. The official inauguration service of ASF was conducted in November 22, 1999 at the Archbishop Vining Memorial Church, Ikeja, Lagos.

³⁵² Kalu, Ogbu U. “Pentecostalism and Mission in Africa, 1970 – 2000,” *Mission Studies: Journal of the International Association for Mission Studies* 24, no. 1 (2007): 15.

individual/family space in the church that showed levels of social stratification among members of the same parish church. Both migrated and “in-house” communicants noted the high level of fragmentation being displayed by either the priests or certain members or both during worship. The communicants insisted that wealth is the main matrix of such socio-religious fragmentation. Communicants who could not condone such praxis of fragmentation in worship rebuffed Anglicanism in favor of Pentecostalism where, according to my respondents, equal treatment of members is the norm.

For example, RCC4 Oluwayemisi stated, “At our time there used to be class. There are certain church families you associate with. There is the class of the rich and the class of the *other*. They just say there is no high, there is no low, but sincerely in the church there are class. Then it was a big thing, it was a very big thing” (Oluwayemisi, July 3, 2018, interview). In order to put RCC4’s classification in perspective, the two distinct socio-economic statuses highlighted above are, in fact, three major socio-economic levels—the low socio-economic class, the middle socio-economic class, and the high socio-economic class. In determining the socio-economic status of any individual, three parameters are considered: the level of education, the type of occupation, and the amount of income of the person. The low socio-economic class are the uneducated or low educated people or no basic education at all. They are the unskilled laborers, petty traders with meager income. The middle socio-economic class are usually educated. Some of them are in the civil service. They are relatively comfortable—at least they can take care of their family. The high socio-economic class are the aristocrats. Most of them are highly educated. Most of them have job security—they have good jobs, live in their own houses and earn very robust income and make a lot of money.

RCC4 recalled that her family’s high socio-economic background won her parents special accolades during worship and prevented her and her siblings from associating with low

class members. She further narrated how the state of fragmentation in the church often led to friction among members, especially between her family and other families: “Also my family had a seat in the church, it was behind the choir stall. Anytime we go late we are always struggling with another family and fighting and struggling for seats and instead of looking for another seats our parents would not. And then, when the service was over we still come out and continue to quarrel” (Oluwayemisi, July 3, 2018, interview).

For DSC8 Linda fragmentation was not only an integral part of the culture of worship she experienced in the CONAC, but it also constituted a sense of demoralization for voiceless communicants. According to Linda:

One of the causes of migration of my family from the Anglican church was discrimination. There if you are not rich and famous and give big offering and take foodstuffs to the priest’s vicarage you are not recognized. Nobody really wants to know you. For instance, there was a time our parish started annual summer thanksgiving—those who went abroad on summer would dance to the altar for thanksgiving—it was a demoralizing situation for those who could not afford overseas summer vacation because of financial constraint. Not only that, worship time was a show off time—those who wear certain clothes repeatedly are treated with disdain even when they are genuinely serving the Lord. The height of discrimination that we experienced in the Anglican worship is the customization of space in the church. I mean there were some wealthy members who claimed ownership of certain pews in the church. If someone sat there, they will be ordered to get off the seat. Please do not get me wrong, I am not referring to seats reserved for kings. If the “owners” of those seats were absent, their pews will remain vacant. Are we serving God or human being? In fact, in our parish then, patrons and matrons of associations or societies were chosen based on financial status than it is spiritual status (Linda, June 19, 2018, interview).

It is significant to note that both Oluwayemisi and Linda experienced fragmentation during CONAC worship distance and decades apart. Oluwayemisi’s story happened in the 1980s while Linda’s happened in the twenty-first century. As an insider-outsider, I could identify with Linda’s story. However, Linda’s context was not the norm in CONAC parishes which were described by other communicants.

Linda further said, “So we left the Anglican church for Pentecostal church because you cannot find such discriminative lifestyle here in Daystar Centre. There is equal treatment in my current church in terms of your personality, dressing, and sitting arrangement.” During my ethnographic research, I did investigate the culture of worship of the Pentecostal churches through participant observation. A visit to Daystar Centre, Linda’s church, for the first three of their four Sunday morning services reveals how worshippers—regardless of their socio-economic status and age—ascended into the sanctuary for worship. It was interesting to note that with the exception of the pastors’ and choir chairs, the large congregation³⁵³ filled the seats on a first-come, first-sit principle. There were no special seats for certain members, latecomers, or absentees.

The lack of, or an insignificant population of, youths and young adults in the demographics of CONAC worship is another significant feature of communicants’ responses about the CONAC culture of worship. The youth period is the time frame between childhood and adulthood. A young adult is typically a person whose age ranges from 18 to mid- and late thirties. While this theme—population of the youths and young adults—is somewhat low on the list of twenty-two themes that emerged from my raw data, it is one of the six themes that were mentioned across the six research sites.

Some participants felt that lack of the presence of young adults who are within their age range in the CONAC worship led to their psychological disconnect and migration from the Anglican church. DSC3 Ayodeji noted that following his confirmation he joined the choir and became committed to God’s service, but he eventually migrated to the Pentecostal church because the major population of his CONAC parish was old people. Ayodeji said,

Well, I never thought I was going to be a Pentecostal church member, until I lost interest in Anglican church because the parish I was attending became full of aged people. I

³⁵³ The ten thousand capacity building hosts five Sunday services.

could not find my contemporaries around. So I stopped going to church and my friends who as at that time had migrated to a Pentecostal church invited me. Along the line I gave my life to Christ (Ayodeji, June 19, 2018, interview).

Migration of the communicants is often preceded by an internal dissatisfaction towards the CONAC worship. Youths and young adults processed the internal dissatisfaction over a period of time while they negotiated their next step of actions with friends in the Pentecostal church. Ayodeji's story of salvation shows that Pentecostalism is intentional about the new birth, which raises a fundamental question on what the CONAC emphasizes during the confirmation class.

Indeed, MLC2 Chinyere—a communicant who has chosen to stay—insisted that the CONAC is truly fast becoming an old generation denomination when she remarked, “I am the only youth remnant in my church. Others have left” (Chinyere, July 3, 2018, focus group). The CONAC is regarded as an old person's denomination. As such, confirmed youths and young adults lack a sense of belonging.

Furthermore, AKC1 Enioluwa, a CONAC priest and son of a retired bishop, remarked, “Now in recent time there is an issue of demography, the CONAC church has become a church of little children and very old people—so many young people—many middle age have left because they could not find people to identify with” (Enioluwa, July 17, 2018, focus group). The CONAC seems to be preparing communicants for the Pentecostal churches due to inability sustain them. LAC8 Susan, a high class business tycoon and a communicant who maintains dual membership, says:

I believe the Anglican church is somehow focusing on the youth, but not as much as it should be. If you take a look at any church, you can tell the direction it is going. Any time I go to the Pentecostal churches, the youth are at least 50% of the congregation; when I say 50%, I am talking of 40 years and below. When I go to the Anglican churches, the youth are sometimes 5% or 10%. If they are big, maybe 20% of the congregation. That tells you where the church is going (Susan, June 1, 2018, interview).

Susan’s gravest concern was about the demographic gap created in the CONAC worship due to the loss of millennial generation. As a result, the loss of the young adults could imply a possible adverse impact on the future of the CONAC. The CONAC seems to be catechizing the youths and young adults with little understanding of their language—heartbeats, aspiration, and motivation. Hence, the youths/young adults are apt to find a home for themselves in the Pentecostal churches where their language is spoken. Scott Pontier and Mark Devries state, “Many churches intuitively know that the young adult generation is speaking a markedly different language when it comes to church.”³⁵⁴ The advent of the millennial generation ushered the universal church into a new way of being church. This apparent truth begs several questions: Is the CONAC aware of the nature and passion of the youths and/or young adults? To what extent is the CONAC responding to this generational paradigm shift?

Similarly, *commercialism and time management* are other traits of the CONAC culture of worship mentioned by respondents. Both the migrated and “in-house” communicants decried the degree of commercialism and poor time management in the CONAC worship. MMC1 Waleola remarked, “It is frustrating to attend a single service that lasted about four hours and it is even more frustrating to remember that out of the four hours about one hour thirty minutes was spent on commercials—I mean thanksgiving and collection of offerings” (Waleola, July 19, 2018, interview) The CONAC culture of worship regarding the length of commercials invariably led to unbearably long services which are seen to impose on other personal activities of the communicants. Thus, migration becomes the communicants’ best option.

In the case of DSC8 Linda, the worship in the CONAC was such a long one that she and her siblings sneaked out of the service several times to attend worship in a Pentecostal church

³⁵⁴ Scott Pontier & Mark Devries, *Reimagining Young Adult Ministry: A Guidebook for the Ordinary Church* (Nashville, TN: Ministry Architects Publishing, 2017), 24.

and came back to continue the CONAC worship without their parents' knowledge. Linda stated, "Firstly my siblings and I eventually migrated to the Pentecostal church because the services were short—not long that you will have to sleep and wake up inside church." Linda's pre-migration experience indicates that the CONAC urgently needs to set parameters for its worship and create an atmosphere for flourishing for its communicants. This issue becomes very significant because even communicants who have chosen to stay decry the level of commercialism and length of services. LAC9 Folake said, "Our services are too long, especially on Sundays. Pentecostal churches have their service for one hour, maximum one and a half hours, but most Anglican churches spend about 3 hours" (Folake, May 20, 2018, interview) What is the guarantee that communicants like Folake would remain in the CONAC in the near future? Suffice to say that some of the communicants who had chosen to stay did migrate from one Anglican parish to another Anglican parish where the culture of worship is more affective and charismatic, and the time management is more appropriate.

Power of the Spirit

The term *power of the Spirit* describes the Holy Spirit's work of grace in and through believers, that is, communicants, as contained in the liturgy of confirmation and the scripture. As already indicated in chapter four, the CONAC liturgy of confirmation clearly views the confirmation service as an occasion for affirming the baptismal commitment and receiving the in-filling of the Holy Spirit, so that the communicants are empowered to deepen their commitment to the gospel of Christ as well as encouraged to use the spiritual gifts.

Given this promise of ignited pneumatic life, respondents expressed *power of the Spirit* in terms of spirituality, fire burning within, longing for relationship with the triune God, hunger for service, and freedom of expression of the spiritual gifts. Therefore, communicants felt that their

freedom of expression of spirit-filled life was somewhat restrained and/or ignored in the CONAC, but was readily encouraged and practiced among the Pentecostals who were their neighbors, relatives, and friends.

According to MMC4 Lydia, the confirmation experience awakened an unusual craving for the undiluted word of God within her. She said:

After my confirmation, I discovered that I was uncomfortable attending the service because every Sunday I went back home unhappy. The sermons were not edifying, the atmosphere cannot make me work for God and grow as a communicant. Meanwhile, anytime I attended the Scripture Union fellowship the messages were always edifying. After some time I left the Anglican church (Lydia, July 20, 2018, interview).

Communicants like Lydia experienced a genuine transformation in the course of confirmation through the power of the Holy Spirit. As a result of this encounter, Lydia became attuned to the word of God. She could discern when a sermon was mere rhetoric instead of “the power of God that brings salvation” (Romans 1:16) or “word of life” (1 John 1:1).

Philip Meadows has observed that “The catechumens were ‘hearers’ of the word,”³⁵⁵ meaning, the catechumens were doers of God’s word as opposed to mere listeners. Hearing is not the same as just listening. Hearing implies doing. This distinction implies that sound catechesis leads to sound lifestyle that is marked by obedience to the word. Meadows further argued that the early church catechumens were schooled by catechists whose words and deeds not only mirrored Christ, but also encouraged accountability.³⁵⁶ Communicants like Lydia experienced true conversion, desired to stay in the CONAC, were thirsty and hungry for spiritual nourishment, but they did not find it. The question is not whether the communicants knew the implication of confirmation, but whether the catechists were prepared to lead the communicants

³⁵⁵ Philip R. Meadows, *Remembering Our Baptism: Discipleship and Mission in the Wesleyan Spirit* (Nashville, TN: Discipleship Resources, 2017), 115.

³⁵⁶ Meadows, *Remembering Our Baptism*, 115.

through the catechetical journey and whether the promise of the Spirit-filled life in catechism is fulfilled by the reality of spiritual experience in worship in CONAC churches.

The following response from another migrated communicant will further attest to what happens to confirmands when they are confirmed. DSC1 Olubunmi described her parents as devout Christians and members of one of the missionary-founded Anglican parishes in Lagos. Olubunmi described herself as a very curious person. She related her story:

I was looking for answers to some spiritual questions that I was not getting from either my parents or the church. The answers I got from our parish priest were not satisfactory. There was a longing within me to know God more—I wanted a relationship with Jesus beyond the Sunday routine. My parents and our priests seemed not to understand my restlessness. In fact, those questions were answered in a Pentecostal meeting I was invited to. So when I had the opportunity, I left for where I can be fulfilled spiritually (Olubunmi, June 16, 2018, interview).

The above statement clearly epitomizes the desire of the communicants for spiritual matters. Bunmi, like some other communicants, had experienced a spiritual contrition that produced a longing for relationship with God. The act of seeking help from the priests indicates communicants' readiness to learn under the pastoral ministry of the priests. Unfortunately, they were sometimes disappointed. Spiritual longing is a healthy restlessness that could open up seekers and communicants for discipleship that produces Christlike people.

Rooted in Augustine's restlessness, Lesslie Newbigin argued that

All human beings have a longing for ultimate happiness, ... We must believe that this longing is something implanted in us by God. He has so made us that we have infinite desires beyond the satisfaction of our biological necessities, desires which only God himself can satisfy. Our hearts are restless till they find rest in him.³⁵⁷

³⁵⁷ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1989), 179.

Newbigin recognizes that God is the author and finisher of human longing. While there is no denying that human longing is often satisfied by God, it is also true that God does not work in vacuum—he often uses the instrumentality of persons to satisfy our longing.

Cephas N. Omenyo in his study of the pathway to Ghanaian Anglicans' spiritual and liturgical renewal has argued that prior to the spiritual renewal, Ghanaian Anglican spirituality was highly intellectual, but the people were “searching for spirituality that meets their existential needs.”³⁵⁸ Omenyo helps put the searching for spirituality and its attendance in perspective when he noted that the Anglican church in Ghana analyzed the spiritual state of the province, made recommendations, and used the instrumentality of people to aid spiritual renewal that the people so much desired.³⁵⁹ The significance of Ghanaian Anglicans' spiritual and liturgical renewal for this study is that it helps appreciate the ministry of the Holy Spirit in the church and the possibility of renewal in the church.

Another notable expression of the power of the Spirit was in the matter of charismata. Some CONAC communicants did not express their need of spirituality by asking questions. They seemed to have discovered answers and were ready to express their charismatic lifestyle within the Anglican community in Nigeria, but they were stopped. DSC5 Oluchi insisted:

I grew up in Warri Delta State and for the little years I have lived on earth, I have seen quite a lot of youth left the Anglican church. I am talking of young guys and ladies who were fire brand communicants, but none of them is in the Anglican church as I am talking to you now. They have all left for the Pentecostal churches because we were not given freedom to express our spiritual gifts—we were restricted from speaking in tongues and worship God in such a way that we can be spiritually satisfied (Oluchi, June 16, 2018, interview).

³⁵⁸ Cephas N. Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (The Netherlands: Uitgeverij Boekencentrum Zoetermeer, 2002), 113.

³⁵⁹ Omenyo, *Pentecost Outside Pentecostalism*, 115.

Essentially, the experience narrated by Oluchi is that of generational migration of young adults who were discouraged from edifying themselves with the spiritual gifts, especially in the matter of speaking in tongues during their worship.

As an insider outsider, this researcher was a witness to and victim of an episcopal order that prohibited priests and laity from speaking in tongues within the jurisdiction of the diocese of Akure for twelve years (2001-2013). This order was personal to that bishop. A senior priest and son of a bishop in the CONAC, AKC1 Enioluwa agreed with DSC5 Oluchi when he said:

Some people were actually persecuted and chased out of the Anglican church. The Anglican church is orthodox. So the diversity of the gifts of the Spirit was not encouraged; and individuals who felt they were gifted spiritually but were not given opportunity to manifest their gifts left. Some of them joined the Full Gospel, some went to other Anglican dioceses. Some of them became pioneers of the Pentecostal churches (Enioluwa, July 17, 2018, focus group).

In the above statement AKC1 Enioluwa brought to the fore issues pertaining the CONAC response to spirituality. First, the CONAC responded to expression of spirituality by means of persecution. Second, the form of Anglicanism in Nigeria was described as orthodox. It seems AKC1 has rendered the term “orthodox” to mean rigidity. In fact, orthodoxy implies that the CONAC believes in full divinity and humanity of Jesus Christ; believes in the Holy Trinity, including the ministry and work of the Holy Spirit in the life of the believer; believes that the scriptures are inspired word of God to us; and believes that we are saved by grace through faith in Jesus redemptive work. So to say that the CONAC is orthodox is to mean that it holds firmly to the teaching and traditions of the universal church, but this is not what AKC1 implied. Third, there were multiple counter-responses from the communicants. Notable among these responses was the migration from one Anglican church/diocese to another Anglican church/diocese. The intra-migration of the communicants is a paradox that suggests that leadership determines whether communicants will experience and express freedom of spirituality or not.

To put it more precisely, it appears the CONAC was not so much intentional and expectant about possible outcome of confirmation regarding spirituality—what the Holy Spirit could do *through* and *beyond* the laying on of the bishop’s hands and the blessing of the catechumens with chrism. The experience of RCC3 Akinwande further suggests that upon the several invocation prayers as contained in the liturgy of confirmation, the CONAC should have anticipated the spiritual longing expressed by the communicants following the confirmation.

Referring to one of the participants in the RCCG focus group, RCC3 Akinwande remarked:

My own spiritual experience was similar. It was when I got to the Pentecostal church that I have that spiritual awareness, though I had the fire burning in me when I was in the Anglican church. I knew there was a vacuum in me that needed to be filled, but I did not know how to go about it; and the Anglican church I was attending was not helpful. It was when I got out there in the Pentecostal church that I discovered what was missing (Akinwande, July 8, 2018, focus group).

It is thus surely clear that the CONAC was unknowingly preparing communicants for the Pentecostal churches. This response is rather an unfortunate paradigm. Communicants like RCC3 had experienced regeneration, the infilling of the Holy Spirit, and continued work of the Holy Spirit while in the CONAC without an understanding of what had happened to them. In the words of RCC3 above, “I had the fire burning in me when I was in the Anglican church. I knew there was a vacuum in me that needed to be filled, but I did not know how to go about it.” Certainly this scenario raises fundamental questions about the process of confirmation in the CONAC, which will be the focus of chapter six. In the meantime, it might be necessary to reiterate the question this chapter addresses: “What attracts Anglican communicants to the Pentecostal stream despite their roots in Anglicanism and the rich form of Anglican catechism?” In terms of the power of the Spirit or spirituality, what are the dynamics of spirituality that drove communicants from their churches and attracted the communicants to Pentecostalism? The answer is, unfulfilled Anglican spirituality.

In the chapter “Clothed with Power: Spirit-Inspired Renewal and Christianity in Africa,” Asamoah-Gyadu brings to the fore a rich account of the ministry of the Holy Spirit among the Pentecostals and their contemporary progenies in the non-Western world, an account hinged on pneumatic Christianity.³⁶⁰ The term expresses the work of the Holy Spirit in and outside Pentecostalism. Asamoah-Gyadu notes that Pentecostal/charismatic Christianity is an expression of the “promise” (Luke 24:49; Acts 1:8) and “fulfilment” (Acts 2) made to the Apostles and by inference to the Church for the purpose of being witnesses in the community.³⁶¹

Furthermore, Asamoah-Gyadu identifies three main reasons why pneumatic Christianity attracts the attention of Africans in Africa and its diaspora, especially from the mainline churches. These include “its emphasis on personal transformation wrought by the Holy Spirit; its emphasis on the experience of the Holy Spirit with specific manifestations that make worship both a heartfelt and body-felt experience; and the interventionist nature of charismatic theology, which is seen in healing, deliverance, and prayer for breakthroughs in life” (Asamoah-Gyadu, *Contemporary Pentecostal*, 6). Similarly, Pentecostal/charismatic Christianity flourishes because of its recognition and empowerment of the laity, particularly the young people (Asamoah-Gyadu, 7).

In lieu of these experiences in traditional mission churches, Asamoah-Gyadu noted that Pentecostalism is the current representative identity of Christianity in Africa (Asamoah-Gyadu, 9). Its Pauline *charismata pneumatika*, gifts of the Holy Spirit, manifests in three main forms across the globe as new Pentecostal churches, trans-denominational Pentecostal fellowships, and renewal movements within non-Pentecostal historic mission denominations.³⁶²

³⁶⁰ J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context*. Eugene, Oregon: Wipf & Stock, 2013, 1.

³⁶¹ J. Kwabena Asamoah-Gyadu, 4.

³⁶² Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 10.

In the same vein, Asamoah-Gyadu reflects on the place of glossolalia, charismata pneumatika, and worship as encountering God. Pentecostal churches hold glossolalia in high esteem; after conversion the adherent is expected to experience the baptism in the Holy Spirit with speaking in tongues as a major sign.³⁶³ Asamoah-Gyadu says that this phenomenon creates profound moments in Pentecostal worship (Asamoah-Gyadu, 27). It comes in forms of speech, song, and prophecy when God communicates to the worshippers. On the spiritual gifts in worship, Asamoah-Gyadu refers to Pauline epistles, particularly letters to the Corinthians. The spiritual gifts are graces that only the Holy Spirit dispenses to the believers. Pentecostalism creates space in its worship for the manifestation of these gifts which have vertical and horizontal dimensions (Asamoah-Gyadu, 27).

A visit to the Mountain of Fire and Miracle Ministries service during my ethnographic research reveals that the Pentecostal churches not only created atmosphere for spirituality, but they also democratized the use of the spiritual gifts in such a way that members were encouraged to express their spiritual longing.

Medium Factors of Attraction to Pentecostalism

The medium factors of attraction of communicants to the Pentecostal stream include spirituality and authenticity of the holy orders (deacons, priests and bishops) and felt needs. As earlier mentioned, these attractions will be discussed by presenting, analyzing, interpreting the research data, with additional commentary and amplification from secondary sources. Overall, I will be writing *from* the research data.

³⁶³ Asamoah-Gyadu, 26.

Spirituality and Authenticity of the Holy Orders

Many communicants reported that they migrated to the Pentecostal churches because of the spirituality and character of those in the holy orders—deacons, priests, and bishops—whom this study refers to as catechists. Some respondents felt that their catechists lacked spiritual and moral integrity and reliance that could lead communicants to take spiritual instructions from them. DSC12 Okpara reported, “Some of the priests, and I am sorry to say some of the bishops too, habitually lived immoral lives—they involved themselves in adultery, stealing of church money, and drinking alcohol in such a way that brought shame to some of us as their church members.” We see, therefore, that lack of moral integrity degrades the priesthood and discourages communicants from being committed to the catechism, Anglicanism, and even the Christian faith. This situation results from the communicants’ high expectations of their catechists, such that any act of ungodliness is viewed as inconsistency and deviation from the catechism and invariably the scripture.

Another communicant MMC2 Bimpe noted with tears:

I left the Anglican church because of the vicar in charge of the church. He was very promiscuous. Unfortunately, I saw him every day because I worked in the church office as the secretary. There were days the priest told me it is insane to have only one sexual partner. He had at least three colleagues who shared the same view with him. I left the Anglican church and forfeited my job as the secretary when I could not bear the incessant sexual advances the priest made towards me. For your information there was a case of one married woman he dated while I was the secretary and a copper that allegedly claimed the priest assaulted her sexually. However, I am surprised that the same priest was later elected a bishop (Bimpe, July 21, 2018).

The lessons of Bimpe’s story could be summarized as follows. First, the catechist is particularly amoral and lacks the fear of God. Second, his character not only contradicts the catechism, but it is also a stumbling block for seekers to come to Christ and for communicants to adhere to the catechism. Third, the catechist’s character raises fundamental questions about the process of selection and election of such priests for ordination and consecration respectively.

The question becomes, how consistent is the process that produced such persons for election and consecration with the catechism? While we cannot exonerate all Pentecostal leaders from these amoral acts, Burgess has observed that Ruth Marshall-Fratani's work on Nigeria sees the born-again movement as a deliberate response to the decadence of religious and political traditions.³⁶⁴

It is shocking to note that according to the data presented above—*Figure 5.3: Taxonomy of raw data of attractions to Pentecostal stream*, a majority of those who said the spirituality and authenticity of the priests contributed to the trends of migration were the communicants who have chosen to stay. These communicants told the stories of priests or bishops who were instrumental to the migration of their family members or friends. During my ethnographic research, all the three CONAC focus groups were made up of both priests and laity. The laity did not mince words in pointing out the errors of their catechists; neither did the catechists discountenance the communicants' claims. In the course of my field research, I attended the Synod proceedings of one of the CONAC dioceses where a young adult Synod delegate passionately and frustratingly appealed to the bishop and the president of Synod to admonish the priests to live worthy of their calling. It was a moment of reality.

While the attitudes of some of those in the CONAC holy orders are at variance with the catechism and the scriptures, it will be a mistake to think that the Pentecostal pastors are “angels.” During my focus group discussion with the RCCG discussants, RCC7 Olalekan, a senior pastor in the RCCG, noted, “These ungodly acts are equally in the RCCG and other Pentecostal churches. In fact, it might be more because of a one-man show syndrome” (Olalekan, July 8, 2018, focus group). I noticed that some other discussants nodded their heads in affirmation of Olalekan's confession.

³⁶⁴ Burgess, Richard, *Nigeria's Christian Revolution*, 10.

There were other CONAC respondents who noted that their colleagues had migrated due to zero-spirituality of their priests; they—the communicants who have chosen to stay—expressed their dissatisfaction to stay under the pastoral leadership of unsaved priests. AKC8 Monica stated, “By the grace of God I have personal experience of new birth and I have been able to grow spiritually. Currently I am becoming a misfit in my parish because my priest’s conversation and character do not suggest a man making efforts on his spiritual growth. In such a situation will you blame me if I leave?” (Monica, July 9, 2018, interview). To a large extent, the spiritual tone of a local church is determined by the depth of relationship the catechist cultivates in Christ. Monica’s rhetorical question not only suggests an ongoing spiritual impoverishment of the communicants, but it also suggests possible migration, and it is a sign of urgent need for spiritual revitalization of the priesthood. Monica, like any other communicants, aspired to see Christlikeness and the catechism lived out by her catechist, but reverse is the case.

In his papal document, *Catechesi Tradendae*, St. John Paul II insists, “Only in deep communion with Him will catechists find light and strength for an authentic, desirable renewal of catechesis.”³⁶⁵ Every catechist thus needs to keep learning and receiving instruction from Jesus. This way the catechists can grow into becoming like Jesus and lead the communicants and seekers to develop a relationship with Jesus.

The communicants also noted that the poor spirituality level of the priests has adversely impacted the delivery of the word. Time and time again, respondents told stories about priests’ inability to deliver authentic sermons and teachings that are relatable to the lives of the communicants. RCC2 William, a regional Pentecostal pastor, former communicant, and son of a retired CONAC priest, observed that “the messages of a typical Pentecostal pastor were more realistic, they were more attuned to everyday way of life, as opposed to the sermons of a typical

³⁶⁵ St. John Paul II, *Catechesi Tradendae* (Manchester, NH: Sophia Institute for Teachers, 2014), 15.

Anglican Clergyman that you just hanged it there—you cannot really relate it to what to do with your life” (William, June 29, 2018, interview). William’s comparative analysis of how both the Pentecostals and Anglicans catechized the word of God indicates the importance of communication, application, and context. The Pentecostals were relevant on these components while the CONAC catechists were not.

Another respondent, MLC1 Ayodele reported, “Many of our priests recycle same sermons over and over again, such that we come to church and feel we have not gained anything. Yet when we attend another church, the message is very affective.” Ayodele’s view is buttressed by LAC2 Gbolahan, who said:

There are a lot of people who left the Anglican Church because they felt they are not being fed enough with the word of God. I am the Secretary of the youth committee and I grew up in the generation of youth people in this church. We do the work of the church together, do night vigil and all sort, but today I can say that I am the only one left in my generation. A few of them left the country and some are still here in Lagos—I do see them once awhile. I know they no longer attend Anglican church (Gbolahan, June 4, 2018, focus group).

Ayodele’s observation on overly repeated sermons presupposes a situation of burnout or laziness in the ranks of holy orders. The CONAC catechists are perceived as not rightly dividing the word of God in a manner that relates to the people’s context. Therefore, communicants migrated because communication of the gospel was not properly contextualized. Charles H. Kraft wrote, “To have high impact message must be perceived by the receptor to ‘scratch where it itches’”³⁶⁶ In addition, St. John Paul II insists, “Much attention must be given to the homily: it should be neither too long not too short; it should always be carefully prepared, rich in substance and adapted to the hearers, ... The homily should have its place not only in every Sunday and feast-day Eucharist, but also in the celebration of baptisms, penitential liturgies, marriages and

³⁶⁶ Charles H. Kraft, *Christianity in Culture: A Study in Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, NY: Orbis Books, 1979), 118.

funerals.”³⁶⁷ Kraft’s and St. John Paul II’s submissions imply that sermons are perceived to make meaning to the communicants when it is relatable to their lives. As such, preparing and delivering sermons that are oriented to communicants’ lives and issues must be the priority of the catechists.

Furthermore, respondents noted that in the course of exercising their episcopal authority, certain bishops contributed to the migration of the communicants. AKC5 Rotimi shared this encounter his Anglican campus fellowship had with a bishop:

I think one of the problems that is causing migration of the communicants is insensitivity of some of our leaders. I remember some years ago when I was in the college, we used to have ASF bi-annual retreat at Onikolobo in the bishop court. One day, the bishop requested that we pay before using the facility for a retreat. Please remember we were Anglican youth and the bishop was an Anglican bishop. We were baffled. If it were some other denominations, they will seek to render assistance rather than putting burden on us. We had no knowledge of what we did wrong. Our appeal fell on deaf ears. Meanwhile, we regularly held our weekly fellowship free of charge in a space owned by Foursquare Gospel Church. So many people felt discouraged, and some of us eventually left the Anglican church (Rotimi, July 17, 2018, focus group).

Just as the postures of a leader’s life can make or mar the growth of a church, the postures of a bishop could precipitate migration or the return of those who had left. It is evident that the bishop’s attitude towards the Anglican college students was at variance with the attitude of the outsiders—the Foursquare Gospel church. As such Rotimi and the rest of the fellowship felt discouraged. According to Rotimi, this singular attitude of the episcopate led to mass migration of the fellowship members. Similarly, my respondents felt that transfer of priests from one parish to another is a factor that precipitates migration. For example, AKC7 Jethro recalled that many communicants left his parish to the Pentecostal church because the bishop transferred a charismatic and relational priest from their church and replaced him with someone who dampened the spirit and enthusiasm of the members. Jethro noted, “A lot of my age bracket left

³⁶⁷ St. John Paul II, *Catechesi Tradendae*, 2014.

the church; even people I knew were very passionate for the Anglican church left the church and the priest is still pastoring. We heard the same complaints from his previous churches” (Jethro, July 17, 2018). The deep-rooted perception of the communicants is that the bishop did not consider their spiritual growth before effecting the transfer.

Felt Needs

Communicants argued that Pentecostalism came with an incarnational appeal—they meet people where they are. The Pentecostals knew the people’s needs and as such they offered to enter their world. The perception of my respondents was that the Pentecostals were wholistic in the way they do church. Aside spiritual needs, the Pentecostal churches tried to enter into the people’s world by identifying with their physical needs, including those related to economics, unemployment, poverty, witchcraft/exorcism, sickness, education, marriage, barrenness, and so forth. Commonly, Pentecostalism addressed these perennial needs from spiritual perspective. Certainly, the mission-founded churches have had a long-standing history of social engagement.

For instance, a respondent MMC8 Kolawole admitted, “Like some of my colleagues, I left the Anglican church in my mid-twenties when I was trying to figure out what to do with my life. As a graduate, I needed a job. My parish priest did not show any concern but good enough I met a Pentecostal pastor who prayed with me for job, followed up and connected me to my first workplace” (Kolawole, July 29, 2018, focus group). On one hand, the above statement clearly shows that lack of pastoral sensitivity, care, and intervention on the needs of the communicants make people susceptible to migration. On the other hand, pastoral sensitivity, care, and intervention are stimuli to commitment. So personal physical, emotional, psychological and career needs are as important as the spiritual needs. While mission-founded churches such as

Anglicanism had a long-standing history of social engagement, it seems that this practice has weakened. It is evident that communicants migrate to where their needs are met.

RCC1 Segun agrees with Kolawole: “I was born in 1963 and confirmed in 1978. Aside from the issue of spirituality, the Anglican church failed to address other pressing issues such as unemployment, poverty, spiritual warfare, and program on youth development. However, these issues were being addressed by the Pentecostal churches. I had no choice but to leave” (Segun, July 30, 2018, interview). Segun seems intentional about mentioning his birth in 1963, three years after Nigeria gained independence from Britain and his confirmation in 1978, the decade of emergence of African Pentecostalism. According to J. Kwabena Asamoah-Gyadu, the period is marked with the expansion of African Pentecostalism which began with the Aladura in Nigeria.³⁶⁸

I pressed further to know Segun’s particular need at the time of his migration. He said, “I was experiencing demonic attacks and needed freedom from such experiences. I received help from a Pentecostal gathering. I remember they prayed for me and anointed me with oil and the demonic experience stopped. I was later disciplined on how to pray and engage in spiritual warfare as a Christian.” The reality and interference of the spirit world with the human world is acknowledged in African cosmology; it is also a crucial area of ministry in Pentecostalism. From its advent, Pentecostalism teaches freedom from evil forces through the medium of combative prayer and exorcism. It is apparent from Segun’s story that communicants are committed to where their needs are met. It was W. Jay Moon who noted, “both the ultimate and the intimate issues of life are important to God.”³⁶⁹ People tend to be receptive to the gospel

³⁶⁸ J. Kwabena Asamoah-Gyadu, “Born of Water and the Spirit: Pentecostal/Charismatic Christianity in Africa,” in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007), 341.

³⁶⁹ W. Jay Moon, “Disciplining through the Eyes of Oral Learners,” *Missiology* 38: 127-140, no 2 (April 2010): Accessed on October 2019.

message, embrace a particular church, and be committed when their felt needs are not overlooked, even if it requires exorcism.

As indicated in the theoretical framework for this study, exorcism was a major custom of the early church catechumenate. Different scholars such as Aidan Kavanagh,³⁷⁰ William Harmless,³⁷¹ and Philip Meadows³⁷² noted the spiritual warfare nature of the weeks preceding the Easter vigil when the catechumens are initiated into the church. The bishops and priests joined faith with the catechumens to denounce the devil, who is the chief orchestrator of human needs. The catechumens were delivered from Satan's rule, enslavement, and unjust treatment. It was a spiritual exercise geared toward repentance, strengthening, and public witnessing. Today, both the CONAC's catechism and confirmation liturgy include exorcism, but its demonstration is less embodied compared to the early church practice. Incidentally, it is a major custom of African Pentecostalism. It is generally called deliverance or liberation (from spiritual forces).

Therefore, communicants like Segun believed that their perennial needs could be an affliction from the spirit world. Nigerians, like the rest of Africa, do not live in denial of the middle level. It is, however, subject to theological debate in the western culture. Paul Hiebert referred to it as "The Excluded Middle"³⁷³—the realm of evil spirits, ghosts, demons, ancestors, lesser gods, witches, and water spirits—who can cause sickness, infertility, accident, academic failure, miscarriage, bad dreams, and so forth. While Hiebert argues for spiritual realities, he warns against the dangers of secularism and animism.³⁷⁴ As part of the rupture and radical discontinuity ideology, Pentecostalism positioned itself as the "catechist"—the defense lawyer

³⁷⁰ Aidan Kavanagh, *The Shape of Baptism: The Rite of Christian Initiation* (Collegeville, MN: Pueblo Publishing Company, Inc., 1991), 135.

³⁷¹ Harmless, *Augustine and the Catechumenate*, 7.

³⁷² Meadows, *Remembering Our Baptism*, 115.

³⁷³ Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, MI: Baker Books, 1994), 196.

³⁷⁴ Hiebert, *Anthropological Reflections on Missiological Issues*, 199.

for its converts upon conversion and baptism. Ruth Marshall noted that deliverance is “part of Pentecostal orthodoxy everywhere.” Communicants often migrate to where exorcism is practiced as both liturgical and a means of grace—be it an Anglican parish or a Pentecostal church.

MLC3 Stella, a current communicant in the CONAC, asserted, “The Pentecostals are more intentional about people’s needs. Even if they do not have what you need at the moment, they will show that they care—they will definitely pray for you, and request your contact” (Stella, June 14, 2018, focus group).

J. Kwabena Asamoah-Gyadu pointed out that in Pentecostal parlance, prayer has the potential of appeasing God, warding off evil spirits, and clothing the believer with the Holy Spirit. Prayer is also keenly connected to the Spirit of God—the more the believer prays, the more he or she inhales the Spirit of God and exhales power.³⁷⁵ Not only that, Asamoah-Gyadu observes that in spiritual warfare, prayer is directed against supernatural evil realities who are often referred to as a Goliath because they have the potential of hindering wealth, healing, fruitfulness, safety in childbirth, visa, and prosperity.³⁷⁶

Based on the foregoing, Asamoah-Gyadu notes the following: first, there is a close relationship between warfare prayer and prosperity; second, that the Pentecostal’s transcendent dimension to life is in keeping with African traditional culture; third, to overcome the Goliaths of life, it is expected that warfare prayers be aggressive, long, and sustained; and fourth, spiritual warfare is rooted in Pauline epistle to the Ephesians 6:11-12 and was part of the older African Instituted Churches (AICs).³⁷⁷ However, we also need to ask if the cosmology of Pentecostalism

³⁷⁵ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 35.

³⁷⁶ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 44.

³⁷⁷ Asamoah-Gyadu, 45-47.

makes more sense to CONAC communicants than the cosmology of mission-founded churches, especially the CONAC.

Minor Factors of Attraction to Pentecostalism

The minor factors of attraction of the communicants to the Pentecostal stream include socio-missional factors, geographical growth, and prosperity and hope (the prosperity gospel). As already indicated in the introduction to major and medium factors, these attractions will be discussed by presenting, analyzing, interpreting the research data, and interacting with secondary sources. However, since these factors are minor, I intend to keep the discussion brief while writing *from* the research data.

Socio-Missional Factors

I use the phrase *socio-missional* to denote four attractions that relate to both the society and mission. These three themes—parenting, gender inequality, and the Great Commission of Jesus Christ were categorized under socio-missional factors for two reasons. First, in terms of response they were very low. Second, in terms of subject matter they are better classified as an “other” category.

Parenting refers to the home since parental influence plays a vital role in whether a grown-up child will eventually remain an Anglican or migrate to another denomination. RCC4 Oluwayemisi had a strong passion for the Anglican church, especially the priesthood and praxis of Anglicanism. According to Oluwayemisi she had hoped to remain an Anglican for life and perhaps marry an Anglican priest. In her words, “if there is anything I love in Anglicanism, it is the priesthood. I actually had to study what it means to be a Reverend. Something about them attracted me and it was like I had a calling.” (Oluwayemisi, July 3, 2018, interview). She

continues, “I also held to a high esteem the bishops and our priests. In fact, I had thought I was going to be a priest’s wife.” However, Oluwayemisi’s hopes and aspirations to remain an Anglican for life were shattered because of her father’s act of infidelity. She narrated her reason for migration to the Pentecostal church:

The thing that really pushed me out of Anglican was the fact that my dad was going out with another woman in the church. My dad was a member of Guilds of Stewards (an usher) but he had concubines among the ladies. In fact, he eventually married another woman. People knew about it. I reported the case to the elders—and there was nothing they could do about it. Nothing. My parents were the best of couple you could think of—nobody could believe that Shola and Bayo would separate in life. So when I saw the how things turned out—the fact that the church knew the truth and failed to speak up, I decided not to stay in the Anglican church. I thought since we have been confirmed we should live in holiness. That was what pissed me off (Oluwayemisi, July 3, 2018, interview).

Parents and guardians play vital role in the realization of their children’s aspirations. Apart from Oluwayemisi’s disposition toward Anglican heritage, she seemed to have had a thorough confirmation class such that she regarded confirmation as being synonymous with holiness. However, there was also a perception that the church condoned infidelity, which the tender heart of the children could connect with what the father professed. Walter Brueggemann argues, “the children of believers...may or may not grow up to become ‘consenting adults.’”³⁷⁸ A local adage states, “Charity begins at home.” Children that grow up under the tutelage of parents or guardians whose lifestyle at home betrays who they profess to be in the church are most likely to migrate from the Anglican church when they become independent. Thus, failure to show a good example and sound relationships suggests to our children and young adults that church practices and rituals are inauthentic. In comparing relationships and practices, Moynagh

³⁷⁸ Walter Brueggemann, *Biblical Perspectives on Evangelism: Living in a Three-Storeyed Universe* (Nashville: Abingdon Press, 1993), 94.

emphasizes that relationships come before practices—the latter exists because there is the former.³⁷⁹

But there is also a second, perhaps more prevalent parental attitude which has largely contributed to migration of communicants from the CONAC to Pentecostalism. The communicants talked about CONAC adults who hold positions at parish and/or diocesan levels, whose entire immediate family are members of the Pentecostal churches but who often oppose other members' children in the CONAC. RCC6 Lawrence shared his experience: “During one of our youth anniversaries, there was this man in the Parish Church Council (PCC) who insulted me and I told him to desist from discouraging us, after all your children are not here; they are in Pentecostal churches, and you ought to encourage we who have chosen to stay. I was reported and I pleaded, but other discouraging moments came and I finally left.” The respondent's story reveals that some youths migrated from CONAC mainly because of unfair treatment—the respondent felt he was denied justice and fair hearing. It also shows that there were Anglican adults whose children were members of Pentecostal churches.

Another communicant, LAC3 Olumide, maintained that quite a number of children of the most celebrated parish and diocesan delegates had either migrated from the CONAC or become dechurched. LAC3 gave two examples and attributed the cause of their migration or dechurched state to lack of spiritual parental oversight. He maintained, “Lack of parental spiritual oversight has fueled migration. For instance, there is a people's warden that I met one of his children recently and he told me he does not go to any church. His father was our people's warden. I know of another people's warden in my church whose son, a medical doctor, does not come to

³⁷⁹ Michael Moynagh, *Church for Every Context: An Introduction to Theology and Practice* (London, UK: SCM Press, 2012), 110.

our church at all. So some of our parents have this nonchalant attitude” (Olumide, May 19, 2018, interview).

Another socio-missional dimension is related to class stratification. MLC4 Nelson insisted, “Spirituality is not the problem in my church. I can say that almost all the youths in my church are pastors. Our major problem is the socio-economic classes created by some rich parents which often discouraged low class youths to leave the church. Technically, marriage between children from different classes are not permitted” (Nelson, June 5, 2018, interview). This is somewhat similar to the stories of the communicants discussed under worship. MLC4 story suggests an ongoing soft/silent migration as a result of socio-religious discrimination.

There was only one response regarding gender inequality. One of the communicants who has chosen to stay in the CONAC, AKC10 Mosunmola, noted that there were women who migrated to the Pentecostal churches because the CONAC’s order of priesthood did not recognize women’s ordination. Such women were said to blame the preponderance of the CONAC for rigidity and a myopic view of believers’ authority. In the words of AKC10 Mosunmola, “the Pentecostal churches have taken advantage of the CONAC rigidity to promote participation of women in ministry” (Mosunmola, July 10, 2018, interview). Pentecostalism is perceived as being liberal on women’s involvement in ministry.

The work of Philomena Njeri Mwaura on the place of gender and power in African Christianity reveals the roles of women in the Pentecostal stream.³⁸⁰ Mwaura argues that Pentecostal theology gives room for expression of “charismatic gifting”³⁸¹ without gender discrimination. In Pentecostal denominations as far back as the 1970s, women have attained the

³⁸⁰ Philomena Njeri Mwaura, “Gender and Power in African Christianity: African Instituted Churches and Pentecostal Churches,” in *African Christianity: An African Story*, ed. Ogbu U. Kalu (Trenton, NJ: Africa World Press Inc., 2007), 359.

³⁸¹ Mwaura, “Gender and Power,” 373.

positions of Church founders, founders of theological colleges and seminaries, and initiators of Non-Governmental Organizations. Notably, these women justify their involvement in Church leadership and societal development based on their potential (Mwaura, “Gender and Power,” 373). Reference was made to quite a number of these women and the roles they play in church leadership and development of human society (Mwaura, “Gender and Power,” 373). Craig Ott and Gene Wilson enumerated both biblical and contemporary examples of women’s involvement in ministry, especially church planting; however, they insisted that it could generate tensions where certain public functions are viewed as anathema when performed by women.³⁸²

The Great Commission is another theme categorized under socio-missional factors. The communicants decried the stance of the CONAC on the subject of the Great Commission vis-à-vis evangelism and making disciples. MMC3 Tade-Olaoluwa reported, “When I was in the Anglican church, I cannot remember when my parish went on evangelism, although we had an evangelism committee. They were the ones doing evangelism. In fact, our priests would announce the committee’s evangelism as if it is meant for those few people. I became a member of MFM through evangelism, conversion and discipleship” (Tade-Olaoluwa, July 22, 2018, interview). Evangelism is viewed as the ministry of some special set of people in the church rather than what all Christians are called to do. As such, it is categorized as one of the programs of the church rather than being the essence of the church existence in the community.

Similarly, another communicant MLC6 Monisola claimed:

At a point in time, the Anglican church went to sleep. Considering how the church grew through the Church Missionary Society (C.M.S.) and the efforts of the freed slaves, we thought we had arrived. We were like an established bank which almost did not need much marketing. So we failed to carry out the Great Commission. Unfortunately, pioneers of the Pentecostal churches came out of the Anglican church and were

³⁸² Craig Ott and Gene Wilson. *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, MI: Baker Academic, 2011), 318.

aggressive about the Great Commission that swept our members away (Monisola, June 14, 2018, interview).

It is clear from the above statement that the CONAC was incarnational at its inception but became attractational in its missional journey. It is worthy to note that the same migrated communicants led the migration of other communicants through pragmatic evangelism.

Another CONAC communicant, LAC8 Susan insisted, “Didn’t Christ command us to ‘Go Ye’? in Matthew 28:19 and Mark 16:15-16? A few of the Anglican churches do obey the command, but I think the ‘go ye’ for the Anglican church, the pace has slowed down. However, it is the number one thing that any church must be doing. The Pentecostals are serious about it” (Susan, June 1, 2018, interview). In addition to what was indicated about LAC8 under culture of worship, that she maintained strong dual membership in both Anglican and Pentecostal denominations, she is also a very strong financial ministry partner of at least two Pentecostal churches, and a regular street and hospital evangelist—a lifestyle that resulted from her encounter with Pentecostalism. To those who have left, evangelism and discipleship are perceived as an activity and a lifestyle that should automatically flow from the Christian’s day-to-day words and deeds.

The fact that the CONAC parishes are not so much intentional about the Great Commission geared toward spiritual formation of apprentices as followers of Christ might explain why very few of its members claimed membership by either religious conversion or denominational conversion. During the interviews when asked how they became Anglican communicants, only 2 out of 128 respondents reported becoming Anglican by religious conversion (Muslim converts); of the remaining, 8 became Anglicans by marriage and 118 were by birth in an Anglican family.

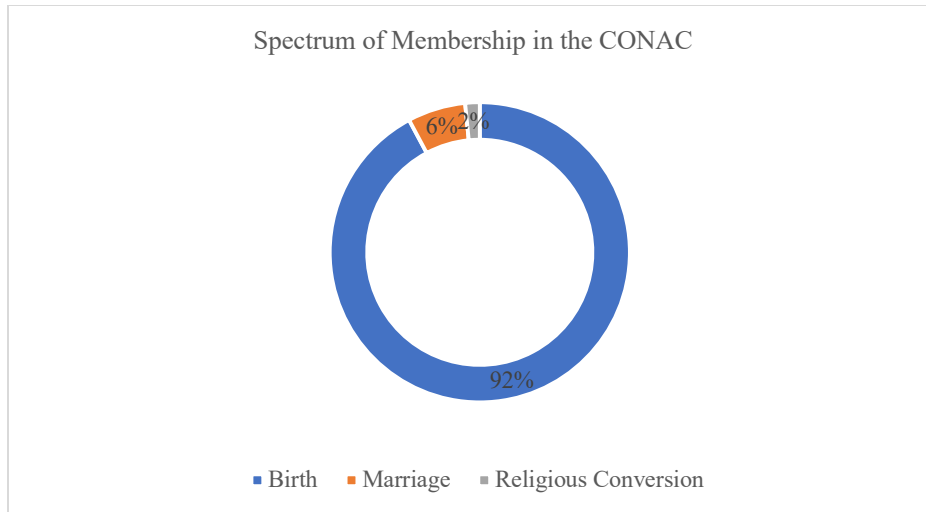


Figure 5.5 -- Doughnut chart showing how people identify themselves with the Anglican church in terms of membership.

The implication of the above chart is that the CONAC is not pragmatic about making disciples, which in itself is preceded by evangelism, soul winning, and conversion. Altogether these encompass the Great Commission.

Geographical Growth

Some communicants hold that the unprecedented growth and expansion has also aided migration of communicants. Many cities of the world are fast becoming global cities as investors from all walks of life are moving into them. Just as the IT companies are changing the look of many cities, architecturally with their expensive glass-chromium-aluminum modern look, they are changing them socially with the influx of many people, both rich and poor, from the rural areas and from one city to another city. A communicant MMC10 Lolade said, “I left Anglican church because the house that I was living was very close to a Pentecostal church— Liberty and Reconciliation church. Meanwhile, the Anglican church I was attending was really far from my house” (Lolade, July 22, 2018, interview). The CONAC lack physical presence in

certain areas in Nigeria. As a result, its communicants were left at the mercy of the Pentecostal churches which are proliferating in new developing areas in great numbers.

For instance, DSC10 Yinka shared the story of Tomilola, a former CONAC communicant who joined another denomination due to lack of Anglican presence in her new area. Tomilola was in her early thirties. She was an aerospace engineer and operation technician working with one of the leading engineering companies in America. She was also a very committed communicant but left the CONAC for a Pentecostal church because of the absence of an Anglican church in the new location where she had relocated.

Another communicant AKC2 Adelaja insisted:

It is a dynamic world. You cannot fixate a particular person into a particular place. Spiritual things are like lifestyle, the very moment you are forcing people you are missing the point. So what I am saying is that you cannot ignore the dynamic of movement of people in a situation because we are in a dynamic world.—things change, value change. So they just revolving in the tropism of situations they find themselves (Adelaja, July 9, 2018, interview).

The view of AKC2 is that migration is inevitable because of the nature of life. However, LAC8 Susan agreed: “We live in a dynamic world and the Anglican Church is moving a little pace behind the dynamics. This is the era many social media. So many things are happening and we leave in a fast pace environment. So if we move at the pace our parents and grandparents, when other people are moving at jet speed, there is a big disconnect and we may continue to lose our members.” Globalization has made the world a small village. Interconnectedness has broken down geographical and cultural boundaries. People are always on the move. Communicants like Susan see a continuous trend of migration of the communicants if the CONAC does not utilize social media and plant churches. The CONAC seems to be lacking in the area of church planting.

Prosperity theology

The last category of the attractions to the Pentecostal church is prosperity and hope, a term used to denote three themes that the communicants referred to as the prosperity gospel, false hope, and deception. Most African theologians would agree that prosperity theology is antithetical to the scripture. It misrepresents the meaning of biblical hope, the cross, and suffering. For instance, Asamoah-Gyadu describes the hope of Stephen and other apostles who rejoiced in the face of “suffering disgrace” and martyrdom as examples of hope that does not revile suffering but endure it for the purpose of God’s kingdom.³⁸³ Prosperity theology is monolithic in its view of the cross—it sees the cross mainly as a symbol of glory rather than both suffering and glory. Another scholar, Karen Spears Zacharias, observes that the theology of glory is a perfect theology for the rich, but a terrible theology for the poor.³⁸⁴ The adherents of prosperity and hope (prosperity gospel) deny the reality of life. Asamoah-Gyadu explains, “This is why at the beginning of the movement in the late 1970s, the words ‘worse’, ‘poorer’, and ‘sickness’ were removed from wedding vows and replaced with ‘best’, ‘richest’, and ‘prosperity’”.³⁸⁵ The “movement” Asamoah-Gyadu referred to above is Pentecostalism.

The communicants argued that for some people passion for spirituality has been replaced with passion for prosperity. AKC3 Adebayo argued, “The other area is that people now look for soft area—places where preachers neglect spirituality for prosperity—where people are told that a thousand of them will become millionaires within twenty-four hours. If you keep preaching the truth people are bound to leave” (Adebayo, July 10, 2018, interview). This message sounds more like Apostle Paul’s warning to Timothy about the danger of apostasy, deceiving spirits, and doctrines of demons (1 Timothy 4:1). However, AKC3 has linked the preaching of the truth to

³⁸³ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 107.

³⁸⁴ Karen Spears Zacharias, *Will Jesus Buy Me a Double-Wide?* (Grand Rapids, MI: Zondervan, 2010), 22.

³⁸⁵ Asamoah-Gyadu, 110.

migration—as a possible factor for the migration of the communicants. This is a new perspective on what makes the communicants to leave the CONAC—inability to endure the truth.

AKC4 Ezeugo agrees with AKC3 when he insisted, “Many people are being deceived today. I believe God is everywhere, including the Anglican church. So if anyone is leaving, it shows that such a person does not have strong faith in God and his word. They are being tossed here and there” (Ezeugo, July 11, 2018, interview). The belief is that deception is the root cause of migration and migration is synonymous to unbelief. The pastoral implication of AKC3 and AKC4’s argument is that the CONAC priesthood needs to provide more adequate shepherding oversight for its flocks. This need becomes exigent in considering the comments of MLC7

Rufus, a CONAC priest:

The new generation churches’ pastors have a way of cajoling our members. They used motivational rather than inspirational words. You know most of their pastors are working class persons. Some are managing directors, business tycoons, and highly experienced people. So when they talk, people easily listen to them, unlike us—a situation where an unexperienced 27-year-old fresh from training is ordained and posted to a church (Rufus, June 5, 2018, interview).

Again the issue of prosperity and hope is further linked to secular exposure and theological education vis-à-vis the quality, maturity, and experience of the catechists. There is no denying the importance of quality, maturity, and experience, but it is crucial to consider the process of admission and training the catechists and the process of catechizing the communicants to the point of initiation and character formation. More often than not, people are influenced by character rather than age and experience. Talking about Africa’s place in Christian history, Andrew F. Walls says, “people would be influenced not simply by preaching but by what they saw in a manner of life.”³⁸⁶ When the communicants know the catechist is spiritually sound and

³⁸⁶ Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 109.

reliable in character, they will develop an authentic culture of learning and building relationships, resulting in staying and growing as opposed to being deceived (by the outsiders) and migrating.

In concluding this discussion on prosperity and hope, I argue that it is a false hope rooted in the teaching of the prosperity gospel, which is generally believed to have emanated into Christianity with the emergence of Pentecostalism, which came from America, with the Word of Faith movement. The most common assumption of armchair researchers is that most people are drawn to Pentecostalism because of the prosperity gospel, which I also assumed before I embarked on this research. However, it is evident from the data that the combination of both the prosperity gospel and deception, that is, prosperity and hope is the least common reason that communicants migrate to the Pentecostal churches. Even though much of the foregoing discussion has drawn attention to shortfalls of the CONAC system, this seems like a plus to the CONAC tradition and catechesis, since these seven responses came from the communicants who have chosen to stay rather than those who have migrated. The rationale behind this assumption is that these responses, as well as the remaining 295, indicate that most communicants would rather be drawn to what is spiritual and truthful than material and falsehood.

Summary of Chapter Five

Migration of the communicants from the CONAC to the Pentecostal churches, according to the Bishop Theologian for the CONAC, is both an age-old phenomenon and a fundamental matter. A total of 126 out of 128 respondents confirmed the reality of migration of the communicants. The problem of migration of communicants seems not to stem from the church's standards of doctrine and formal discipline of catechism, but rather, it is linked to a myriad of issues related to the custodians of the doctrines and catechism. This chapter focuses on

responses to research question #1, *What attracts Anglican communicants to the Pentecostal stream despite their roots in Anglicanism and the rich form of Anglican catechism?* This question arises because the catechumenate is meant to form committed members of the church.

Findings can be analyzed into seven categories of attractions of the Pentecostal stream for the communicants. They include culture of worship, spirituality and authenticity of the holy orders, power of the Spirit, felt needs, geographical growth, socio-missional factors, and prosperity and hope. Among these attractions, the culture of worship was the one major attraction of the communicants to the Pentecostal churches. Generally worship in the CONAC parishes is sacramental, but in most parishes it is reported to be somewhat dull, stereotyped, not affective and not engaging, characterized by commercialism, lack of time management, prone to fragmentation among members, and lacked significant attraction to engage the population of youths and young adults, unlike a typical Pentecostal church where worship was people-oriented, expressive, heartfelt, spontaneous, and brief. The majority of the communicants felt a sense of disconnection from the CONAC parishes upon exposure to other modes of worship.

The medium attractions included power of the Spirit, spirituality and authenticity of persons in the holy orders, and felt needs. The communicants insisted that in terms of the power of the Spirit, Pentecostal churches were able to attract the communicants by creating viable platforms for expression of spirituality, spiritual gifts, and spiritual longing. Similarly, the respondents insisted that the character of most catechists was inconsistent with the catechism and the scripture. Also, while Pentecostals were intentional about addressing the communicants' felt needs, the CONAC was somewhat indifferent about them.

Minor attractions were connected to failures on the part of parents which repulsed their children from the CONAC. Missionally the CONAC was not aggressive, incarnational, and intentional about the Great Commission. The majority of those who constituted the CONAC

membership were made so by birth, a few were by marriage, and very few were by conversion. In most of the CONAC parishes, evangelism was practically optional, unlike historical Anglicans in Nigeria. The CONAC also lost its communicants due to relocation of its members to areas where the CONAC lacks presence. Perhaps the most surprising discovery was that prosperity and hope was the least common of the attractions, even among minor attractions. This implies that the majority of the CONAC communicants were not drawn to Pentecostal churches because of materialism, but because of spirituality.

In conclusion, the main attractions are the culture of worship and the power of the Spirit. The rationale for this conclusion is that other attractions are not as evenly distributed between the CONAC and Pentecostal respondents as the culture of worship and the power of the Spirit. Indeed, other factors are no doubt attractions, but they are not significant enough to cause communicants to migrate.

Chapter 6: The Commitment and Migration of the Communicants

Overview of the Chapter

Rooted in ethnographic research, this chapter further builds on the previous chapter by presenting, analyzing, interpreting, and discussing the research data on the commitment and migration of the communicants with regard to the catechism and the process of confirmation. One basic reason for this evaluation of current practice is that the CONAC liturgy of confirmation examined in chapter four prescribed that confirmands must have had instruction in the catechism prior to confirmation, which eventually certifies confirmands as communicants,³⁸⁷ This is intended to imply a strong covenant commitment to membership of the local church; hence, the reason why catechesis is worthy of special interest in the case of migration. Therefore, it is imperative to consider the catechetical process and commitment of the communicants. This chapter addresses the research question #2: *Why is the present CONAC catechism, role of the communicants, depth of spirituality of the catechists, and worship not strong enough to retain membership? And why do attempts to adopt/adapt Pentecostal practices fail to retain the communicants?*

It is important to note, however, that respondents address two elements of research question #2 above, vis-à-vis the depth of spirituality of the catechists and the CONAC worship, in their responses to research question #1 in chapter five. As a consequence, this chapter seeks to answer the remaining elements of the above research question, discussing the integrity and components of the catechism, the effectiveness of the confirmation class, post confirmation

³⁸⁷ “The Church has thought it good to order that no-one shall be confirmed until he/she has had instruction in the Ten Commandments, the Creed, the Lord’s prayer and other things a Christian ought to know and believe to his/her soul’s health.” See the rubrics of The Church of Nigeria (Anglican Communion), *The Book of Common Prayer*, 237.

commitment, and the adoption/adaptation of Pentecostalism by the CONAC. As noted earlier, in this chapter the analysis of the data is organized from general observations about the intent and processes of catechesis, then moves to specifics, such as its failures as observed by respondents.

The Integrity and Components of the Catechism

A good percentage of my respondents used the 1662 or 1982 versions of the Book of Common Prayer (BCP) to prepare for confirmation. The contents of these two editions of the BCP are similar and address basic Christian topics and themes: human nature, God the Father, the old covenant, the Commandments, sin and redemption, God the Son, the new covenant, the Creeds, God the Holy Spirit, the holy scripture, the Church, the ministry, stewardship, prayer and worship (spiritual disciplines), the sacraments, the holy Eucharist, other sacramental rites, angels, and the Christian hope. As such, the catechism can be termed as a means of grace. These themes are discussed in 148 questions and answers including the teaching of Jesus.

In the light of the above, during my ethnographic research, the respondents shared their views about the integrity and components of the catechism vis-à-vis its reliability and richness. By integrity and components I mean the contents of the catechism in its present form. One would expect that a person who becomes a disciple of Christ to have access to the truth of God's word in the catechism, rather than untrustworthy content. This, however, does not mean that the catechism is perfect or sufficient, because as I explained previously, the preface expects the catechist to supplement it with the scripture and experience. AKC6 Nifemi maintained, "The catechism manual used to prepare us for the confirmation was very solid. Truly speaking, I do not know any Pentecostal manual that can beat that catechism manual. The only defects could be who are the teachers—all of this still goes back to the personality and spirituality of the priest or the teacher of the catechism" (Nifemi, July 17, 2018, interview). This respondent's claim is

that the CONAC's catechism in itself is dependable to produce committed Christians. Not only that, Nifemi claimed that the contents of the CONAC's catechism is of a more excellent type compared to similar Pentecostal discipleship manuals. According to Nifemi, however, the spirituality and personal character of the catechists determine the effectiveness of the catechism. One of the fundamental metrics of assessing an authentic catechism is personal knowledge. Nifemi is a returnee from a Pentecostal denomination where he spent nine years. In his own words, Nifemi gave the reasons he returned to the CONAC: "I came back into the Anglican church and I will have nothing to do with the Pentecostal church again. I saw the rot, I saw the hypocrisy, I saw what was in it, comparing to where I was coming from." From the perspective of Nifemi, Pentecostalism was not better off than Anglicanism in some of its behavioral dispositions. The respondent claimed to have seen the bizarre and ungodly attitudes within the Pentecostal circle.

Another migrated communicant, RCC6 Lawrence, further alluded, "To be honest with you, the catechism is good and rich, but the effectiveness of the catechism depends on how the priests is able to explain it in the confirmation class" (Lawrence, June 30, 2018, interview). Like AKC6, RCC6 asserts the depth and potential of the catechism but points out that its limitation and impact are functions of the catechist's teaching skills and example of disciplined living, which from a practical point of view has more power to influence the catechumens. Jesus said, "I have given you an example" (John 13:15).

LAC7 Bishop George Bako (retired) revealed the potential of the catechism when he shared his personal experience about the use of the CONAC catechism in one of the leading Pentecostal denominations in Nigeria:

I remember years back when I was in active ministry, when Deeper Life Bible Church started at Oworonshoki,³⁸⁸ once a week the whole church will be flooded

³⁸⁸ *Oworonshoki* is a popular residential area in Lagos.

with buses such that there was always heavy traffic on the expressway. I wondered what was happening—I wanted to know the cause of the weekly influx of people and fleets of vehicles in the area. So I attended in disguise. To my surprise, I found out that the General Overseer, Pastor W. F. Kumuyi, was teaching the people with our catechism. He had made copies of the catechism we used for the catechumen and distributed it to the people. I was shocked. We have the material, but we were not teaching it—we just assumed [our people knew it]. We have baptismal class, even for the adults, we have all the necessary confirmation classes, even the various classes, but they were not adequately used (Bako, May 26, 2018, interview).

Bishop George Bako brings together three significant observations. First, Bako establishes the potentials of the CONAC catechism as a solid discipleship tool that could flourish outside Anglicanism, notably among the Pentecostals. He notes the pastoral commitment and intentionality of Pastor Kumuyi in handling the (CONAC) catechism as an attractive means of grace. Third, Bishop Bako stresses the unfortunate CONAC pastoral attitude towards the ecclesiological heritage regarding catechism and the act of catechesis.

DSC4 Omoju buttressed the above opinion when he said, “The catechism is not the problem. For instance, when I joined Daystar church, I discovered that most of the issues they taught us in discipleship class were in the catechism. The major differences are the breakdown of themes into series and the intentionality and practicality of those who teach us in the Pentecostal church, unlike the Anglican church” (Omoju, June 28, 2018, focus group). By this, Omoju gave credence to Bishop Bako’s observations. Omoju pointed out two features that made the catechism find a home in the Pentecostal churches—the Pentecostals’ ability to teach the catechism thematically and sub-thematically over a long period of time through the catechists’ communication ability, and how the catechists lived out the life Christ expects his disciples to live. The foregoing responses does not in any way reduce catechesis to mere cognition. It involves spiritual formation—as stated above, Omoju maintained that the catechists embodied the catechism in practice. As in the case of the early church catechumenal process, the process

of the catechesis in the Pentecostal church considered implementation and integration, which makes catechesis affective.

The preceding respondents' comments draw attention to the integrity of the CONAC catechism. In fact, the discussion shows that the catechism is a reliable tool for discipleship and spiritual growth. It further reveals that the purview of the CONAC catechism covers both Anglican and non-Anglican ecclesiastical jurisdictions. The concern is that the catechesis was used more intentionally in the latter than in the former.

To further investigate the above assertions of respondents on the integrity, reliability and interdenominational purview of the catechism, sixty (60) of the respondents—ten (10) respondents from each of the six research groups were asked the following question using self-report Likert scales: “Some people have argued that the CONAC catechism is a solid tool for discipleship. The rationale for using Self-Report Likert Scales is that as a feedback instrument, it provides this research with valuable information that suggests the perception of respondents on their knowledge of the catechism. Please on a scale of 1 to 5, which number below best represents your agreement or disagreement? 1 = Strongly disagree, 2 = Disagree, 4 = Agree, 5 = Strongly agree, 3 = Neither agree nor disagree.” The responses are shown in the graph below.

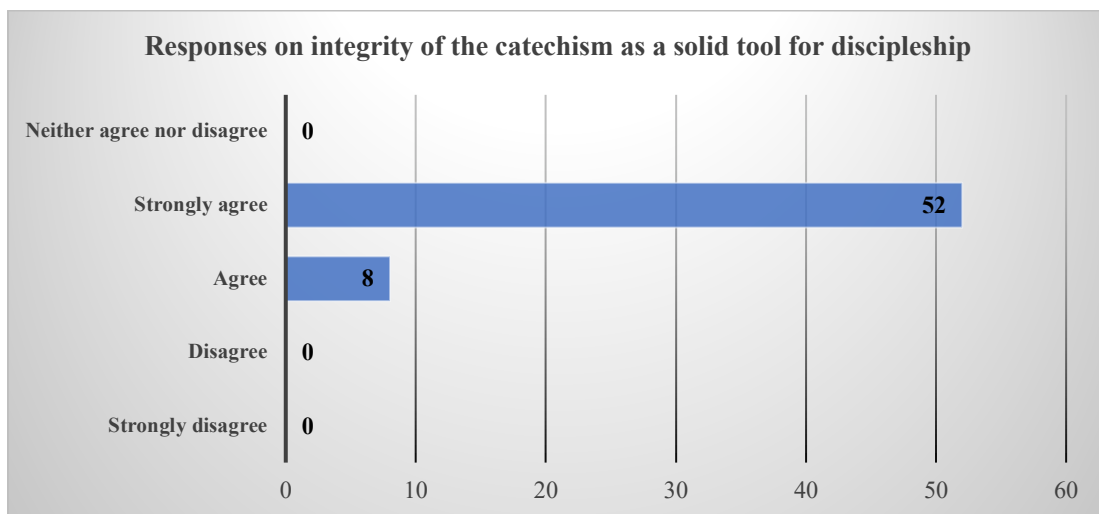


Figure 6.1 Showing respondents' view on the integrity of the CONAC catechism as a solid tool for discipleship.

Figure 6.1 illustrates the integrity and interdenominational acceptance of the catechism as a solid tool for discipleship. The perception of the migrants about the catechism as a solid tool was informed by the previous knowledge they had in the CONAC. Comparatively, they did not view it less (in contents) than the Pentecostals' discipleship tools. The migrants to Pentecostalism viewed the Anglican catechism as solid for any discipleship context. However, as I earlier mentioned, they did not say the catechism was sufficient. Respondents proved to be conversant and in agreement with the significance of the catechism through the number of those who strongly agreed and agreed, eliminating any doubt regarding its integrity and components for discipleship. Donald Van Dyken describes the catechism as "a potent weapon in the church's arsenal."³⁸⁹ One can understand Van Dyken's language as a metaphor that expresses the true features of the catechism in terms of being a weapon capable of achieving its purpose. This metaphorical language also echoes the historical integrity of the catechism as one of the universal church's heritage that has spanned centuries. Van Dyken further argues, "Godly use of the catechism material generates greater devotion to the word. Historically, the ability of the Christian church to combine both scriptural and doctrinal issues in its various catechisms, with the goal of making disciples who are biblically sound, doctrinally grounded, and relationally steadfast in Christ,"³⁹⁰ which affirms the integrity and components of the catechism. It also suggests that catechisms are rooted in Scripture and are geared toward making disciples who are missionally minded. Thus, the question becomes, *if the catechism is generally considered as solid and it is basically not the cause of migration, what about the effectiveness of the confirmation class?*

³⁸⁹ Donald Van Dyken, *Rediscovering Catechism: The Art of Equipping Covenant Children* (Phillipsburg, NJ: P & R Publishing, 2000), 9.

³⁹⁰ Van Dyken, *Rediscovering Catechism*, 17.

Effectiveness of the Confirmation Class: Commitment of the Communicants

My argument in this section is hinged on the process—its thoroughness and honesty. How thorough is the process that the catechumens go through to become communicants? And how honest is the process to the task of the Great Commission accounts in Matthew 28:18-20, Mark 16:15-18, Luke 24:46-47, and John 20:21? In other words, is the confirmation geared toward producing committed Christians expressed through commitment to the Anglican church? More precisely, if the migrants and communicants who chose to stay viewed the catechism as a helpful tool for discipleship, does the confirmation process generate long term commitment to the Anglican church? Out of 128 respondents who participated in both the focus groups and one-to-one interviews, only 21 respondents answered “Yes” to the above questions on commitment of the communicants. Of the remaining respondents, 104 said it was not geared toward producing committed Anglicans, while 3 respondents did not remember anything about the process.

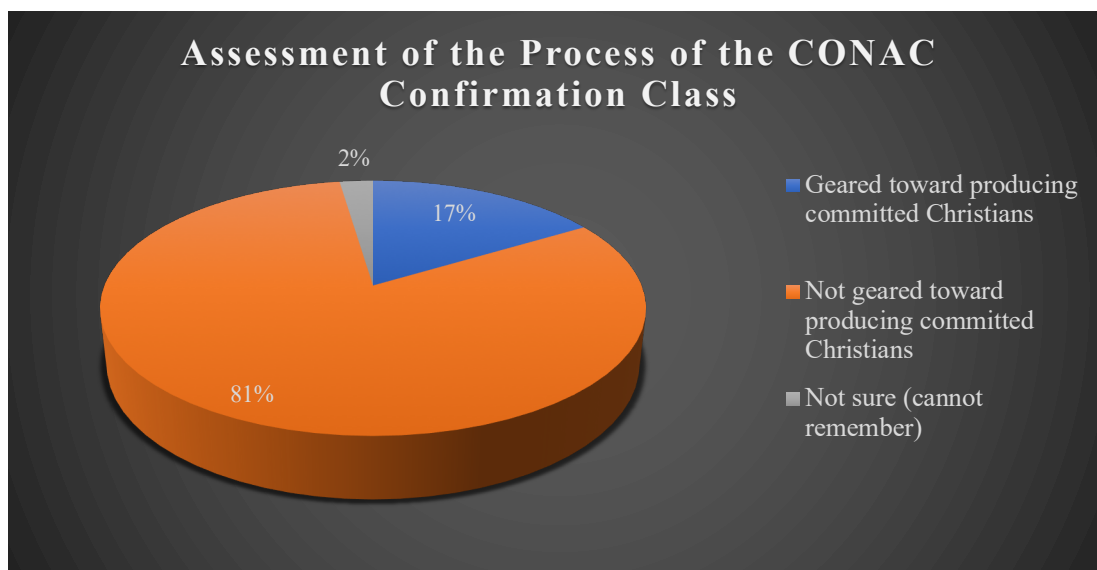


Figure 6:2 Assessment of the process of the CONAC confirmation class in terms of commitment to the Anglican church.

As is clear from the chart above, there are some foundational breakdowns in the art of catechesis of the CONAC, which is at variance with both the art of early church catechumenate discussed in chapter one of this study and the principles of Anglican catechesis as documented in the CONAC Book of Common Prayer examined in chapter four of this study. It appears that most confirmation classes in the CONAC are aimless or geared toward raising passive Christians. In other words, catechesis is a great tool, but it is just not working up to its potential according to most communicants' experiences.

As we shall see later, the percentage of those who responded that the process of their confirmation was geared toward producing committed Christians and serve God through the Anglican church were those who had some forms of post-confirmation commitment. That 2% of respondents had no knowledge of the process implies a worse situation in that it indicates that they never passed through confirmation class; if they did, it made no impression. Another surprising feature in this assessment of the communicants' commitment is the 104 persons (representing 81% of the total respondents) who noted that the process of their confirmation was not geared toward producing committed Anglicans. This feedback shows some form of arbitrariness in the art of catechesis because at its foundation, a good catechesis should bring about change of heart, change of character, transformation of lives resulting in commitment to Christ and the church, and elevate the people to a higher level of spirituality.

Alan Kreider has argued that catechizing must focus toward "comprehensive change."³⁹¹ Kreider examines how Justin Martyr³⁹² gave instructions in catechism such that the Roman Christians were prepared "to advocate their faith to skeptical outsiders."³⁹³ Kreider further notes

³⁹¹ Alan Kreider, *The Change of Conversion and the Origin of Christendom* (Harrisburg, PA: Trinity Press International, 1999), 4.

³⁹² Justin Martyr was an early Christian apologist and acclaimed the foremost exponent of the divine Word, the Logos, in the second century. He was born around AD 100 at Flavia Neapolis near Samaria.

³⁹³ Kreider, *The Change of Conversion and the Origin of Christendo*, 4.

that catechizing that is geared toward change will produce catechumens who are committed to resisting the alluring temptation of money, sex, power, and the occult,³⁹⁴ as well as having a sense of belonging which motivates the catechumens to form Christian community.³⁹⁵ Suffice to say, as discussed in chapter five of this study, a culture of worship which lacks of sense of belonging was one of the perennial problems that led to the migration of the communicants.

In the same vein, Robert H. Fischer has argued that confirmation is not aimless. “The goal is to promote an active ‘lay apostolate’ in place of the more or less passive laity satisfied generally with ‘implicit faith.’”³⁹⁶ Fischer’s argument suggests that catechesis is antithetical to conventional Christianity, which produces church members who have “form of godliness but deny its power” (2 Timothy 3:5). It also indicates that catechizing upholds the priesthood of all believers. It should be evident from the discussion thus far that any process of catechesis that is not geared toward producing Christians who are solely committed to Christ is not only faulty, it is also shallow and dangerous, because it exposes the catechumens to the adversary. Philip F. McNairy maintains that when the church is not intentional about catechesis, “Christian education is apt to be superficial.”³⁹⁷ Superficial Christianity not only promotes hypocrisy; it also constitutes a hindrance for deep relationship with God.

Effectiveness of the Confirmation Class: Pedagogy and Praxis of Catechesis

Having examined the effectiveness of the confirmation class with regard to the commitment of the communicants, this section of the chapter focuses on the effectiveness of the confirmation class with regard to pedagogical methods of transmitting catechism and other

³⁹⁴ Ibid., 5.

³⁹⁵ Ibid., 6.

³⁹⁶ Robert H. Fischer, “Confirmation Outside the Anglican Tradition” in *Confirmation: History, Doctrine, and Practice*, ed. Kendig Brubaker Cully (Greenwich, CT: The Seabury Press Inc., 1962), 50.

³⁹⁷ Philip F. McNairy, “Sociological Factors: Rural, Suburban, and Urban” in *Confirmation: History, Doctrine, and Practice*, ed. Kendig Brubaker Cully (Greenwich, CT: The Seabury Press Inc., 1962), 112.

instructions to the catechumens by their catechists. The section also examines the attitude of the catechists and their progenies. This evaluation becomes necessary for three reasons: the catechists are the hosts in confirmation class, the attractions of migration discussed in chapter five shows that leadership was one of the causes of migration, and the comments of the communicants discussed above suggests that catechesis has not been geared toward producing committed Christians. Respondents narrated their stories and mentioned factors that negatively impacted learning and commitment in the process of the confirmation class. These factors can be grouped into six aspects of ineffective catechists:

1. Departure from Orthopraxy
2. Attitudes of the Priests
3. Undisciplined Catechists
4. Episcopal Interference
5. Absentee Godparents or Sponsors
6. Goals: The *Means* replaces The *End*

Departure from Orthopraxy

Some respondents noted that the Anglican Communion has departed from inherited practices regarding what is emphasized in the praxis of catechesis. LAC4 Abraham, a well-experienced senior priest, compared the ancient and modern process of the confirmation class with regards to pedagogy and catechists' disposition:

When I was young and we are going for confirmation, we had to spend nine months in confirmation class. In fact, all the time I became a priest, catechumens were mandated to produce their own bible, their own BCP, their notebook, and none of them can have less than sixty percent attendance. Prior to the confirmation service, the priest would take a record of the above areas of assessment to the bishop for verification (Abraham, May 21, 2018, interview).

Abraham pointed to pragmatism as the route to confirmation. True pragmatism is defined beyond mere routine; it is being intentional and practical, living faithfully to the scripture and the ordination oath in the matter of soul-caring and nurturing, and focusing on the goal of making disciples of Christ through the confirmation class. The import of this pragmatism is that catechesis is a process into which both the catechist and the catechumens readily engage. Such was the situation Abraham described above as the norm when he was much younger.³⁹⁸

Respondent AKC1 Enioluwa noted, “The Communion has changed its orientation. In the past we used to have confirmation class and the catechumens class after the confirmation. We have not only lost these practices, but our confirmation classes are now a crash course. My grandfather told us he did confirmation class for three years” (Enioluwa, July 17, 2018, focus group). Enioluwa explained that the underlying factor for the three-year catechumenal process was to ensure that the converts were well grounded in the Christian faith. AKC9 Bishop Amusan observed, “It is hurting that we deviated from the ancient pattern of confirmation. In those days, to be confirmed is to be totally committed to Christ and the Christian faith” (Amusan, July 16, 2018, interview). Both Enioluwa and Bishop Amusan noted that the process which was once a clear platform for making committed Christians has now become a crash program instead of an intentional process. It is a misconception to think of the catechumenal process as a program and it is even worse to reduce it to a crash program. Rather, “it is a journey through which people move into deeper relationships with Christ, and find power for their ministries.”³⁹⁹

³⁹⁸ LAC4 Abraham is currently about eighty years old. The connection between his age and his argument regarding the effectiveness of catechesis is that up till the mid twentieth century, the CONAC was generally pragmatic about confirmation class.

³⁹⁹ Office of Evangelism Ministries The Episcopal Church, *The Catechumenal Process: Adult Initiation & Formation for Christian Life and Ministry* (New York, NY: The Church Hymnal Corporation, 1990), 41.

Essentially, confirmation class is a threshold for spiritual growth and empowerment for kingdom work.

Attitudes of the Priests

According to LAC10 Donald, over the years, there has been an unfortunate paradigm shift in the conduct and process of the CONAC catechumenate regarding priests' attitudes toward catechesis. He said, "Unfortunately most of the priests became lazy. They treat the catechism with levity. When priests are not committed to catechizing, who will?" Another respondent, MLC8 Teniola, agreed with Donald. He stated, "The confirmation process has been marred due to the lazy attitude of some of priests. When some of us become venerable archdeacons, we hardly have time to scrutinize, teach, or follow up with what goes on in the confirmation class. Invariably, we produce communicants who are ignorant of our doctrines and the fundamentals of Christianity."

It is thus surely clear that unhealthy priestly attitudes toward catechesis resulted in poor pedagogy and this in turn has led to uncommitted communicants. To put it more precisely: the laissez-faire attitude of the priests/catechists is a major obstacle to commitment of the communicants and implies unfaithfulness. It is in this context that Pope John Paul II notes, "Unfaithfulness on some point to the integrity of the message means a dangerous weakening of catechesis and putting at risk the results that Christ and the ecclesial community have a right to expect from it."⁴⁰⁰ In other words, laziness to catechesis is a sign of unfaithfulness.

⁴⁰⁰ St. John Paul II, *Catechesi Tradendae: On Catechesis in Our Time* (Manchester, NH: Sophia Institute for Teachers, 2014), 45.

Undisciplined Catechists

Similar to the foregoing praxis of catechesis examined above is the presence of undisciplined priests in the CONAC priesthood. The point must be made that the above statement does not negate the fact that there are CONAC priests who are practicing disciples of Christ with passion for the Great Commission and obedient to the oath of ordination. However, in the course of my ethnographic interviews, some of the respondents, especially migrated communicants, noted that the confirmation classes were not geared toward producing committed Christians because there were no signs that the catechists had any experience of discipleship.

For instance, DSC9 Ewaoluwa noted, “It is impossible to give what you do not have. I cannot refer to the priest that prepared me for confirmation as a disciple, let alone discipling others” (Ewaoluwa, June 17, 2018, interview). What Ewaoluwa expressed is not a new thought—we have heard it before. Nonetheless, it is germane. An undisciplined catechist is harmful to the ratification of baptismal vows, spiritual growth, and commitment of the communicants, because the contents of the catechesis will be shallow and abstract. This statement of Ewaoluwa’s may also sound judgmental, but it is not. It is rather an epistemological statement; she maintained that she had personal knowledge of discipleship in her current denomination. Her claim confirms Jane Vella’s comment on how good learning takes place. Vella maintains, “Only the student can identify the moment of the death of the professor.”⁴⁰¹ Vella further notes, “What we are doing is what we are learning.”⁴⁰²

Several clergymen even confirmed a problem with the lack of discipleship in their own lives. One senior priest, LAC4 Abraham, observed, “This catechumen class is where I believe you can really disciple the people, but our problem is also that many of us were not disciplined.”

⁴⁰¹ Jane Vella, *Taking Learning to Task: Creative Strategies for Teaching Adults* (San Francisco, CA: Jossey-Bass, 2001), xiv.

⁴⁰² Vella, *Taking Learning to Task*, 4.

Still another clergyman, respondent MLC12 Emeka, asked, “Is the catechist himself who is preparing the catechumens for confirmation convinced?” Conviction is a strong belief that drives persons to do what they do with passion for transformative results. But when a catechist does not have conviction for what he is meant to teach, it will be difficult for him to transfer a well-catechized catechism to the confirmands.

Episcopal Interference

Ineffectiveness of the confirmation class and inability to produce committed communicants have been blamed on the attitude of some of the bishops. By episcopal interference I mean bishops and clergy giving people the means to bypass the process. Some respondents, especially the clergy, noted that episcopal interference in the catechumenal process is common. LAC11 Lewis reported:

Some bishops contributed to the unhealthy process of our confirmation class. The bishop could just come two weeks to the confirmation class or on the day of confirmation and demand that certain persons who had never been a part of the confirmation class be confirmed without any prior catechesis or intention of post catechesis. So confirmation became a mere ceremony (Lewis, June 4, 2018, focus group).

The bishops are the chief custodians of liturgy, sacraments and doctrines, as well as the chief officiants of worship—even confirmation services. However, the situation described above indicates that episcopal interference is one of the root causes of this low point in the catechumenal process. Indeed, AKC9 Bishop Amusan alluded to Lewis’ point when he said, “Some bishops need to be queried because they need to examine the people very well before they lay hands on the catechumens, let alone authorizing uncatechized persons to join the confirmands” (Amusan, July 16, 2018, interview).

As an insider outsider, I am well aware that some influential laity do boycott the vicar/catechist and the confirmation class and seek the favor of the bishop for themselves or their

children. Such caricature highlights a truth: episcopal interference—allowing preference to certain people to bypass the catechumenal process—not only signifies unfairness to the regular confirmands, but it also promotes disrespect for catechesis in the laity, promotes admittance problems—gatecrashing, and makes proper discipleship difficult.

To this point Urban T. Holmes III has offered an extensive explanation that views the episcopate as a necessary expression of “the abiding sign of the integrity of the continuing quest”⁴⁰³ that reveals Christlikeness, embodies Christ’s “trust and awareness,”⁴⁰⁴ and rejects the superficiality that concerns itself with the present, but instead takes seriously the present and the future of the church into consideration.

Absentee Godparents or Sponsors

Most of the communicants maintained that they either did not know their godparents at all or were not nurtured by them or both. AKC9 Bishop Amusan said, “Our problem is foundational—the people we now baptized are not well-grounded in catechism.” DSC6 Kikelomo and MMC9 Nancy maintained that their godparents were not imitators of Christ in their attitudes, which did not correlate with what they read and learned from the Bible. One might ask: what is the connection between baptism and confirmation—or more precisely, the confirmation process? The connection was addressed in chapter four of this study. Suffice to say, they are interdependent rites of initiation and affirmation in the CONAC. In baptism, the believer pledges allegiance to the lordship of Jesus Christ. Baptism is the mark of citizenship in the kingdom. Confirmation gives the believer an opportunity to reaffirm his or her baptismal vows, and it is about getting into relationship with someone (the Spirit) who is already there in

⁴⁰³ Urban T. Holmes III, *Confirmation: The Celebration of Maturity in Christ* (New York: The Seabury Press, NY), 68.

⁴⁰⁴ Urban T. Holmes III, *Confirmation*, 69.

our lives. The former is baptism in water and the latter is baptism in the Spirit—these two are inseparable.

The CONAC liturgy of the order for holy baptism is clear on the responsibility of the godparents. They were to see that the baptized is brought up in the Christian faith and life. It is their duty to make frequent visits to the baptized, ensure they regularly attend church, and to continually pray for them. The godparents made several renunciations on behalf of the baptized and made several professions of the Christian faith on their behalf or with them. All these were in preparation for confirmation. Therefore, the respondents are correct in that the prevalent problem in the confirmation process is foundational—“When the foundations are being destroyed, what can the righteous do?” (Psalm 11:3). This breakdown is especially true in the situation where godparents or parents did not perform their baptismal responsibilities and then the confirmands are at the mercies of undisciplined catechists. Invariably, the process will produce uncommitted communicants who might eventually migrate to somewhere else.

Goals: The *Means* replaces The *End*

It has been said that “what gets measured gets done.” In the course of this ethnographic research, it became clear that one of the reasons most catechesis did not produce committed communicants was that the catechists’ key performance indicators were to prepare the catechumens to receive the Holy Communion and to keep an annual record for the Synod. Some of the respondents noted that some of the catechists emphasized reception of the Eucharist as the goal of the confirmation class.

DSC3 Ayodeji maintained, “During our time, the confirmation lectures were very abstract. Honestly, we just wanted to be counted among those who have been confirmed. It was not about having a relationship with Christ. Yes, because we did not really know the extent of

confirmation, the importance of confirmation beyond the Holy Communion” (Ayodeji, June 28, 2018, interview). In the first place, Ayodeji could not connect with the content of catechism. Then there was a misplacement of what should be prioritized in the catechizing process. If having a deeper relationship with Jesus Christ and experiencing the baptism of the Holy Spirit, such that the confirmed persons long for more of God and share God’s love with others are not the goal of catechesis, then the process has failed.

One respondent MMC6 Olabisi said, “As I noted earlier, the confirmation class was very mechanical—we were excited about the Holy Communion” (Olabisi, July 27, 2018, interview). Still another respondent LAC12 Bamidele said, “The main things that we knew were going to happen after confirmation class was the glamor of wearing white clothes, eating the bread and wine, and eating with our family members” (Bamidele, June 4, 2018, focus group). It is obvious from these statements that the means became the end. The great danger in failing to focus on making Christlike disciples, Spirit-filled communicants, and committed Christians is not only a continuous migration, but raising nice people. C. S. Lewis argues, “God is not trying to create nice people, but new people.”⁴⁰⁵ New people live a crucified life as followers of Christ. The holy Eucharist is not in any way less important, but it is not the goal of the catechumenate. William J. O’Shea puts it this way: “The eucharist is therefore a means God has chosen of communicating the divine life to men.”⁴⁰⁶ The goal of the catechumenate is discipleship—cultivating the habit of becoming more like Christ by being Spirit-filled and mission-minded Christians. Indeed, living in this habitus is what helps the communicants partake of the holy Eucharist with great devotion.

⁴⁰⁵ C. S. Lewis, *Mere Christianity* (New York, NY: Harper One, 1980), 207.

⁴⁰⁶ William J. O’Shea, *Sacraments of Initiation* (Eaglewood Cliffs, NJ: Prentice-Hall, Inc., 1966), 73.

Confirmation: “We Lay Our Hands On You”

In confirmation, the CONAC imitates the Apostles in laying on of hands as a means of invoking God’s blessings on the confirmands. Confirmation is a public affirmation of the baptismal promises made by the confirmands at baptism in person or by proxy, as well as a definite moment for the descent of the Holy Spirit on the confirmands (and the community of believers) without limit. The laying/imposition of hands—“We lay our hands on you” is not the same as the imposition of the hand with chrism. The former is done with the two hands resting on the confirmand, while the latter is made with basically one hand with which the bishop makes the sign of the cross with the oil of chrism on the forehead of the confirmand or someone who has previously been confirmed. When the bishop lays his hands on the confirmands, it is expected that they be strengthened and sustained by the power of the Holy Spirit.

Respondents had different experiences. Most respondents said nothing happened; nothing changed except that they became partakers of the sacrament and joined the ranks of communicants. For instance, DSC1 Olubunmi recalled, “Nothing changed. I even bragged to my brothers that I am now eating the sacrament.” A similar response came from LAC1 Gbenga, who said, “Nothing changed. The confirmation only prepared me to receive the Holy Communion.” Both of these respondents maintain that the confirmation simply became a window of opportunity to partake of the Holy Communion. In essence, the Holy Communion became the goal of catechesis. As earlier mentioned, this is a misconception of the essence of catechumenate.

In addition, respondent DSC11 Adebajo said, “I cannot even remember what happened during the confirmation class and service. It makes no meaning to me” (Adebajo, June 15, 2018, interview). One factor that might be responsible for Adebajo’s inability to recall the

whole process of catechesis might be age since he was so young as at the time of her confirmation.

In contrast to the above, some respondents gave instances of the immediate and remote changes that took place in their lives. These changes include salvation, power for holy living, growing relationship with God, grace for spiritual disciplines, Spirit-filled life, experience of exorcism, and so forth. RCC4 Oluwayemisi noted:

I was in Form 3, that should be 1978; it was a beautiful experience. The confirmation class was interactive. We were given opportunities to ask questions. Around that time, the Anglican church was already having this fever and the heat of the Pentecostals. The Anglican church had fellowships in schools, and they took it very serious. So I thought will the confirmation enable me to draw closer to God and live holy? Both the confirmation class and confirmation service answered my many questions. As a result, I saw myself becoming holy and moving closer to God.

Oluwayemisi asserted that the entire confirmation process was productive. Her story is a prototype of what confirmation experience should be. Oluwayemisi's experience took place in the wake of Pentecostalism in Nigeria. Yet the Anglican Church and Ibadan diocese were able to stand up to the challenges of Pentecostalism. Evangelism and catechesis were extended to schools in the form of student fellowships.

Confirmation and holiness are synonymous. Gerard Austin references Thomas Aquinas, who said, "In confirmation one receives a specific grace for growing and maturing in holiness."⁴⁰⁷ The grace that the confirmand receives at confirmation is an extension of the grace received at baptism. The grace at confirmation strengthens the believer to grow in his or her commitment to holy living. It is a privilege that comes with responsibility. As I mentioned earlier, the confirmand is not getting into a relationship with someone who was not there before.

⁴⁰⁷ Gerard Austin, *The Rite of Confirmation: Anointing with the Spirit* (New York, NY: Pueblo Publishing Company, 1985), 26.

It is clear from Oluwayemisi's catechumenal experience that healthy catechesis with emphasis on conversion and holy living will produce committed Christians. Oluwayemisi also recalled:

After my confirmation, I became conscious of the difference between sin and righteousness. I often rejected my sister's temptation to commit sin. It was a beautiful experience for me. If anybody offended me, I might say my God will forgive you. It was real. Around that time I got born again—I surrendered my life to Jesus—it was part of what we were told in confirmation class. I can say God cemented it and I had a good experience (Oluwayemisi, July 3, 2018, interview).

The meaning and goal of confirmation came alive in Oluwayemisi's catechumenal journey. Learning and engagement with the content of catechism took place cognitively, physically, emotionally, and spiritually; the process attests to the integrity of catechism geared toward producing committed Christians. One might wonder why Oluwayemisi migrated to RCCG. She left the Anglican church because she married a man from the Pentecostal stream.

Similarly, another respondent who affirmed his experience, AKC6 Nifemi said:

My confirmation experience was great. Beginning with the confirmation class, the catechist lectured us in the catechism but he also took us through fasting and prayer. We were told that catechism is not all about taking the Holy Communion. The catechist followed us up after the confirmation. However, during the confirmation, when the bishop laid his hands on me, I felt something entered me and something left. That night I saw Jesus in my dream—having a walk with me. I became a representative of Akure diocese Anglican Youth Fellowship in bible quiz for six years in a role (Nifemi, July 17, 2018, interview).

Nifemi was another catechumen who knew from start that catechumenate is a journey into responsibility, privilege and commitment. In his case, confirmation was a means to an end and not an end in itself. Hence, he found a place to serve and use his spiritual gift in the local parish and the diocese. The early church catechumenate ideology discussed in chapters 1 and 4 of this study is exemplified in Nifemi's encounter, especially in the areas of thorough catechesis, spiritual discipline, exorcism and imposition of hands.

One basic factor in Nifemi’s story was the spirituality and character of the catechist. He himself was a disciple of Christ. Not only that, RCC8 Jonathan was in the same focus group with Nifemi and he shared his experience:

I was not born again then because I was not too exposed. I was very young and tender but that same experience happened to me when Bishop Gbonigi laid hands on me. I felt the power of God—I was moved. When I got born again, I had the same experience. I became committed to the fellowship in Jos. My priest and the bishop were very spiritual. I was actually expecting the presence of God on the confirmation day and I felt the presence of God. It was so real. I eventually got baptized in the Holy Spirit (Jonathan, July 6, 2018, interview).

Regarding the content of Jonathan’s story, four important points deserve mentioning. One, Jonathan experienced conversion leading to commitment. Two, he was expectant of spiritual impartation through the presence of God. Three, he became Spirit-filled in the course of imposition of hands. Four, he affirmed that both the catechist and the bishop were spiritual—through their spirituality, they provided an atmosphere for the Holy Spirit to invade and fill the confirmands and the congregation. In the words of Robert H. Anderson, Jr., “Our task is to provide the kind of atmosphere in which the Holy Spirit can work in and through the facts to touch the individual’s depths.”⁴⁰⁸ If the catechists and the bishops are not doing this, confirmation becomes a mere ceremony for record keeping.

Post Confirmation Commitment

In contrast to the early church catechumenate practice, the majority of the CONAC confirmation classes did not have any form of post-confirmation commitment for the confirmed members. It is sad to say that the ethnographic research vis-à-vis respondents’ experiences confirmed the CONAC practices and principles examined in chapter four of this study.

⁴⁰⁸ Robert H. Anderson, Jr., “The Pastoral Role in Confirmation Instruction” in *Confirmation: History, Doctrine, and Practice*, ed. Kendig Brubaker Cully (Greenwich, CT: The Seabury Press Inc., 1962), 180.

Catechesis is not a one-time event completed at confirmation. It is a life-time journey with Jesus, the incarnate Word of God who is the “sacrament of God.”⁴⁰⁹

A majority of the respondents noted that the confirmation service was the end of their catechumenal journey. MMC5 Chidinma noted, “No. There was no any post-confirmation follow up. We were just confirmed and we went back to our old ways. We did not change anything” (Chidinma, July 28, 2018, interview). Confirmation is supposed to be a rite of Christian initiation for upward and onward movement, not downward and backward. Every catechist should strive to not let any catechumen have Chidinma’s kind of experience.

Respondent LAC6 Banji said, “There was no follow-up, and even in the recent examples of my children, there is no follow-up. You are confirmed and you are left on your own” (Banji, June 2, 2018, interview). A household of two generations did not have post-confirmation follow up. As at the time of this research, none of the three children was attending any Anglican church. The “Yes” are respondents who said they had some form of post-confirmation commitment, while the “No” represents respondents who said they did not have any form of post-confirmation commitment.

6.3 Taxonomy of experiences of post confirmation commitment		
Yes	21	Majority of the respondents became communicants in the 70s & early 80s when class meeting, baptismal & catechumens class were major small groups in the CONAC.
No	107	Majority of the respondents became communicants in the 90s & 2000s. Most of them never heard of class meeting, baptismal & catechumens class in the CONAC.
Total number of Responses	128	

⁴⁰⁹ Reginald H. Fuller, “Scripture: The Bible as the Word of God” in Stephen Skyes, John Booty, Jonathan Knight, ed., *The Study of Anglicanism* (Minneapolis, MN: SPCK/Fortress Press, 1999), 88.

Another respondent LAC5 Benson said, “I was confirmed in England. We were not introduced to any post-confirmation lifestyle” (Benson, June 1, 2018, interview) Benson’s story is relevant to this study because the Anglican Church has “a common ancestry to the Church of England and to the Archbishop of Canterbury.”⁴¹⁰ As the original home of Anglicanism and “first inheritor” of the Reformation tradition, one would expect a strong catechumenate process. Thomas McKenzie succinctly notes:

While the Church of England claims to have about thirty-seven million members, the vast majority of them rarely participate in their local parishes. Only a tiny fraction of British Anglicans are actively involved in their congregations. Fewer than one million North American Anglicans (of all the various denominations) gather for worship on a typical Sunday morning.⁴¹¹

Benson’s experience gives credence to McKenzie’s observation. Any catechumenate that culminates and terminates at confirmation is bound to experience decline, migration, and lapsed membership. Suffice to say that good catechesis may not totally prevent migration because of some exigencies of life, but the reason for migration will not likely relate to spirituality, power of the Spirit, and culture of worship, granted that a good catechesis addresses those aspects and its effect spills over to communicants too. Some critics might want to argue that McKenzie’s observation is only a 21st century phenomenon. However, Roswell O. Moore wrote an article which was published in 1962. Here is what Moore noted on lack of post-confirmation follow-up:

Recent studies show the startling figures that in five years between forty and fifty percent of those confirmed have been lost from active membership, either ‘inactive but living in the community’ or ‘domicile unknown.’ Over a twenty-five-year period in one diocese there were almost exactly as many persons confirmed as there were communicants at the beginning of the period, but the net gain was only seven per cent. Death and transfers accounted for about twenty-four per cent, but what became of the rest? The problem of lapsed communicants is one of the great tests of the health of the Church.⁴¹²

⁴¹⁰ Michael O. Fape, “National Anglicanism Identity Formation: An African Perspective,” *Journal of Anglican Studies*: vol. 6, Issue 1: 17 – 30, (June 2008) Accessed on January 2020, 19.

⁴¹¹ Thomas McKenzie, *The Anglican Way: A Guidebook* (New York, NY: Colony Catherine, Inc., 2014), 88.

⁴¹² Roswell O. Moore, “The Role of Laymen in Teaching and Follow-Up” in *Confirmation: History, Doctrine, and Practice*, ed. Kendig Brubaker Cully (Greenwich, CT: The Seabury Press Inc., 1962), 196.

It is hardly, therefore, a question of recent phenomenon, but rather of a long-time omission in the process of catechumenate. One of the most important causes of decline in attendance and commitment of the communicants is lack of post-confirmation follow-up.

A few of the respondents recounted the forms of post-confirmation they had. One of them was AKC6 Nifemi: “The priest followed us up. He gave us bible concordance and spiritual words to study. He taught me how to study the books of the bible. We must know the year it was written, the topic, the vision behind the book, and some other things for our spiritual goal.” The post-confirmation described by Nifemi was an initiative of the catechist because the liturgy of confirmation examined in chapter four is not explicit about it. Perhaps it is assumed that the catechists or local church will provide the confirmed persons with certain post-confirmation commitment to Christ within the Anglican church. Unfortunately, evidence from the respondents’ responses shows that most of them never had such experience. AKC6’s response shows that the CONAC needs more catechists like hers.

Adoption and Adaptation of Pentecostalism

In response to the overly long unabated migration from mainline denominations, the CONAC showed flexibility by adopting and adapting certain Pentecostal features, especially regarding worship and evangelistic campaigns. As an insider outsider, I was privy to the initial foreign solemn style of worship in the Anglican denomination and the subsequent gradual introduction of drums, clapping of hands, keyboard, with lyrics commonly called “praise and worship.” It was a tough blend for the Church Missionary Society (CMS) generation, but it was consolation for some Anglicans who had had some form of contact with Pentecostals and/or charismatics. Before long, the 1662 collects of the Book of Common Prayer (BCP) and silent prayer format were spiced up with extempore prayer. The adoption and adaptation are evident in

the monthly vigil, speaking in tongues, consecration of water, anointing and healing services, the use of a projector, and imprecatory prayer.

In what Richard Burgess calls “the Pentecostalisation” of the mainline churches,⁴¹³ he submits that the result of the revival is also visible in the contemporary mainline denominations. Among other reasons, he notes that the Anglican Church hopes to abate the age-old migration of its members.⁴¹⁴ Given the pockets of interaction between mainline churches and Pentecostal churches, Burgess sees “a major paradigm shift in the spirituality of the mainline churches.”⁴¹⁵ According to Burgess, this trend has affected these churches in areas of worship and ministry styles, theology (Bible Reading), and mission and evangelism (Burgess, 306). As much as I agree with Burgess that Pentecostalism influenced the mainline churches through adoption and adaptation, the shift was not a major paradigm shift as Burgess observed. If it were, it would likely have a greater effect on migration.

Similarly, Benjamin Diara and Nkechi Onah report that “modern Pentecostalism in the form of charismatic movements was introduced into most mainline churches, including the Roman Catholic Church, in the 1960s and ‘70s.”⁴¹⁶ Diara and Onah note that the US Anglican Church embraced the adoption in the 1960s and the impact gave birth to Sharing of Ministries Abroad (SOMA). The duo further observe, “Gradually, some of such mainline churches began to accept the new movement in order to remain relevant and in the spirit of the language of the time, while others vehemently opposed it.”⁴¹⁷ It seemed pretty clear that the CONAC, like other

⁴¹³ Richard Burgess, *Nigeria’s Christian Revolution: The Civil War Revival and Its Pentecostal Progeny 1967-2006*, (Colorado Springs, CO: Regnum, 2008), 304.

⁴¹⁴ Richard Burgess, *Nigeria’s Christian Revolution: The Civil War Revival and Its Pentecostal Progeny 1967-2006*, (Colorado Springs, CO: Regnum, 2008), 304.

⁴¹⁵ Burgess, *Nigeria’s Christian Revolution*, 305.

⁴¹⁶ Benjamin C. D. Diara, Nkechi Onah, “The Phenomenal Growth of Pentecostalism in the Contemporary Nigeria Society: A Challenge to Mainline Churches,” *Mediterranean Journal of Social Sciences* vol. 5, 10.5901/mjss. (2014): v5n6p395, 396.

⁴¹⁷ Diara and Onah, “The Phenomenal Growth,” 400.

mainline denominations, knew the implications of adjusting its ancient identity. But the question the CONAC might want to ask becomes: Why do attempts to adopt and adapt Pentecostal practices fail to retain the communicants?

The respondents gave a long list of reasons the adaptation failed to abate migration. They include opposition from those in the holy orders (bishops and priests); inevitable changes in society; categorizing the youths as threats; lack of small/cell groups; personnel issues—most Pentecostal pastors are bi-vocational and more exposed to society; lack of continuity in the Anglican denomination, especially regarding transfer of priests; continued boredom in worship; underutilization of the young adults and youths; lack of adequate strategy, solving multifactorial problems with mono facet approach; and using inappropriate words—categorizing praises as entertainment. Thus, superficial adjustments in practices do not address the multifaceted causes of migration.

In addition, it should be noted that the following paradoxical realities of the communicants' migration emerged in the course of this research.

Paradoxical Nature of the Communicants' Migration

1. Intra-parish Migration within the CONAC
2. Dual Membership within CONAC and Pentecostalism
3. Anglicanism Outside the Anglican Communion
4. Reversed-Migration of Communicants

Intra-parish Migration within the CONAC

Intra-parish migration of the communicants is the permanent movement of the communicants from one local parish to another parish either within the diocese or outside the

diocese. In the course of my ethnographic research, some respondents who had reasons to migrate from the CONAC but chose to remain Anglicans told the stories of how they migrated from one local Anglican Parish to another Anglican parish. For instance, AKC16 Mojisola said,

I am a widow, a mother of three children, and a Chief Executive Officer of an NGO. I believe my decision to leave my former Anglican church to join the Anglican church I currently attend was providential. On a Sunday, my family and I were caught up in a heavy rain while on our way to church, since our current church was close by, we decided to stop by and worship there. To our amazement, my children and I kept looking at ourselves, wondering if we were in an Anglican church. Of course, we were in an Anglican church. The service was a traditional liturgical service but it was charismatic. The hymns, praise songs, prayers, the sermon, and the warmth we experienced were unique. The priest and the congregation were truly alive. The following Sunday we went to our former church. We noted the difference in the two worshipping parishes. Our former church was good but our current church is more lively. The following Sunday we attended our current church in order to find out if the previous service was a coincidence, but we could not stop going there. So we became permanent members of our current church, because we could see life in the usual Anglican format (Mojisola, July 12, 2018, interview).

The story of Mojisola suggests that there are different streams of traditions and cultures of worship in the CONAC parishes. Some parishes differ in one of the following areas: sacramental, charismatic, high-churchmanship, evangelical, and Pentecostal. But they are all liturgical—followed the acceptable CONAC liturgies as designated in the BCP or other acceptable documents. Mojisola and her family migrated to their current parish because the liturgy comes alive to them in the manner the priests conducted the service and engaged the congregation. Mojisola further noted, “When my children registered for the confirmation class, I thought it was going to be the business as usual. However, they became born again in the process, and continued to serve the Lord.” This is an example of an Anglican church where the combination of life and catechism/liturgy leads to conversion and (most likely) long term commitment. The process seemed to work in this church because of the spirituality and character of the priest.

This case illustrates a possible trend of intra-parish migration which was buttressed by a CONAC senior priest, MLC15 Shadrach, who attests to the reality of intra-parish migration. He maintained,

It is true that communicants migrate to Pentecostal churches, but it is also true that they migrate from one Anglican parish to another Anglican parish. I am a living witness. Quite a number of Anglican members from the cathedral, archdeaconry headquarters, and parishes usually joined the three churches I ever pastored, because as a shepherd, I know the needs of the sheep and that also is a product of my dependence on the great Shepherd, Jesus Christ (Shadrach, June 13, 2018, interview).

Shadrach added, “The truth is if a priest is not spiritually sound, the people will know and those who are spiritually minded may leave the church. And if a priest is born again but suffers the following impediments—lack of personal pastoral calling, fear of implementing God’s will, lack of academic improvement, and lack of constant personal walk with God—he might lose certain members.” Shadrach’s perception of effectiveness in pastoral ministry shows the importance of self-affirmation, personal identity and intimacy with God as the hallmark of spirituality. These marks of spirituality became the bridge that connects Shadrach’s life and ministry with the people. It seems to me that Shadrach’s ministry was both attractional and incarnational. Henri J.M. Nouwen said, “When priests cannot define their role carefully, they will never be able to make it clear to anyone else.”⁴¹⁸ This definition of role is both about having access to ministerial documents and understanding spiritual calling.

Dual membership within CONAC and Pentecostalism

Another paradoxical feature of the migration of the communicants is maintenance of dual membership. Findings showed that some of the strong members of the CONAC were also functional members of Pentecostal denomination. The majority of the Communicants who fell

⁴¹⁸ Henri J.M. Nouwen, *Ministry and Spirituality: Creative Ministry, The Wounded Healer, Reaching Out* (New York, NY: Continuum, 2000), 61.

into this category were married women whose husbands were strong CONAC communicants and diocesan or provincial nominees. According to LAC8 Susan & LAC15 Adachukwu, the primary reason they have retained their CONAC membership was marriage. As typical Nigerian women, they feared divorce, so they maintained a mutual understanding with their husbands such that they attended the Anglican church occasionally or once a month. The secondary reason for maintaining their CONAC membership was family ties. Women who maintained dual membership because of family ties were mainly widows. My findings suggest that the craving for spirituality, efforts to find solutions to felt needs, and meaningful leadership roles in the Pentecostal churches were main factors of maintaining their Pentecostal church membership.

Anglicanism outside the Anglican Communion

Cephas Omenyo's book *Pentecost outside Pentecostalism* is a study on how Pentecostalism has influenced the mainline churches through the Charismatic Renewal. However, the influence goes both ways. This study found that to a large extent certain the liturgies, religious heritages and practices of the Anglican denomination are being practiced in some Pentecostal churches. LAC8 Susan said, "Sometimes when I worship in the Redeemed church, I felt like I was in the Anglican church. They have borrowed our hymns and order of wedding service and moved on. That might make it difficult for those who have migrated to want to come back." This respondent not only perceived the forms of Anglicanism in the Redeemed church, she also felt the practice of Anglicanism outside the Anglican denomination was an intentional strategy to retain the migrated communicants.

Similarly, in my further interview with Bishop Dapo Asaju, he argued,

If our catechism is the problem, if our liturgy is the problem, how come is the Pentecostal returning to those things till today? They are returning to our catechism, they are using our liturgy for Holy Communion. Holy Communion was not popular among the Pentecostals; they hated it. When they do it, they do it once in a year. But today, they do

it virtually every week or every month. They have taken over that. Their leaders dress like Anglican Bishops—they wear mitre, chimere, and cope. They are following everything that we do. They were not singing hymns, now they are singing hymns.⁴¹⁹

Two conclusions can be drawn from these practices of Anglicanism outside Anglican communion. First, the evidence suggests that Anglicans have a solid heritage and practices which they do not seem to have utilized adequately, meaning in a way that will make meaning to the communicants as well as making them committed. Second, in contrast, the Pentecostals have been smart to incorporate Anglican liturgy and practices into Pentecostal services. The picture here is that of an integration of life and liturgy. In a sense, this typifies Shadrach's parish described earlier.

Reversed Migration of Communicants

As discussed in the methodology of research, this researcher also interviewed some CONAC communicants who left and had returned to Anglican denomination. These respondents returned for various reasons. One respondent, MLC13 Oluwafemi, an ordained priest in the CONAC, told his story of migration and return:

I moved out because I did not want to become a priest. My father wanted me to become a priest in the Anglican church, but then I was offered admission to study pharmacy in the University of Ibadan, though my ambition was to study medicine. So I decided to run away from my father and joined a woman to run her Pentecostal ministry. I was instrumental to planting of many of her churches. But one day, as we passed through the vicinity of an Anglican Cathedral, pointing toward the building, the woman said, 'Can you see the idol house?' And I said, 'Madam, you called this place an idol house?' She said, 'Yes, they will go to hell unless they repent.' She too was a communicant. In fact, I said to her, 'But you wedded in that cathedral.' She said, "Yes, but those were the time of ignorance.' Then I thought how can all these people—from bishops to sextons, including my father, who was a priest, go to hell. Then a revolt entered into me and that revolt said 'go back, you are preaching.' I returned and since then I cannot but preach.

⁴¹⁹ Dapo Asaju, interview by Samuel A. Odubena, Oyo, Nigeria: September 15, 2019, interview recording, 204 North Lexington Avenue, Wilmore, KY.

Oluwafemi's response reveals that one of the Pentecostal strategies of attracting communicants to Pentecostalism is blackmailing. Again, the fact that the woman was a communicant shows that for decades the CONAC has been preparing communicants for the Pentecostal movement. Spirituality and ministry were the reasons why Oluwafemi returned to CONAC.

Another respondent who left Anglicanism and then returned, AKC7 Jethro, said:

I actually migrated to the Redeemed Christian Church of God when our mentor left the Anglican church. After some time, the politics and worship of human personality pissed me off. So I prayed about it and had a conviction that I should return to St. Luke's Anglican church to help with the youth ministry—I am passionate about youth ministry. Today, different denominations invite me to minister in their churches.

The story of Jethro shows that Pentecostal churches have their flaws after all. The God factor about Jethro's return to the Anglican church also confirms several findings of this research. First, it shows that that communicants are attracted to godly leaders who disciple their followers in that he left the Anglican church after his mentor did, and he came back after being disillusioned by the leadership of his Pentecostal church. Second, it confirms the power of the catechumenate in that Jethro, a communicant and product of the Anglican catechism, practices God's presence and is committed to discipling others in his work with youth. Jethro later confirmed that he came to know God experientially in the Anglican church prior to his initial migration. Finally, it again underscores the belief that the Anglican church is unwittingly preparing communicants for other denominations when it fails to meet their long term spiritual needs; fortunately, Jethro found his way back to his Anglican roots. Thus, this case also upholds God's redemptive purpose for traditional denominations like Anglicanism.

Apart from obedience to God's instruction, a few other respondents claimed that they returned to CONAC because of misrepresentation of the truth of the scripture in Pentecostal

denominations, lack of discipline, prevalence of sinful nature, and lack of structure in the Pentecostal denominations.

Summary of Chapter 6

This chapter has attempted to discuss the views of the respondents on the integrity and components of the catechism, which is the main manual used in preparing the catechumens. In terms of its contents, the catechism is a reliable and rich tool for discipleship and spiritual growth. But its effectiveness is contingent on the spirituality and character of the catechist. A godly use of the catechism can lead to personal and cooperate devotion with the triune God and can help to build Christian communities that live countercultural lives in the power of the Holy Spirit. The reliability and integrity of the catechism do not mean automatic sufficiency and perfection because the liturgists maintain that the catechism is a guide. It is incumbent on the catechist to use the scripture, reasoning, and experience to drive home the truth.

Largely, the process of the CONAC confirmation classes has proved to be deficient rather than thorough and honest to the Great Commission—making disciples and teaching them to obey all that Jesus Christ has commanded. The majority of respondents in this research noted that the process was not focused toward producing committed Anglicans who will follow Christ within the Anglican church. Like other mainline denominations, CONAC had adopted and adapted some Pentecostal features, yet migration has continued. By and large, the paradox is not that communicants are migrating to another Anglican parish, they are still attracted to elements of Anglicanism in the Pentecostal churches.

Chapter 7: The Potential of Catechesis for Retaining Communicants

Overview of the Chapter

This chapter reflects on Chapters 3 and 4 in the light of findings in chapters five and six. Chapter three of this study reviewed existing scholarly works on migration, causes of migration, response to and implications of migration. Generally, scholars such as Ogbu U. Kalu (2007), Richard Burgess (2008), Afe Adogame (2007), Jesse Zink (2012), Hilary C. Achunike (2004), Rimamsikwe Habila Kitause (2015), Kwabena Asamoah-Gyadu (2013), Festus Iyorah (2018), and others argued that migration from the mission-founded/mainline churches is an indisputable phenomenon that has lingered until now. Among these scholars, Zink's work suggests that what needs to be done to forestall migration has not been proffered, because what Anglican denomination copied from Pentecostal denominations might simply lead to elements of the prosperity gospel, which Asamoah-Gyadu says promotes materialism.⁴²⁰

The foregoing observation by Zink is germane. The previous works focused on the migration of people, but this study focuses on the migration of communicants—baptized and confirmed Anglicans—this is how the CONAC and Anglican communion worldwide measure membership. In order to discover the nitty gritty of the attractions to the Pentecostal stream and to proffer changes that will help minimize migration, chapter four examined the existing principles and polity of the CONAC as it relates to the communicants—the demographics the CONAC constitutionally known as its members.

Findings in Chapters 5 and 6 showed that reviewing the CONAC's documented principles and conducting ethnographic research through participant observation, one-to-one interviews, and focus groups that comprised those who have left the Anglican church, those who

⁴²⁰ Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 107.

have chosen to stay for certain reasons, and those who left and returned, is a good synergy for sustainable catechumenal process. This chapter continues the review of my research findings with responses to Research Question #3: *What are the changes that need to be considered to drastically minimize migration from the CONAC to Pentecostal stream, retain members, and endear members who have left, prompting them to return?* My task in this chapter is to present, analyze, and discuss respondents' voices of hope regarding wholistic change anticipated in the CONAC, using relevant literature in the interaction to augment my presentation of the findings.

Needs to be Considered: Responses in Categories

My ethnographic research revealed five categories of changes which emerged from respondents' comments, with several related themes under each category. Overall, from the perspectives of the respondents, there is a need for change to occur in several areas. These categories include changes that the respondents perceive as needed to occur in the catechetical process, culture of worship, priesthood, the CONAC's identity, and in the conversation among stakeholders.

These results indicate myriad aspects of the CONAC that respondents identified as areas in need of change. However, my argument is that the CONAC should consider investing in the catechetical process. When the catechetical process is taken care of, it can spill over to the rest of the changes that need to occur. In essence, when change occurs in the spirituality of the catechetical process—with emphasis on becoming more like Christ; and change occurs in appraisal of spiritual gifts in the catechetical process—with emphasis on building up the body of Christ in corporate worship and small group meetings; and change occurs in the administration of the catechetical process—with emphasis on reflexive behavior; and change occurs in the leadership of the catechetical process—with emphasis on holistic transformation (of the clergy

and laity) from the inside-out; and change occurs in Godparenting/sponsors in catechetical process—with emphasis on relationships; and change occurs in Post-confirmation as continued

Changes Respondents claim are Needed

Categories	Themes	Responses (in occurrence)
Changes to be considered in the catechetical process	<ul style="list-style-type: none"> ▪ Spirituality of the catechetical process ▪ Administration of the catechetical process ▪ Appraisal of spiritual gifts in the catechetical process ▪ Leadership of the catechetical process ▪ Godparenting/sponsors in catechetical process ▪ Post-confirmation as continued discipleship in the catechetical process ▪ Administration of the sacrament 	118
Changes to be considered in the culture of worship	<ul style="list-style-type: none"> ▪ Mode of service ▪ Participation/involvement: Young adults & Youths ▪ Felt needs ▪ Length & commercialism ▪ Preferential treatment 	106
Changes to be considered in the priesthood	<ul style="list-style-type: none"> ▪ Spirituality & character of the priests/catechists ▪ Admittance to CONAC's seminaries & overhauling of curriculum 	89
Changes to be considered in the CONAC's identity	<ul style="list-style-type: none"> ▪ Retainment & promotion of liturgical values & religious heritage ▪ Rebranding of Boys Brigade, picnic, harvest, & Palm Sunday ▪ Abolishment of chieftaincy ▪ Rethinking assessment 	17
Changes to be considered in the conversation	<ul style="list-style-type: none"> ▪ Leaders need to ask the hard questions and be willing listeners 	15

Table 7.1: Taxonomy of raw data of needs for change in the CONAC according to respondents' data

discipleship in the catechetical process—with emphasis on lifelong discipleship that generates commitment to Anglican church; and change occurs in administration of the sacrament—with emphasis on healing, exorcism, and other means of grace—it can leaven the whole lump.

The basis of my argument is that confirmed communicants are attracted to worship, but the primary catalyst is the catechesis. It is not surprising that catechesis is first on the list, because it is the primary habitus of communicants. Catechesis is the hallmark of communicants and the poor handling of catechesis by undisciplined catechists leads to uninspiring worship, which consequently leads to migration. Worship and other items on the list need to be addressed, but ultimately the one that ties them all together optimally is the catechetical process. The respondents are not incorrect to have identified worship as the number two reason for migration because it is the primary experience of the people. What can tie everything together is not going to be *doing* worship differently, but it could be to have properly catechized people that will change the culture of the worship. In fact, the responses between catechesis and worship are close. Statistically, the two are clearly tied together in a way that both appear. The evidence strongly suggests that investment in the catechetical process can stem migration. A crucial way to renew worship, invigorate the priesthood, change the CONAC's identity, and generate discussions that tackle hard questions might be to invest in the catechetical process. It is not surprising that the catechetical process came first on the list because catechesis is very keen to the Anglican tradition.

In a word, as respondents maintained in chapter six of this study, doing worship differently by adopting and adapting features of Pentecostalism failed and making CONAC priests behave like Pentecostal pastors (without an inside-out transformation) did not stem migration. However, the evidence shows that a holistic view of these items with emphasis on investing in the catechetical process can result in effective and lived catechesis, as well as transform the whole items and produce committed Anglicans who are disciples of Christ.

Changes to be Considered in the Catechetical Process

The CONAC catechetical process is the major category that communicants emphasized should be considered in order to drastically minimize migration from the CONAC to Pentecostalism. In chapter four, I noted the intense efforts of the reformers on how to make meaning of the liturgical significance and practice of confirmation; and in chapter six I discussed the dissatisfaction of the communicants—clergy and laity—on the lapses in the entire catechetical process today. As a result of this, the respondents advocated changes in several areas of CONAC’s catechetical process. Suffice to say that none of the previous works examined in chapter three of this dissertation studied the catechetical process of either the CONAC or the mainline denominations.

Spirituality of the Catechetical Process

The findings of the ethnographic study presented in chapter six revealed a great omission and colossal shift in the practices of confirmation class. The spirituality of the catechesis had been watered down such that 81% of the respondents maintained that the catechetical process they went through was not geared toward producing committed Anglicans. It was noted that the best practices that could lead to spiritual formation were traded with superficiality. This omission made this researcher to argue that the CONAC was preparing communicants for the Pentecostal stream of Christianity. The communicants were prepared to receive the Holy Spirit of whom and whose power some of them were not told; the communicants were prepared to receive the body and blood of the sacrificial Lamb whom some of them did not know experientially. Hence, they had spiritual longing and restlessness that was ignited by the initial contacts with Pentecostalism, which led to migration.

One of the migrated communicants, MMC7 Chika, advocated change in this area:

So the first thing is being born again. Then the vows we make during baptism and repeat during confirmation—'I promise to renounce all the works of the devil'—those are very powerful words. But unfortunately, some of us did not know the implications. Some go through the confirmation class without the inner experience. So what I will suggest is that make sure people first understand what it means to have Jesus Christ as their Lord and Savior. It should be clear (Chika, July 29, 2018, focus group).

Chika has brought to the fore two pivotal issues on the spirituality of the catechetical process, namely, salvation (new birth) and renunciation of the devil (baptismal vows), which theologically should form the basis for the series of ruptures in the counter-cultural experience of confirmands. Joel Robbins notes that these ruptures are part of the radical discontinuity that Pentecostalism lays premium to.⁴²¹ In essence, conversion—turning from sin, the devil, and the world—and turning to Christ, righteous living, and the body of Christ should be major experience of the confirmands prior to confirmation. If relationship with Christ and the missional body of Christ are not the underlying factors of the catechetical process, everything about catechesis is simply going through motion. Confirmands must “make a complete break with the past.”⁴²² As it were, this ought to be a pre-baptismal experience (Acts 2:38).

Olumide Lucas, an emeritus archdeacon of Lagos; Tunde Oduwobi, a professor of history and strategic studies; and Bolanle Awe, a retired historian and director of Institute of African Studies in the University of Ibadan, remarked the change that occurred when (in 1998) Saint Paul's Church Breadfruit, Lagos, focused on spirituality. Change in the spirituality of the church led to multiple conversion and baptism of souls—notably the conversion of six 'area boys',

⁴²¹ Joel Robbins, “Anthropology of Religion” in *Studying Global Pentecostalism: Theories + Methods*, eds., Allan Anderson, Michael Bergunder, Andre Droogers, Cornelis Van Der Laan (Los Angeles, CA: University of California Press, 2010), 159.

⁴²² Brigit Meyer, “Make a Complete Break with the Past: Memory and Postcolonial Modernity in Ghanaian Pentecostal Discourse,” in *Memory and the Postcolony: African Anthropology and the Critique of Power*, ed., R. Werbner, (London: Zed Books, 1998), 182.

rehabilitation and discipleship of erstwhile miscreants, and beginning a marketplace Bible class. Other internal transformation followed.⁴²³

In the same vein, AKC13 Adebowale like most respondents, maintained, “We must focus on discipleship. I believe the catechism is a tool for discipleship” (Adebowale, July 13, 2018, interview). While there is no doubt that the CONAC believes in discipleship, concerns do arise as to why most of the respondents reported that discipleship was uncommon in the confirmation class and general discussion. For instance, figures 6:2 and 6:3 and the discussion on “Undisciplined catechists” of chapter six explained this dysfunctional discipleship. For example, Dallas Willard argues that the failure to make disciples is the Great Omission from the Great Commission.⁴²⁴ Discipleship is not an option in missional ecclesiology; it is its reason for existence. A missional catechetical process will adhere to the Great Commission, for therein lies its spirituality.

Another respondent, DSC3 Ayodeji said, “The essence of confirmation is knowing Christ and the Holy Spirit the more. Like Paul says, ‘that I may know him and the power of his resurrection and the fellowship of his suffering.’” This is true of the spirituality of the catechetical process because confirmation and baptism in the Spirit is not about getting into relationship with someone who is not there in our lives; it is about getting into relationship with someone (the Spirit) who is already there in our lives. On one hand, confirmation invites us to remember our water baptism and on the other hand, it invites us to experience the baptism of the Spirit—to be filled with the Spirit.

⁴²³ Olumide Lucas, Tunde Oduwobi, and Bolanle Awe, *St. Paul’s Church breadfruit Lagos (1852-1999): From a Slave Depot to a Living Church* (Ibadan, Nigeria: Bookcraft Limited, 2005), 224-228.

⁴²⁴ Dallas Willard, *The Great Omission: Reclaiming Jesus’ Essential Teachings on Discipleship* (New York, NY: Harper One, 2006), xii.

Appraisal of Spiritual Gifts

One of the major attractions to Pentecostalism discussed in chapter five was the power of the Spirit. It was actually the second largest attraction, evenly distributed among the communicants who chose to stay and those who had migrated. Respondents expressed *power of the Spirit* in terms of spirituality, fire burning within, longing for relationship with the triune God, hunger for service, and freedom of expression of the spiritual gifts. It was also clear in chapter four that the confirmation liturgy of the CONAC expected the confirmands to be endued with the Spirit from on high with the several invocation prayers as contained in the liturgy of confirmation, and these spiritual blessings could happen in form of spiritual gifts.

However, respondents proffered that if the CONAC really wants to minimize migration of its communicants, it should consider making appraisal of the spiritual gifts of its members a priority. The communicants argued that appraisal of spiritual gifts should cut across the clergy and laity as part of catechesis. MMC11 George noted, “The truth is in this church [referring to his current Pentecostal church], our senior pastor, pastors, and house fellowship coordinators take serious the issue of spiritual gifts, and it has been a tremendous blessing for the ministry. When I was in the Anglican church, I never heard any teaching on spiritual gifts and the works of the Holy Spirit. So let the Anglican church make it a priority” (George, July 29, 2018, focus group). George’s observation was corroborated by another respondent who had chosen to stay. MLC14 Yakubu maintained, “Many of our members are wasting away because we have gifts that we do not know we have. It is the fault of our leaders—they hardly talk about it. They should talk about it during confirmation class and Sunday sermons” (Yakubu, June 7, 2018, interview). Another respondent MLC13 Oluwafemi reiterated, “Leaders need to appraise gifts. If anybody can teach, let them teach, whatever gift let them appraise it, create atmosphere to express the gifts, and you will be amazed of the results. I have done it in my church.”

From the perspectives of MLC14 and MLC13, failure to appraise the spiritual gifts is synonymous to wasted effort. They both maintained the significance of CONAC leadership in the realization of such change. In particular, while MLC14 identified the confirmation class as a veritable platform for an effective catechesis that focuses appraisal of spiritual gifts, MLC13 identified himself as a case study of catechetical leader in whose ministry appraisal of spiritual gifts had prospered.

The spiritual gifts the respondents talked about are listed in Romans 12:3-8; 1 Corinthians 12:8-10, 28-30; Ephesians 4:11-13; and 1 Peter 4:11-13. These gifts are given by the Holy Spirit. This change identified by the respondents implies that the CONAC would commit to intentionally live out its belief in the person, ministry and fellowship of the Holy Spirit as contained in its own BCP vis-à-vis the fifth article of religion (of the Holy Spirit), the various collects, and the liturgy of confirmation (which is invariably the service of baptism of the Holy Spirit). Currently, not so much is taught on the person and ministry of the Holy Spirit, let alone creating atmosphere for the diverse gifts of the Spirit to operate in the regular worship services of the CONAC. The CONAC should consider to not restrict the manifestation of the spiritual gifts to annual or quarterly revival services which sometimes end up in another form of quasi-anointing service because of human rigidity.

The significance of the spiritual gifts goes beyond mere discovery. It rejuvenates the spirituality of the communicants as well as the entire life of the church. Philip R. Meadows notes, “The gifts of the Spirit are given to build up the body of Christ.”⁴²⁵ The building up of the body of Christ is also the work of the Holy Spirit—he strengthens the process in and through the believers. Meadows has suggested three ways to develop the spiritual gifts: “Seek the gifts, ask

⁴²⁵ Philip R. Meadows, *Fellowship Bands: Spiritual Formation for Missional Disciples* (Chesterfield, UK: Inspire Movement, 2019), 108.

for ministry, and refuse to hide.”⁴²⁶ With these three active verbs, Meadows admonishes the communicants to be intentional about discovering and maximizing the spiritual gifts. The phrase *refuse to hide* suggests a sense of learning community wherein the spiritual gifts are discovered in relationship. Communicants not only learn cognitively, but they also learn relationally for the common good. Also, Sam Odubena posited how the spiritual gifts can be discovered and maximized: “Dedicate your whole life to Christ, know who you are and what you do best, realize that all gifts and abilities come from God, ask God to use your unique gifts to contribute to the strength and health of the body of believers, listen to the comments of Spirit-filled Christians, and humble yourself before the mighty hand of God.”⁴²⁷ Whereas individuals could seek such ways to develop their spiritual gifts, the CONAC could intentionally create enabling environments such as catechesis for development.

When the gifts are discovered and maximized in the CONAC corporate worship and in individual lives, the communicants are less likely to migrate, which will be a phenomenal shift in Nigerian Anglicanism. For instance, Cephas N. Omenyo reports that when the Anglicans in Ghana committed to promote charismatic renewal of the Anglican diocese of Kumasi, “Some Anglicans who experienced the charismatic fervor felt it was preferable to remain in the Church and to seek reforms in a quiet and more tactful way.”⁴²⁸ Omenyo observes that this intentional embrace of the charismata resulted in an outbreak of multiple bi-weekly prayer meetings, an ignited Lenten service, a greater recognition of the gifts of all members,⁴²⁹ and drastic growth “to the extent that those who had left the church started coming back.”⁴³⁰

⁴²⁶ Meadows, *Fellowship Bands*, 108.

⁴²⁷ Sam Odubena, *Know the Holy Spirit: 101 Q & A on His Person and Ministry* (Akure, Nigeria: Abegraphics, 2006), 119.

⁴²⁸ Cephas N. Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (The Netherlands: Uitgeverij Boekencentrum Zoetermeer, 2002), 118.

⁴²⁹ Omenyo, *Pentecost Outside Pentecostalism*, 118.

⁴³⁰ Omenyo, 119.

More significantly, J. Akinyele Omoyajowo, a retired Anglican bishop, discussed the history of C&S and highlighted confirmation as one of the various liturgical features the C&S adopted from the CONAC. J. Akinyele Omoyajowo noted the intentionality of the C&S toward the confirmation process wherein emphasis was laid on possession of a praying gown, commitment to the C&S, spiritual gifts, sacramental ritual, pneumatic worship, spiritual discipline of the catechumens, spiritual warfare, the Lord's prayer, and the creed.⁴³¹ The C&S particularly created atmosphere for the charismata of the Spirit.⁴³²

Administration of the Catechetical Process

Another strong factor that the respondents felt the CONAC should consider in order to drastically minimize migration of communicants is the conduct of the affairs of the catechumenal process, especially the confirmation class. As discussed in chapter six, the poor management of the affairs of the confirmation class constitutes one of the major flaws of the catechetical process, which informed the confirmation of unprepared persons. The communicants maintained that change was needed in that there should be no form of gatecrashing into the confirmation class. Like other respondents, DSC7 Michael maintained, "If the Anglican church is serious about getting it right, let them have respect for the ethics of admitting people into the confirmation class." This implies that episcopal interference, cleric favoritism, and laity influence on the admittance of candidates into the confirmation class should be considered.

In pursuit of a healthy administration of the catechetical process, the CONAC will be emulating the early church catechumenate which took admittance and entrance rites seriously. William Harmless observes, "Augustine saw this succession rites as a momentous step."⁴³³ The

⁴³¹ J. Akinyele Omoyajowo, *Cherubim and Seraphim: The History of an African Independent Church* (New York, NY: NOK Publishers International, 1982), 147.

⁴³² Omoyajowo, *Cherubim and Seraphim*, 139.

⁴³³ Harmless, *Augustine and the Catechumenate*, 150.

moment of enrollment signifies faith-strengthening commitment of all catechumenate stakeholders—the catechist, community of believers, godparents, and the catechumens.

Respondents also felt that the length of the confirmation class should be addressed, arguing that a three-month or six-month catechesis is not enough. To that end, William J. O’shea notes, “The length of the catechumenate varied, but it was never short.”⁴³⁴ CONAC catechumenate stakeholders need not to be in a hurry to confirm anyone. On this, Alan Kreider contends, “The Christians’ habitus was formed patiently, unhurriedly, through careful catechesis as well as through the communities’ reflexive behavior.”⁴³⁵ Following these principles of administration of the catechesis posited by O’shea and Kreider can help produce communicants/disciples who are grounded in the scripture; who are not conformed to the pattern of this world, but are transformed by the renewing of their minds (Romans 12:2); and who like the Apostles in Acts 2 are expectant of the descent of the baptism of the Holy Spirit on the confirmation day so that they can be witnesses of Christ.

Leadership of the Catechetical Process

As an insider-outsider of this study, I am aware that the leadership of the confirmation class, whom this study generally referred to as catechist, is not limited to persons ordered deacons and ordained priests. In some dioceses, lay persons are commissioned as church agents, evangelists, or lay readers to lead the confirmation class.

Both the migrated communicants and communicants who have chosen to stay in the CONAC maintained that it is expedient for the CONAC to be more intentional about the personality of the catechists. The respondents noted that the depth of catechesis rises and falls on the spirituality and personal character of whoever instructs in the catechism. They argued that

⁴³⁴ William J. O’shea, *Sacraments of Initiation* (Englewood, NJ: Prentice-Hall Inc., 1996), 20.

⁴³⁵ Kreider, *The Patient Ferment of the Early Church*, 134.

to forestall migration of communicants, the situation of undisciplined catechists catechizing the catechumens should be considered.

Respondents also insisted that the teaching method during confirmation class should not be limited to memorization. For instance, RCC12 Stephanie noted, “Those days we were taught to memorize the questions and answers. We ended up having head knowledge because we needed to pass the examination and bishop’s test. Yes, I still remember some of it, but the priests should create a balance between memorization and learning.” Like other respondents, Stephanie did not condemn memorization but suggested that the leadership of the confirmation class should not reduce catechesis to memorization, but explore more dynamic means of teaching that could enhance spiritual formation, that is, transformation of heart, mind, soul and strength, from the inside out.

St. Augustine sheds light on the dynamic means of teaching suggested by the respondents.

One could not see into their mind; to be sure, effort had to be made to dislodge them from their hiding place. To do so, one had to switch methods: from lecture to question and answer. If they were shy, one should introduce the idea of fellowship. If they already knew all this, one should be brief. If they did not understand, one should speak more clearly and simply. If a person happened to be slow-witted, one should bear with him in a compassionate spirit, and...say much on his behalf to God, than say much to him about God. If they were tired, one should say something using a spicy turn of phrase; or one might offer something calculated to arouse great wonder and amazement...or one should simply offer them a chair.⁴³⁶

Augustine has demonstrated that catechesis cannot be reduced to a one-size-fits-all approach.

Since catechesis is not about giving mere information to the catechumens, it is the catechists’

task to help every catechumen to understand what God wants them to do and why they need to

do it. There are three ways to make this happen. First, the catechetical leader should be a learner

and a teacher. In this worldview, a teacher is more like a mentor, and a student like an

⁴³⁶ Harmless, *Augustine and the Catechumenate*, 137.

apprentice. Second, the leadership of the catechetical process can embrace spiritual discernment, vulnerability, patience, and all the fruit of the Spirit. And third, a Christlike leader will embrace diversity—diversify the teaching methods such that catechumens actively interact with the content and with one another cognitively, emotionally, spiritually, and physically. The foregoing can lead to making lifelong disciples.

It may not be out of place here to mention that despite the prevalence of technologies of literacy in Nigeria, the culture remains strong in orality. Like the rest of Africa, Nigerians have astonishing memories, such that they easily commit long passages, songs, proverbs, riddles, and poems to memory and use them at will. Talking about discipleship among Builsa people of Ghana, Moon explained the strong connection between learning and memory among oral learners and how this informs their thinking in mnemonic patterns that can be used latter.⁴³⁷ Moon further argues for provision of balance to methods of discipling—both oral and print.⁴³⁸

In fact, memorization is a long tradition of learning in catechesis.⁴³⁹ Augustine, Origen, and Tertullian all recognized the power of memorization and encouraged Christians to use it for the purpose of the catechumenal process and day-to-day counter-cultural living.⁴⁴⁰ For these church fathers, memorization was not merely a cognitive act, but a matter of transformation in mind, heart and life, following the saints in order to be sanctified: “A trained memory wasn’t just about gaining easy access to information,” says Joshua Foer, referring to the ancient world, “It was about strengthening one’s personal ethics and becoming a more complete person.”⁴⁴¹

Therefore, respondents maintained that alongside memorization, change is needed so that the

⁴³⁷ W. Jay Moon, *Intercultural Discipleship: Learning From Global Approaches to Spiritual Formation* (Grand Rapids, MI: Baker Academic, 2017), 58.

⁴³⁸ Moon, *Intercultural Discipleship*, 65.

⁴³⁹ St. John Paul II. *Catechesi Tradendae: On Catechesis in Our Time* (Manchester, NH: Sophia Institute for Teachers, 2014), 79.

⁴⁴⁰ Kreider, *The Patient Ferment of the Early Church*, 158.

⁴⁴¹ <https://www.thegospelcoalition.org/article/how-memorization-feeds-your-imagination/>.

catechists ensure what is committed to memory is understood in depth, as well as ensure that the catechists' own lives are worthy of emulation. Parker J. Palmer argues, "good teaching cannot be reduced to technique; a good teaching comes from the identity and integrity of the teacher."⁴⁴² In essence, this data shows that catechists need to endeavor to echo the Word in word and deed. Learning is more caught than taught.

Godparenting/Sponsors in Catechetical Process

Respondents identified godparenting as a singular opportunity for CONAC to make disciples whose faith-journey begins at baptism and continues at confirmation. That way godparenting becomes a multiphasic ministry because it will serve as a post-baptismal catechesis for the baptized and post-confirmation catechesis for the confirmed. For instance, RCC4 Oluwayemisi noted, "This godparenting is good. It is like having somebody to mentor a child to grow in the Lord. The Anglican church should overhaul its modus operandi and use it for discipleship and mentoring." Oluwayemisi has made the point that the relationship between godparents and godchildren can take the form of mentor-mentee relationship, while the CONAC goes back to the drawing board. The change respondents identified and advocated means godparents' mentoring does not end when transitioning from childhood in the church to adult service.

Explaining the initiation rite of the catechumens which markedly signifies a spiritual journey into the catechumenate, Harmless notes the dual interventionist roles that godparents can play in the lives of the catechumens—witnessing to them and witnessing for them. According to Harmless, godparents are not "mere ceremonial fixtures" but through their deed and word they

⁴⁴² Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco, CA: Jossey-Bass Publishers, 1998), 10.

demonstrate how to live out the gospel of Christ in a world full of challenges.⁴⁴³ This dual-interventionist roles demands that the lifestyle of the godparents/sponsors can readily reflect the ecclesia of God as well as portray the possibility of praxis of spiritual disciplines and social actions to the catechumens. As a result of being apprenticed by the godparents, the catechumens' life reflects the gospel of God's kingdom to the rest of the church such that "the catechumens are not simply recipients of the Church's ministry, but also ministers to the Church itself, agents of its transformation."⁴⁴⁴ Transformation of life does not happen in vacuum but in relationship.

Post-Confirmation as Continued Discipleship in Catechetical Process

Post-confirmation commitment is another factor respondents' felt needs to be rediscovered and considered as continued discipleship in the catechetical process to produce committed Christians and minimize migration of communicants. Respondents emphasized that the pre-confirmation catechesis can be seen as the beginning of an unending spiritual journey with Christ. They reiterated that discipleship should be a core ministry of clergy and laity. LAC13 Arowolo said, "I think then they say that the day you are confirmed, that job has ended, no follow up. But deep down in me I knew I was still not free from the hold of sin; I knew I needed more" (Arowolo, May 24, 2018, interview). Arowolo is currently a CONAC clergyman with passion for spiritual formation. The respondents advocated for post-confirmation follow up so that communicants will not fall into the error of sin while they are expected to live a life of victory over sin daily.

Respondents mentioned that discipleship was not a common word in the CONAC, yet it is a major theme in the New Testament. AKC1 Enioluwa noted, "What we need now is men and

⁴⁴³ Harmless, *Augustine and the Catechumenate*, 6.

⁴⁴⁴ Harmless, 12.

women who have given their life to Jesus and who understand that they have been called to go and make disciples. That is all we need now.” Enioluwa zeroed in on discipleship as the antidote to migration. He argued for discipleship that is cross-gender. All Christians are disciples.⁴⁴⁵ This is true when one considers disciples as learners, apprentices, and students.

Others respondents like DSC13 Adaku maintained, “I know if the Anglican church focuses on making disciples, and encourages home cells, things will change. That is a major factor that makes Daystar grows kinetically” (Adaku, June 28, 2018, focus group). Adaku was optimistic about the vitality of discipleship and home cells. She made reference to her current church as a good model for discipleship.

Another respondent, RCC13 Akin equally argued, “Let us go back to what Jesus commanded us to do—making disciples of all nations. Let us be more intentional about our participation in evangelism. If we make evangelism and discipleship our priority—at baptism, confirmation, and after confirmation, things will definitely change” (Akin, July 1, 2018, interview). Again, this respondent, Akin optimistically laid credence to the significance of holistic evangelism and discipleship. He made a clarion call for the CONAC to rediscover the Great Commission at all levels of its catechesis.

Evangelism and discipleship are distinct but not unrelated. The best way to define the connection between evangelism and discipleship is in the work of Robert Tuttle: “The task of evangelism is to gather people into the kind of community that brings them to repentance and faith in Jesus Christ and then sustains them with the kind of support that guarantees their walk in the Spirit so that they can finish the race.”⁴⁴⁶ The foregoing indicates that evangelism is not an

⁴⁴⁵ Michael Moynagh, *Being Church Doing Church: Creating Gospel Communities where Life Happens* (Grand Rapids, MI: Monarch Books, 2014), 213.

⁴⁴⁶ Robert G Tuttle, *The Story of Evangelism: A History of the Witness to the Gospel* (Nashville, TN: Abingdon Press, 2006), xiii.

end in itself but a journey that is continuous. The first phrase “to gather people into the kind of community that brings them to repentance and faith in Jesus Christ” is the stage of evangelism. At this stage, there is a form of contact between the evangelist or advocate and the would-be convert. The second phrase “and then sustains them with the kind of support that guarantees their walk in the Spirit so that they can finish the race” is the discipleship stage. This kind of support is what grounds the evangelized in joyful expression of God’s love. Luke’s account of Acts 2:42-47 explains how this support works:

They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

The above scripture is a practical example of the connection between evangelism and discipleship. It reflects a network of relationships that existed among the early church, especially in the early church catechumenate which begins with recruitment of the catechumens (who have just been evangelized) into the catechumenate. Carl Medearis explains, “making disciples...involves a journey within a network of relationships.”⁴⁴⁷ We particularly see this network of relationship in the coordinated efforts of the parents of the catechumens, godparents, catechists, bishops, and the community of believers. Describing the process of admittance into the catechumenate, Meadows says, “Those who brought their inquiring friends into the community also journeyed alongside them as sponsors, examples, and guides.”⁴⁴⁸

⁴⁴⁷ Carl Medearis, *Speaking of Jesus: The Art of Non-Evangelism* (Colorado Springs, CO: David C. Cook, 2011), 125.

⁴⁴⁸ Meadows, *Remembering Our Baptism*, 114.

Administration of the Sacrament

The last but not the least practice where needed change was identified in the catechetical process is in the administration of the sacrament. Respondents expressed strong conviction that the impacts of a well-prepared and a spirit-led administration of the sacrament are multidimensional. They argued that the impacts can retain the communicants, endear migrated communicants to return and also attract seekers to Anglicanism, as opposed to encouraging nonchalant attitudes or over-familiarization toward the sacrament.

Respondents shared different stories of healing and miraculous power that occurred after some people partook of the sacrament. LAC13 Arowolo told the story of an outsider who took the Holy Communion and was healed of cancer symptoms instantly. Arowolo also told the story of a man whose son had been sick for a long time without any sign of recovery. According to Arowolo, “the man took the wafer bread and sipped the wine. He then ran out and spilled the wine on his hands and laid the hands on his child and he was healed.” According to Arowolo, these instances drew people to Christ. I will discuss the first story with the story shared by AKC14 Abiodun below. The second story has revealed the power of faith in action. This power of faith is not limited to priesthood. The initiative taken by the man must have been prompted by the Holy Spirit, and his faith became the vehicle used by God to convey the healing of the boy.

Discussing what happens at Holy Communion, Michael J. Townsend says, “I do believe that, when I receive them [the body and blood of Christ] in faith, I am fed by Christ. It is our faith which is important.”⁴⁴⁹ Townsend has identified faith as a core value of Christians’ participation in the Holy Communion. The importance of faith in the entire realm of Christian living is equally crucial. Biblical narratives allude to the significance of faith in believers’ walk with God and seekers’ walk toward God: Mark 10:52; Matthew 8:10; John 11:40; Mark 9:23;

⁴⁴⁹ Michael J. Townsend, *The Sacraments: Thinking Things Through* (Peterborough, UK: Epworth Press, 1999), 69.

John 3:16; Romans 1:17; Romans 10:10; Hebrews 11:1; Hebrews 11:6; 2 Corinthians 5:7; James 1:6; 1 Peter 1:8-9; 1 John 5:4. Suffice to say that the Christian faith is rooted in historical events and not in abstract philosophy of any kind.⁴⁵⁰

Another respondent, AKC14 Abiodun told this story:

“On one occasion, a Muslim guy somewhere in Ogorimangongo Diocese in Kogi state went into an Anglican church the Holy Communion service; he wanted to taste it. So during the administration of the sacrament, he pretended to be a communicant and took part in the sacrament. That night he had a dream wherein he heard someone demanding ‘give me my body, give me my blood.’ He ran to the priest and narrated his experience. He eventually surrendered his life to Christ and became a follower of Christ” (Abiodun, July 17, 2018, focus group).

According to Abiodun, the story of the Muslim convert taught both communicants and non-Christians a big lesson on the living presence of Christ in the Eucharist. Both Arowolo’s first story and Abiodun’s story show the power of God’s providential act in human affairs, because the recipients of God’s grace in these stories were an “outsider” and a “Muslim,” non-communicants who perhaps had not been evangelized prior to their encounter with Christ.

Describing evangelism as a drama in three scenes, Walter Brueggemann argues that constituencies for evangelism include outsiders who become insiders, forgetters who are made rememberers, and beloved children who become *belief-ful* adults.⁴⁵¹ According to Brueggemann, in this three-storied universe, God invites outsiders to choose between being part of God’s covenantal people or stay with their ancestral idols,⁴⁵² God also awakens insiders from amnesia to memory (Brueggemann, 90), and also raises persons who are “crazy” about the youths (Brueggemann, 98). It was noted by the two respondents that the instances of the received sacrament served as a springboard for evangelization of communicants and non-communicants alike—the congregations experienced increase in faith, number, and commitment

⁴⁵⁰ Craig Ott, Stephen J. Strauss, Timothy C. Tennent, *Encountering Theology of Mission*, 60.

⁴⁵¹ Walter Brueggemann, *Biblical Perspectives on Evangelism*, 48-94.

⁴⁵² Brueggemann, 50.

instead of decline and migration. Above all, these experiences corroborate Scot McKnight's argument on the Jesus creed as a table when he said, "The table heals...because Jesus can heal."⁴⁵³ Thus, respondents' claim that change in the administration of Holy Communion can decrease migration are not unfounded—there is power in the sacrament.

Changes to be Considered in the Culture of Worship

Worship is not a duty on the Christian checklist; it is a lifestyle that Christians are called to live in honor and reverence to God. God himself declared, "Then say to him, 'The LORD, the God of the Hebrews, has sent me to say to you: Let my people go, so that they may worship me in the wilderness. But until now you have not listened'" (Exodus 7:16). Worship is an essential part of Christian life.

As discussed in chapter four, the CONAC has a very liturgical, sacramental, responsive, trinitarian, and participatory theology of worship that could make worshippers experience the God that they love through worship. In fact, discussing the evolvement of Anglican worship, the contributions of Cranmer to the BCP, and the global survival of Anglicanism as a liturgical movement, James F. White, a professor of liturgy at the University of Notre Dame noted, "Anglican worship is still the most readily identifiable of all the Protestant traditions of worship."⁴⁵⁴ This tradition is a point of strength for the Anglican communion, considering that it has flourished with the Bible and one prayer book for about five centuries. Stephen Neill noted, "The peculiar quality of the Anglican Communion, in itself and in its relation to the whole Christian world, has never been better expressed."⁴⁵⁵ Stephen Neill is right on point. Like the

⁴⁵³ Scot McKnight, *The Jesus Creed: Loving God, Loving Others* (Brewster, MA: Paraclete Press, 2004), 36.

⁴⁵⁴ James F. White, *Protestant Worship: Traditions in Transition* (Louisville, KY: Westminster/John Knox Press, 1989), 116.

⁴⁵⁵ Stephen Neill, *Anglicanism* (London: Penguin Books, 1958), 427.

rest of Anglicans worldwide, the CONAC's ecumenical worship life is outstanding.

Nevertheless, the unfavorable perceptions of respondents on the CONAC's worship are discussed below.

Mode of Service

Despite the aforementioned strengths of Anglican worship, respondents were very clear in their criticisms of what they experience in church services. The perception of the respondents is that the CONAC worship is generally dull. What needs to be considered in the CONAC's culture of worship is therefore not the liturgy but the mode. This adverse effect of worship on communicants can be linked to the handling of the liturgy by its custodians. The mode of worship is determined by the officiating minister. Communicants who argued that the culture of worship (44%) constituted the major attraction to the Pentecostal stream desired a change from worship that is stereotyped and neither affective nor engaging to a culture of worship that is people-oriented, expressive, inspiring, and heartfelt just as it is sacramental and liturgical.

Typical of the responses in this area, MLC13 Abigail said, "Let the priests inject life into the worship. We need a lively worship that can make us feel like we have worshiped in spirit and in truth" (Abigail, June 10, 2018, interview). Abigail referred to "life" which in Greek is "Zoe" and it means living, life-giving, real, and genuine. The phrase "in spirit and in truth" reminds us of Jesus' worship conversation with the Samaritan woman at Sychar. Jesus insisted, "God is spirit, and his worshipers must worship in spirit and in truth" (John 4:24). On this, Craig S. Keener explains, "When he speaks of 'worship in spirit and truth,' Jesus may have in view the common identification of the Spirit with prophetic inspiration and empowerment in ancient Judaism, as well as Old Testament passages about charismatic, prophetic worship."⁴⁵⁶ One

⁴⁵⁶ Craig S. Keener, *The IVP Bible Background Commentary: New Testament, Second edition* (Downers, Ill: IVP Academic, 2014), 260.

major aspect of the foregoing is the Holy Spirit factor in worship. The Holy Spirit is inseparable from a prophetic, charismatic, and Spirit-filled worship.

The vicar and archdeacon of Lagos, Venerable A. G. Odubena, maintained the change that need to be considered in the culture of worship when he said, “God created you and I to be worshippers. This is our divine purpose on earth but unfortunately, most of us have left [it] undone... I think the reason Christianity is as it is today is simply because we have more seekers than worshippers.”⁴⁵⁷ A.G. Odubena used a collective term that included both priests and laity in the change that need to be considered in the culture of CONAC worship. Odubena uses “seekers” in the context of Nigeria Christianity to denote miracle hunters who go to church for what they can get rather than what they can give to God.

Another respondent, RCC2 William suggested, “Let the priests minister more from the heart and from the Spirit. Pray from your heart, pray from your spirit, as you are led by the Holy Spirit. Lay more emphasis on the worshiper’s relationship with the Holy Spirit, and that will be a major shift in the Anglican church. The preaching should be people-oriented.” William has made a pivotal suggestion on who needs to change the CONAC culture of worship. The private relationship of the bishops, priests, and deacons with God and their fellowship with the Holy Spirit are major determinants of what happens in worship. The public expression of worship begins with the private life of the worship leaders. While I agree with Charles Kraft who says, “Worship is the most important thing we do in church,”⁴⁵⁸ I will add that worship is the most important thing we do in church and at home; and worship is the most important thing that God does to us. In other words, the private aspect of worship is vital and it is not simply one way communication; rather, God speaks, transforms, blesses, and directs as we are in intimate union

⁴⁵⁷ A. G. Odubena, *Pastoral Letter: St. Paul’s Church, Breadfruit, Lagos, Volume 13* (Lagos, Nigeria: Beckley Press Limited, 2018), 65-66.

⁴⁵⁸ Charles H. Kraft, *Worship: Beyond the Hymnbook* (Eugene, OR: Wipf & Stock, 2015), 10.

with God in worship. Henry Blackaby and Ron Owens captured this thought when they maintain, “Corporate worship is the public expression of what has been going on in a private relationship... I don’t go to church to be a worshiper; I go to church because I am a worshiper.”⁴⁵⁹ This is in relation to both the priests and the people.

Length of Service and Commercialism

Communicants suggested that the normative three- to four-hour service on Sundays should be discouraged. They argued that a large proportion of the CONAC worship is devoted to commercialism, unlike Pentecostal practices—which usually hold a service to one hour and twenty minutes or one hour and thirty minutes. While it is a sweeping generalization to give the impression that all the Pentecostal Sunday worships are shorter than the CONAC’s, the communicants were concerned about the CONAC worship and how it relates to their other responsibilities. There is no gainsaying the CONAC worship often gets too long due to the number of offering collections and thanksgivings.

Again, the decision on the contents of worship—what can be allowed per a given time is contingent on the worship leader. One of the sacerdotal responsibilities of the priests is to proportion the different parts of the worship in such a way that it glorifies God, edifies the worshipers, and reflects good planning. Jane Vella notes, “Time has proven to be the most important factor in designing an effective learning task. If too much time is offered for any single task, energy drops, distractions abound, and both the product and the learning suffer.”⁴⁶⁰ Even though Vella wrote the book for teachers, it is a masterpiece for church leaders and worship leaders. There are three things to observe in Vella’s statement that the CONAC might

⁴⁵⁹ Henry Blackaby and Ron Owens, *Worship: Believers Experiencing God* (Nashville, TN: LifeWay Press, 2001), 113.

⁴⁶⁰ Vella, *Taking Learning to Task*, 81.

consider changing in its worship attitude regarding time management to minimize migration. First, public worship begins with intentional private design that puts time frame into consideration. Second, every design should consider to gear toward learning—worshippers must learn about God and learn from God in worship. Third, an unnecessarily prolonged worship profits nothing.

Preferential Treatment

Preferential treatment of certain members is another trait that the respondents noted needs to be considered to forestall migration of communicants. Respondents argued that the house of God should be an authentic space for promotion of unity and community rather than a platform for advancement of separation and socio-economic classes. While the respondents admitted that the Pentecostal churches are guilty of human worship—especially their general overseers, provincial pastors or superintendents, they decried the CONAC’s attitude of discrimination between the rich and the poor.

For example, RCC11 Adebisi said, “The rich people in the church should know that God has blessed them for the sake of others, not to look down on them. The priests too should know that they are sent to pastor both the rich and the poor” (Adebisi, July 8, 2018, focus group). We see here the roots of fragmentation—wealth. The body of Christ is one and should not be divided for any reason.

Felt Needs

Respondents also emphasized the need for the CONAC to consider the various needs of the people in such a way that the different elements of worship and various ministries in the church address them as much as possible. Truly, the church is not a non-governmental charity organization, but it is a God-ordained refuge for both worshipers and seekers alike. RCC2

William insisted, “The Anglican church needs to be real to people’s experience. We live in the world where emphasis is laid on reality. People want to see life issues being addressed.” Reality as opposed to abstract is what makes people feel the presence of the church in their lives. It is accepting the position of vulnerability for the sake of reaching many for the kingdom of God. Jesus’ parable of the Samaritan who saved the wounded traveler (Luke 10:25-37) and the believers attitude to sharing (Acts 4:32-35) should form the CONAC’s perception of missions to the needy within and outside the church. Indeed, just as the practice was in the early church catechumenate, the CONAC’s confirmation class should address the people’s felt needs.

For example, MLC13 Oluwafemi, a senior priest in the CONAC shared the story of how his parish entered into the world of certain students in the church’s neighborhood. He said:

Today, it is no news that students leave the Anglican church to go and play drum set in the Redeemed church. Yet, most of our churches keep looking for who to play drum set for our revival services. On one occasion, I interviewed them. What is your problem? And one of them said the Pentecostal church gave him 5,000 naira in December to assist him in his housing bill. On my return, our local church set up a strong help panel. By February this year we gave 25,000 naira to ten of them. Before they finished their duty, many youths came back to the church.

Oluwafemi’s story is a case study of how the church can experience the return of youths and young adults that once migrated to the Pentecostal churches. What is left for Oluwafemi’s church is to ensure that those who returned are disciplined because there is a difference between membership and discipleship. Our mission is not to get people into the church, but to seek to make them followers of Christ. The CONAC needs to exercise caution to prevent people just returning for the benefits of having their needs met, which could produce consumers.

The point must be made that not all felt needs will require money like the case above. There are scores of others whose needs are spiritual, psychological, mental, marital, and so forth. In order to minimize migration and be the missional church it is called to be, the CONAC should consider addressing these needs in sermons, prayers, songs, counseling, and one-to-one

relationship. The CONAC may consider how to do church with the reality of its culture in view. It is Talitha Arnold who said, “Worship takes place in the midst of human cultures.”⁴⁶¹ In essence, there is no culture-free worship, and there is no worship-free culture. The Anglicans in Nigeria are Africans whose cosmology does not conform to the excluded middle discussed in chapter five.

Gregg A. Okesson explains how Africans view and relate with contemporary realities that often lead to exorcism communicants seek for in the Pentecostal stream. He says, “The Africans often held a much more nuanced relationship between God, humans, and nature due to ways their worldview integrated these facets into a more holistic reading of the cosmos.”⁴⁶² It is not excessive to claim that the Anglican BCP is a rich collection of collects which draw on God’s power in dealing with spiritual issues of life. The CONAC cannot live in denial of what Okesson noted above. Okesson’s words reveal that the Africans cosmos recognize the three distinguishable yet inter-penetrating tiers. Christians generally see Jesus Christ as the answer to their felt needs, especially spirits/demonic-related problems. It is unhealthy, however, for Africans Christians to endlessly see themselves as being plagued by demonic forces as this may suggest that Christ’s redemptive work is not efficacious. Jesus said, “So if the Son sets you free, you will be free indeed” (John 8:36). If there is need to train specific people whose ministry is to exorcise and handle issues regarding healing and liberation, the CONAC may need to do it. The gospels and epistles are rich in cases of exorcism and healing. Worship is a spiritual warfare.⁴⁶³

Thus, the respondents’ suggestions for change in the CONAC in the area of felt needs has many facets where change could be addressed. The most common felt needs or issues that

⁴⁶¹ Talitha Arnold, *Worship for Vital Congregations* (Cleveland, OH: The Pilgrim Press, 2007), 27.

⁴⁶² Gregg A. Okesson, *Re-Imaging Modernity: A Contextualized Theological Study of Power and Humanity within Akamba Christianity in Kenya* (Eugene, OR: Pickwick Publications, 2012), 26.

⁴⁶³ Kraft, *Worship*, 11.

participants identified include unemployment, poverty, witchcraft/exorcism, sickness, education, marriage, and barrenness. To ignore the real needs of communicants is to feed their urge to migrate elsewhere.

Participation/involvement: Youths and Young Adults

Every act of worship does what it is designed to do. It is also true that every act of worship is designed to reach certain demographics. Ruth A. Meyers, an Episcopalian—another stream of Anglicanism, admits, “Our worship is largely an adult experience, designed by adults and for adults.”⁴⁶⁴ Meyer argues that, more often than not, the problem with children, teens, and young adults who find it difficult to participate in worship lies with our worship.⁴⁶⁵ The same might be said of the CONAC worship which many respondents—clergy and laity in particular—insisted was fast becoming a denomination of little children and old people worship.

In the case of CONAC worship, both the liturgists and worship leaders are the main human players in the design of worship. The former designed materials and guidelines for the latter to use. It is incumbent on the worship leaders to consider the various demographics he is called to reach. MMC11 Sola said, “I believe strongly that the migration to the Pentecostal churches can be reduced if the worship and all church activities are youth-oriented. Asking the youths to conduct the service once in a month is good, but it is not enough. Let everything done in the Anglican church give them some sense of belonging.” Sola is optimistic about forestalling the migration of the youths and young adults if the CONAC considers involving and engaging them more than it currently does.

⁴⁶⁴ Ruth A. Meyers, “The Liturgical Formation of Children, Teens, and Young Adults” in *Worship-Shaped Life: Liturgical Formation and the People of God*, eds., Ruth Meyers & Paul Gibson (Norwich, UK: Canterbury Press, 2010), 110.

⁴⁶⁵ Meyers, “The Liturgical Formation, 110.

Similarly, Scott Pontier and Mark Devries have argued, “It’s not that Millennials are unreachable; it’s that they haven’t been anywhere near the top of the priority list of most churches.”⁴⁶⁶ As an insider-outsider, I am aware that it is common to say that “the youth are the future of the church.” But I have also on several occasion heard the youths say, “We are the *now* of the church.” Pontier and Devries are right on point: the CONAC’s current methods of doing church seem to be preparing their youth for the Pentecostal churches due to their inability to sustain them. So from the perspectives of the respondents, in order to drastically minimize the migration of young adults and youths, the CONAC might need to prioritize them.

The CONAC should consider putting an end to the shocking stories of respondents discussed in chapter five, such as MLC2 Chinyere, who was the only young adult in her parish, and DSC3 Ayodeji, who enthusiastically joined the choir after his confirmation, but became psychologically disconnected and eventually migrated to a Pentecostal church because he could not find his contemporaries around. LAC8 Susan claimed the youth in a typical CONAC parish are sometimes 5% or 10% and if they are greater, maybe 20% of the congregation. The CONAC must be ready to listen to them and let them suggest what will help them serve God in a meaningful manner.

Changes to be Considered in the Priesthood

The priesthood is another important factor that respondents argued that the CONAC need to consider and appraise in order to live missionally and forestall unnecessary migration of its communicants. According to the data collected, the aspects of the priesthood where changes need to occur include spirituality of the priests (catechists), admittance to CONAC’s seminaries

⁴⁶⁶ Scott Pontier and Mark Devries, *Reimagining Young Adult Ministry: A Guidebook for the Ordinary Church* (Nashville, TN: Ministry Architects Publishing, 2017), 20.

and overhauling of curriculum. CONAC priesthood and theological education look back to catechesis. No one is enrolled in CONAC seminary and ordained an Anglican priest without first being a communicant and the only constitutional platform for attaining the status of a communicant is to go through the catechetical process.

Spirituality and Character of the Priests (Catechists)

In chapter five of this study, the spirituality and character of the holy orders vis-à-vis certain priests' character, priests' spirituality, theological education, and transfer as aspects of the medium level attractions to Pentecostalism. In the answers to research question #3, the focus of this chapter, a majority of the respondents argued that those in the ordained ministry—deacons, priests, and bishops—are major agents of change that will bring about transformation in the CONAC and consequently minimize migration, but only after changes in some of them.

For example, RCC15 Gideon argued, “First thing first, let the priests examine themselves. As preachers and teachers, are they born again? Are they growing spiritually such that their lives and ministries are source of blessings to the people they pastor? No communicant wants to sit under a priest who is less than them spiritually.” There are two sorts of concerns in Gideon's response. The first concern is salvation of the priests. The perception of the respondent is that some of the priests were yet to experience personal salvation. This might sound judgmental, but I remember vividly the passion and humility with which Gideon expressed his conviction. C. H. Kraft argues, “God's requirement for salvation is now and ever has been the turning on of the switch of faith commitment to him.”⁴⁶⁷ Kraft is right in that, like every convert that comes to Christ—the only means of salvation (Acts 4:12), the unredeemed priests need personal commitment to Christ for personal and other people's transformation. On

⁴⁶⁷ Charles H. Kraft, *Christianity in Culture*, 199.

this Robert W. Pazmino notes, “First, we understand that unredeemed people cannot understand spiritual truth; second, there must be supernatural intervention in our ministry for lives to be touched.”⁴⁶⁸ It is clear from Pazmino’s argument that salvation does not exclude priests. It is a sure foundation upon which life-changing ministry is built. The second concern from RCC15 Gideon’s response is the spiritual growth of the priests once salvation has occurred.

Another respondent, MLC11 Andrew, who initially migrated to a Pentecostal church but later returned to CONAC, maintained, “The priests, including our bishops, should let Christ be seen through their character so that God is glorified. On a good day the process of becoming a priest should be that they are first of all converted, having gone through catechism after which they will enroll in a theological seminary.” This respondent maintained that personal character of the holy orders will not only minimize migration, but it will also bring glory to God.

Discussing Paul as the minister of God, Robert G. Tuttle asserts that a Christlike life brings glory to God.⁴⁶⁹

Speaking as a priest, MLC9 Christian maintained, “Let our lives begin to be attractive and then we stop being signposts, because what I fear most in ministry is being a signpost, it is terrible. These days people no longer read the bible; they read us. They want to see the scriptures in us. So every minister should see himself as a living scripture. Do what you preach and do it the way Christ asks us to do it.” Christian’s response alludes to the two previous responses with its use of a metaphor—“stop being signposts.” Signposts show people the way but they themselves never go through the way. Instead, Christian uses another metaphor—“a living scripture” to denote the priests as catalysts of Christlike spirituality in words and deeds.

⁴⁶⁸ Robert W. Pazmino, *God Our Teacher: Theological Basics in Christian Education* (Grand Rapids, MI: Baker Academic, 2001), 40.

⁴⁶⁹ Robert G. Tuttle Jr., *The Story of Evangelism: A History of the Witness to the Gospel* (Nashville, TN: Abingdon Press, 2006), 89.

A closely related point has been made by the Bishop Theologian of the CONAC, Bishop Dapo Asaju when he said in his sermon, “What we need to do is to come back and revive this church. We need charismatic leadership. We need leadership who will be able to reach out to the people and maintain those who are there and lead those who have gone to come back.”⁴⁷⁰ Bishop Asaju seems to reflect on his own return to the CONAC when he uses the phrase “to come back and revive this church” since he himself was a returnee—a former strong Pentecostal pastor. Asaju is particular about the kind of leadership that will bring about revival, nurturing, and reverse migration—a charismatic and an incarnational leader. On one hand, to be a charismatic leader is to believe that all that the Holy Spirit did in the New Testament can be experienced today.⁴⁷¹ McKenzie highlighted charismatic values as follows: intimacy with Christ, being filled with the Spirit, supernatural power, and mystical experience.⁴⁷² On another hand, an incarnational leader understands the task of mission and meets the people in their context in order to lead them to Christ.⁴⁷³

Admittance to CONAC’s Seminaries & Overhauling of Curriculum

Respondents also identified a holistic review of the admission process into the CONAC’s theological colleges and the curriculum as another factor that will accelerate change and drastically minimize migration. MMC12 Abebi said, “In my view we need to address the issue of theological training. The process of selection and enrollment needs to be revisited. Since we have issues with the priests, then let the Anglican church go back to basics. Let the selection [of candidates] be done by spiritually sound panels who can discern God’s will.” Abebi has raised a

⁴⁷⁰ Bishop Dapo Asaju made this statement weeks after his sermon that I cited in chapter 5. I interviewed him in September 15, 2019 for further information.

⁴⁷¹ McKenzie, *The Anglican Way*, 47.

⁴⁷² McKenzie, 51.

⁴⁷³ Moynagh and Harrold, *Church for Every Context*, xvi.

pivotal issue on the internal process of selection and enrollment which invariably leads to the training and ordination of priests. The respondent emphasizes the significance of spirituality along with the employment of the spiritual gift of discernment in this process. Spirituality seems to be the hallmark of changes that need to be considered in the CONAC. And as earlier mentioned in chapter one, the theoretical framework for this research, members the early church were intentional about the spirituality of the catechumenate. A good biblical reference is the selection of a king for Israel. “When they arrived, Samuel saw Eliab and thought, ‘Surely the LORD’s anointed stands here before the LORD.’ But the LORD said to Samuel, ‘Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart’” (1 Samuel 16:6-7).

Craig Keener explains, “The gift of discerning spirits was particularly useful for judging prophecy (cf. 14:29; 1 John 4:1).”⁴⁷⁴ One might agree with Keener because the spiritual gift of discernment was mentioned after the gift of prophecy. In the context of selection for theological education, the spiritual gift of discernment helps to identify candidates that God has called into the sacred ministry. Meadows argues that practicing the presence of God will guide the believer to discern God’s leading at each occasion.⁴⁷⁵

Bishop Asaju argues, “The Anglican ministry must be liberalized through our theological education in such a way that they allow those who have the gifts of the Holy Spirit to come in and manifest there.”⁴⁷⁶ Asaju emphasizes the needs to appraise the spiritual gifts of seminarians. He uses the term “liberation” which is a derivative of “exorcism”—a household terminology in the catechumenate.

⁴⁷⁴ Craig S. Keener, *The IVP Bible Background Commentary*, 485.

⁴⁷⁵ Philip R. Meadows, *Fellowship Bands*, 99.

⁴⁷⁶ Asaju, interview by Samuel A. Odubena, September 15, 2019.

The second point the respondents made concerning the CONAC theological education has to do with the curriculum. Another respondent who is a professor of theology at one of the CONAC seminaries, AKR15 Adebamgbe admitted, “The truth of the matter is the curriculum of our theological colleges needs to be reviewed. As at today the curriculum we use in our seminary does not adequately answer the questions an ordinary person in our church is asking.”

J. Olumide Lucas, an emeritus archdeacon of Lagos, discussed the history of Anglican ministerial training in Nigeria—the admission of Africans into the sacred ministry of the church as suggested by the Rev. Henry Venn.⁴⁷⁷ J. Olumide Lucas noted the emphasis the early Anglican church in Nigeria placed on wholistic training of catechists which focused on academics, industry, and formation of godly character.⁴⁷⁸ Lucas recalled, “The conditions governing the admission of students were strict. Each applicant must be recommended by a clergyman or a responsible layman. He must fill a form giving full details about his antecedents and reasons for his application.”⁴⁷⁹

The foregoing shows that admittance into the theological training in the mid-nineteenth century was not fuzzy. Lucas further made reference to the Training Institution at Osogbo “where catechists were given intensive training. Some of the catechists trained there were later selected for ministerial training” (Lucas, 12). The CONAC might need to reclaim the intentionality placed on its early catechetical training in Training and Industrial Institution, Abeokuta; CMS Training Institution, Lagos; St. Andrew’s College, Oyo; and Melville Hall, Ibadan; which birthed increase in the number of church plants and transformed lives.

⁴⁷⁷ J. Olumide Lucas, *A History of Anglican Ministerial Training in Nigeria* (Ogbomoso, Nigeria: The Nigerian Baptist Theological Seminary, 1971), 6.

⁴⁷⁸ Lucas, *A History of Anglican Ministerial Training in Nigeria*, 6 & 8.

⁴⁷⁹ Lucas, *A History of Anglican*, 9.

The Most Rev. Dr. Nicholas D. Okoh, the archbishop, metropolitan, and primate of CONAC, extensively discussed the place of theological education in repositioning the church and the nation and noted the need to redefine theological education to foster the mission of God.⁴⁸⁰ Nicholas D. Okoh argued that theological education is a precursor to wholistic transformation. Okoh observed the retrogressive situation in the church and the state and called on the CONAC to reconsider its seminarians, curriculum, instructors, study environment, and study materials,⁴⁸¹ and put necessary parameters in place to better measure sincere would-be theological trainees.⁴⁸²

In his article titled “National Anglican Identity Formation: An African Perspective,” Fape addresses the theological education in the South West of Nigeria in retrospect.⁴⁸³ Emphasis is laid on Anglican identity vis-à-vis the impact of the Anglican theological colleges’ curriculum on the students. The goal of the theological education is to create an equilibrium between the contexts and the contents. According to Fape, the CONAC introduced a Theological and Doctrinal Commission for a holistic reviews of the curriculum of the theological colleges. The rationale for this review was produce effective ministers (catechists) whose ministries will be enhanced through a radically revised curriculum,⁴⁸⁴ such that they are relevant in today’s 21st century ecclesiology and to put in place a contextualized theology from the African perspective.⁴⁸⁵ The foregoing attempt corroborates the respondents clarion calls for overhauling the curriculum as a change that needs to be considered to help minimize migration from the CONAC to Pentecostalism. Respondents suggested inclusion of the following courses or similar

⁴⁸⁰ Nicholas D. Okoh, “The Place of Theological Education in Repositioning the Church and the Nation,” in *Presidential Address: The 3rd Session of the 33rd Synod of the Diocese of Lagos, ed.*, Ephraim Adebola Ademowo, (Lagos, Nigeria: CSS Bookshops Limited, 2018), 62.

⁴⁸¹ Okoh, “The Place of Theological Education,” 63.

⁴⁸² Okoh, 65.

⁴⁸³ Fape, “National Anglicanism Identity Formation, 22.

⁴⁸⁴ Fape, “National Anglicanism Identity Formation, 25.

⁴⁸⁵ Fape, 25.

courses: the church and social change, community leadership, evangelism in modern age, and spiritual warfare.

Changes to be Considered in the CONAC's Identity

The identity of the Anglican Communion is easily identifiable. The Anglicans are a people of two books—the Scripture and the Book of Common Prayer. The latter is not to be understood as equal to the former in authority, for the latter derives its contents from the former to form and encapsulate its ethos and orthodoxy. As one of the three sources of authority in Anglicanism, the scripture is believed to be the word of God. The Anglicans hold unto the inerrancy of God's word. In fact, Anglicanism believes that “the word of the Bible are the direct oracles of God.”⁴⁸⁶ The BCP is a rich mine containing several collects, liturgies, articles of religion, creeds, catechism, and other historical information. Respondents suggested changes as follows in how they perceived the Anglican identity.

Retainment and Promotion of Liturgical Values and Religious Heritage

Whereas respondents advocated for changes in all the previous elements of Anglicanism, they—migrated communicants and communicants who have chosen to stay—said that the CONAC should retain its liturgy and heritage. AKC12 Ayomiposi, a professor in one of the CONAC theological seminaries, noted, “Our liturgy is rich enough to keep any serious minded Christians, we really don't need to adopt [new practices], we may incorporate [them] so as to enrich our liturgy.” The respondent seems confident of the integrity of the CONAC liturgy. The possibility of incorporation suggested by Ayomiposi shows that the liturgy is dynamic and open to change.

⁴⁸⁶ Reginald H. Fuller, “Scripture” in *The Study of Anglicanism*, eds., Stephen Sykes, John Booty, Jonathan Knight, eds., (London: SPCK, 1988), 87.

Discussing liturgy and doctrine, Louis Weil argues, “Authentic liturgical worship draws all that is human into its frame of reference,”⁴⁸⁷ meaning that a genuine liturgy will involve the whole person—spirit, soul, and body. Weil further made reference to the Preface to the BCP of 1549 which anticipates further necessary changes and corrections that will scripturally suit the need of worshipers.⁴⁸⁸ Weil also made the point that whenever a liturgical change occurs, it simply signifies the dynamic way the church sees itself in relation to God.⁴⁸⁹

Another respondent, a provincial pastor in the Redeemed Christian Church of God, RCC2 William argued:

The Anglican church should not walk towards taking the identity of the Pentecostal churches. They are who they are; they should know who they are. Their liturgy is their strength. They can make it more vibrant. They also have strength in the area of administration. Many of Pentecostal churches are a bit lawless, anything goes, there is all kinds of whatever, you know when things are so loose. But Anglican church has a structure, a system, they have administration. That is also a strength. They should hold on to that. They should hold onto hymn singing, maybe they can make some of the hymns a bit more upbeat, as opposed to always the same way. Like I said they are who they are, they should hold onto that.

William made his point as a former son of an Anglican priest and as an insider in Pentecostalism.

The response of this respondent shows that the Anglican liturgy, doctrine, and practices are not the causes of migration but the handling or implementation of liturgy, doctrine, and practices.

William upheld the traditions of the CONAC but maintained that the CONAC should consider injecting life into the practices of the liturgical worship.

LAC13 Arowolo, a returnee, gave instances of his friends who returned to the CONAC after many years because of Anglican sense of order and good liturgy and religious heritage. “I left and came back and I have instances of those who left and came back. Yes, I have seen a few

⁴⁸⁷ Louis Weil, “The Gospel in Anglicanism” in *The Study of Anglicanism*, eds., Stephen Sykes, John Booty, Jonathan Knight, eds. (London: SPCK, 1988), 59.

⁴⁸⁸ Weil, “The Gospel in Anglicanism” 60.

⁴⁸⁹ Ibid.

returned. There was one man who was with The Sword of the Spirit Ministry for 21 years; he came back. I also know some communicants who are coming back. They are saying that Anglican church has order. So they want to come back.” It is clear from the instances given by Arowolo that the Anglican communion has good liturgy that needs that only need to come alive in the power of the Holy Spirit in the life of its custodians. The scholarly work of Nigel Yates on the liturgical arrangement of Anglican churches and liturgical ordering of churches to the local level gives credence to the respondents views.⁴⁹⁰

Bishop Asaju also maintained that the Anglican church has a very rich heritage in the Creeds and that they are statements of faith that should make communicants committed to the Christian faith and the church. Asaju maintained:

Every creed emerged because of a particular controversy at a point in time. The Athanasius creed came up because of the Trinitarian controversy. The Nicene creed came up to resolve an Arian controversy. And it was important in the midst of this controversy to say who really do we believe. We must be able to say the whole doctrine. So we must talk about the creed and recount it and affirm ourselves in what we believe. The repetition is very important. Why do the country sing national anthem every time they have a function? Why are they not tired of it? They will sing it, most stand up because the content is telling them, and instructing about commitment. That is exactly what it does, to tell us this is what we believe and then we are committed to it.⁴⁹¹

Asaju has made the point about one of the liturgical values and religious heritage of the Anglican communion. He emphasized that the Church labored to have the creeds. He reiterated the need for regular teaching of the creed to the communicants so as to guide against heresy and endear the Christians to commit to faith. On this Harmless agrees, “The Creed offers a map for reading the biblical terrain. It is not, strictly speaking, the terrain itself.”⁴⁹² Harmless further made the point that, “The Creed is a symbol—neither more nor less. It is a catechetical heirloom passed

⁴⁹⁰ Nigel Yates, *Buildings, Faith and Worship: The Liturgical Arrangement of Anglican Churches 1600-1900*, revised ed. (New York, NY: Oxford University Press, 2000), 188.

⁴⁹¹ Asaju, interview by Samuel A. Odubena, September 15, 2019.

⁴⁹² Harmless, *Augustine and the Catechumenate*, 372.

from one generation to the next as a sign that the tradition itself has been passed from one generation to the next.”

Harmless has made two pivotal points when he referred to the creed as a symbol and a catechetical heirloom. On one hand, as a symbol, the creed is an “expression of reality”⁴⁹³ just as other symbols like the cross, altar table, vestments, sacramental elements used in the church are. On the other hand, as a catechetical heirloom, it signifies the spiritual habitus that has helped the church in ages past. It shows that the life, faith, and profession of the church is shaped by its commitment to echo (catechesis) the word of God to itself and to the world around it.

Rebranding of Palm Sunday, Boys Brigade, Picnic, and Harvest

Respondents noted that other CONAC traditions that are observed annually in the Anglican heritage, such as Palm Sunday, harvest, Easter picnic, as well as some Christian youth organizations, might need to be considered and rebranded in such a way that they will retain their biblical integrity and cultural relevance. RCC5 Babatunde observed, “Nowadays I hardly see Anglicans on Palm Sunday processions or engaging the boys and girls in Boys and Girls Brigades. These are great assets for the Anglican church to retain their members and also make some people to return to Christ. If you must know, if I have a conviction to go back to the Anglican church I will. I know some people who are willing go back if things change for better in the Anglican church.”

Given the impact of the above traditions and heritage, Babatunde felt they harness a means of grace through which communicants and non-communicants can experience relationship with God. This interview also shows that there are migrated communicants who were eager to

⁴⁹³ Moon, *Intercultural Discipleship*, 68.

return. However, their return, according to Babatunde, would be precipitated by appreciable change in the CONAC.

Abolishment of Chieftaincy

The creation of chieftaincy titles in the CONAC was an ad hoc scheme: appointment of church chiefs in the Anglican church of Nigeria, especially in the south-west region, was a necessary measure to forestall the attraction of communicants to taking up traditional chieftaincy titles in the society. The process involved in the rite of initiation and induction is often viewed as syncretic, so the CONAC instituted a parallel appointment of church chiefs to honor any communicants meritorious service. This internal Anglican initiative has been a tremendous blessing to the CONAC. First, it prevented some of the communicants from taking up traditional chieftaincy titles. Second, it became a source of internally generated revenue for parishes and dioceses because those who are nominated, screened, and inducted usually mobilize families and friends to raise funds for the local parish and the diocese. Third, in the affairs of church-society relationship, the chiefs often offered helpful advice.

However, in the course of my ethnographic research, respondents expressed their displeasure against it and advised the CONAC to eradicate it. One of the respondents AKC12 Ayomiposi said, “I think the issue of chieftaincy is becoming obsolete now, it can actually debar some of the chiefs from being properly disciple.” Respondent viewed the system as unfit for the 21st century church, as well as a hindrance for discipleship because they sometimes become so powerful that they tend to control the priests.

Another respondent, a chieftain AKC11 Niran advised, “The area of chiefs should also be looked into, this is not about spirituality but wealth. It should be done away with. We should work more on spirituality; take the issue of deacons and deaconesses in the Pentecostal churches,

they are always praying. Our chiefs are not like that, it should be done away with.” Niran felt the purpose is no longer healthy for the spiritual formation of the church. The respondent felt being a Pentecostal deacon or deaconess is more spiritually rewarding for the church than being a church chief.

Rethinking Assessment

The term “assessment” is used in the Anglican church to mean an annual financial responsibility of a parish church to the diocese. Churches pay the assessment from offering, tithes, and other sources of income. Currently, a typical CONAC bishop runs the diocese and performs provincial responsibilities by assessing churches within his jurisdiction. Over the years, most of these churches found it difficult to pay or pay when due. Often priests seize every available opportunity of worship, statutory or occasional, to raise money. Some respondents decried both the method of assessing churches and the exorbitant amount that a local church has to pay annually. Bishop Asaju mentioned this method of generating revenue for the diocese and demanded that investigations into change in the CONAC communion include this, saying,

We are putting pressure upon the people. You take about six collections in one service. As they take money they can’t account for them. Sometimes they contribute money, the bishop is the person to give them assessment. That system is wrong. So you are setting target for pastors, they won’t preach the gospel, they will be looking for money. Even during burial ceremony, they will be raising fund, people will get tired, because they have giving and giving, and they see little or nothing to gain, so they go. In order to stop them from going and to even make them to come back, we must devise a more healthy and reasonable methods of generating revenue. Let us go back to the Bible and let us think.

Asaju has given us a solid background to the financial struggle in the CONAC. He highlighted the wrong means of funding by the diocese and the province, and he proffered hints on what to do. Obviously, six offerings in a service can be discouraging. According to Asaju, two resources that can inspire solutions about financial transformation are the Bible and the

brain. James W. Bryant and Mac Brunson argue, “There is a lot about money in the Bible.”⁴⁹⁴ They point out that the pastor’s perception of money will reflect in his church’s attitude toward money. They teach that a biblically balanced view of money is important for flourishing.⁴⁹⁵

Another respondent, MLC7 Rufus suggested, “I have told you that assessment drives people away. So what we need to focus on is investment. Investment is a good source of income that dioceses can explore. It is not a crime for the diocese or even the church to invest so that we can have some relief in the future.” The respondent felt that the diocese needs to consider making investment such as landed projects or small/large scale businesses an immediate reaction to safeguard its future.

Mark Deymaz and Harry Li argue that when in financial difficulty, it is not enough to think outside the box but to “free the mind.”⁴⁹⁶ This they insisted must be done by disabusing the mind from certain assumptions which restrict the church from flourishing.⁴⁹⁷ In the same vein, Moon maintains that the church should not be ashamed to jettison old methods that are incompatible with the 21st century church or that inhibit its sustainability. The church should therefore embrace missional entrepreneurial church planting and engage the new generation in the marketplace.⁴⁹⁸

Changes to be Considered in the Conversation

Respondents felt that one of the best ways the CONAC can minimize migration and live missionally is to consider creating different authentic platforms for fruitful conversation about

⁴⁹⁴ James W. Bryant, Mac Brunson, *The New Guidebook for Pastors* (Nashville, TN: B & H Publishing Group, 2007), 171.

⁴⁹⁵ Bryant and Brunson, 171.

⁴⁹⁶ Mark Deymaz, Harry Li, *The Coming Revolution in Church Economics: Why Tithes and Offerings Are No Longer Enough, and What You Can Do About It* (Grand Rapids, MI: Baker Books, 2019), 44.

⁴⁹⁷ Deymaz and Li, *The Coming Revolution in Church Economics*, 45-69.

⁴⁹⁸ W. Jay Moon, “Introducing Entrepreneurial Church Planting” in *Entrepreneurial Church Planting: Engaging Business & Mission for Marketplace Transformation*, eds., W. Jay Moon & Fredrick J. Long, (Wilmore, KY: Digi-Books, 2018), 3.

change, growth, and problems. They observed that asking good, hard questions is a place to start.

Ask Hard Questions and be Willing to Listen

Bishop Asaju noted, “My solution is that we need to re-strategize. The vicar, theologians, spiritual leaders must go back, to re-strategize. There are two questions we need to ask ourselves: What are we doing that our members do not like that are making them go to other places? What are other people doing that our members like that is attracting them there?”

Another respondent noted the same thing. LAC6 Banji noted:

We need to ask ourselves. Why are these people succeeding? What are they doing that is attracting? What are we doing and why are we getting an outward. These are the topical issues that have to be discussed to save our souls. As I said, we know that we are based on historic principles, but if staying/standing fast to our historic principles is going to mean that we have no body to dispense this historical principle to, then what are we doing? We have to preach, we have to spread the word, in our own way. Is it even the architecture of the church?

It is clear that bishops, priests, and laity are aware of the enormity of migration to Pentecostalism and are ready to get it right. Recognizing that openness and conversation are the pathway to change, both Asaju and Banji asked similar questions. Asaju, who is the bishop theologian for the CONAC, admitted that the strategizing must involve all stakeholders in the CONAC. Banji, a business tycoon, felt the conversation must touch on all aspects of Anglicanism.

Meadows shares the two sides of the coin: “Spiritual conversation has its own unique value. On one hand, it is the only way we can share wisdom about life, from person to person, and generation to generation. On the other hand, it is the only way others can get to know who we truly are, as we reveal our innermost self, with all our desires, fears, hopes, and dreams.”⁴⁹⁹

⁴⁹⁹ Meadows, *Fellowship Bands*, 82.

Meadows' view on spiritual conversation as suggested by the respondents shows that openness and vulnerability cannot be avoided in spiritual conversation in order to achieve its purpose.

Moynagh observes, "These conversations give rise to processes with emergent properties . . . In conversations, for example, ideas may be combined in novel ways, which can lead to new types of action, which spark new conversations, leading to further novel combinations."⁵⁰⁰

Moynagh has brought to the fore a unique nature of spiritual conversation and question which is its revealing nature. Again, this is the kind of discussion this researcher made on the catechumenate theory in chapter one. Moynagh also warns that if there must be a fruitful conversation, the top-down approach to implementation is not guaranteed."⁵⁰¹ This itself requires humility, sometimes bottom-up leadership works better and faster.⁵⁰² Above all, when all is done, the beauty of spiritual conversation comes to play when neither accountability nor spiritual guidance is neglected.⁵⁰³

Summary of Chapter Seven

This chapter began with a reflection on chapters three and four in the light of findings in chapters five and six. This reflection was based on Research Question #3: *What are the changes that need to be considered to drastically minimize migration from the CONAC to Pentecostal stream, retain members, and endear members who have left, prompting them to return?* These responses were grouped into five categories, each of which was further divided into sub-themes. It is not surprising that parallels were seen between answers to Research Question #1 on what attracted communicants out of Anglicanism to the Pentecostal churches, and Research Question

⁵⁰⁰ Moynagh and Harrold, *Church for Every Context*, 93.

⁵⁰¹ Ibid.

⁵⁰² Moynagh and Harrold, *Church for Every Context*, 94.

⁵⁰³ Meadows, *Fellowship Bands*, 82.

#2 on the effectiveness of catechism, and the question of what changes the CONAC can make to stem the flow of migrant worshipers. As has been noted, it is very significant that change in the catechetical process comes first on the list, because it is the rudder that can guide the rest of the needs that need to be considered. The whole picture of table 7.1 suggests what the real issue of this research is—lifelong discipleship, which is a distinct characteristic of catechumenate. The life that is transformed through catechesis can flourish in true worship, vertical and horizontal relationships, calling, identity, and spiritual conversation. In the next chapter, the responses to all three research questions will be discussed, along with their implications for the church, and recommendations based on the findings of this research will be made.

Chapter 8: Conclusions

Summary of Research

I embarked on this dissertation to investigate the problem of migration from Anglican churches in Nigeria to churches in the Pentecostal stream. This research was based on the Catechumenate Theory defined and elaborated on in chapter one, which is the foundation of commitment and discipleship in the CONAC. To examine the causes and remedies of this migration between denominations, I developed three research questions which guided my fieldwork, data analysis, and conclusions. These questions were designed to elicit first, the attractions of the CONAC communicants to the Pentecostal stream in Nigeria; second, the reasons that the present CONAC catechism, role of the communicants, depth of spirituality of the catechists, and worship were not strong enough to retain membership, and reasons that attempts to adopt/adapt Pentecostal practices fail to retain the communicants; and third, changes that need to be considered to drastically minimize migration from the CONAC and prompt those who had left to return. In order to accomplish this, I conducted one-to-one interviews, focus group interviews, archival studies, and participant observation. I learned that the catechetical orthopraxy that informed the early church habitus has been largely overlooked by today's CONAC. The results of this research indicate that this discontinuity of catechetical orthopraxy has adversely affected the CONAC's culture of worship and spirituality, resulting in migration of the communicants.

In chapter five, the first research question, *what attracts Anglican communicants to the Pentecostal stream despite their roots in Anglicanism and the rich form of the Anglican catechism?*, is addressed. Evidence from my field research showed an unequivocal stance of both migrated communicants and *in-house* communicants, and of the Bishop Theologian for CONAC on the reality of migration of communicants to Pentecostal stream. Once the problem is

firmly established, it was necessary to look at why this is so. Basically, the data from all aspects of my fieldwork combined indicated that CONAC communicants were attracted to Pentecostalism because of the culture of worship and power of the Spirit, as well as spirituality and authenticity of the holy orders, felt needs, socio-missional issues, geographical growth, and prosperity and hope. The responses of interviewees showed their desire to engage in meaningful worship in particular, a depth of spiritual desire which was unexpected. This was the strongest response in the data, and the desire for an emphasis on the work of the Holy Spirit was a close second. While it may be that shorter services and more lively worship that entertains is behind these responses, it is also true that many felt lack of spirituality on the part of the catechists who conducted the communicants' catechetical class, and they expressed dissatisfactions in other areas related to the spirituality and sincerity of leaders and church practices in the CONAC. Communicants' migration is also sometimes characterized by four paradoxes, namely, intra-parish migration within the CONAC, dual membership within CONAC and Pentecostalism, Anglicanism outside the Anglican communion, and reversed migration of communicants.

In contrast to the popular opinion that "the pursuit of material prosperity appears to be the greatest factor that contributes to the promotion of Pentecostalism today, especially in Nigeria. Many who throng to Pentecostal churches are people looking for prosperity,"⁵⁰⁴ this study revealed that prosperity theology, or prosperity and hope, is the least attraction of communicants to the Pentecostal churches. In fact, prior to their migration, most communicants had experienced a spiritual contrition that produced a longing for relationship with God. As is clear from this study, different issues might prompt communicants to migrate, but the main attractions are the culture of worship and the power of the Spirit. This is a powerful change from previously accepted findings, and indicates that real changes in the process of catechesis and practices of the

⁵⁰⁴ Benjamin C. D. Diara, Nkechi Onah, "The Phenomenal Growth of Pentecostalism."

CONAC may dramatically affect migration in the future, perhaps even reversing the trend. It is clear from this researcher's results that people's need for a transforming relationship with God drives their movement and commitment to a church.

The data from my second research question, *why is the present CONAC catechism, role of the communicants, depth of spirituality of the catechists, and worship not strong enough to retain membership? And why do attempts to adopt/adapt Pentecostal practices fail to retain the communicants?*, clearly showed a break in what should be experienced and expected from the catechetical process based on its rich traditions and what has been the experience of those interviewed for this research, both migrants from the CONAC and those who remain. This data, presented in chapter six, is quite shocking in that I discovered how CONAC confirmation class not only reflect a sharp break from the early church catechumenate in terms of effectiveness, process, and essence of catechesis and confirmation, but also in terms of producing committed Christians. Underlying this gap were perceived departures from catechetical orthopraxy, attitudes of the priests, undisciplined catechists, episcopal interference, absentee godparents or sponsors, and goals: the *means* replaces the *end*. Even though the integrity of CONAC catechism as a solid tool for discipleship is upheld by Anglicans and non-Anglicans, its defect is associated with lack of clear post-confirmation commitment and the shallow spirituality, or lack of same, of some catechists, whose confirmation classes were mainly superficial. This lack of catechetical spirituality could not be compensated for by the CONAC's adoption and adaptation of certain Pentecostal features, which has not forestalled migration. The reason is adoption and adaptation of what is not understood is like what Augustine said about African church, "Human beings must not be like blackbirds, parrots, ravens, and magpies who mimic things they cannot understand."⁵⁰⁵ Within this catechumenal context, however, confirmands' experience of the imposition of hands

⁵⁰⁵ Harmless, *Augustine and the Catechumenate*, 196.

at confirmation service varied. To some nothing changed, but to others there was a spiritual touch of the Holy Spirit which resulted in spiritual longing; unfortunately, in the absence of spiritual sustenance, some left to seek nurture elsewhere.

The data and discussion from my final research question, *what are the changes that need to be considered to drastically minimize migration from the CONAC to Pentecostal stream, retain members, and endear members who have left, prompting them to return?*, are the topic of chapter seven. The aforementioned attractions of CONAC communicants to the Pentecostal churches and the lapses in the catechetical process of the CONAC confirmation led respondents to suggest changes that need to be considered to drastically minimize migration from the CONAC to Pentecostal stream, retain members, and endear members who have left, prompting them to return. Evidence revealed that changes need to be considered in the catechetical process, in the culture of worship, in the priesthood, in the CONAC's identity, and in the conversation among stakeholders. While it is true that those who have left the CONAC would clearly express their criticisms and frustrations with what they left behind, it is telling that respondents in my fieldwork who have stayed in the Anglican tradition concurred with their suggestions. Many of their suggested changes aligned with the findings in the data discussed in answer to the first two research questions in relation to worship, power of the Spirit, and the need for disciplined church leaders who then effectively disciple their flocks. Therefore, it is critical for the church to consider addressing the spiritual needs of their priests and leaders, as well as addressing the process of catechesis and the practices of the church at multiple levels.

At the beginning of my research process, I was looking for reasons that migration to the Pentecostal stream occurs. I looked at the problem through the lens of the Catechumenate Theory, which begins with the notion that the process of catechesis will create committed, Spirit-filled communicants who would be drawn to the church where they had first been deeply

discipled, in this case the CONAC churches. Even so, my results, however, are much more multifaceted in that they deal with aspects of church life that range from worship practices to power of the Spirit, spirituality and character of the priests, felt needs, socio-missional issues, geographical growth, and prosperity and hope, evidence from chapters six and seven showed that addressing the catechetical process can serve as a springboard to addressing other issues. In fact, explaining how catechism is designed to transform Anglicans holistically, James Hartin said,

The catechism leads us into this exploration and analysis along the path of human experiment and growth in the framework of Christian belief. It is the way towards personal maturity, set at once in the worshipping life and fellowship of the Church and in the wider world of social reality where we need all possible encouragements in living by and witnessing to Christian principles of life.⁵⁰⁶

Hartin's explanation on the essence and goal of catechism shows that the catechism not only transforms the Christian spiritually, it also helps, guides, and strengthens Christians to face life in the community. This life in the community includes all kinds of experiences of humanity that communicants face each day, varying from worship, personal needs, social relationship, and how to be a witnessing Anglicans. So, my argument is that if the CONAC considers addressing its catechetical process, it might help to address other areas of the communicants' life.

Similarly, in "What is Anglicanism?", Archbishop of the Church of Uganda, Anglican Communion, Henry Luke Orombi extensively discusses the Ugandan Anglican identity viz-a-viz the influence of the 19th century missionaries, who catechized the communicants and lived accordingly among the communicants, such that the catechism impacted the East African Revival on the traditional beliefs, culture and the people of Uganda. Orombi noted,

The missionaries had emphasized liturgical and formal expressions of faith, grounded in the catechism. When the East African Revival broke out, the nominal African Christians

⁵⁰⁶ James Hartin, "Catechisms," eds., Stephen Sykes, John Booty, Jonathan Knight, eds. (London: SPCK, 1988), 174.

realized that what they had learned from the missionaries through the catechism and liturgy actually made a difference in their lives.⁵⁰⁷

The foregoing is a vivid indication of my argument. A catechetical process that is geared towards producing committed Anglican Christians can effect changes in other areas of life. Orombi highlighted other ways in which the cultures of Africans among Ugandans have been transformed by the Bible and the catechism. They includes: ancestral worship replaced with quest for God, warring tribes embraced neighborliness, the forging of the nation-state of Uganda by God's word, conviction on the supremacy of God over evil spirits, obedience to the word of God as a prerequisite for confidence over evil spirits and experience of abundant life and joy.⁵⁰⁸

In line with the foregoing evidence, I submit the following missiological implications and recommendations for catechetical practice, worship policy, and further studies.

Missiological Implications and Recommendations for Practices

At this juncture, it is important to reiterate the overarching argument of this research. As mentioned in chapter one, I am establishing the issue of migration. I am looking into *who* and *why* of migration. My overarching argument is about commitment of the communicants. Again, as I said earlier, *communicant* is an Anglican code word for confirmed members. And these communicants or committed confirmed members are supposed to be the most committed members in the Anglican tradition. For this reason, when they migrate, it shows a fundamental problem in the catechesis. Hence, I have hypothesized about catechesis. Catechesis is not one of the metrics of determining who a communicant is. The significance of catechesis is that it is the defining discipling tool in the Anglican church. Talking about Anglican catechism, James Hartin states, "To know ourselves as members of the Body of Christ requires us to move on to deeper

⁵⁰⁷ Henry Luke Orombi Abp., "What is Anglicanism?", *First Things* 175, (2007): 26.

⁵⁰⁸ Orombi Abp. "What is Anglicanism?", 24.

examination of all the implications of discipleship—and that is the way set out in the Catechism.”⁵⁰⁹ Catechism was designed for discipleship. Therefore, that the majority of the respondents claimed they were not discipled in the Anglican church shows that something may be wrong with the catechesis; that people are migrating shows something may be wrong with the catechesis; if communicants are migrating (including priests’ and bishops’ confirmed children), it shows that something is drastically wrong with the catechesis. In other words, if being confirmed as communicants is supposed to generate commitment, and the commitment is not significantly generated, something must be rectified with the catechetical process. Migration cannot be stemmed by a weak response to the challenges identified by the subjects of this research.

A culture of worship that is done well will bring glory to God and be a blessing to worshippers. The mode of service must not be perceived as dull but affective, inspiring, and people-oriented, while it remains liturgical and sacramental. Consideration of the Holy Spirit factor might make worshipers perceive the worship as being flexible rather than being rigid. The priests need to consider avoiding lengthy services, commercialism, and preferential treatment among worshipers as a result of their socio-economic status. When the people’s felt needs are addressed and the young adults/youths are intentionally involved in worship and an atmosphere for flourishing is created for worshipers’ various spiritual gifts, then God will be glorified, the body of Christ will be built up, and everyone might be passionate about wanting more even as they get involved in God’s mission.

A life-giving worship, a spirit-filled worship, is a function of vertical relationship and worldview. Kraft argues, “Our worldview affects the way we worship.”⁵¹⁰ Kraft further argued,

⁵⁰⁹ James Hartin, “Catechisms,” eds., Stephen Sykes, John Booty, Jonathan Knight, eds. (London: SPCK, 1988), 174.

⁵¹⁰ Kraft, *Worship*, 68.

“Our behavior, then, is based on our worldview.”⁵¹¹ This is not to imply that the Holy Spirit is subject to human frailty. It does mean that the poor spirituality of the worship leader can hinder the move of the Holy Spirit in public worship. Therefore, when worshipers attend CONAC worship services, the worship leaders should consider taking it seriously, because the worshipers could worship elsewhere if they do not find fulfilment in the public worship expression. In addition, Anglican worship is not antithetical to the move of the Holy Spirit. The worship leader should spend time in God’s presence to pray and listen to God for direction on the sermon, prayer of the people, and the entire host of aspects of the worship service so that the people could experience God. These practices are well within the spiritual expectations of any church leader, but results from this research suggest that they are not universally practiced by CONAC clergy. Therefore, the church leadership at the highest level needs to take note of these deficiencies and engage in providing opportunities for clergy to engage in spiritual formation activities and trainings. At the very least, all clergy should be purposefully disciplined by their bishops to encourage the work of the Holy Spirit in the lives of clergy, thus making them more likely to engage their congregations in the same practices. Except for inevitability of life changes, no true worshiper would desire to leave a church where their souls are being nourished adequately. The possibility of expressive, people-oriented, Spirit-filled worship that will engage worshipers, making them want more, is evident in the intra-parish migration within the Anglican church discussed in this study, wherein the priest (a respondent) is a disciple that makes disciples. Therefore, a Spirit-filled worship leader can be a catalyst for multiplication of disciples.

The variety and severity of problems in the CONAC that are revealed in the findings of this research suggest that many changes should be implemented at all levels of the catechumenate process. Because of its connection to significant worship and as a catalyst for

⁵¹¹ Kraft, *Worship*, 68.

such. The significance of a solid catechetical process for the making of committed followers of Christ who will serve God in and through the Anglican church cannot be overemphasized, because it is the overarching issue related to all the factors examined in this research. And for this to happen, it is crucial that the following aspects of the catechesis be taken into consideration, based on the findings of this research.

The CONAC liturgy of confirmation examined in this study showed that confirmation on one hand invites the confirmands to remember their water baptism and on the other hand invites them to experience the baptism of the Spirit—to be filled with the Spirit—an invocation that was severally made in the liturgy. However, the evidence from this study showed that communicants migrate from CONAC because of spirituality that could not be sustained in the CONAC but has the opportunity to be expressed in the Pentecostal church. Thus, I recommend that the CONAC should consider creating atmosphere where the spiritual gifts and all that communicants have learned and caught in catechesis can be lived. The rationale behind this recommendation is that it is one thing to confirm people; it is another thing to sustain them by the same system. This is an issue that spans both the need for change in the culture of worship and changes in the catechetical process that should produce just this culture.

It is surely clear from this study that CONAC has been preparing communicants for the Pentecostal churches. To a large extent, it identified the needs of CONAC-confirmed confirmands, most of whom became restless after their confirmation service, which was a service of invocation of the Holy Spirit—that is, baptism in the Spirit. Unfortunately, the CONAC could neither provide the communicants with post-confirmation commitment nor satisfy their spiritual longing, hence they migrated. In order to maximally forestall migration, I recommend that the CONAC should consider re-examining its confirmation process in such a way that it will honor a life-time catechetical discipleship that will recognize post-confirmation commitment. In this

catechumenal context, disciples grow into spiritual maturity such that they will disciple other disciples of Christ. This kind of orthopraxy can help avoid George Whitefield's error of raising people who are "a rope of sand."⁵¹² Best practices that could lead to spiritual formation must not be traded with superficiality, so that the confirmands have an ontological experience of Christ before their confirmation.

The confirmation class need to be thoroughly managed by the catechists, such that there is no gatecrashing, episcopal interference, cleric favoritism, and laity influence. Catechists should consider ensuring to not shorten the length of the confirmation class for any reason, because learning ought to affect the whole being—cognition, emotion, spiritual, and physical. Thus, this research suggests that changes be considered in the catechetical process at the episcopal level. Much previous research has shown that catechists are prone to presenting uncatechized persons for confirmation class in order to meet personal schedule. For instance, Augustine warns, "God's servants, one should presume providence in all matters, that it was God's schedule, not one's own that counted."⁵¹³ Clergy are to be constricted in their ability to decide who is confirmed based on arbitrary or personal choice. Bishops should consider taking responsibility to shut down these practices and confirm only those who have gone through the catechetical process completely.

It is unhealthy for the confirmation class to be led by an undisciplined catechist because such catechetic error may lead to another error—production of nice people with head knowledge instead of new creatures with transformed heart. It is equally important for the catechists not to limit teaching practices to memorization. As quoted above, Augustine described the need for teaching methods that were beyond memorization. Truly there are plentiful ways to adapt

⁵¹² Philip R. Meadows, "Embodying Conversion" in *Conversion in the Wesleyan Tradition*, eds. Kenneth J. Collins, John H. Tyson (Nashville, TN: Abingdon Press, 2001), 234.

⁵¹³ Harmless, *Augustine and the Catechumenate*, 138.

material from the catechesis so that it becomes experiential and sinks into the heart of each person. While it is beyond the scope of the diocese to train each of its clergy in best practices for education, suggestions for preparing materials and teaching methods can and should be given to the catechists. In addition, it became glaringly obvious during this research that the catechists themselves should consider engaging in their own spiritual formation. Priests who lack their own personal relationship with God could be a detriment to the church and a sure catalyst for migration from the church. Spiritual renewal in the lives of undisciplined clergy is a matter of oversight at the episcopal leaders of the church, but to remedy the problem of migration, it is clearly an issue that need to be solved, for their own good and the good of the church.

To effect this recommended change in the catechumenate, I further recommend that training for catechists and retraining for those in the holy orders be encouraged, both in discipleship and in teaching practices that further the establishment of and participation in lifelong commitment on the part of catechists.

Also, godparenting is a multiphasic ministry. Whereas the CONAC liturgy is clear on the responsibilities of godparents, what needs to be revisited is the choice and criteria for godparenting. Apart from baptismal and confirmation qualifications, the catechumenate theory discussed in chapter one is clear about the spirituality and personal character of godparents. Godparents should have the form of godliness and the power thereof. Godparenting is an authentic platform for discipleship, post-confirmation commitment, and mentoring experiences. From the moment the catechumens are initiated into the new life at baptism until they are confirmed and are filled with the Holy Spirit, godparents should consider apprenticing the catechumens. Therefore, choice of and instructions to godparents at the point of baptism is a need for change as well. Training and discipleship should be considered being offered to those

taking on this role, along with their parents. This process has the potential to rebuild the commitment and faith of current church members.

Similarly, the catechetical process is not complete without some form of post-confirmation commitment. The newly confirmed need to be followed up; they need to continue to be “hearers of the word” even as they participate in God’s mission locally or globally. The respondents in this research generally agreed that they sought a deeper, life-giving communion with God. Ways to bring this desire to fruition in the context of the Anglican church may need to be found and instituted by each parish to build the community of believers.

The priests should consider not underestimating the impact of the sacrament on the communicants—God can heal, save, and deliver through the body and blood of Christ. Therefore, they need to beware of over familiarization which brings contempt. Previous research focused on migration from one denomination to another, specifically Pentecostalism, but not on those who had been confirmed through the catechumenate process. This research focused on those who should have developed a deep faith through the rich traditions of the Anglican church, found the Holy Spirit to be alive and working in their hearts, and focused on responding to God’s work in their lives through an awareness of the Holy Spirit in their lives. As some clergy who are the chief officiant of catechesis and worship were perceived by the respondents as undisciplined and lacking the spirituality and character that could be imitated by the members and could endear migrants and seekers to the Anglican church, then I recommend that clergy should consider always being catechumens (disciples) who are engaged in catechesis (making disciples). The rationale behind this recommendation is that discipleship is a lifelong journey—Christians neither graduate from being Christ’s disciple nor cease to disciple others. Second, this sense of being a disciple (even as a clergy) that makes disciples has the potential to generate a culture of discipleship that models discipleship among catechumens—clergy and laity. But many

respondents—both those who migrated and those who had not—expressed attitudes ranging from disappointment to outrage over the conduct of clergy they had encountered during their catechetical process and beyond. Their misconduct needs to be brought to light and censured by the church’s leadership so that real renewal and healing can take place in the CONAC.

Catechesis is not just one ingredient among many that were mentioned in chapter seven, but the main ingredient in terms of this thesis that keeps the communicants in a lifelong discipleship process. The recommendations above require the CONAC to consider investing in catechetical process because the process of catechesis is a significant foundation and symbol of lifelong discipleship. It is a clearly tangible practice that points beyond itself to the other items mentioned. To invest in catechesis is also to invest in what comes after it. Stephen B. Bevans and Roger P. Schroeder have observed that the decline in catechumenate renders mission as secondary, but “the revival of the catechumenate process...[is] a renewal in the baptismal commitment to mission.”⁵¹⁴ The consequence of Bevans and Schroeder’s argument is that attention to the catechetical process has the potential to begin to address the rest of church life, as the supervening issue. This re-emphasis and restoration of the process of catechumenate is of paramount importance in the work of the CONAC to stem migration, and more importantly, to meet the spiritual needs of the Church, because catechesis is the linchpin that connects every other items and brings about their transformation through the power of the Spirit of God.

The recommendations above address issues in the catechesis that stem from the implications of findings in this research. In like manner, this study showed that there was a lack of, or an insignificant population of, youths and young adults in the demographics of CONAC worship, making the CONAC a church of old people and little children as maintained by the respondents. In response, I recommend for practice that, because of their sensitive nature, the

⁵¹⁴ Bevans and Schroeder, *Constants in Context*, 134.

CONAC should consider focusing the implementation of *conversation* mentioned above with them, including them in discussions of the church practices of catechesis and worship. I make this recommendation because the young adults and youths play a pivotal role in the development of any human organization, including the church.

This research set out to discover the reasons for migration of communicants in the Anglican church, specifically the CONAC, to Pentecostal churches, believing that the catechumenate process engages communicants deeply enough that they would continue in the church where they had experienced deep spiritual formation. Not only did the results uncover unexpected reasons for the migration of communicants, but it also revealed other areas of possible reform for the church. It was suggested that changes that need to be considered include discussion by which stakeholders can engage in the process of restoring and enhancing commitment in the CONAC; I recommend that the CONAC should consider working to provide for discussion opportunities between clergy and laity to further this goal. The nature of such conversation should be tension-free and should include conversation on how to make more room for the power of the Spirit to work in authentic practices. Creating different platforms through which all stakeholders can participate in conversations and ask hard questions that will allow for bottom-up response as well as embrace accountability and spiritual guidance will enhance the spiritual culture of the CONAC.

On another level, the priesthood is a major factor in forestalling migration and in making seekers to believe in the salvific work of Christ and be part of the catechetical body of Christ. The exemplary spirituality and character of the bishops, priests, and deacons must be known to all. There is need for them to be born again, work out their own salvation with fear and trembling, and live incarnationally. However, since theological education is the common habitus of the communicants who became priests, the foregoing implication is contingent on holistic

review of the curriculum of and admission process into the CONAC's theological seminaries such that it prioritizes lifelong discipleship. Changes in the curriculum need to be considered in a deliberate and purposeful way to renew the process of commitment to the church's foundational structures, in this case, its focus on training priests to administer the catechesis. This formation has the potential to also strengthen the clergy's discipleship practices. Many of the above recommendations can be administrated by renewing the curriculum for clergy training.

Retaining the CONAC's liturgical values and religious heritage allows it to remain authentic. However, since the CONAC liturgy is dynamic and change-friendly, they can incorporate and inject life into the practices of the liturgical worship as needed. As it were, liturgy should help worshippers to practice God's presence and engage in mission in order to transform the world.⁵¹⁵ There is need to educate communicants on the creeds and other church symbols, which was a common catechetical practice of the early church.⁵¹⁶ When traditions such as annual Palm Sunday procession, public picnic gathering, celebration of harvest, and Boys Brigade are rebranded in such a way that reflects their biblical significance, they have the potential to become means of grace through which communicants and non-communicants can experience relationship with God and with one another, resulting in deeper commitment to both. Meanwhile, since the purpose of chieftaincy title is no longer healthy for spiritual formation of the church, it should be abolished. It is expedient for the CONAC and local parishes to explore other biblical means of generating income so as to reduce drastically the annual assessment and flourish financially.

⁵¹⁵ Bevans and Schroeder, *Constants in Context*, 295.

⁵¹⁶ Harmless, *Augustine and the Catechumenate*, 65.

Recommendations for Further Studies

This work does not claim to have exhausted all that needs to be researched on this topic. The catechumenate theory upon which I based my research derives from church history. The rituals and symbols connected to the process of catechesis are deep and varied. Further research should be done to assess their connection to the catechetical process, how communicants learn them and learn from them, as they go through catechesis. In addition, African culture itself has ritualistic overtones. How the rituals of the church affect communicants' attraction to the Anglican tradition vis-à-vis their spiritual growth is an area for further study, as is the question of whether church rituals are effective means of conveying spiritual truths in the catechesis and their possible emphasis or over emphasis in the church.

At the moment, a good number of CONAC dioceses are experiencing prolonged financial difficulties such that scores of clergy do not get their stipends/salaries for five to six months, yet they have family obligations. It is this lack of finances that encourages the practices of multiple collections and commercialism that repelled different respondents in this research. Truly, this is another area for reform in the CONAC, to disallow these practices. Since the CONAC is experiencing migration of its communicants—adults, youths, and young adults, most of whom are presumably in the working class population, I recommend that further studies be carried out on how migration has affected the CONAC economically and how the Communion can thrive through better financial practices. Certainly, there are numerous studies done on church finances. However, methods of church support differ in the African context. Since financial support is a contributor to migrants' dissatisfaction with practices in the CONAC churches, it would be well to do further studies on what issues tight finances within the church have raised. Different ways of making requests for money need to be investigated. In addition, a comparison

of financial practices in Anglican versus Pentecostal churches would be beneficial since migrants to the Pentecostal stream did not raise issues regarding dissatisfaction with finances there.

Four paradoxical situations came up within the course of this research. These include situations where church members have stayed in the CONAC but migrated to another parish, maintained dual membership in churches in both traditions, migrated to churches outside the Anglican Communion which have adopted Anglican practices, and migrated back into Anglican parishes after having once left for Pentecostal churches. All four of these situations would make intriguing subjects for further study. In particular, research into the Anglican practices—including especially those practices related to the catechetical process—that other churches have adopted successfully may teach leaders in the Anglican church ways that they could emphasize their many spiritual strengths. Since adopting Pentecostal practices has not seemed to stem the tide of migration out, these issues would be instructive to explore further.

Finally, sometimes migrants from Anglican churches are forced into other denominations due to a lack of Anglican presence where they have relocated. I recommend that further studies be carried out on how cross-cultural/diaspora migration contributes to the migration of communicants from Anglicanism to Pentecostalism. In other words, what happens when CONAC communicants relocate abroad? Do they easily find the presence of Anglicanism? It would be interesting to study the choices they make based on their background as communicants in the Anglican tradition

Contributions to the Body of Knowledge

As earlier mentioned, this study is in the field of African missiology with the sub-discipline of catechesis and discipleship. However, the particular scholarly conversation I am engaging is the phenomenon of migration from one church tradition to another, and particularly

from denominational Christianity (CONAC) to Pentecostalism. Therefore, this research makes the following original contributions to knowledge from missiological literature on migration perspective and theoretical perspective. In the area of missiological literature on migration, as noted earlier, previous studies recommended further research to focus on self-examination, rethinking, and dialogue with the migrants. Out of these three recommended areas, this research has addressed two—self-examination and dialogue with the migrants. As an insider of this study, I have sought a degree of epistemic humility in that exploring the attractions of communicants to the Pentecostal church is a commencement of self-examination (an inductive study) of Anglicanism in Nigeria and beyond.

Similarly, this work has demonstrated bold humility and vulnerability by employing the use of two engaging ethnographic instruments—interviews and focus groups to dialogue with migrated communicants (some of whom were grieved due to what effected their migration, and some of whom expressed hope of return to the Anglican church upon changes discussed in this study).

In contrast to previous studies, however, this study showed that prosperity gospel was the least significant reason effecting migration. Meanwhile, existing literature gave much attention to materialism as one of the major factors of migration. This is an unexpected contribution to knowledge, because it confirms my hunch that there is a difference between “migration of people” in general and “migration of communicants” in particular. Basically, communicants migrate because of a spirituality which they have been encouraged to pursue but found lacking in the CONAC.

On the theoretical framework perspective, even so a large body of scholars have written on migration and related issues such as exodus of mainliners, decline of mission-founded churches, none of them examined the issue of migration using the theoretical framework that I

have developed—the catechumenate theory. In fact, developing this theory has built on the existing work, because as I mentioned previously, Achunike suggested that mainline denominations should examine their catechesis to unravel the challenges posed by migration.

Concluding Reflections

There are actually two sets of catechumens that are being catechized. The research reveals those who are poorly catechized and for lack in spirituality will seek to find it in the Pentecostal church. There are also those who have been well catechized and are not looking for spirituality as such. The reason they migrate to the Pentecostal church is because that is where they get to express the commitment and spirituality they have found. They find a venue to develop their spiritual life outside the confines of Anglicanism because the CONAC has not been able to provide them with platform to work out that commitment. Thus, one of the failures of the catechism is not just how well it is done, but that it becomes an end in itself. In essence, the real issue is not the catechism itself. The real issue is discipleship—lifelong discipleship. Catechesis as a bounded process ought to be situated within a lifelong spiritual journey of discipleship.

As pointed out in the above summary, the most common assumption of armchair researchers and other researchers is that most people are drawn to Pentecostalism because of the prosperity gospel, which I also assumed before I embarked on this research. However, it is evident from this study that the combination of the prosperity gospel, deception and false hope, is the least common reason that communicants migrate to the Pentecostal churches. Even so, much of the foregoing discussion has drawn attention to shortfalls of the CONAC system, the implication is that most communicants would rather be drawn to what is spiritual and truthful than material and falsehood. This finding seems like a plus to the CONAC tradition and catechesis, since the seven responses that identified prosperity gospel/prosperity and hope as a

reason for migration came from communicants who have chosen to stay rather than those who have migrated. True spiritual reform in the CONAC through renewal in the catechetical process will fulfill the spiritual hunger communicants are seeking to satisfy.

On the whole, the central argument in this thesis is that catechism is the main issue. Failure of catechism not only explains migration, but it actually advances it. Fruitfulness of catechism forestalls migration by leavening worship, improving leadership, releasing gifts, meeting felt needs, and provoking mission. All these benefits will come because catechism is about making disciples, and everything that the church is and does is a reflection of our discipleship, as leaders and members of the Christian community. The result of all the foregoing implications will be a catechetical church that is biblically and liturgically sound, and spiritually and missionally alive.

As a means of grace, the catechetical process functions as double-edged sword that will help to transform both the clergy and the laity (who are both disciples and are engaged in disciple making) from the inside-out, making them more like Jesus in words and in deeds, and whose Spirit-filled proclamation and actions will change lives and communities for God's purpose. I conclude, therefore, that the age-old migration phenomenon can be drastically minimized, that communicants—clergy and laity—can once again live missionally as true disciples of Christ whose lives have been transformed in their discipleship journey, and that the light of this transformed life will not only forestall migration and endear those who left to return, it will also bring seekers to Christ. What the CONAC needs to teach the church is a truly pneumatic nature of Anglican worship. The starting point is the restoration of the catechumenate for all and for life.

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Appendixes

Appendix A

Interview Protocols for Communicants in the CONAC

1. How long have you been a member of the Anglican church? How did you become a member? And when did you become a communicant?
2. Will you agree with the assertion that communicants leave the CONAC for the Pentecostal denominations?
3. What do you think attracts communicants to the Pentecostal church?
4. Has any member of your family left the CONAC for the Pentecostal church? If yes, give instances.
5. Have you or anyone in your family left the CONAC and returned? If yes, why did you/they leave and what prompted you/them to return?
6. Why did you choose to stay in the CONAC? (*This question: For communicants who never left*).
7. What do you think is the goal of the confirmation class?
8. What is your feeling about the process of confirmation class and confirmation service? Was it geared towards being a committed Christian? Explain.
9. Will you say that the priests have time to disciple confirmation candidates? Explain. Does the CONAC have working structure for discipleship?
10. What changed after you were confirmed? What post-confirmation commitment took place in your life (was there any follow-up)?
11. How will you describe the depth of spirituality and general character of the priest (catechist) that prepared you for confirmation?
12. Given a chance, what will you change in the process of confirmation? How do you think the confirmation class and confirmation service should be conducted?
13. The CONAC has made attempts to adopt/adapt Pentecostal practices but the migration has continued. Why do you think these attempts could not retain the members?
14. What changes need to be considered to minimize migration from the CONAC and endear members who have left, prompting them to return?
15. (*This question could be asked if answer to Q. 15 above is not satisfactory*). Is there anything the CONAC needs to do away with to ensure authentic commitment and discipleship?

Appendix B

Interview Protocols for Migrants: Communicants who chose to leave for the Pentecostal church

1. When did you become an Anglican member? When were you confirmed in the CONAC?
2. What attracted you to the Pentecostal church? Can you recall instances of those who left the CONAC before and after you?
3. Generally, what are other causes of migration from the CONAC to the Pentecostal church in Nigeria?
4. From your experience in the CONAC, will you say that the clergy had time to disciple would-be communicants?
5. What do you think should be the goal of the confirmation class? Was it geared towards being a committed Christian? Explain.
6. Given a chance, what will you change in the process of confirmation? And how do you think the confirmation class and confirmation service should be conducted?
7. How will you describe the depth of spirituality and general character of the priest (catechist) that prepared you for confirmation?
8. What changed after you were confirmed in the CONAC? What post-confirmation commitment took place in your life (was there any follow-up)?
9. The CONAC has made attempts to adopt/adapt Pentecostal practices but the migration has continued. Why do you think these attempts could not retain the communicants?
10. When did you get to know about discipleship and where were you disciplined?
11. Does your current Pentecostal church have working structure for discipleship? Explain.
12. What changes need to be considered to minimize migration from the CONAC and endear members who have left, prompting them to return?
13. Is there anything the CONAC needs to keep on doing and/or do away with to ensure authentic commitment and discipleship?
14. What will you want me to know that has not been said?

Appendix C

March 20, 2018

CONSENT FORM

Dear Brother/Sister in the Lord,

Greetings and best wishes to you in the peerless name of Jesus.

I am currently enrolled in the Doctor of Philosophy with a specialization in Intercultural Studies at Asbury Theological Seminary, Wilmore, KY. USA., and am in the process of writing my dissertation. The study is entitled *Migration of the Communicants from Anglicanism to Pentecostalism in Nigeria*.

In consultation with the bishop, you have been selected to please participate in the research (one-on-one interview) by answering few questions that will help me in the process. Your name and identity will not be disclosed in the document and to anyone at all and thus remain confidential. My hope is that this research will illumine a deeper understanding of who is migrating from the Anglican church to Pentecostal stream and the reasons why. Please know that I will tape record the interview session. I will destroy both the raw data and digital files that will be encrypted with Passwords twelve months after my graduation.

Please know that you are at liberty to refuse to respond to any or all the questions during the interview—feel free to cease to participate whenever you become uncomfortable—I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of this study. For questions and more information, please feel free to contact me on +1(859) 553-5534 or samuel.odubena@asburyseminary.edu The dates for our meetings will be arranged when the consent process is completed.

If you are willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation. Thank you.

Faithfully yours,
Samuel Ayotola Odubena

I volunteer to participate in the study described above and so indicate by my signature below
Your signature _____ Date _____
Your name in full _____

Appendix D

March 25, 2018

Samuel Ayotola Odubena
Asbury Theological Seminary
204 North Lexington Avenue
Wilmore, KY 40390

Addressee

Dear Sir,

PERMISSION TO CONDUCT RESEARCH STUDY

I am writing to request permission to conduct a research study among your church members. I am currently enrolled in the Doctor of Philosophy with a specialization in Intercultural Studies at Asbury Theological Seminary, Wilmore, KY. USA., and am in the process of writing my dissertation. The study is entitled *Migration of the Communicants from Anglicanism to Pentecostalism in Nigeria*.

I hope to conduct the research study among Daystar Christian Centre members in Lagos State, Nigeria. I hope to use an informant—Mrs. N who will help me select eight members and thirteen members of your church for focus group interview and one-to-one interviews respectively. Basically, the categories of the interviewees will include ordained and lay leaders (if any), and lay members who were former communicants (members) in the Church of Nigeria Anglican Communion but are now members of your denomination. Interested persons, who volunteered to participate, will be given a consent form to be signed (copy enclosed) and returned to me at the beginning of the research process. Names and identity of persons will not be disclosed in the document and to anyone at all. My hope is that the Anglican church and other mainline churches will be properly helped as you have taken time to participate. I will destroy both the raw data and digital files that will be encrypted with Passwords twelve months after my graduation.

Sir, if you agree, please write a letter of approval to conduct the research among the said population. I will follow up with a telephone call this week and would be happy to answer any questions or concerns that you may have at that time. You may contact me on samuel.odubena@asburyseminary.edu or +1(859) 553-5534. The dates for the interviews will be arranged when the approval process is completed.

Thank you for your understanding and cooperation.

Faithfully yours,
Samuel Ayotola Odubena

Appendix E

IRB Certificate of Completion

