Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS), Vol.7 No.1 March, 2024; p.g. 335 – 346; ISSN: 2695-2319 (Print); ISSN: 2695-2327 (Online)

CHALLENGES AND PROSPECTS OF ANGLICAN CHURCH IN NSUKKA CULTURAL ZONE

VEN DR. G. C. ASADU
Department of religion and Cultural Studies
University of Nigeria, Nsukka
george.asadu@unn.edu.ng

ABSTRACT

This study is an attempt to determine what plausible causes could account for the Anglican Church's low performance in the last five decades, a time when the use of computers has transformed the world into a global village, when the fundamental human rights principles allow a high degree of freedom, and when there are more literate individuals than ever. Historical approach was used and basically depended on secondary data. The findings made clear the fact that the influence of the contemporary Anglican Church is not exerting as much influence as it once did in the research area. Therefore, it recommends that the church should begin to engage the society.

Keywords: Anglican Church, Challenges, Prospects, Nsukka Cultural Zone.

Introduction

It has been one hundred years of Anglican Mission in Nsukka Cultural Area. The centenary anniversary was celebrated at St. Stephen's Anglican Church, Neke in Eha-Amufu Diocese in December, 2023. The activities marking the celebration lasted for one week. From the talks and papers presented, it was certain that the majority of the things that were celebrated were the achievements of the hero's past. It eventually dawned on the church that it has not made much progress that could be compared with that of the hero's past. The study leverages on the advantage of the anniversary to reflect on the early and the contemporary era of the Anglican Church in Nsukka Cultural Area to set up points that will enable it confront the present issues, and project into the feature. The Anglican Church is going through turbulent times globally, nationally and locally. Its theology, doctrine, ethics, and administration, are challenged by the gradual infiltration of Western philosophy and secular view into the Communion, which prompted the ordination of women into priesthood and subsequently paved way for the consecration of gay bishop. At the national, it suffers ethnicism, while at the locale, it faces the issue of self-identity, which has affected its mission. Of these three tiers mentioned, the study shall be focusing on the third which is local, for that is the one that concerns us here.

The evidences of achievements of the Anglican Church in Nsukka Cultural Area, years before the civil war, was so wonderful compared to its performance in the last five decades. The expanse of lands and myriads schools in the study area are retrospectives of church's ministry. It is amazing how the few church members were able to turn their generation upside down, or better rendered turned their generation upright. Certainly, they achieved more than the present church, which has more adherents and technological advancements. Therefore, this article seeks to identify, (1) what plausible causes could account for the church's low performance over the past five decades, and to (2) proffer solution to the challenges. To achieve these aims, a historical approach has been adopted, which draws critically on primary

and secondary sources, supplemented with oral materials gathered from some of the laity, priests and bishops in the study area.

Nsukka Cultural Area

Nsukka Cultural Zone is in Enugu State, Nigeria. The name Nsukka Cultural Area is used to refer to the vast area of the old Nsukka Senatorial zone which included seven Local Government Areas, Igbo-Etiti, Igbo-Eze North, Igbo-Eze South, Isi-Uzo, Nsukka, Udenu, and Uzo-Uwani. The area is located in the northernmost part of Igboland. It is bordered by the Idoma to the northeast and the Igala to the north west. During colonial rule, this area ultimately, albeit not immediately, attained some level of collective political consciousness (Afigbo 1981). They were first tenuously tethered to sub-district of far-off Awka between 1906 to 1908. From 1908 to1918, they were a part of Okpoga division in present day Benue State. In 1918, Nsukka was exercised from Okpoga and constituted first into Obollo divisions and later, Nsukka Division in 1922. It was under Nsukka Division that this amorphous group of people developed a distinct identity in Nigerian history and politics as political group (Afigbo 1981). They have continued to see themselves as a group with a particular interest in the context of local, regional, and national politics and development in spite of the whims of administration policies since 1967. In 1976 Anglican Church in Nsukka Cultural Area was elevated to the status of Archdeaconry, though the archdeaconry extended beyond the area to Abakaliki in Ebonyi State and Ogoja in Cross River State.

Origin and growth of Anglican Church in Nsukka Cultural Area

There was delay in the spread of Anglicanism in Igboland. It took the missionaries up to sixty-five years after its establishment in Onitsha in 1857 to reach this Area. Two events happened that lead to the establishment of Anglican Church in Nsukka Cultural Zone. First was when Rev. Uzowulu Ejindu sent his mission team to Eha-Amufu in 1922. The second event was in 1927, when John Enyi and Joseph Nwaonye from Mgbuji lead a team of sawyers to Alor-Uno for a business venture. Their missionary zeal led to the establishment of the Anglican Church in Alor-Uno, a bordering town to Nsukka.These two events were complemented by yet another, which was the posting of Rev Asekwu to Nsukka in 1930. He nurtured the newly planted churches. The CMS missionaries who planted Anglican Church in this area were hosted by the following Warrant Chiefs, Omeri Nnaji-Alu of Mgbuji, Omeje Ugwuanyi Idike of Alo-Uno, Igwe Ugwuegde of Opi, Odo Okoro of Neke, Ozioko of Edem, Adukwu of Amufie and Chief Nwamba of Eha-Alumona, who hosted the Anglican Agent for a while and expelled him from his domain, on the advice of his bosom friend and business associate, Chief Onyeama of Eke.

The church in Nsukka Cultural Zone expanded into a parish from a tiny collection of churches.Other parishes were carved out of it as follows, Eha-Amufu 1957, Umulokpa, 1959, Enugu-Ezike 1959.With the existing four parishes, it was elevated to the status of an archdeaconryin 1976 with Simon Odo Ugwuanyi as the first Archdeacon.in 1989 churches in the Abakalike and Ogoja districts were excised from Nsukka and formed the Abakaliki Archdeaconry. What remained of Nsukka Archdeaconry was split into two, Nsukka and Eha-Amufu Archdeaconries in February, 1993.Christopher Ngwu Ozoko was appointed the first Archdeacon of Eha-Amufu. It was these two Archdeaconries that were pronounced a Diocese in 1993, and on 6th January 1994, Epiphany Day, at St. Michael Cathedral, Aba, Jonah Ilonuba was consecrated as the pioneer bishop of Nsukka. On 11th January 1994, the diocese was inaugurated and the bishop installed in a solemn and colourful service presided over by

Archbishop Adetiloye with 20 bishops in attendance. The diocese comprises of all the Anglican church in the seven local government areas. The carving out of Eha-Amufu Diocese from Nsukka in 2009 brings the number of dioceses in Nsukka Cultural Zone to two (Ngwu 2000). The Rev Canon Dan Olinya was elected, subsequently consecrated and installed the first Bishop of Eha-Amufu Diocese on 14th January 2009.

It was a wonderful development meant to promote the Gospel in Nsukka Area but, alas the people of Udenu opted out of the plan, thereby making Eha-Amufu a one Local Government Diocese. This increased the financial burden on the churches in Eha-Amufu as they are shouldering the funding of the diocese alone.

Prior to the Nigerian civil war, the Anglican Church exerted much influence on the people of Nsukka Cultural Area through the agencies of mission school. According to Asadu (2015: 117) "the school made contact easy between the missionaries and the natives as it drew the youths who would ordinarily have no interest meeting with missionaries". School pupils were taught in the mission schools by the mission trained teachers, who discipled them by leading exemplary lifestyles. From the CMS Elementary Schools within the zone, Anglican pupils graduated with genuine self-image of true Anglicans. In furtherance of academic prowess, some of them went to St. Marks, and St. Paul's Awka, for training in teaching career. Others attend DMGS Onitsha, the only Anglican post elementary school in Igboland then. They later became managers of schools, head-teachers, principals, priest,court clerks, community traditional heads, district officers and business mogul. They ruled their world with pride and dignity. In fact, every civilization in this area come from the church through these churchmen. Orji (2001: 25) averred that:

> In the early 1940s they founded Nsukka Aborigine Protestant Teachers Union (NAPTU). This organization was the umbrella union for all teachers of Nsukka and every progressive minded indigene who became a teacher was expected to join it. This organization proved to be a precursor to Nsukka Anglican Leaders of Thought (NALT) which came on stream soon afterwards.

Some of these elites include, Emmanuel Ogenyi, Archdeacon S.A. Eze, Eliza Onah, O J. Edoga, Igwebueze Ugwuoke, Vincent Ozo, Igwe JAC Ugwu, Henry Eya, Archdeacon S.O. Ugwuanyi, Godwin Agbo, Geoffrey Eze, to mention but a few (Ngwu, 2003). To their great personal sacrifice, they built St. Cyprian's College Nsukka in 1956, and Anglican Grammar School Nsukka in 1961. In response to new challenges, they considered creating a division within the same organization to control and promote private enterprise and self-help projects. As the late Archdeacon David Ogbonna successfully completed a two-year course in cooperative studies, NALT established Nsukka United Self-help Organization, with O.J. Edoga as chairman and Geoffrey Ezenwata as secretary of the planning committee. NALT-NUSHO was the name of the organization (Orji, 2001). It is a pity that the generation of these elite is gone. What is more painful is that the magnificent and godly educational system that produced them was terminated by the Government's forceful take-over of schools in 1970, thereby creating a generational gap. Unfortunately, their invention, NALT-NUSHO is not listed or included in the church inventory.The organization would have provided relief from the economichardship ravaging the Anglican Church in Nsukka if it had been available to the contemporary church.There were other Anglican stalwarts in other field of endeavour. They

included Michael Obagu, Joseph Onu, Silas Ogbodo, Igwe Samuel Nwaro, Zephaniah Agbo, Onoja Ugwu. They also provided leadership for the church.

The challenges of Anglican Church in Nsukka Cultural Area

The problem of the contemporary church has root in the past; therefore, to deal with the current challenges meaningfully, it is necessary to reflect on the past. This will enable a better treatment to nip it to the bud. The challenges listed below are a few of them.

More deteriorations of missions in the aftermath of civil war

The primary aim of establishing mission school is for grass-roots evangelism and the overall development of the pupils. Otubelu (1985:55) asserts that for parents to raise their children morally, academically, and spiritually, there must be cooperation between the home, the school, and the church. The church certainly "used education to transmit new ideas and the school as its proselytizing ground" (Mgbemena, 1996:401). The primary objective of mission school was not to make profit but to make converts who would become fishers of men. The forceful takeover of schools by the military junta from the original owners disrupted the system (Asadu, 2018). Madiebo (1980) asserted that,

> Government action on takeover of schools, was a grand plan by the largely Muslim-led government at the Centre to clip mission agencies which were making serious inroads in evangelism into the Muslim dominated north through education. The political turmoil which followed the end of the Nigeria-Biafra war provided ground for the actualization of this agenda in 1970.

Following the government takeover of schools, the educational system was re-arranged to absorb all manner of people as staff and students, including people of other faith. Soon after, the schools were secularized, and the influence of the church on the school management was suppressed. Catechism which helps the church indoctrinate the pupils was delisted from school curriculum. Anglican doctrines and spirituality could no long be taught in the schools as only the curriculum approved by the secular authority is allowed (Lawrence Eze 2023). Consequently, many graduates from these public schools are betwixt and between. They are neither Christians nor pagans. Their conduct confirms the assertion of the Catholic Bishops of East Central State of Nigeria in 1971 that the government's attempt to push God and religion out of the school system is responsible for the nearly crisis situation in the public schools (see Asadu, 2018).

In fact, one of the challenges the church is currently facing is that these graduates have lost touch with the true Anglicanism and are gravely uncertain about their Christian identity. Majority of them constitute the current political class, some of them hold leadership positions in government parastatals and ministries, where they blatantly exhibit their untamed nature. Morals were a side consequence of the political prescription for taking over schools, a factor that was not initially taken into consideration (Onyechi,2014) and the church owns the only antidote for it. Certainly, what stands for morality in schools has declined, if it has not entirely disappeared.

The mission school teachers who should have played a leading role in church's struggle to reclaim mission schools in 1970 could not, because government cunningly tried to pay higher emoluments than the missionaries. Regrettably, it could not sustain payment, thus, in the

early 1980s teachers could not work as their salaries were not paid even up to six months. The majority of qualified teachers left their jobs out of frustration. This was the beginning of collapse of primary and post primary schools in Nigeria. The acute shortage of teachers in public schools in Nsukka Cultural Area exemplifies how negligent schools are there.

Sadly, churches' "agitation that schools should be returned to them for efficient management was ignored" (Asadu, 2018). However, serious pressure from the church compelled government to begin to gazette schools in Enugu State. Regrettably, Anglican schools were not gazetted. The implication is that since Anglican schools have not yet been gazetted, only the Roman Catholic Schools will benefit, if the government decides to return schools to its rightful owners. Government's delay in returning schools to churches prompted churches to start all over again to build new schools. However, since government still occupies the mission lands, and the price of a sizable parcel of land that could be sufficient for the development of the new schools is pricey, the modern mission schools lack suitable learning environment and therefore, appears somewhat inferior to the old mission schools. Moreover, funding is posing serious challenges to the running of the new schools.

The poor remuneration of the contemporary Anglican mission school teachers is worse than the primitives. For instance, St. Andrew's Secondary School teachers in Ibagwa-Aka are paid ten thousand monthly, until in 2023 when Archdeacon Clifford Ugwuanyi come and upgraded it to twenty thousand naira. By then the school has lost its qualified teachers to Aquinas Roman Catholic School and the Muslim College in Ibagwa-Aka, which paid higher. Not even the Diocesan Education Board pays well. This is a challenge. Indeed, the manners in which the new mission schools are run do not really prove that the Anglican Church is prepared for business (Asadu, 2018). Some of the Anglican Schools are not officially recognized by the state by because they have not registered formally. Not many of them are strong to compete with the myriads of private schools in town.

Proliferation of churches

The rape on the church's educational system coincided with the emergence of the new wave churches. Anglican Church could do little to control the excesses of the new wave church preacher as the school, which was its veritable tool of evangelism, which enabled it to harness teachings and modify human behaviours has been taken away. The new wave of Churches emerged, with a new approach to preaching that placed a strong emphasis on the Holy Spirit-controlled individual; rather, than on church attendance. This gave birth to a brand-new Christian ideology soon after the civil war in the 1970s. The teaching was ingrained in statements like "you must be born again" (Asadu, 2015). Certainly, a war turn zone like Nsukka Area, which federal government cared less to rehabilitate would be a fertile ground for this new ideology. A decade after, Anglican Church in particular and the main line churches in general had to grapple with the issue of migration of its members to the new of churches. Till today proliferation of churches has remain a challenge to the main line churches. The real challenge was not about the mass exodus of its members. Rather, it is on the Anglican's response to the challenge. First, Anglican Church tried to ignore the new movement thinking that it will fizzle away without any serious influence on its members. But that was a costly assumption. The number of the mushroom churches increased tremendously, warehouses and uncompleted houses in the cities were turned into churches. Second, Anglican Church tried to engage the new wave churches through ecumenism, but

with poorly theological groomed, who quickly got confused by the eloquence of the new wave preachers, and succumbed to their wash.

Third, Anglican Church having suffered lost in its engagement with the new wave movement resolved to look inwardly. It therefore, inaugurated Evangelical Fellowship in the Anglican Communion EFAC as measure to curtail the impact of these rascals, who fish from fisherman's boat. Through the agency of the EFAC, interaction and relationship were achieved between Anglican and the new movement. Interestingly, this development was a trigger for great crisis in church. Church members, who interacted with the Scripture Union organization and the new wave churches became compromised and began to attack virtually all the Anglican principles, which made the Anglican Conservatives became sceptical about the SU activities. The matter was aggravated by the fact that most of the then EFAC leaders had no theological training, and were not mature enough to lead such a brand-new organization. More often than not the immature leaders wrongly preached separation "Separate from them". Some families were victims of this unbalanced teaching. Some of the youths who caught the fire of the revival thought that the best thing was to flee from home because their parents were unbelievers, while some of the newly converted women became disloyal to their unbelieving husbands. Archdeacon Ugwuanyi had tough times settling cases between husbands and wives, children and their parents over this particular issues.

Regrettably, some of these leaders are unteachable. Some of them left the Anglican Church claiming that "All the years they were in Anglican Church, they were not born again but now they are saved". Some of them who remained in the Anglican Church are not interested in the church activities, except it is organized by them. This is a problem that birthed stiff-necks, who arrogantly opposed some core doctrines of the church like infant baptism, baptism by sprinkling, etc. They boycotted the church choir and formed theirs. They refused to be enrolled into Women's Guild and Mothers Union and also abstained from Holy Communion. Instead of attending evensong they organised their own Sunday fellowship where, according to Bishop Ilonuba, "they meet to share in their ignorance". The aftermath of their shared ignorance is the bane of Anglicanism in the Nsukka Area. Till today the traditional "Uka mgbede" evensong has been smothered. The Friday bible class has been completely ignored. Who will, revive them? The battle is no longer fought outside the church between Christians and heathens but inside the church among members. This narrative does not negate the accomplishments made possible by these revivalist organizations. Rather, it highlights the fact that members are confused about who they truly are, their calling and purpose. Only sound doctrinal teaching can resolve this challenge.

False self-image

Self-image is the subjective perception or mental image people have of themselves. Parents and other primary caregivers have a significant impact on how their children grow up and how they perceive themselves. Therefore, it is a by product of education and social interactions with others like teachers, friends, and family (https://egyankosh.ac.in/bitstream/123456789/7353/1/Unit-1.pdf). The upsurge of freelance preachers popularly called 'men of God' in the public, some of whose theological perspectives differ, and whose activities are distinct from those of the Anglican church, sparked heresy, which brought on a crisis of self-image on those who patronize them.

Many infants in the faith, who received instruction from them, became perplexed about their Anglican self-image. Consequently, they veered off the tradition, doctrine, and theological foundation.Their allegiance had shifted from the Anglican Church to the self-styled "men of God", who are cunningly establishing private worship centres in the name of running a ministry. They do not call it a church yet they collect tithes and seed offerings. They have also established strong welfare scheme to take care of their devotees. Unfortunately, some Anglican adherents who came under their influence now have ambivalent feelings about the Anglican Church. This crisis of self-identity could be resolved through training and education. Sadly, there is no ministerial institute in the study area.

Lack of training institutions

For any meaningful missionary enterprise, Christian training institute is compulsory. The desire to solve man-power problem gave rise to the establishment of a training institute for the training of native teachers and catechist in Sierra Leone in 1827(Adiele 1996: 266). Also in the Niger Mission, two ministerial institutions were founded in 1853, one at Ake Abeokuta, Institute for Yoruba Mission and another at Kippo Hill Training Institute Lokoja. Diocese on The Niger established St. Paul's College Awka, in 1904 (Adiele 1996). Also established in Diocese On The Niger was the institution known as 'Ama Nwanyi', (Women Training Centres). In the spirit of ecumenism, Anglican Church collaborated with Methodist and Presbyterian Churches to establish yet another ministerial institute, Trinity Union Theological Collage, Umuahia. "Despite the fact that it was challenging running such schools, the missionaries were undaunted. Anglican Church has exploded and the aforementioned institutes can no longer absorb the teaming population that need to be trained. But alas more has not been established. Sadly, the 'Ama nwanyi' has become extinct. Obviously, the women's ministries have been impacted by its extinction. The abysmal performance of most clergy wives nowadays is a reflection of the absence of 'ama nwanyi'.

Bishop Agbo understands the importance of a ministerial institute; therefore, he established Bethsaida Institute of Leadership and Mission (BILEM). Students of BILEM are drawn from the lay pastors, and parishioners within and outside the diocese. The institute ran a three months certificate programme and one year diploma programme. Unfortunately, the institute has become extinct. Its closure is the chief contributor to the abysmal performance of the untrained church workers, both Lay and ordained. This poses a serious challenge to the church.

BILEM should have been an invaluable asset to the Diocese because several lay pastors who had no theological training were ordained into the priesthood as a result of the shortage of clergy. BILEM ought to have served as an alternative to theological colleges, to provide such a priest with the necessary education. Leaving them untrained is not ideal, for teachers must themselves be taught. Agbaim (1985:18),in agreement with this statement, writes "To teach requires that the teacher should have the knowledge of what to teach". Now that BILEM has become extinct, how does the church intend to handle the challenge of untrained workers both lay and ordained? Would the church continue to use them so? If fact, not only Nsukka but the whole of Wawa Anglican community is lacking in this regard. While the Niger ecclesiastical province owns many schools including three functional universities, Enugu ecclesiastical province has not even one university.

Economic challenges

Nsukka Cultural Zone is still rural, undeveloped area. In fact, only the University of Nigeria could be considered an industry. The populace consists primarily of manual laborers who farm in a more or less peasant-like manner. Their economic well-being is so negatively impacted by this that they require government intervention, but alas, such intervention does not occur as anticipated. The situation affects everything including the church. The Anglican church in the area is likewise harmed by the poor pay for its pastors. The Bishop Olinya of Eha-Amufu told how he was devastated when a particular worker received four hundred naira (400) as his monthly salary and he began to cry that he has a wife and children and the money wouldn't last for them for two days (2010). Bishop Agbo of Nsukka was similarly concerned about the non-payment of clergy salaries that he introduced central payment of all workers from January 2023. But after six months, he called the employees to let them know that if things did not improve, the diocese might stop paying. It happened that in December 2023 the workers were paid half salary across board. Working under such condition where workers' pay is not guaranteed dampens employees' spirits and reduces their productivity. The ongoing work at the Bethsaida Hospital Eha-Amufu has also been affected by the financial constraints.

Political challenges

Anglican church has not engaged the politics properly, probably because of its worrying naivety about politics. With shallow understanding about the church and state relationship, some Christians kept themselves aloof from politics. They perceive anything outside the four walls of the church as devilish. The Anglican church low participation in partisan politics in Nsukka Area, depicts their ignorance about political influence. What is more worrisome is the fact that Anglican members who are in partisan politics, do not enjoy the support of Anglican Church as their counterparts in other denominations. Onoja Ugwu's political experience in 1957 buttresses this claim. He resigned his appointment in SCOA, a French company, to contest election into the Eastern House of Assembly but he regrettably lost because of religious politics. In his abridged profile it was written:

> In his days religious politics was the order of the day and he belonged to minor denomination, the CMS. The Roman Catholic Church took advantage of the situation and dominated other denominations especially the CMS. It dominated even the party in power, NCNC in Nsukka. As a result, his application for party nomination was completely rejected and he contested the election as an independent candidate and lost the election (Ugwu, 2012).

Ugwuja (2023) inferred that until the Anglican Church alters its stance on politics, this mentality will persist. The Roman Catholic members seems to have dominated the political sphere because majority of the Anglicans stopped engaging the culture and politics squarely. In fact, the Roman Catholic church is as well interfacing the culture. The inclusion of politics in Church of Nigeria's national Bible study manual in the recent times is to encourage Anglicans participation in political election. It also indicates that the political apathy among Anglicans is widespread throughout the Anglican Church but it is not exclusive to Nsukka Anglicans.

Interestingly, a priest in Nsukka Diocese who did not like the inclusion of politics in the bible study guide, confided in the researcher that he did not teach the course in the church because it is a mundane thing. This is an evidence of a false self-image, and because of these kinds of people Archbishop Chukwuma cautioned Anglican faithful, not to be "heavenly

conscious and earthly useless". The teaching that Christians should keep away from the world is not only heretical but suicidal. The church was established to better the society thus, Stott (1975) described church as the conscience of the society. Church is both physical and spiritual thing. It functions to address both material and spiritual issues impacting the society in which it exists. Stott, (1992)'s definition of the church as 'Holy' 'worldliness' is appropriate for addressing the difficulty of comprehending the true church-image. By implication church tilts to the left and tilts to the right.

Jesus taught his followers to know that they "are the light of the world. A city on a hill cannot be hidden" (Matthew 5;14). Therefore, the church cannot be removed from the human society. Rather it should be in the society serving the society in a clearer manner. Political power provides platform for such service.

Cultural challenges

From the outset of Christianity to the present, culture has always constituted strong opposition to its mission in every generation across the globe. First, it was assailed by Jewish tradition and culture in Palestine and subsequently by Greco-Roman civilization. In Africa, Christianity encountered a web of culture that is twined with the souls of the people. According to Orji (2007) when Christianity first arrived in Igboland, the missionaries' biggest dilemma was deciding whether to completely reject the traditional titles or to accept them after purging them of their pagan connotations. Both the CMS and the RCM have always had different opinions regarding traditional titles but the Roman Catholic Church has been more accommodating than the Anglican Church in this regard. The Anglican Church is of the view that adopting titles would amount to double stand which effect would be the emergence of syncretism (Anyabuike, 1996).

Nowadays, there is a strong wind of cultural renaissance sweeping across Igboland, which is championed by Christians, majority of whom are Roman Catholic Church members. Interestingly, in some communities, members of Anglican Church are proudly supporting it. Some members of Anglican Church have taken the traditional titles. They are disputing some of the regulations banning them from participating in certain cultural activities, such as title taking, firing cannon at burial and second burial etc. This is a challenge that needs the attention of the church. The most crucial question is why are Christians of nowadays craving for traditional titles, even those who are already knighted.

Ugwueze not being happy about Anglican rigidity on cultural matters,
questioned whether the church could completely alter African culture by transforming large portions of its region into exact replicas of European culture. No, that is not the opinion of the Anglican church because according to Stott (1975: 122),

> Conversion to Christianity is not automatic renunciation of all our inherited culture. True conversion involves repentance, and repentance is renunciation, yet this does not require the convert to step right out of his former culture into a Christian sub-culture which is totally distinctive (Stott 1975: 122).

Henry Venn enjoined his missionaries "to restrain from racial pride and arrogance; they should study national character of the people among who they labour and show utmost respect for the national habit and culture" (cited in Omili-Okafor 2000: 64). However, the issue

seems to be that culture is mistaken for idolatry, which makes it challenging to accurately categorize them. In light of Bishop Okubadejo's (2000: 73), assertion that "Anglicanism is not synonymous with rigidity" current Anglicanism ought to reconsider its stance on some traditional issues.

Land matters and litigation

In the early days of Christianity, churches received free land donations, but nowadays, obtaining such a site is challenging. Obtaining a vast tract of property like those that were acquired in the past is difficult, even with financial resources.It is unfortunate that most of the church lands are not properly documented, while some are not documented at all or perhaps the documents have been lost. Moreover, the inability of the churches and parishes to develop their lands is a serious concern. Lands are not just to be acquired but are also to be developed. Empty land could attract revocation or encroachment as has happened in recent time. Regrettably, church lands have been lost to rivals due to a lack of funding and inept litigators. Each time the church suffers defeat, both the diocese and the local church will be playing the blame game over the poor management and losses of the land cases in the court. For instance, the lost of a portion of land belonging to St. Mary's church, Iheakpu-Awka is a good example. despite the fact that the surveyed papers were tendered as evidence in the court, the church attorneys lost the case. This is a challenge that must be addressed. In addition, the Anglican Church's lands in St. Matthew's Church, Mgbuji, St. Stephen's Church Neke and Union Secondary School Eha-Amufu have also been encroached upon.

Self-destruction

Nowadays, majority of the Anglican Church members are not committed to mission and evangelism. Their zeal to attract converts to the church has dwindled. It is funny or rather appalling to hear some Anglicans assert that it does not matter which church people attend provided that they are Christians. The notion that Anglican theology presents the best conception of Christology out of all other Christian doctrines, is the reason every devout Anglican should make every effort to win converts. To be indifference to fishing for members is unevangelical and suicidal. Moreover, the Anglican Church adheres to a certain liturgical history. This means that its liturgy is distinctive and bears no resemblance to any other; this distinction must be preserved even while the church adjusts to societal changes (Okubanjo 2000).

What is more worrisome is what the Anglican Church is doing to itself. Enemuo (1951) observed that when Anglicans perceive unfair treatment from the church authority, they lose interest and commitment. If they keep working, they get nastier and more irresponsible every day. It is wrong for Anglicans to constantly berate their own church and to denigrate its clergy by unduly focusing on their weaknesses. Anglicans should make efforts to restrain their speech and avoid saying anything that might belittle the church or its leadership.They can learn from the RCM, who, despite being aware of their leaders' flaws, refrain from openly criticizing them. This does not mean to encourage uncouth behaviour, for that would be detrimental to the church. Rather, a forum should be created for the aggrieved to express their grievances, and possibly get redressed. The public berating of the church affects the new converts. The RCM had faith that the church's mission was sacred. In light of this, it is inappropriate to discuss the human frailties of their church's leaders.

Furthermore, the laxity in implementation of synod resolutions is an issue. It is good to cite just one example; there was a time a decision was taken in the diocesan board that all the members of the board who have served for ten years should be replaced with new ones. The researcher went back to his Archdeaconry (Alor-Uno) and implemented it but some archdeacons did not. Regrettably, when one of those who was dropped complained, a priest serving under the researcher told him that the archdeacon hates him. Otherwise *"Oburokwanu ihe nile ekwuru ka-ana eme."* Meaning not every decision should be implemented. Some people are funny.

Recommendations

To help the Anglican church reclaim its feats in mission the following recommendations are made.

- Anglican was fervently Evangelical before the Nigerian civil war. Even today, people continue to tell the tale of the successful Ozioma Uka Eke.But given the advancement of technology, the pattern must change. A more practical strategy for evangelization, such as digitalizing the church should be adopted.
- Anglican Church should return to the old love that sparked the sentiment and devotion that gave rise to the slogan, "the church is family to those who have no relations". They should watch out to see that segregation and in fighting does not arise.
- Education is a potent instrument for evangelization, and since government have neither shown adequate care for the schools nor intends to hand them over completely to their original owners, the Anglican Church should go into educational sector with great influence, establishing mission schools of quality standard in the study region.
- Training of clergy is a priority for optimal performance and must be addressed urgently to avoid abysmal performance.
- Following the current trend, and taking Stott's position on culture into account, the Anglican Church in Nsukka needs to engage the culture squarely so as to have a clearer view of and a better understanding of these cultures and strike a balance. Rather than being inflexible. This will help them address the cultural issues that are subtly preparing to cause a fuss in the near future.
- Culture must be tested and judged by Scripture; it requires discernment to evaluate it. Wholesome culture, which does not contradict the scripture might be considered for Christian participation in way of enculturation. This is crucial, especially for the self's development, as the self cannot develop under restrictive conditions of dos and don'ts, rules and conventions that chokes its growth.
- It is essential that the directorate of politics and inter governmental affairs orientates it self more towards the power. As a relational entity embedded in socio-political frameworks it ought to be a links thatconnects the church to other people and institutions in a variety of ways.

Conclusion

The Anglican Church's accomplishments in the Nsukka Cultural Area during the years prior to the civil war were truly amazing. It is astounding how a little group of churchgoers was able to flip their generation, or more accurately, turn them upright. They undoubtedly accomplished more than the modern church, which has more followers and more technological improvements. This article discussed some of the reasons why the church has performed so poorly in the last 50 years. It also submits that in comparison to other Christian

doctrines, the lordship of Christ as it is expounded in Anglican doctrine presents the finest notion of Christology. Consequently, every true Anglican should do every effort to gather followers.

References

Adiele, S.N.1996. The Anglican church in Nigeria: Trends, Issues and Activities (Ikot Ekpene; Clean Hands Production

Agbaim, I. (1985). Let the child come to me Proverb 22:6 in the Light Magazine Christmas edition

Asadu, G.C. (2015). Ibagwa-Aka Ozuzikoko in Church History: Origin, Growth and Impact 1914 -2014. Nsukka; Apex Publishers

Asadu, G.C (2018). Mission School: Past and Present. Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS), Vol.1 No.1 December, 2018; p 94 – 104

Madiebo, A. A. (1980). The Nigerian Revolution and the Biafra War. Enugu: Fourth Dimension Publishers.

Mgbemene, A.E.D., 1996, 'The effect of the Anglican Church in the life of the people in the eastern states of Nigeria', in S.N. Adiele (ed.), The Niger mission: Origin, growth and impact 1857–1999, p. 70, Isaeco press Ltd., Aba. Ngbea

Ngwu, F.I.N Ngwu (2003). Toilers and Heroes of Faith. Nsukka; Highclass Publishers

Olinya (2010). "The Divine Project Called Eha-Amufu Missionary Diocese" in the Mission Voice Newsletter a Publication of Missionary Diocese Eha-Amufu

Okafor- Omili, D. (2000). Bishop Samuel Crowther: The First African Anglican Bishop. Onitsha; Nobel Graphics Press

Orji, K. (2001). Legacy of Service: The Story of O.J. Edoga. Enugu; Rivers and Times Ltd.

Orji, B. (2007). Knighthood in Nigeria: a Reflection. Awka: DOONE Publishers

Otubelu, L. (1985). Impact of the home, the school and the church in the life of a child in the Light Magazine, Christmas edition

Ekechi, F.K. (1971). *Missionary Enterprises and Rivalry in Igbo land 1857-1914,* (London: Frank Cass1971)

Dimensions of Self: An Integrated Approach (https://egyankosh.ac.in/bitstream/123456789/7353/1/Unit-1.pdf)

Stott, J.R.W. (1975), *Christian Mission in the modern World.* London; Falcon

Stott, J. R. W. (2004) "The Living God is a Missionary God" in R.D. Winter and S.C. Hawthorne (ed) *Perspective on the World Christian Movement* California: Paternoster

Stott, John (1992). The Contemporary Christian. Leicester LEI UK: Inter-varsity Press

Ugwu, O. (2012). History of my life. Unpublished Autobiography of Agu, Chief Onoja Ugwu.