THE IMPACT OF AFRICAN CULTURE ON CHRISTIANITY IN CHRIST APOSTOLIC CHURCH, ILE-IFE, OSUN-STATE.

By

AFOLABI, SUNDAY ROTIMI,

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DECLARATION

It is hereby declared that this thesis has been written by this researcher and that it is a record of his own research work. It has not been presented in any previous application for a higher degree. All quotations are indicated by quotation marks or indentation and the Sources of information are specifically acknowledged by means of reference.

AFOLABI SUNDAY ROTIMI

M.Ed/Educ/07295/95/96

CERTIFICATIONS

This thesis titled "The Impact of African Culture On Christianity in Christ Apostolic Church, Ile-Ife, Osun-State, meets the regulations governing the award of the Master Degree in Education (CRS) of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

Rev. Fr. (Dr.) Joseph Mamman
Chairman, Supervisory Committee — Date: 31/10/2000

Rev. (Dr) G.O. Folarin
Member, Supervisory Committee — Date

Dr. B.A. Sawa
Head of Education — Date

Prof. S.B. Ojo
Dean, Postgraduate School — Date: 20/10/02

DEDICATION

This research work is dedicated to Christ Apostolic Church Theological Seminary, Ile-Ife, Osun-State, and my wife, Florence Afolabi.

First of all I express my thanks to the Almighty God who gave me the grace and ability to complete the course of my study successfully.

I am also grateful to Rev. Fr. Dr. Joseph Mamman who thoroughly and intellectually read and criticized this work to make it what it is. If there are mistakes, I take the blame. Thanks to Rev. Dr. G.O. Folarin, Dr. A.O. Adeyanju, Dr. E.N. Danladi, Dr. Mamman Musa for their readiness in correcting the work and offering useful suggestions. I am indeed grateful to them. My heart filled gratitude goes to Rev. Dr. J.A. Ilori who played the role of both a father and counsellor.

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ABSTRACT

This researcher investigated the "Impact of African Culture On Christianity In Christ Apostolic Church, Ile-Ife, Osun-State." For a representative view, he randomly selected his samples, and administered questionnaire" on 660 people. Six hundred and fifty returned completed copies of the questionnaire and were found usable because the items were properly and completely answered.

Three research questions and hypotheses were set for this research. They focused on the type of Christianity practiced in the CAC, aspect of African Culture that have had influence on Christianity in the CAC, and the impacts on the CAC members. The two of the three hypotheses were accepted. The findings of the research are:

(a) The Impact of African Culture on the type of Christianity practiced in CAC is positive. Members use their local language to praise, pray and hear sermons, seek guidance through dreams read Psalms to effect solutions to their problems, go to sacred places on pilgrimages, use holy water for healing, observe certain hours for effective praying, consult prophets before

doing any important thing, and sing songs *m* African (Yoruba) tunes.

(b)The church challenges her members to pray for deliverance from the attack of the devil and/or cvii spirits. Hie members are encouraged to put their trust in God rather than the gods of traditional religion. Holy living is demanded by the church to avoid demonic oppression. Monogamy is preferred to polygamous life.

(c)The ministers and lay-members of Christ Apostolic Church disagreed significantly on the extent to which certain aspects of African Culture are found in the CAC. The existence of familiar spirits such as witches and wizards arc acknowledged by the church. Poverty, barrenness are acknowledged problems of Africans to which the church tries to provide solutions. Sicknesses and bad dreams are problematic to African Christians and the CAC addresses these issues. The CAC members hold that constant and loud praying allows them to be psychosomatically involved in worship.

The researcher concluded with three recommendations. The first two recommendations are to the Christ Apostolic Church denomination: that a monitoring team should be constituted by CAC to supervise and control the

aspects of African Culture incorporated into the worship service of the mission ; and that a systematic study of the nature and effects of African Culture on CAC should be carried out throughout Nigeria for validation purposes. Thirdly, researches should be conducted on other African Independent Churches to find out the extent to which African Culture has been incorporated in their worship.

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Orthodox Churches

In this work, the term "Orthodox" would be applied to the mission established Churches such as the Catholic and the Anglican Churches.

African Independent Churches

These are Churches founded and governed by Africans e.g Christ Apostolic Church.

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ABBREVIATIONS

C.A.C.	–	Christ Apostolic Church
C. F.	–	Cross Reference
F.F.	–	Following Verses
S.N.	=	Serial Number
%	–	Percentage

Chapter 1

INTRODUCTION

1.1 Background Of The Study

During the course of his study, the researcher discovered that a lot of scholarly works have been done on the reasons why African Independent Churches began. All those works contain implied and or explicit criticisms of the early approach of the Orthodox Missions to evangelism in Africa. A compares of the approaches of the orthodox missionaries and African indigenous preachers to evangelism would serve as the background to the present research.

Tasie (1978) and Sanneh (1983) point out that the early approach of the Western missionaries to evangelism in Africa included the use of interpreters while preaching. This was because many of the missionaries could not speak the languages of their audience. The greatest disadvantage of this method is that, often the preacher and the interpreter differed in the messages they communicated. Another problem with the approach of the western missionaries is that they directed their ministries to the salvation of souls often to the exclusion of the physical well-being of the Africans. This dichotomy is foreign

to the Africans who see the spiritual and the secular as one indivisible entity. Often from the messages of the western missionaries the African suffered from a split personality. He might be at peace with God, but he was not at peace with himself and his surroundings.

To make converts, the missionaries resorted to the founding of hospitals, agricultural schemes and schools. Their assumption was that these humanitarian services were means of attracting and Winning the natives and retaining them as Christians. According to Fafunwa (1991), they succeeded to a great extent in this practice. Many Muslims, especially in the southern part of Nigeria were converted to Christianity as a result. Even then, this approach had its limitations. The missionaries works were constrained by the unavailability of enough human personnel and financial resources on the one hand, and on the other hand by the unwillingness of some people to either go to or send their children to these schools and centers.

Alokan (1991) points out the missionaries came to remove the native converts from their home and people, and keep them in mission-stations. This was to protect them from backsliding from their new – found faith. It was also intended to provide them the opportunity of developing fast in the Christian faith. But this approach had a negative effect on the social and cultural life of the converts. This made the "unconverted" society hostile to the missionaries. To add to the difficulties, the "mission converts" were often subjected to a very long and rigorous catechetical training before they were baptized. Tasie (1978)

observes that towards the end of the training, few people often persevered to actual baptism. This made the church to loose some of her "converts".

The few African Christians who wanted to become pastors were again made to go through long Theological training. This was frustrating to many prospective African preachers. This explains why many of them took to short training under the native evangelists who emerged later. Again, attempt to apply force to the new religion to "retain leadership in the church hardened their biases to the new – found religion" . Oosthuizen (1968) clearly presents the issue at stake as that of the white – missionaries' lack of trust in the leadership ability of the Africans. Many western missionaries then employed the Colonial Government machinery to enforce their continued control of the African church. The result was predictable. Many Africans broke away to establish their own churches E.g. Christ Apostolic church in 1918 broke away from church Missionary Society (CMS).

Tasie (1978) and Sanneh (1983) point out the missionary approach of African Evangelists and Indigenous Churches to the spread of the Gospel among the Africans. They preached directly to their people in the languages they understood, and had no need of interpreters. The Indigenous Churches and Revivalists used native teachers, prophets, and Evangelists in their mission work. They were often given short training. Because these preachers were

Africans, they and their converts interacted freely with one another and lived among themselves. In their ministry, they made Christianity more practicable and simple to their people. It was purged of unneeded intellectualism. The native Evangelists demonstrated the power of God in prayer over that of Satan, demons, witches, sicknesses, failures and death which are rampant among the Africans. These led to greater conversion to Christianity among the natives.

The contributions of Africans to the growth of the church inspired the present researcher's interest to undertake this study. The research shall attempt to find out to what extent the African culture has influenced the growth of Christianity in CAC.

1. 2 STATEMENT OF THE PROBLEM

Application of African culture to Christianity has the possibility of making African a Christian within his culture. Oosthuizen (1968) cautions that this could be positive or negative. He points out that Inculturation of Christianity is positive when its Christianity is faithful to both the African culture and the Bible. It is negative when it is faithful to African culture but not to the Bible. The problem of this research is to find out the impact of the African culture on Christianity in the CAC.

This research work therefore aimed at investigating the following:

(a) What types of Christianity is practiced in the CAC?

(b) What aspects of African culture influence the practice of Christianity in the CAC.

(c) What is the impact of African culture on the CAC?

1. 3 PURPOSE OF THE STUDY

The following were the purposes of the study:

(a) To find out the type of Christianity practiced in the CAC.

(b) To find out what aspects of African culture influence Christianity in the CAC.

(c) To find out the impact of African culture on the CAC members.

(d) To suggest ways of improving the interaction between African culture and Christianity in the CAC.

1. 4 HYPOTHESES OF THE STUDY

The following hypotheses were tested for this study:

(a) There is no significant difference between the ministers and the lay members of the CAC in their opinions on the type of Christianity practiced in their church.

(b) There is no significant difference between the ministers and the lay members of the CAC in their opinions on the aspects of the African culture that influence the practice of Christianity in their mission.

(c) There is no significant difference between the ministers and the lay-members of the CAC in their opinions on the impact of African culture on the CAC members.

1. 5 SIGNIFICANCE OF THE STUDY

The findings of this work would be useful to:

(a) The church ministers to evaluate their messages with the teaching of the Bible.

(b) The theological institutions which may want to re-evaluate their curriculum on how to contextualise Christian messages in an African setting.

(c) Other researcher who may want to build on the findings of the work. It may even provide materials for educating students of Religions who are interested in the study of African Independent Churches.

1.6 BASIC ASSUMPTIONS OF THE STUDY

This study was based on the assumptions that:

(a) All the respondents could read and correctly interpret the items on the research Questionnaire.

(b) All the respondents were sincere in their responses to the research questionnaire.

(c) The research instrument employed was suitable to the work

1.7 THE SCOPE AND THE DELIMITATION OF THE STUDY

This study is limited to CAC as a denominations because every denomination is peculiar. The study of other denominations was not involved.

This study was further limited to Ile-Ife because it is a city of contrasts. It has a large population of both traditionalists and modernists. It contains large numbers of literate and non-literate. It has big time farmers, and seasoned academics. The membership of the CAC denomination in the city is thus as varied as the inhabitants of the city. The ministers of the CAC in the city also vary. The city is like a mini – Nigeria. The make-up of the CAC denomination in the city is therefore representative of what obtains in the denomination in the

country. Again, the denomination has 60 assemblies in the city. This number is large enough for the study. Basing the research on a single denomination in a single city with a high concentration of assemblies allowed for a thorough work which would be difficult to do it the geographical coverage of the study was too large.

This research would cover the influence culture has on the practice of Christianity by the members of Christ Apostolic Church and its effect on them.

Chapter 2

REVIEW OF RELATED LITERATURE

2. 1 Introduction

In this chapter, the followings were examined: Religious Evaluative Models; Aspects of African World view relevant to Christianity; How to Africanized Christianity; Type of Christian Messages: and Features of African Independent Churches. The chapter also examines some methods of preaching Christian messages.

2. 2 RELIGIOUS EVALUATIVE MODELS

It is noteworthy that scholars such as Tawney (1977), Silvia (1978), Bajah (1979) Ogunyanju (1994) and Folarin (1994), share the view that evaluation is the attempt to find out the extent to which a particular activity, action, or event tallies with a set goal or objective. The importance of this is that it could lead to redefining the methods, the objective and the contents of such a Programme or action.

There are many religions in the world. And these religions have principles, rules, precepts, and practices, whether written or oral that either guide the adherents and/or that the adherents manipulate to suit their purposes.

So if a religion will maintain any standard, then its adherents must abide by certain evaluative models.

The bone of contention is the basis' of the evaluation. Folarin (1994) posits two theories of religious evaluation. These are the 'relative', and the 'normative' models of evaluation. Protagoras in (Folarin), 1994:46) recommends relative evaluative model. He says, "man is the measure of all things; of things that are, that they are- of things that are not that they are not." Scholars in Christian theology, like Fletcher (1996), Nineham (1969), and Nixon (in Marshal, 1997), subscribe to this model. They claim that situationism is better than absolutism of Bible claims , and that relative model is better for the church than the 'legalistic' model. Geisler and Feinberg (1980) however see protagoras' submission as emphasizing individuality which leads to subjectivism. To them this is very absurd. What is right for one may wrong for another, and a very good basis for one person may not be good for another and vis- a-vis. Such model will lead to chaos.

The second model is what the Evangelical Christian theologians opt for. This is 'normative' model of evaluating religious phenomena. Here the basis for theological evaluation is the prepositional word of God, that is the scripture. This implies- that Biblical injunctions override man's subjective thrust. Theologian's. like Berkhof (1950), Murray(1957) Henry (1979),

Bloesch (1983), and Olowola (1991), posit that the bib le is supreme over the church and over religious experience and so should be used- as the basis for Christian religious judgement. This is because the bible is the word of God. But Hanson (1963) accepts the normative stance of the bible with a clause. The clause is the problem of property understanding the norms which the Bible contains. To Hanson, the utilization of the Bible normatively will give a theological evaluator an objectives basis for his judgement, but this will confront him with a problem of how to properly interpreted the statements of the Bible which will be used as the standard of evaluation. This to say that there will be problem if attempt is made to interpret the statement of the Bible rigidly without subscribing to its 'equivalent'.

Therefore, in this research, what Folarin (1994:50) calls "theological-normative" evaluation model was used. It is a way of making the Bible truths, interpreted theologically, the yardstick for judging Christian activities. This model is comprehensive and it gives chances for making decision on every other good model, it has there aspects; the thing to be evaluated, the purpose of the evaluation, and - the basis for the evaluation.

2.3 ASPECTS OF AFRICAN CULTURE RELEVANT TO CHRISTIANITY

Every people, race, and nation have their cultures, which makes them peculiar and different from others in other geographical areas. The term

"culture" refers to A people's way of life. This is how Hultkrantz (1987) understands the term. Cuningham (in Otijele, 1991) reveals that one's way of life can be and usually in an individuals perceptive rather than corporate tradition. He further says that, it is a model of understanding existence, a conceptualization inclusive of all dimensions of reality from the existing individual to the universe itself, one that integrate every aspect of life into an intelligible whole. While it is correct that the individual has his own culture, one discovers that are some aspects of such culture which comforts to the view of the members of one's socio-cultural group. This group has common features by which the members of the individual groups are identified. It is in this sense that one can speak of African culture.

Scholars such as Mbiti (1970), Idowu (1973), Imasogie (1982), Olowola (1991) and Otijele (1991), agree that African believe in the existence of the absolute (the transcendent); the physical and the spiritual world created by the absolute; the superhuman (good and bad), the human beings (consisting of the unborn, the living, the living-dead/ancestor spirit and ghosts); and the origin and the predicament (creationand alienation) of the relationship that exists between the absolute transcendent and all aspect of his creation

Some other aspect of African culture are hereby, analysed:

(i) **Implicit Monotheism**: Otijele (1991:8) recall that "African concept of God is monotheism". However, Scholars like Mbiti

(1972), Idowu (1973), Imasogie (1982) contend that, "monotheism" in African tradition should be qualified (to distinguish it from the old testament, Quaranic and New testament concept of monotheism). This led to the use of term 'implicit monotheism'. Otijele (1991), however insist that whatever qualification that is used, the significant point is that the traditional African recognise the existence of only one God, the supreme creator of heaven and earth, and absolute sustainer and controller of all being and things (spiritual and physical).

(ii) **Destiny**: To the adherents of African tradition, the human person is one of the several animate creature of God. Otijele (1991:9), point out that "several variant myths of creation in Africa agree that the human person is a psychosomatic being". the human person's life is a process which is expected to unfold according to a certain prenatal code of contractual (ii) Destiny: To the adherents of African tradition, the human person is one of the several animate creature of God. Otijele (1991:9), point out that "several variant myths of creation in Africa agree that the human person is a psychosomatic being". the human person's life is a process which is expected to unfold according to a certain prenatal code of contractual.

(iii) **Society:-** To the Africans a human person is a being-in-relation to his Kiths kin. This means that he is inherently a gregarious social being whose person-hood can only be completely realised in community as he relates appropriately to other human being and/or persons, and even to supra-human beings and God. No person is an Island unto himself. Otijele (1991:9), says "the human person is complete (i.e. fully realised) only in proper relation to other human and super-human beings and supreme Being". Mbiti (1970:279), strengthens this view when he says, "I am because we are, and since we are, therefore I am". This clearly implies that for the traditional African, the reality of the divine-human community overrides that of the individual human persons. The 'I' is inferior to the 'we' and 'I' is dependent on the 'we'. Otijele (1991:10) declares that:

> *The process of person-hood is punctuated and perhaps animated by the highlights of the Rites of passage. The process begins from conception through birth, naming puberty initiation, marriage and wedding rites, procreation and rite of childbirth, death and burial, entailing proper funeral and memorial rites, and finally the rites of transformation into the ancestral world of spirits... In most cases, however, the process of human person-hood which begins with the nameless unborn foetus ends with the nameless but never-to-be-for-gotten ancestor. In the process of attempting to actualise his prenatally chosen destiny, the individual human person (often because of his*

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limited freedom, knowledge, and ability) runs into unforeseen obstacles. These obstacles may be posed by the super-human evil spirit or disgruntled ancestral spirits for whom the proper funeral and memorial rites were not performed or even by some living inimical human persons.

(iv) **The Mystery of Evil**:- Although, it is never categorically stated in any of the myths that God is responsible for evil, yet it is implied. The traditional African believes that God is all powerful and is the absolute sustainer and controller of all human beings, and all spirit beings (good and evil); that diseases, natural disasters and other forms of human sufferings and pains are inflicted by wicked people, divinities, and ancestral spirits, that all these beings are under the control of the supreme god. Thus except God permits any being or any evil occurrence, that being cannot inflict or cause any evil to happen. Therefore God is ultimately responsible for all that happens in His creation including the experience of evil by human being. According to Otijele (1991:11) the source of evil has been classified into-three:

(a) Evil caused by evil spirit and their human agents. This may be caused either with or without reason(s) attached.

(b) Evil caused by crises in the developmental process of person-hood. These crises arise from interaction with fellow human being.

(c) Evil caused from direct intended or unintended violation of divine and communal taboos.

(d)**Worship**: To the African, there are two sides to the issue of worship. These are the objective and the subjective aspects. The objective aspect has to do with the issue of ritual. Imasogie [6](1982) observes that in the traditional worship, the Afriocan sacrifices, emotionally sings and dances to, makes covenant with, eats and drinks before his God. These external manifestations of African worship aim either to invoke the divine or to put the believer in a situation whereby he would be subjectively (spiritually) sensitive to the presence of, and to receive blessings from God.

An ideal African begins, continues, and ends his day with God. The first thing he does in the morning is to pray to his God. He commits the new day into the hands of the God. Ikenga-North (1995: 75), "The morning prayers are offered by every house-head at his ancestral shrine or a Chukwu symbol if he has one. This is the first thing he does every morning before he speaks to anyone". The worship at home, headed by the head of the house (Private worship) and the one in the Shrine, headed by a priest, are not the same.

They are similar to what are found in African Independent Churches encourage the institution of family altars and church worship. Often, these churches organize daily morning worship services to commit the ways of their members to the hands of God before they go out on their daily businesses.

(vi) **Methods of Communication:-** In African traditional society, images, proverbs and stories are frequent means of communication. These are directed towards making the traditionalist understand and internalize the information conveyed to him through those means. Masquerades represent the living-dead, images stand for divinities, sending a dead bird to a king is telling him to commit suicide etc. Whatever ones view is, the African thinks more in concrete than in abstract terms. Otijele (1991), notes that, the church of God in Africa has a lot to gain on how to improve communication from the African practice.

2.4 How to Africanized Christianity

Scholars like Shorter (1975) and Onibere (1978) identify the steps in Africanizing Christianity. To them, the first step is to study the Christian revelation very well. The second step is to thoroughly study the African culture/religion. The third step is to adopt what is possible from African

culture/religion and use it to convey the essential massage of Christianity in order to make Christianity meaningful to the Africans. In the attempt to Africanize Christianity, the Catholic theologians insist that the Christian scripture and the church Tradition should form the basis of Judging what is to be adopted from the African culture/religion into Christianity. The Evangelicals on the other hands insist on only the Bible as the basis for judging such attempt.

Whatever the case may be, most scholars of Christian religion are of the view that Africanizing Christianity should not change the essential message of the Gospel that salvation is found only in Christ. They all agree that means of communicating the message can change. Commenting on this issue, Ezenya (in Mbiti 1972: 185) contends that:

> *The gospel message must remain the focal point of every missionary activity and must be presented in its full splendour and not weakened in any way but rather adorned, enriched and made more intelligible and attractive by the use of whatever is good, just, and beautiful that is found in the cultural heritage of a people .*

The researcher however opines that the Bible can be made relevant to any culture as long as that culture can fit into the salvation message of the Bible - Christocentric. This research will attempt to find out the nature of inculturation of Christianity in the CAC by how well it is faithfully, to the Bible and the African Culture.

2.5 Types of Christian Message/Sermons

There are six types of Christian sermons. There are:- Personal Testimony Sermon; Historical Sermon; Biographical Sermon; Topical Sermon; Textual Sermon; and Expository Sermon. These are elaborated upon below.

(a) **Personal Testimony Sermon:-** Abayomi (1996: 22) says; "This is a way of preaching the word of God centering on one's personal experiences, especially conversion/salvation experiences as the dominant thesis of one's message". It is the giving of one's own life experience before conversion and after conversion that can lead other people into higher level in the faith anchored in Jesus Christ alone.

This type of sermon has the advantages of a life - related message; a first-hand and an unadulterated message; a true to life message; and it is the most familiar and simplest experience a child of God can possess to share with others.

It however has the disadvantages of not being a direct biblical message; though it may be Bible related; it is limited regarding frequency of delivery; and it can be boring and monotonous if not constantly modified.

(b) **Historical /Incident Sermon:-** Gibbs (1964:277) explains this type of message a " the Bible incident; taken as a subject, and the spiritual lessons contained are applied as the story is unfolded". Thus, this is giving of a

message from Bible historical events through which spiritual applications are drawn.

The merits of this type of sermon are that; it affords the preacher a wide range of sermon material; hearer's interests can easily be motivated because both old and young love to hear stories. It helps the preacher to hold his audience's attention throughout his preaching; succinctly, the incidence of the Bible, particularly the Old Testament; have been specially recorded for this purpose. While the demerits are that: There is a tendency for over spiritualisation of the particular event or incident; And the preacher may be tempted to exaggerate the incidence.

© **Biographical Sermon:-** Abayomi (1996:23) submits that "it is preaching about the life of a Bible character with the aim of examining his/her life's weaknesses and strengths". This consists of the study of a person's life and the lessons to be learned from it, how one may be warned b his failures and encouraged by his successes. It is really the study of a person's character which in turn, determines his career.

Its effectiveness is paramount in the following areas: it makes both interesting and valuable reading. They are profitable for a three fold purposes: (2) Information, (2) Inspiration, (3) Initiation; The preacher can get as many sermon materials as possible from biographical data; Biographical preaching makes for that variety which is so necessary to effective messages; it

is an appropriate way of getting people's attention; and it is ways good for a tensed audience to keep them alive.

This type of sermon can also be faulted thus: it tends to rub the preacher and his audience the study of vital Biblical doctrines; There may be temptation to concentrate on the life if a man rather than God and his word; Also there may be temptations, trials and challenges that may arise as a test of faith to the hearers as a result of the weak areas of the Bible character's life earlier studied.

(d) **Topical Sermon:-** Gibbs (1964: 269) declares that, "that type of sermon consists of choosing a certain subjects, or topic and then searching through all the scriptures to discover what light can be shed on the subject under consideration". Obviously, this type of message has to do with the selection of topical issues in the Bible through which one preaches, e.g. faith, love, salvation, sin, blessing etc.

it exercises its strengths in the following way: it enables both preacher and hearer to grasp a subject of the Bible as a whole; it affords ample opportunity for a thorough discussion of the selected subject. It impresses an audience with the unity of the holy scripture; The great doctrines of the Bible can best be studied by this method; finally, it makes for variety of presentation. Also this type of sermon expresses it's weaknesses thus: the range of topic is necessarily limited; This method of preaching will soon exhaust the preacher.

(e) **Textual Sermon**:- According to Gibbs (1964:261); "This method of preaching comsists of selecting two verses, a verse, or even a part of a verse as a text". It is a type of message that revolves majorly around the text.

Its areas of strength are that: the actual words of the scripture are brought before the people. This gives divine authority of the message. A short text is more easily retained by an audience while a whole paragraph of the Bible is difficult to retain in the memory, a short text is more easily memorized and carried away by the audience. It makes for variety in preaching. It is good sometimes to take a number of different verses which contain the same word or thought. These may be combined to present the one truth is desired to emphasize. This is particularly helpful to a beginner who may not be able to speak briefly from a number of texts, and still feels that he was preaching the word of God. Of course, there are many such combination of texts. Gibbs (1964) cites preachers who used this style: D.L. Moody began this way, C.H. Spurgeon was essentially a textual preacher. It is good to read his sermons and study his method of treating his texts.

Its weaknesses are that: the unity of the Bible is not apparent with this method of sermon, as it is with expository sermon. There is always a tendency of the textual preacher to weary his audience.

(f) **Expository Sermon**:- According to Gibbs (1964), exposition is the opening up (exposing) or the unfolding and ecxplaining of a passage of

scripture. The word comes from two Latin words, "ex" meaning "out" and "pono", meaning "to exhibit". An exposition of a scripture portion is therefore the placing out, or the displaying of the truth contained in the passage selected. This passage usually consists of a paragraph, or a number of verses which combine to present a main thought, or theme.

An expository sermon takes a central thought of a portion of the scripture and explains it. it basis its explanation on the context of the passage.

This type of sermon exhibits the following merits: it puts the supreme emphasis on the word of God itself; it makes for a braod knowledge of the scripture as a whole. it provides an opportunity for speaking on many passages of scripture which would otherwise be neglected; it makes for variety in the ministry of the word; it enables the preacher to deal with current evil and problems in the church without being too direct and personal. It saves the preacher from the tendency of a fanciful use, or abuse of isolated texts. Also it furnishes the preacher with enough materials for a life time of preaching.

The demerits are equally revealed as follows: it affords the preacher an opportunity for laziness, because he may not be adequately prepared when he mounts the pulpit and before he goes ahead to run commentary on the text chosen. It may become dry and boring if adequate preparation is not done. It affords the preacher a lack of organization. It may easily degenerate into a

collection of little and disconnected sermonette, which have no relation to the central them.

2.6 Features of African Independent Churches.

Some features of African Independent Churches are explained below:

(a) **Prayer:-** The African Independent Churches are accustomed to pray in the way African people pray. Akao (1991:29) and Nihinlola (1995:12) submit that "these Independent Churches pray on the top of their voices". This if distinct from the way the Orthodox Christians pray. It is therefore a marked featue which distinguishes the African Independent Churches from the Orthodox Churches.

An African is accustomed t saying his prayers first thing in the morning. Among the Igbos they usually start by spitting on the ground three times as a way of cleansing and consecrating his month. The very elderly one begins with abolutions. When he dips his hands into the vessel containing water, he begins t call upon his god to come and wash his hands, which are usually wiped on the feet. He brings out from his leather bag kolanut and alligator peppers, which he chews very well. Part is then spat upon the symbol of his god. The emblem of the deity of justice. Then he starts the prayer by calling upon the heaven and earth to come and witness his worship. Onwuka (1983:) reports one of such prayers: "He who does evil to him belongs death. I have not done wickedly. I wish everybody well, long life, and

prosperity, but whosoever wishes me ill, to him belong death". An examination of this prayer shows that the prayer is self-righteous in its context, like that of the Biblical Pharisees in the Temple. But on a closer examination, it is discovered that it reveals the self conception of the particular devotee. Likewise most African Independent Churches hold early morning prayer meetings and curses their enemies.

In the above prayer, one can see that it contains wishes that are evil for the one who plans evil the other. The formalization of the liturgical life of Christianity, taught and practiised in Europe and America and anywhere Christianity is brought greatly objected to by the African Independent Churches. African Independent Churches employ African drum, sing biblical songs composed in African lyrics, dance and clap their hands with enthusiasm and zeal in their worship services. In his contextualization, Paul himself applied Hellenistic titles to Christ (e.g. pantokrator IICor. 6: 19).

(b) Visions and Dreams (Revelation):

Visions and dreams are other features of African Independent churches. Africans are very curious and are constantly faced with the fear of what tomorrow may hold. Thus, African who are not Christians make their ways to diviners and visioners - the Ifa Priests. Therefore, African Independent Churches with their understanding of African world view, integrate into their worship system, visionary services, interpretation of dreams in order to free

their people from the fear of the unknown and from despair. It is a way of instilling hope and comfort in their Church members.

(c) <u>Salvation and Deliverance:-</u>

Salvation and deliverance feature prominently in African Independent churches. In a mineograph on "African Charismatic Movements", Folarin (1997) identifies the following elements as characteristics of the Churches: Prophesying, ministering deliverance from poverty, healing from sicknesses and deliverance from witches and witch-craft, Ogbanje Spirit, demons and death.

The researcher discovers, in his experience among the Yoruba people that natural disaster and other forms of human suffering and pains, are blamed directly on wicked people, divinities, and ancestral spirits who may inflict evil punishment for error or for breaking taboo. Otijele (1991) submits that sin or moral evil in the mind of the Traditional African has little to do with the intrinsic nature of the sinner. Rather, sin (moral evils) is considered an offence against God, super-human spirits, or ancestral spirit, who may vent their anger on the individual sinners or the whole community by causing natural catastrophe, diseases or famine and other forms of human sufferings.

The salient point here is that the traditional African believes that God is all powerful and is the absolute sustainer and controller of all human beings and all spirit being (good and evil). It follows therefore, that unless God permits any being (human or super-human), that being cannot inflect or cause any evil

occurrence. Therefore, the Traditional African believes that I is God alone that can save, protect and sustain him. even when he goes to herbalist, he still believes that it is God doing the work through him. if there is success, God has granted it, and if otherwise, it is the same God that has allowed it. the herbalists too never hide this from their clients. So when the God of the white missionaries would not meet their needs, the African became perplexed. Apparently, the emergence of the African Independent Churches which provide all these lacks opens a better option for the African.

Salvation and deliverance are synonymous for the African. Therefore in African context, biblical salvation is seen as God promising deliverance from national sin (Ps 44:26; 130:8):deliverance from enemies (II Sam 4:90); deliverance from poverty that makes people sell themselves to the rich (PS 72:2). Folarin (1997) observes that the theology of the African Independent Churches is 'prosperity'. In a study, Akosa (1987) discovers that Pentecostal churches teach that salvation includes good health and good life.

Grimley and Robinson (1966) Oshun (1983) and Isola (1997), in their explanation on the caused of the growth of the African Independent Churches, point out that they are growing fast because they provide solution to the needs of their audiences.

Oshun (1983) states that the African Independent Churches are dynamic because they stress the life of holiness, devotion, fasting, dissociation from the

world, prayer, in-filling of the Holy Spirit, songs and visions, and healing. They also adapt tot he world-view of the Africans. These include the recognition of visions and dreams, the hope of healing, finding solutions to persistent problems such as depression and demonic attacks which were formerly the demains of traditional priests. In fact, many writers, both white and black such as Ayandele (1996), Grimley and Robinson (1966), Turner (1967), Appiah-Kubi (1970), Wilson (1976), Ayandele (1978), Oshun (1983), and Alan (1984) see the appearance of African Christianity because they fulfill that which is lacking in the European-American missionary pioneered churches by applying Christianity to every area of human life and need.

The African milieu is permeated with the fear of poison, evil spirit, and unlimited anxiety over fruitlessness. All these are believed to be demonically caused afflications from which Africans seek deliverance and salvation. The African Independent Churches through their prophets possess the ability to solve the people's problems by identifying them, and praying for them, and providing immediate healing results. A review of such cases is found in Sundkler (1961: 186 - 188).

> *The Prophet announces -"The sick, come forward". One man and eight women, three Of them carrying children on their backs moved tot he center of the room... The prophet shuts his eyes and begins to pray. He seizes one old woman by her arms and begins to shake her violently, beating her with his fist on arms and shoulders and shouting". "Depart thou Demon".He now prophesies to the patient; "You are possessed by a demon, like a snake which first entered your womb and then went into the stomach and then to the head, causing a terrible headache". The Old woman admit with an "Ehhe" (Yes) that his prophetic diagnosis is correct in every detail.*

It is noteworthy to point out that Sundkler concluded on the basis of the similarities he observed between the Christianity ad the African Traditional among the Bantus that their Christianity is syncretic. T his conclusion is probably hasty. Folarin (1994) points out that the issue of how to deal with similarities in research findings among different religions has been hotly debated. Idowu (1962:3) warns that "similarities between one religion and another should bot be traced to source outside each religion".

This is because religious experiences can be similar among different people. Two possible dangers should be avoided on issues like this. One is to conclude on the basis of observed similarities that one group either borrows from the other, or that the two groups have preverbal genealogical link.

Agreeably, the solution to the problem faced by Sundkler is presented by Folarin (1993:62) as a tension between "the theologies of continuity and discontinuity. The theology of continuity emphasizes the similarities between two religions, while the theology of discontinuity emphasizes the differences between them". Therefore , Folarin (1993) concludes that similarities in any concept between two religions would not be perfect. There will be important differences also. Thus, this researcher submits that any attempt to explain the African Independent Churches' experiences as borrowed from African Traditional Religions' would be guilty of reductionism. This is not scientific.

Three views of divine healing are observed from writers.

Lewis (1977) and Dominguez (1987) argue that God heals through whatever means. This could be with or without the use of drugs. Geisler (1982) is skeptical of divine healing. Rather he emphasized prevention. On the other hand, Osborn (1977) and Frampton (1995) define divine healing as healing without any other means except prayer and fasting. This is the view which most African Independent Churches encourage and emphasize. Adegboyega (1978) reveals that Divine healing is one of the factors that led Christ Apostolic Church to secede from The Apostolic Church Bradford. The CAC and the TAC did not agree on divine healing as healing without means. Divine healing plays a vital role in the establishment of African Independent Churches. Adegboyega (1978: 25-26) established that:

> *Many works of miracles wee wrought by the Lord Through Babalola. Many hopeless barren women of longStanding years were made fruitful. Many long standing years were made to see. The dumb spoke, the lame walked, the deaf were made to hear, lunatics were delivered and lepers were cleansed... Many cases of Chronic diseases certified incurable by the Doctors and Physicians were instantaneously healed and delivered. Many that were possessed with the demons were loosed by the casting out of the demons in the name Jesus Christ... Divine healing had fundamentally been the bedrock and main spring of our faith and vision as a spiritual church in Nigeria, on which the church had been built right from her inception. Divine healing therefore, and strive harder for until the second Advent of our Lord Jesus Christ, the Healer of His Redeemed people through His blood.*

(d) Polygamy

In an admirable way, Oosthuizen (1968) lists polygamy as a feature of African Independent Churches. He observes that it confers economic and social

status on the polygamist. It affords the man dignity, respect, and honour in the society. It suggests that the polyganist is hard-working, rich, and wealth. This attracts kings to give them chieftaniney titles. The assumption is that polygamists are able to control their wives and children, and so, selected number of them should be among their city councils where they would be able to give useful suggestions that would move their societies forward. Oosthuizen (1968) reveals the evil of polygamy as that of impairing the status of women. Positively, however, polygamy provides the man, whose main job is peasant farming, with a cheap labour. Acceptance of polygamists to church membership helps some Independent Churches in winning and retaining them to in their churches.

(e) **Sacred Sites and Objects**

Sacred sites and objects are commonly found in all the world religions. The religion of the Old Testament shares with every other religion, that the deity reveals himself at particular places. Eichrodt (1961:102) shows that " in the Old Testament, God's special disclosure of himself to individual and to Israel at Certain sites gave rise to their choice of such places as Sacred". Thus, Bethel, Shechem, Gilgal, Shiloh, Mizpah, mounts Sinai, Tabor, Ebal and Gerizim, etc, were places of divine encounter with God's people.

Similarly, in African religious experience, some places are dedicated to god and therefore set apart from ordinary and profane activities. They are the

sacred grounds and consecrated places in which the religious man behaves differently from what he does in profane places. There the divine manifests himself and enters into communion and communication with man.

Farrow (1969:10) captures this idea well:

> *Visual ideas are formed which in the religious Sphere are generally expressed in the more primitive religions under-visible forms e.g. images, pictures, sacred objects, (whether natural or human formation), places etc. The regard, veneration or worship, paid to these has been called fetishism, idolatry, polytheism etc but the worshippers always indignantly repudiate the suggestion that they adore the images.... Better they assert that the material objects are the representations of the manifestation of god.*

Thus, Kenyatta (1979:120 points out that, among the Gikiyu of Central Africa, "Certain trees are particularly sacred and they serve as divine abodes". Adegboyega (1978:26) discovered:

> *....One big tree at Ilesha, in the front of the palace of His Highness, the Owa Of Ijesha land, where evil spirit of witches and wizards were traditionally believed to be holding their secret meetings....This juju tree was greatly feared, sacrificially worshipped and adored by those who have mythological belief in its diabolical powers. It was this tree that late Evangelist Babalola was divinely inspired, commissioned and empowered to burn down by setting fire in the name of Jesus Christ , with the ringing of consecrated hand-bell on it according to God's revelation to him.*

Sacred sites and objects are also venerated in the Old Testament. They are either sites of God's self disclosure to Israel or material representation of God's attributes. Wright (1966) cites the following examples: Bethel, Shechem, Gilgal Shilo, Mizpah, Mount Sanai, mount Tabor, Mount Ebal and mount Gerizim.

Veneration of Sacred sites and element are common to African Independent Churches. They have special materials of prayer, use Crucifix, visit special towns and sites, some of them pray with candles, wear clothes of various colours etc.

(f) **Water**

An the African context, water is very important and symbolic. Water is used for initiation rites, purification and healing. In Oshogbo, Osun worshippers use the water of Osun river for healing.

In African Independent Churches, water is important not only in Baptism, but also in purification rites. The water according to Sundkler (1961:205) "must be prepared by prayer in order to make it effective". In African Independent Churches, water in rivers are purifies, especially for the purpose of effecting healing on the sick.

(d) **Spirit Possession**

Folarin (1997:5) states that kumuyi defines Baptism of the Holy Spirit as "the dipping in or clothing of a person with the Holy Spirit". The gift of tongues is said to be its outward, visible sign testifying that the Holy Spirit has entered the human temple in Baptismal fullness.

It is however noteworthy to discover that the Pentecostals differ on the theological interpretation of tongues. This divides them into Neo and classical Pentecostals.

A recent research by Folarin (1994) shows that to the Pentecostals a person Baptized in the Spirit often experiences ecstatic movements, healing, joy, and reception of power to do miracles or prophesy. The classical Pentecostals are of the view that tongues spoken for the first time in a Christian's life-time is the sign of Spirit baptism. It is subsequent to salvation. To such, speaking in tongues may never be repeated in his life again. The Neo-Pentecostals simply interpret speaking in tongues as a gift of the Holy Spirit and not as a sing of Spirit Baptism.

(h) **Testimonies**

This is sharing with others what God had done in one's life. It is very rampant among the African Independent Churches. Sundkler (1961) and Oosthuizen (1968) point out that it is a very good and an effective instrument for evangelism, encouragement, and edification.

(i) **Choruses**

In African Independent Churches, the researcher observes that they do not only sing hymns and songs. Nihinlola (1995) observes that they believe in free, joyous worship. They sing choruses from memory. This is often accompanied with clapping of hands, drumming, and dancing, worship is celebration.

(j) **Laying on of Hands**

The laying on of hands features regularly in the worship of African Independent Churches. Worship leaders or pastors lay hands on their audience for various purposes. Alokan (1991) shows some of the reasons these churches lay hands on others as to receive the Holy Spirit, to receive power anointing, to receive supernatural healing, and to ordain for special service.

2.7 Some Methods of Preaching Christina Messages.

Gibbs (1964), Zuck and Getz (1970), Maxey (1987), Ilorin (1992) and Abayomi (1996) discuss some methods used in the 'preaching of Christian message'. These could be classified into two:

(i) Methods suitable for children. Such methods include;-

(a) Narrative - Story telling especially Bible stories in the Old Testament, personal testimonies of other preachers, natural stories, and recording etc.

(b) Drama - Some stories ca be dramatized e.g. Old Testament scenes, events and myths; meaningful written plays with some religious values. Zuck and Getz (1970: 215) point out that "biblical stories can be seen most clearly as unfolding drama of redemption, told upon the stages of history as God acted within his creation for the salvation of man".

(c) **Music** -Children can be made to sing choruses, playing of recordings of Christian Musical artists, or inviting Christian musical groups to play on special occasions for them.

(ii) Methods suitable for youths and adult - Jesus Christ was a master-purchaser and Teacher (Mt. 7:29). Since He mostly dealt with adults, His methods are likely appropriate to their age level. Some of the methods He used are:-

(a) **Lectures** - He used this method during His sermon on the mount and on the plain (Mt. 5-7; Lk 6:20-49). Lecture helps greater coverage of teaching materials, but limits audience involvement.

(b) **Question and Answer** - Jesus used this method to preach to His disciples that He is the Christ (Mt. 16:13-20). This method makes for greater involvement and understanding on the part of the audience but it is time consuming. It can be integrated into some other methods of preaching.

(c) **Illustration** - Jesus used parable to communicate religious truths (Mt. 13) It is possible to use current issues that people are familiar with to explain Biblical truths.

(d) **Grouping** - Hilliard (19963) feels that group method could be used to discuss biblical passages. It encourages co-operative attitude in problem solving.

(e) **Discussion Method** - This was employed in Jesus meeting with the Samaritan Woman (Jn. 4) and Nicodemus (Jn. 3:1-2). This will help the church members to express themselves freely.

(f) **Reading** - This is reading of all the written out materials the preacher intends to preach, comma to comma, fulstop to fulstop. It disciplines the mind and compel the preacher to express himself clearly and fully on his subject matter. it also saves the face of shy and timid preachers. It develops one's skill of writing. It is good for the beginners. The sermon can become so artificial and mechanical; limit momentous inspiration is killed.

(g) **Recitation** - This is an act of rehearsing from memory before the audience all the written sermon, word for word, comma to comma, and fulstop to fulstop. It has the same advantage as above. But if a point is missed out, the preacher looses connection and the sermon flops.

(h) Extemporaneous Method - Gibbs (1964:226) says, "It is to speak without preparation, but it also include the expression of thought that have been the subject of much careful preparation". Flexibility and inspiration of the moment can creep into the sermon. It gives room for new ideas. It gives opportunity to move around, and away from the pulpit. Gibbs (1964) point's out that, it has the demerit of negligence of prayer and careful preparation of message. It can even lead the preacher away from his dominant thesis. It can lead to mere entertainment before the audience. It makes the audience not to have a sense of direction of where the preacher is leading them. It makes the preacher in most cases, not to have a logical conclusion of his sermon.

2.8 SUMMARY

In this chapter the literature of other related works was examined. The model for Christian religious evaluation to be used for this research works was formulated as "Theologico -nominative " model; some aspects of African culture that are relevant to and which will enhance the effective dissemination of the gospel without destroying the intent of the message through its dynamic equivalent were subscribed to. Also this chapter

posited the three methods by which Christian can be Africanized: (a) to study the African Culture very well; (b) to study the Christian revelation thoroughly; and (c) to adopt what is possible from African culture/religion and use it to convey the essential messages of Christianity in order to make Christianity meaningful and intell messages through which the conceptualized message of the Bible can be conveyed were also reviewed. Furthermore, those things that characterize the African Independent churches of which Christ Apostolic Church is one, were discussed.

Finally, the methods by which Christian messages that have been contextualised can be disseminated to the audience were discussed. These methods were differentiated to show how they can suit the children, youths and adults respectively.

Chapter 3

RESEARCH PROCEDURES

3.1 *Introduction*

In this chapter, the researcher examined the issues of research design, the population, sample and sampling technique for his work. The instrument for gathering data, its validation, pilot study and administration were also described. This chapter goncludes with how the data gathered on the field were analyzed.

3.2 Research Methodology

This research is a survey of the opinions of the ministers and laity of Christ Apostolic Church in Ile-Ife, Osun - State, on the impact of African Culture on the CAC members. The work compared the views of the ministers and the laity of the church.

3.3 The Population of the Study

According to Akuezuilo (1990:31), "population includes not just people, but also events, animals, and objects who or which are members of the study as defined by the aims and objectives of the study" The population of this study was all the ministers and laity of Christ Apostolic Church (CAC) in Ile-Ife township of Osun - State. But

because of the largeness of the CAC members involved in the study sampling was resorted to.

3.4 Sample and Sampling Technique

According to Akuezuilo (1990:32), 'sampling is that portion of a population selected for study. He says that, "this is necessary if the population of the study is too large, the time available for the study is limited, and the researcher has inadequate human and material resources for the study".

Ile-Ife was arbitrarily chosen by this researcher to be the place where he carried out his study. It contained 60 CAC assemblies as gathered from the General Secretariat of the church in Ibadan. All these 60 churches were 7, 150 worshippers. This is gathered from the records in CAC Ife Co-ordinating council headquarters, more, Ile-Ife, Krejcie and Morgan (1970:603) says, "From a population of 7,000,361 sample size is enough to work upon for a representation.

Therefore, from each of the 60 churches, 10 members were selected. This implied that, 600 lay members were selected altogether for the purpose of completing the questionnaire.

According to Krejcie and Morgan (1970), "this sample sizes is adequate for the study".

In choosing the ministers who responded to the administered questionnaire, the 60 ministers of all the 60 assemblies were involved in the research. This is because all of them were responsible for communicating the Gospel to their audience. This brought the total sample size to 660.

Succinctly, the church lay-members that served as respondents were limited tot he adults (21 years and above) in all the assemblies.

Children were not involved because they did not have enough experience to be able to respond adequately to the test items on the questionnaire. The adults are intelligent enough to assess the nature of the Christianity practised in their assemblies.

To select the 600 church laity to whom questionnaire were served, a simple sampling process was used. In each church, the number of the available adult lay-members in a chosen worship service was noted. The lay-members were asked to wait briefly after the service in each church. Out of them, 10 were selected by balloting. This was done by providing the equal number of ballot papers as the number of the adult members present in the service.

On all ballot papers were written "yes". All 10 members who picked the ballot papers with "yes" in each church were asked to complete the copies of questionnaire irrespective of their genders.

3.5 Research Instrument

Only questionnaire was used to elicit information for this study. The same type of questionnaire were drawn for both the ministers and the laity who were used for this study. The questionnaire requested the respondents to give their demographic informations. It also had test items on all the areas where research questions and hypotheses of this study were set.

3.6 Validity of the Instrument

For research instrument to produce the desired results, its validity has to be established. The step taken to do this was that the researcher requested his supervisor to cross-check the instrument. The supervisor recommend that the ambiguity in the test items of the instrument be removed or refrained.

3.7 Pilot Study

After the instrument had been developed and approved by the researcher's supervisor he conducted a pilot study to test the reliability of the test items in it. this was done after the researcher had sought and

gotten permission from the District Superintendent of the CAC, Samaru. A date was agreed upon for the study. 10 church laity were selected to complete the questionnaire.

A brief discussion was held with the members who completed the questionnaire, to find out the difficulties encountered in answering the questions raised. This has to do with typographical errors, grammatical constructions and vocabulary ambiguity. The items of the questionnaire were improved upon based on the discussion.

3.8 Administration of the Questionnaire

The administration of the questionnaire was the sole responsibility of the researcher. Having secured dates with the churches, the researcher and the District Superintendents in Ile-Ife distributed the questionnaire to the ministers and their church laity under their jurisdiction. T he researcher waited on each occasion to collect the questionnaire from the respondents after filling them.

3.9 Methods of Statistical Analyses

The data collected through the questionnaire were subjected to both descriptive and condescriptive statistical analyses. All the data gathered through the questionnaire were analyzed into percentages and frequencies. The

information gathered here helped the researcher to answer his research questions.

T-test for independent sample was used to test the hypotheses set for this research. This was because it is suitable to test for significant difference between two groups. like in other social sciences, the critical level of significance for the test was 0.05.

Chapter 4

ANALYSIS AND INTERPRETATION OF DATA

4.1 Introduction

In this chapter the information gathered in the course of this study through questionnaire are reported. In general, the instrument used is tailored to elicit the necessary information from the clergymen and laity of the CAC on their opinions on the types of Christianity practised in the mission; aspects of the African Culture found in CAC; and the impacts of African culture on Christ Apostolic Church members. The questionnaire was further used to find out the theological/religious/training acquired by the ministers in the CAC. The results of data collected are analyzed here, and interpretations are duly supplied. In this chapter, answers are provided to the question raised under the statement of the problem, and the hypotheses formulated for this study in the first chapter of this thesis are tested.

4.2 Demographic Information

In this section, descriptive statistics of frequency and simple percentages are used as deemed fit by this researcher. Likert five point scales was

employed in gathering data. To find the percentage of those who agreed to each item, the figures under A (Agreed), and SA (Strongly Agreed) are totaled. The addition of the figures under SD (Strongly disagreed), and D (Disagreed) represent the percentage of the negative responses to the particular item. To identify the general view of the CAC clergymen and laity on each item, the higher of the two percentages between the positive and negative responses is accepted. Since the figure U (undecided) in each item is qualitative rather than quantitative, it is not considered.

Table 4.1 Biodata of Respondents

S/No	Items		Responses F	%
1.	**Sex**			
	A.	Male	390	60.00
	B.	Female	260	40.00
	C.	Total	650	100.0
2.	**Membership**			
	A.	CAC Members	630	96.9
	B.	Non CAC Members	20	3.1
	C.	Total	650	100.0
3.	**Approximate Duration of Lay-members In the Church**			
	A.	Non CAC Members	20	3.08
	B.	Below 1 year	4	0.62
	C.	1 - 2 year	14	2.15
	D.	3-4 years	46	7.70
	E.	5-6 years	50	79.38

	F.	7 years and above	516	79.38
	G.	Total	650	100.00

S/No	Items	Responses F	Responses %
4.	**Status of those who Responded**		
	A. Clergymen	60	9.20
	B. Laity	590	90.80
	Total	650	100.00
5.	**Highest qualification of Clergymen**		
	A. M.A./M.ED (Christian religion)	8	13.33
	B. B. The/B.R.E/B.ED.A (Christian Religion)	6	10.00
	C. Dip. Th/Dip. R.S. (Christian Religion)	34	56.67
	D. Certificate (Christian Religion)	4	6.67
	E. Others	8	13.33
	Total	60	100.0
6.	**Length of Service of Clergymen**		
	A. Below 1 year	8	13.33
	B. 1 - 2 years	8	13.33
	C. 3-4 years	18	30.00
	D. 5 - 6 years	12	20.00
	E. 7 years and above	14	23.34
	Total	60	100.00

Table 4.1 (item I) above reveals that the respondents were made up of 390 men (percentage: 60.0), and 260 women (percentage: 40.0).

The difference in the number of the men and women respondents resulted from not stratifying the sample for the study along gender line. Nevertheless, all the CAC members in Ile-Ife, irrespective of gender, were given the opportunity to be selected for the study.

Table 4.1 (item 2) shows that most respondents to the administered questionnaire are CAC members (frequency: 630; percentage; 96.9) while non CAC members were only 20 (percentage; 3:10). This implies that the sample is dependable. The 20 non CAC members who responded to the questionnaire are negligible. Their view cannot seriously affect the opinions of the 630 CAC members on the issues at stake.

Table 4.1 (item 3) reveals that majority of the respondents to the administered questionnaire have been CAC lay-members for at least three years. They are 612 in number (percentage: 94:15) (items 3D, E, and F). Only 38 respondents (percentage: 5.88) were either not members of CAC or were members for less than three years (item 3A, B, and C). This researcher holds that the 612 respondents who have been CAC members for not less than three years have been exposed enough to the practice and the teaching of CAC to be able to respond candidly and adequately to the test items on the administered questionnaire.

Item 4 (table 4.1) shows that 60 (percentage: 9.20) respondents were clergymen. The remaining 590 (percentage: 90.80) respondents were lay-

members. This was expected. In every church assembly, the number of church lay members if often greater than the number of clergymen in the assembly.

Item 5 (Table 4.1) shows the academic/professional qualifications of the 60 clergymen who responded tot he administered questionnaire. 52 (percentage: 86.67) of them have at least certificate in theology or in Religious studies. The breakdown of this figure shows that four of them hold certificate in theology on Religious Studies, 34 of them hold diploma in Theology or Religious Studies, Six of them hold first degree in Theology, and or Christian Religious Studies, and/or Christian Religious Education. Only eight respondents possess Masters degree on Christian Religion and/or Christian Religious Education and /or Theology. This researcher holds that test items on the administered questionnaire. The view of the remaining respondents with or without qualifications below certificate of Theology is negligible.

Item 6 (Table 4.1) points out that majority (frequency: 44; percentage: 73.34) of clergymen who responded to the questionnaire of this study have served in that capacity for three or more years. Only 16 (percentage: 26.66) of the clergymen who responded to the administered questionnaire have served for less than three years. It could be implied here that their experiences on their various churches as pastors would influence their responses.

4.3 Answering the Research Questions

Section B, C and D of the administered questionnaire were filled by both the clergymen and the laity. Section B was constructed to find out the understanding of the members of CAC on the type of Christianity practised in the CAC. Section C was formulated to find out the aspects of the African culture found in the CAC. Section D was designed to find out the impacts of African on CAC members. And section E sought to find out through further suggestions of the respondents, other African culture that can lead to effective preaching of the gospel among the Africans. The results are presented below. A theologico-normative evaluation of the findings is also discussed.

Table 4:2 Types of Christianity Practised in CAC

S/No	Item	Percentage D	U	A	Ranking
1.	Members use holy water for Healing	-	-	100	1st
2.	Members are encouraged To call the name of Jesus Severally, ranging from 2-7 Times before praying	-	-	100	3rd
3.	Members read Psalms to Effect solutions to their problems	8.34	-	91.66	3rd
4.	Members consult prophets before Doing any important thing or Travelling.	-	8.34	91.66	3rd

S/No	Item	Percentage D	U	A	Ranking
5.	Members use the Local language To pray and hear sermons in their Local language	16.61	-	83.33	5th
6.	Christian songs are sung to African tunes.	25.02	-	74.98	6th
7.	Members seek guidance through Dreams.	8.34	50.04	41.62	7th
8.	Members go to sacred places Like Arakeji to pray on crucial Issues	83.32	8.34	8.34	8th
9.	Members are encouraged to Observe certain hours for effective Prayers	86.32	5.34	8.34	8th
10.	Members use native dresses for Wedding	-	91.66	8.34	8th
11.	Traditional drums are used in the Church	58.34	41.66	-	10th
12.	Members are encouraged to use Some types of clothes either during Services, at night, or while observing A kind of prayer	91.66	8.34	-	10th
13.	Herbs/concoction are used to effect healing	83.33	16.67	-	10th
14.	Members and Pastors are Encouraged to join secret societies	100	-	-	10th
15.	Members use salts, kolanuts Honey etc during naming ceremonies	41.66	58.34	-	

S/No	Item	D	U	A	Percentage Ranking
16.	When a cultural practice Contradict the Bible, The church follows the Teaching of the culture and Not the Bible.	50.00	50.00	-	10th
17.	Members are encouraged To burn incense, light candles Of different colours and Sacrifice animals	91.66	8.34	-	10th

Table 4.2 summarized the responses of non CAC and those who were CAC members for less than three years to the type of Christianity practised in the church. The responses were ranked in order of the percentage of the people who agreed with each item. The percentage of those who were undecided on each item was not used in deciding the item accepted and/ or rejected by the respondents.

The items generally accepted by respondents as practised by CAC are members use holy water for healing (percentages: Yes – 100, No. – 0) (item one); members call the name of Jesus severally before praying (percentages: Yes – 100, No. – 0) (item two); members read Psalms in times of crises (percentages: Yes – 91.66, No. – 8.34) (item three); and that members consult prophets before engaging in important projects (percentages: Yes – 91. 66, No. = 8.34) (item four). Other items accepted as found in CAC by this set of

respondents are: 83.33, No – 16.67) (item five); Christian songs are sung to African tunes (percentages: Yes = 74.98, No. = 25.02) item six); and that members use native dresses for wedding (percentages: yes = 8.34, No. = 0) (item seven). All other items on table 4.2 are rejected by this set of respondents.

S/No	Item	D	U	A	Percentage Ranking
1.	Members use the Local Languages to praise pray and Hear sermons in their local Language.	8.6	2.5	88.90	1st
2.	Members seek guidance Through dreams.	8.0	5.8	86.20	2nd
3.	Members read Psalms to Effect solutions to their Problems	9.2	5.5	85.3	3rd
4.	Members go to sacred places Like Arakeji to pray on crucial Issues.	10.8	4.3	85.0	4th
5.	Members use holy water for Healing	12.7	3.7	83.7	5th
6.	Members are encouraged to Observe certain hours for Effective prayers.	12.3	5.2	82.5	6th
7.	Members are encouraged to call The name of Jesus severally, ranging From 2-7 times before praying	20.3	5.8	73.9	7th

S/No	Item	D	U	A	Percentage Ranking
8.	Members consult the prophets Before doing any important thing Or travelling	17.2	9.2	73.6	8th
9.	Chrisitna songs are sung to African tunes.	23.1	9.8	67.1	9th
10.	Members use native dresses For wedding	26.7	11.1	62.2	10th
11.	Traditional drums are used in The church	56.7	5.8	37.5	11th
12.	Members are encouraged to use Some types of clothes either during Services, at night, or while observing A kind of prayer.	75.1	4.9	20.0	12th
13.	Herb/concoction are used to effect Healing	77.8	7.4	14.8	13th
14.	Members and pastors are Encouraged to join secret societies	76.6	8.6	14.7	14th
15.	Members use salts, kolanuts, Honey etc during naming ceremonies	83.4	4.0	12.6	15th
16.	When a cultural practice contradicts The Bible, the church follows the Teaching of culture and not the Bible	84.3	4.0	11.7	16th
17.	Members are encouraged to Burn incense, light candles of Different colours and sacrifice Animals.	93.2	0.6	6.10	17th

The responses to the items in section B of the administered questionnaire were ranked in the order of the percentage of people who agreed with each item. Ten out of the 17 items on the table above were accepted by the respondents as found in CAC. Seven of the items were rejected. The items generally accepted as prominently operating in CAC are: that prayers and sermons are conducted in the local language (Yes = percentage: 89.90: No. = percentage: 8:60) (item one); the church members seek guidance through dreams (Yes = percentage: 86.20: No = percentage: 8.0) (item two); church members use Psalms to effect solution to their problems (Yes = percentage: 85. 30; no. = percentage: 9:20) (item three); and that members visit sacred places to pray on crucial issues (Yes = percentage: 85. 0 ; No. = percentage: 10.8) (item four). Other items accepted as prominent in CAC are that: Holy water is used to effect healing (Yes = percentage: 83. 70; No. = Percentage: 12.70) (item five)' certain hours are advised to be observed for prayer to enhance the effectiveness of the prayer (Yes = percentage: 82.50; No. = percentage: 12. 30) (item six); the name of Jesus is called collectively for specific number of times before praying (Yes = percentage: 73.90; no. = percentage: 20.30) (item seven); church members consult prophets before embarking on important projects, or travelling (Yes = percentage: 73. 60; No. = percentage: 17.20) (item eight); Christian songs are sung in African tunes (Yes = percentage : 67.10; No. = percentage; 23.10) (item nine); and that members use native dresses for wedding in the church (Yes

= percentage: 62.20; No. – percentage: 26.70) (item ten). However, a comparison of Tables 4.2 and 4.3 show that non CAC members and new church members disagreed with the responses of the members who have been in the church for a long time on two items. Non members and the new church members disagreed that CAC members go to sacred places, and that they observe special hours of prayer.

Since the remaining items on Table 4.3 are rejected by the respondents as prominent in CAC only the items listed above as accepted by respondents are evaluated and discussed below:

The first question in chapter one (section two), which this research attempted to find answer to is identifying the type of Christianity practised in the CAC. This calls for a theologico-normative evaluation of the practices which are allegedly prominent in CAC (Table 4.3, items 1-10). According to Oosthuizen (1968), if such practices do not contradict the teaching of the Bible, then, the Christianity practised in that church is not negative.

Praying and hearing sermons or messages in local languages has biblically supports (table 4.3, Item 1). Jesus came to and spoke to his people in Aramaic, which was the common language of his audience, it was an amalgamation of Greek and Hebrew. Paul preached to his contemporaries and wrote his epistles to them in Greek. It was the lingua-franca of the time. In fact, if messages are meant to be understood, they are best put in local,

intelligible languages. On the day of Pentecost, when the Holy Spirit first descended to abide with the church, those who were channels of divine messages spoke in the languages of their audience (Acts 2.7-11). Paul also exhorted Christians to speak in "know" or "familiar" "tongues" (i.e. languages) (1 Cor. 14:9). Therefore, the use of local languages for worship in CAC is biblical. In fact the use of local languages in CAC has increased the participation of the members of the church in their worship services and evangelical outreaches. Often, they preached Christ through (Abayomi 1996) testimonies.

Receiving guidance through dreams has Biblical antecedents (Table 4.3, item 2). Scholars such as Ich (1973) and Unger (1981) agree that God did reveal, and could still reveal Himself to man through dreams. God revealed Himself through dreams in the patriarchal period (Gen. 20:6 31.10-14: 37:5-9), in the time of the Judges (Judges 7:9-14), and in the time when Kings ruled (1Kings 3:5). He continued to reveal Himself to His people in captivity (Dan. 7-8) before and after the birth of Jesus (Matt 1:20; 2:13). It is important to note that Joel (chapter 2) prophesied that dreams would be a spiritual gift of the latter days. A major fear in accepting dream as a spiritual gift today is that it could be the result of one's sub-consciousness. It therefore becomes problematic distinguishing between divine and man induced dreams. Another problem with dream as a channel of divine revelation is that it is claimed as gift

by both Christians and non-Christians. A possible conclusion here is that the devil can counterfeit the gift. But this does not warrant the conclusion that God no longer or could no longer speak(s) to His people through dreams.

This research (see Table 4.3, item 3) has confirmed the use of Psalms in both private and public worship in CAC. The allegation often levied against the church that the members use Psalms magically in form of the way incantation is used in African Traditional Religion is strongly subjective. Findings of scholars such as Oosthuizen (1968) show that CAC is anti-traditional religion. Rather, the church bases her use of Psalm on the fact that they were used both in the Old Testament worship and the early church. The Old Testament Psalms were regularly recited in Jewish worship services. Their use in the early church was enjoined in four New testament texts: 1 Cor. 14:26; Eph. 5:19, Col 3.16; and James 5;13 Commenting on these texts, Bullock (1979) observes that while Paul undoubtedly refers to the use of Psalms in public worship in 1Cor. 14:26, it is not clear if he and James are referring to the use of Psalms in public or private worship in the remaining three texts.

Heimann Gunkel (in Bullock 1979:123) pioneered the idea that "... the earliest songs of Israel (i.e. Psalms) were connected to religious shrines, although many of them were later spiritualized and used as personal prayers". Christ Apostolic Church holds strongly to the fact that Psalms (like other aspects of the Bible) are inspired by God and so should be used even by

believers today. a thorough study of the Bible shows that there are suitable Psalms in the old Testament to every situation man encounters today. Because of this, members of CAC identity either collectively or individually with Psalms when they recite them. This researcher therefore is of the view that there is nothing wrong with the use of Psalms in CAC. The practice is Bibical. The important thing to a CAC member is that when he recites the Psalms, he is reciting the effective word of God. In reciting the Psalms, a CAC member believes that he is praying for himself and that God would respond to his request as He responded in Biblical days.

Pilgrimages to sacred places also have Biblical antecedents (Table 4.3 (item 4). God revealed Himself to Jacob at Bethel, and he promised to come back to the spot and worship Him (God) (Gen. 28: 10-22 cf 35:3). Eichrodt (1961) observes that many such sacred sites were found among the Jews. They included, according to Wright (1966): Shechem, Gigal, Shiloh, Mizpah, Mounts Sinai, Tabor etc. The Jews of Jesus' days visited the Jerusalem Temple yearly. Jerusalem was regarded as the city of David. And the sacred Temple in it was regarded as the House of God (cf. Ps. 122: 1-9). It is good to note that the issue of visiting sacred places was not limited to the Old Testament era. Such practices are also observable in the New Testament. For instance Paul visited Jerusalem on various occasions for religious reasons. (Acts 22: 17-24, 26, 27; cf. Lev. 8:31-36). Also the Ethiopian Eunuch described in Acts 8:27 did the

same thing. He went to Jerusalem on religious pilgrimage (cf. Ex. 12:21). Even Jesus went up to Jerusalem to partake of religious feasts (e.g. Jn. 12:12-13). Jesus however predicted a change in this practice. God would no longer be limited to Jerusalem, Zion or Gerizim. His worshippers would later on worship in spirit and truth (Jn. 4:21-24). The implication of this is that God could be worshipped anywhere. Farrow (1969) and Kenyata (1979), are among the scholars who have shown that visitation to sacred sites is a feature of African Traditional Religion. Nevertheless, what is important here is that this feature found in African Traditional Religion has been purged of its pagan connotation and has been changed to serve Christian purpose in the CAC. Moreso, it is no longer the Traditional sacred places that are being visited by the Christians.

Table 4.3 (item 5), reveals that holy water, and/or blessed water is used for healing in CAC. Sundkler's (1961) observation here is right that in African Independent Churches, water is prepared by prayer before it could be effective. The use of water for healing is found in the Old Testament. Elisha (11 Kings 5:8-10,14), told Naaman to bathe in a river and he was healed of his leprosy. In Ezekiel 47:1-12, a celestial river is described which brings life to all it touches. In the Gospel, Jesus (Jn. 9:1-7), told a blind man to wash in River Jordan. He did so and his eye sight was restored. These show the importance of water to life. These and other similar passages are cited by African Independent

Churches to justify blessing water and using such water for healing. A typical example is river Osun in Oshogbo, Osun State.

Joseph Babalola, a co-founder of CAC, however claimed to be commissioned by God to use water in his healing ministry. History shows that the practice of using water for healing in CAC was derived from this commission. The use of water in both CAC and African Traditional Religion is therefore coincidental, and does not have any genealogical link.

Item 6 (Table 4.3) shows that CAC encourages her members to observe certain hours of prayer. The church bases her view on Acts 3:1. There, Peter and John went to the Temple :at the hour of prayer, being the nineth hour". This verse shows that as at the time the church began, the idea that there were some hours when prayer could be effectively offered was common. The time that the idea began was not clear. But scholars such as McEwen (1950), have suggested that the idea developed during the exilic period. The writer of Psalm 55:17 speaks of his practice of praying three times a day. Daniel had the same practice (6:10). If one tries to reconcile Acts 3 with the teaching of Jesus in Luke 18:1, one is led to conclude that Peter and John were still tied to the apron of Jewish tradition, when they went up to the Temple for the prayer referred to in Acts 3. Or one concludes that the early disciples accepted that, although, one should pray always, one should also observe certain hours for congregational prayer. This second suggestion is most likely the correct one. If that is

accepted, then, the practice of making some hours the hours of prayer in CAC would not be wrong. It was probably designed to encourage regularity in prayer.

Table 4.3 (item 7) reveals that the CAC pleas and/or makes her petition to God in the name of Jesus by calling the name severally before presenting such a request. This could possibly be traced to African Traditional Religion, which was the members' background before they become Christians. In African Traditional Religion, the worshippers call the name of ancestral spirit three times to ask for his assistance and/or to inquire from him information to clarify issues. Scholars such as Fleming (1990) interpret the Biblical injunction 'to pray in the name of Jesus' (Jn. 14:13; 16:23-26) to mean the request one makes should agree with the will of God.

To such scholars, the passages say nothing about magically using the name of Jesus to achieve a goal. But it is important to note that most African Independent Churches interpret the scripture literally. It is however possible to conclude that the call on the name of Jesus in prayer is accepted by the church because the church leaders are of the view that the Bible teaches that view and not because it is practised in African Traditional Religion. For instance when Peter was to heal the crippled man at the beautiful gate of the temple, he pronounced the name of Jesus: Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk". And he took

him by the right hand a raised him up, and immediately his feet and ankle were strong (Acts 3:6-7: cf. 4:10).

Table 4.3 (item 8) shows that the CAC members consult prophets for guidance. This is likely a substitute for consulting Ifa Priests to find out their destiny and the root causes of their problems. The "African milieu is permeated with the fear of poison, evil spirit, and unlimited anxiety over fruitlessness. To these, they seek solution and deliverance. Oshun (1983) points out that the African Independent Churches (i.e CAC) recognize visions, and dreams, the hope of healing, finding solutions to persistent problems such as depression and demonic attacks which were formerly the domains of traditional priest. Fleming (1990) points out that the scriptures reveal that the role of prophets as guidance was prominent both in the Old and the New Testaments. In the Old Testament people sought guidance from the prophets (e.g. Judges 4:4; I Sam. 3:20). The case of Saul the son of Kish who went to Samuel to inquire the where about of his father's lost sheep is reflected (I Sam. 9:5-). The New Testament reveals that Jesus Christ was killed because it had been predicted by the prophets (Jn. 18:4), and that Jesus went through a lot of crises in His ministry because it was written that He would go through them (Mt. 11:2-6; Lk. 24:25-26; 1 Peter 1:10-12). The disciples of Jesus also inquired from Jesus about the future (Mt. 24:3; cf Deut. 18:5; Mt. 16:13-4; Heb. 1:1-2). Agabus the prophet, played a guidance role generally to people, and specifically to individuals like Paul the apostle

(Acts 11:27-30; 21:10 - 11). It is thus probable that it is the presence of this experience in the Bible that gave the CAC the confidence to acquire the visionary and prophetic power from God as against the attitudes of the traditional Ifa priests who acquire their own ability through secret society. This has led the CAC to direct her audience to the living God.

Item 9 (Table 4.3) reveals that the CAC members sing Christian songs to African tunes. For instance, songs are sung without following the rules of tonic-sofa. What matters to them most is that the song meets the needs of the people spiritually and psychologically. It is equally discovered that songs are sung in African Traditional Religion in the same method. The songs found in the Old Testament were most likely sung to their contemporary tunes. And the Psalms in the Old Testament conformed to the meters used by the contemporaries of the then Jews. The issue of the African tunes being used in singing christian songs in CAC do not contradict the Bible. It is therefore not a sign of syncretism.

Table 4.3 (item 10) shows that CAC members use native dresses for wedding. Observation however reveals that the church is selective in the type of the native dresses it allows couples to use for their wedding.. The church does not allow the use of ornaments such as earrings, necklaces, etc. Her objection here is based on 1 Peter 3: 3ff. And I Tim. 2:9. These texts would be examined later.

The Bible does not specify what wedding dressed should be. This is understandable when one remembers that wedding in the Bible land was cultural rather than religious.

Wright (1953) supports that marriage among the Jews was traditional. They were not celebrated in shrines but in their homes. The only religious aspect there was the blessing which an invited Rabbi would be asked to pronounce on the couple. They used traditional dresses for wedding. Their dressing was very costly and elaborate. At times, the poor borrowed wedding robes from the rich. Every effort was made to make wedding memorable afterwards (cf. Jer. 2:32). The bride and the groom wore crowns. Ezekiel 16:11-12 describes the apparels of brides as "ornaments, bracelets, neck chains, jewel on forehead, earrings in the ears, and a crown on the head". All these were cultural.

Searching the Bible for specifics on how to dress for wedding is futile. The only principles is found in the New Testament. There, both Peter (1 Peter 3:3ff) and Paul (I Tim. 2:9) recommend moderation and humility for women. The demand for moderation opposes the extravagancy which characterized the dressing of the women, not only among the Jews, but also in the entire Roman Empire of that time. The scripture passages do not forbid the putting on of earring. They do not forbid braiding of hair. Only what the passages do is forbidding extravagancy and recommending spirituality in its place.

From the forgone, this researcher concludes that it is not wrong to use traditional dresses for wedding as long as moderation is maintained. Christ Apostolic Church is therefore not wrong in using native dresses for wedding.

Table 4.4: Aspects of African Culture found in CAC.

S/No.	Items	D	U	A	Percentage RANKING
1.	The church ministers freedom from bad Dreams and sicknesses	-	-	100	1st
2.	The church teaches her members to pray Loudly in the name of Jesus.	-	-	100	1st
3.	Holy water is used for healing.	-	-	100	1st
4.	The church ministers deliverance from bondage of witches, wizards, devils and demons.	4.17	-	95.83	4th
5.	The church ministers freedom from the Fear of death, poverty and barrenness.	8.34	-	91.66	5th
6.	The church uses local language in her Services.	12.51	-	87.49	6th
7.	Christian songs are sung in Yoruba Language and tunes.	16.66	-	83.34	7th
8.	Prophets are consulted before travelling	16.68	-	83.32	8th
9.	The Ministers encourage members to speak and pray in tongues	20.83	20.83	58.34	9th
10.	Local dresses are used for wedding.	-	83.32	16.68	10th
11.	Dreams and visions are divine guide	58.34	4.17	37.59	11th
12.	Ministers use African proverbs to explain their sermons.	50.00	41.66	8.34	12th
13.	The church teaches her members to go to Sacred places like Arakeji to pray on Serious issues.	83.32	8.34	8.34	12th

14.	The church teaches her members to Observe certain hours for effective prayers	91.66	-	8.34	12th
15	The church teaches her members polygamy	41,62	50.04	8.34	12th
16.	Stories and deeds of African gods are used to explain gospel truths.	41.66	50.00	3.34	16th

Table 4.4 shows the responses of non CAC members and new members of the church on what they perceived as the aspects of African culture found in CAC. The respondents accepted that the following 10 items are found in CAC: The church ministers deliverance from bad dreams and sicknesses (percentages: Yes 100, No. – 0) (item one); challenges here members to pray aloud (percentages: Yes - 100, No. = 1) (item two); and administers holy water for healing (percentages: Yes – 100, No. = 0) (item three); Next, the respondents agreed that the church ministers deliverance from bondage of witches, wizards, devils and demons (percentages: Yes – 95.83, No. – 4.17)(item four); the church ministers deliverance from the fear of death, poverty and barrenness (percentages: Yes = 91.66, No. – 8.34) item five); local language (i.e. Yoruba) is used by the church to communicate in her services (percentage: Yes = 87.49, No = 12.51) (item six); that Christian songs are sung in Yoruba language (percentages: Yes 83.34, No. = 16.65) (item seven); church members consult prophets before travelling (percentages: Yes =83.32, No = 16.68) (item eight); ministers encourage (but not teach) church members to speak and pray in tongues (percentage: Yes – 58.34, No. = 58.34, No. – 20.83) (item nine); and

that CAC members use local dresses for wedding (percentages: Yes = 16.68, No = 0 (item 10).

Table 4.5: Aspects of African Culture found in CAC.

S/No.	Items	D	U	A	Percentage RANKING
1.	The church ministers deliverance from Bondage of witches, wizards, devils and demons.	3.4	0.6	96.0	1st
2.	The church ministers freedom from the Fear of death, poverty, and barrenness.	5.8	1.5	92.7	2nd
3.	The church ministers freedom from dreams And sicknesses.	6.4	2.2	91.4	3rd
4.	The church teaches her members to pray Loudly in the name of Jesus.	5.8	5.5	88.8	4th
5.	Dream is a means of divine guidance.	8.0	5.7	86.2	5th
6.	Ministers use African proverbs to explain their sermons.	8.6	5.8	85.5	6th
7.	Holy water is used for healing.	12.7	3.7	83.7	7th
8.	The church teaches her members to observe Certain hours for effective prayers.	12.3	4.3	83.4	8th
9.	The church uses local language in her Services	11.4	6.5	82.2	9th
10.	Prophets are consulted before travelling.	17.2	9.2	73.6	10th
11.	The church teaches her members to go To sacred places like Arakeji to pray on Serious issues.	20.3	6.8	73.0	11th
12.	Christian songs are sung in Yoruba Language and tunes.	23.1	9.8	67.1	12th
13.	Stories and deeds of African gods are Used to explain gospel truths.	22.5	14.8	62.8	13th

14.	Local dresses are used for wedding	26.7	11.1	62.2	14th
15.	The ministers encourage members To speak and pray in tongue.	34.8	15.4	49.8	15th
16.	The church teaches her members polygamy	81.8	4.3	13.9	16th

Table 4.5 above answers research question two on the aspects of the African found in CAC. They are the response of the CAC members who have spent nothing less than three years in the church. The responses to the items in section C of the questionnaire were ranked in the order of the percentage of people who responded positively to each item. For each item, the percentages of the positive are compared with those of the negative responses. 15 out of the 16 items on the table above were accepted by the respondents as found in CAC. One of the items was rejected as operating in CAC (item 16). The items generally accepted as prominently operating in CAC are: the church ministers deliverance from bondage of witches, wizards, devils and demons (percentages: Yes = 96.0; No. – 3.4) (item 1); The church ministers freedom from the fear of death, poverty and bareness (percentages: Yes – 92; No. – 5.8) (item 2); The church ministers freedom from bad dreams and sickness (percentages: Yes = 91.4; No. = 6.4) (item 3); The church teaches her members to pray loudly in the name of Jesus (percentages: Yes – 88.7; No. – 5.8) (item 4); Dreams is a means of divine guidance (percentages: Yes – 86.2; No. – 8.0) (item 5)' ministers use African proverbs to explain their sermons (percentages: Yes – 85.9: No – 8.6) (item 6) and Holy water is used for healing (percentages: Yes

= 83.7: No. = 12.7) (item 7). Other items accepted by the respondents are: The church teaches her members to observe certain hours for effective prayers (percentages Yes = 83.4: No. = 12.3) (item 8); The church uses local language in her services (percentages: Yes = 82.2; No. 11.4) (item 9); prophets are consulted before travelling (percentages: Yes = 73.6 No. = 17.2) (item 10); The church teaches her members to go to sacred places like Arakeji to pray on serious issues (percentages: YES = 73.0; No. = 20.3) (item 11); Christian songs are sung in Yoruba language and tunes (percentages: Yes = 67.1; No. = 223.1) (item 12); stories and deeds of African gods are used in the church to explain the gospel truths (percentages: Yes = 62.8; no. = 22.5) (item 13); Local dresses are used for wedding (percentages: Yes = 62.2 ; No. = 26.7) (item 14); and ministers encourage members to speak and pray in tongues (percentage: Yes = 49.8; No. = 34.8) (item 15).

A comparison of Tables 4.4 and 4.5 reveal that non CAC members and new members disagreed with five items accepted by long time church members. Non CAC and new CAC members denies that dreams is a means of divine guidance in the church; ministers use African proverbs to illustrate their messages; church teaches her members to go to sacred places to pray; and that stories and deeds of African gods are used to illustrate the gospel messages.

The aspects of African culture identifies in items 1-15 (Table 4.5) above can be grouped into seven. The first category relates to deliverance from

sickness, poverty, death and demons (items 1, 2, 3, and 7). These items ranked highest in the responses gathered from the questionnaire used. This shows that the CAC in Ile-Ife emphasizes prosperity gospel. This is clearly an influence from African culture. An average African is worried by sickness, poverty, death and evil spirits. The Gospel that would appeal to him must deal with his fears. Like in African Traditional Religion, water is used in healing. This is exactly what the CAC in Ile-Ife is doing.

The second category relates to the medium of communication in the church. Reflections on items 6, 9, and 13 (Table 4.5) show that in Ile-Ife, Yoruba which is the local language of the area is used in the worship services of the church. The reflections further show that African proverbs, stories and examples of African heroes and gods are freely used in the church to explain the Gospel. These make the Gospel messages intelligible to those who hear them.

The third category relates to emotionalism. Items 4, 8, and 15 reveals that the church encourages her members to be emotional in their prayers. The members are encouraged to pray loudly, at certain hours in tongues. One observes that emotionalism is African. The Yorubas like making noise. They sing and pray at the top of their voices, and they are of the view that there are certain hours when demons roam about, and other hours when God's angels readily answer prayers. It is equally viewed that the demons could not be rebuked softly, but with a lot of shouting to scare and drive them away.

Speaking in tongues is also common in African Traditional Religion. It is therefore understandable that the Gospel presented to those living in Ile-Ife by CAC is acceptable to many of them. The Gospel manifests certain characteristics with which the people are familiar.

The fourth category relates to means of divine guidance (items 5, and 10). Like the African Traditional Religion, dream is accepted. And like the priests of African Traditional Religion, the prophets of the church are contacted by the people to find our the outcome of embarking on important projects before doing them.

The fifth category relates to songs (item 12). In Ile-Ife simple Gospel songs are composed and sung to Yoruba tunes by CAC members. This is attractive to the people. The sixth category relates to dressing (item 14). Many couples wed in the church in traditional attire. Although, the church has no law guiding dressing for wedding, members are encouraged to use what they have. The final category relates to sacred pilgrimages (item 11). Like all other issues discussed above. This feature is common to African Traditional Religion (including African culture). Members of CAC in Ile-Ife, therefore find it easy to understand and follow the God who appeals to and deals with them in the way they understand.

Table 4.6 Impacts of African culture on Christ Apostolic Church Members.

		Percentage			
S/No.	Items	D	U	A	RANKING
1.	Miracles are constantly witnessed in the church.	1.2	1.5	97.5	1st
2.	The love of God, Jesus and Holy Spirit Depends in the hearts of the members.	2.1	4.9	93.0	2nd
3.	Members think more of spiritual than earthly things (e.g members spends much time on church related activities and prayer).	5.5	5.6	88.9	3rd
4.	Members are no longer afraid of the devil, demons, Witches, and wizard.	7.3	4.1	88.6	4th
5.	Members love one another (e.g. they assist those Those in crises morally and spiritually).	6.4	7.1	88.5	5th
6.	Deliverance from poverty and fear of death is Assumed in the church.	8.0	4.0	88.0	6th
7.	Members are told to, and do live holy life styles.	5.2	9.0	85.8	7th
8.	Members depend on God for their daily provisions.	8.0	7.7	84.3	8th
9.	Many people join the church because their needs Are met there.	13.2	5.8	80.9	9th
10.	Members denounce idolatry and charms.	10.5	9.5	80.9	10th
11.	Members are monogamous	11.7	9.2	79.1	11th

Table 4.6 provides answer to the third research question raised in chapter 1 (section 2) of this study on the Impact of African Culture on Christ Apostolic Church members. It shows that all the items listed on the table were accepted as existing in the church by the respondents. The responses to the items in Section

D of the questionnaire (see the Appendix) were ranked to show the order in which the items listed in it were accepted. The respondents pointed out that: Miracles are constantly witnessed in the mission (percentages: yes = 97.3, No – 1.2) (item 1); members of the church are very committed to God the Father, the Son, and the Holy Spirit (percentages: Yes – 93.0; No. – 2.1) (item 2); and that the members of the CAC think more of spiritual than earthly things (percentages Yes – 88.9; No –5.5 (item 3). The respondents further showed that CAC members are not afraid of the devil, demons, witches and wizards (percentages: Yes – 88.6; No – 7.3) (item 4); there is brotherly love and concern among the members (percentages; Yes – 88.5; No. – 5.2) (item 7); and that members of the church generally depend on God for their daily provisions (percentages: Yes – 84.3; No. – 8.0) (item 8). The observations above partly explains why many people join the CAC in Ile-Ife (percentages: Yes – 80.9; No. – 13.2) (item 9). Other impacts of African culture on the CAC members are that: members generally denounce idolatry and the use of charms (percentages: Yes: – 80.9; No – 13.2) (item 9). Other impacts of African culture on the CAC members are that: members generally denounce idolatry and the use of charms (percentages: Yes – 80.0; No – 10.5) (item 10); and members are mostly monogamous (percentages: Yes – 79.1; No – 11.7) (item 11).

The responses of non CAC members and new church members to questions on impact of African culture on CAC members are not dependable,

except on two items (items one, and six). They were undecided in their responses on the test items. This could have resulted from the fact that they have not been exposed enough to the church doctrines and teaching to be able to respond to the research items.

As Folarin (1995) points out, impact can be in form of acceptance or rejection. The responses in items 1-8 show that CAC has replaced magic with miracles, traditional cultic and communal love with brotherly love among members, the promise of prosperity often given by African Religious' priests is now aroused by the churches prophets and Evangelists, the holiness in life-style demanded by African Traditional Religion is replaced with the demand for holy living in Christian faith; and the dependence for the daily provision of the Traditional African on the deity is now changed to dependence on the christian God. The view of the African that the physical and the material are determined in spiritual realms has led the CAC to emphasize that their members spend much time on spiritual activities. This is manifested in the church by the emphasis placed on fasting and praying to God. This has purged many CAC members of the fear of demons, witches, and wizards. The fact that the individual members of CAC has learnt through experience that God loves and cares for him/her has allegedly led many members of the church to progressively express their love to God the Father, the Son, and the Holy Spirit in form of greatest devotion to the Trinity.

Items 9 - 10 on Table 4.6 show how CAC is hostile to some aspects of African culture. The CAC is hostile to Traditional Religious and the use of charms. Another hostile reaction of CAC is to polygamy. The CAC practises monogamy and harshly condemns polygamy and polygamists.

A possible conclusion here is that the CAC has made Christianity relevant and acceptable to the people in Ile-Ife. Another conclusion is that when CAC views that a culture contradicts the teachings of the Bible, the church is not afraid to reject such.

4.4 Testing The Hypotheses

The researcher formulated three hypotheses for the study. The results of the test of the hypotheses are presented below.

Hypothesis 1: "There is no significant difference between the average opinions of the ministers and that of the lay members in the CAC on the type of Christianity practised in the CAC".

To test the above hypothesis, a t-test for independent samples was conducted. Its results were presented on Table 4.7 below:

Status	N	$\bar{X}$	SD	$\bar{SEX}$	df	t	P	Decision
Laity	590	50.533	8.784	1.604	648	-1.21	0.227	Not Significant
Minister	60	51.976	7.374	0.431				

Table 4.7 shows that the computed T-value = - 1.21. With df = 648 and the $\propto = 0.05$, there is no significant difference in the average opinions of the ministers and that of the lay-members of CAC in the type of Christianity practised as the probability remains at 0.227. The hypothesis is therefore retained.

The findings in Table 4.3 (section 4.3) of this research reveals that the respondents tot he administered questionnaire agree that: CAC members use local languages to pray and preach sermons; CAC members recognize and encourage the use of dreams as a means of divine communication; CAC members use Psalms to pray on their problems; and CAC members go on pilgrimages to sacred places. The respondents also agreed that Holy water is used for healing in CAC; that certain hours are observed for effective prayers; that members consult prophets on major issues before embarking on them; that the church encourages and sings Christian songs to African tunes; and that members use native dress(es) for wedding. The researcher evaluated biblically the above items which the respondents agreed are found in CAC do not contradict any biblical injunction. He also observed that the accepted items, though based on the CAC understanding of the Bible are similarly found in African culture. There is, no significant difference in the opinions of the ministers and laity of CAC that the type of Christianity practised in CAC is positive.

Hypothesis 2: "There is no significant difference between the average opinions of the ministers and that of the lay-members of the CAC on the aspects of the African culture that influence Christianity in their mission".

To evaluate this hypothesis at - test for independent samples was conducted. Its results were presented on Table 4.8 below:

Table 4.8: Aspects of the African Culture which influence Christianity in CAC

Status	N	$\bar{X}$	SD	$SE\bar{X}$	df	t	p	Decision
Laity	590	58.333	5.128	936	648	2.09	0.037	Significant
Ministers	60	55.628	6.880	402				

From Table 4.8 the t - calculated = 2.09. with df – 648 and $\propto$ = 0.05, this indicated that there is a significant difference in the average opinions of the lay-members and the ministers of CAC on the aspects of Africa culture that influence Christianity in the mission, as the probability stands at 0.037. the hypothesis is therefore rejected.

Although Table 4.5 (section 4.3) shows that most respondents accepted that all, but one of the identified items on the table are in the CAC, there is a difference of opinions between the laity and the clergymen on the issue. The higher percentages of the acceptance of items 1 - 11 on table 4.5 resulted from the greater number of the laity than the clergymen who responded to the administered questionnaire. Table 4.8 shows that the mean perception of the laity is higher (X – 58.333) on what they regarded as aspects of African culture which influence CAC. The lower mean perception of the ministers is likely more objective than that of the laity and therefore significant, because the clergymen are better enlightened on religion than the laity.

Hypothesis 3: "There is no significant difference between the average opinions of the ministers and that of the lay-members of CAC on the impacts of African Culture on Christ Apostolic Church".

To test this hypothesis, at - test for independent samples was conducted. Its results are shown in Table 4.9 below.

Table 4.9: Impacts of African Culture on Christ Apostolic Church Members.

Status	N	$\bar{X}$	SD	SE$\bar{X}$	df	t	p	Decision
Laity	590	46.667	5.689	1.039	648	0.33	0.743	Not Significant
Ministers	60	46.270	6.363	0.372				

Table 4.9 shows that the computed t-value = 0.33. With df = 648, and α = 0.05, there is no significant difference in the average opinions of the lay-members and that of the ministers of the CAC on the impact of African Culture on their mission. Hypothesis three is therefore retained. This implied that both the lay-members and ministers of CAC significantly agreed that presenting the gospel to the people of Ile-Ife, in and through their culture makes the members of the church to understand the gospel better, which in turn profoundly draw these members closer to God and to one another. The effects of African culture on CAC members (see Table 4.6) are that regularly experienced in the church, and many members are very committed to the things of God. Other effects which the better understanding of the gospel through the use of African culture has on CAC members are that many CAC members no longer fear demons and their agents, they denounce the use of charms and idolatry, they live holy life styles, they trust God for their daily provisions and they practise monogamy.

Chapter 5

SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter focuses on a general summary of what the research did, and how it was carried out. Then the findings of the research are presented and the conclusions. The chapter closes with recommendations to various groups and people.

5.2 Summary

To investigate the impact of African Culture on Christianity in Christ Apostolic Church, the researcher used all the 60 assemblies of Christ Apostolic Church in Ile-Ife, Osun - State. Chapter one points three research questions and three hypotheses to which answers were sought in this study. The research questions and hypotheses focused on the type of Christianity practised in CAC, the aspects of African Culture that influence Christianity in CAC, and the impacts of African culture on the CAC members.

Chapter two of this study located the problems of this research amidst some relevant literature. There, literature on religious evaluation models, relevant aspects of African culture to Christianity, how to

Africanize Christianity, types of Christian messages/sermons, features of African Independent Churches, and some methods of preaching Christian messages were reviewed. This provided materials for discussing the findings of the work in chapter four.

In chapter three, the research design and methodology for this work were discussed. The research design of the study was survey. The sample for the study was made up of Christ Apostolic Church ministers and laity. The instrument used to gather data for the work was questionnaire. The research instrument was validated by the researcher's supervisor. This researcher administered the instrument himself.

In chapter four, the data gathered from the field were analysed using frequencies, percentages, and t-test. Here it was found that more may-members responded to the administered questionnaire. Two of the three hypotheses formulated were accepted. The data collected from the questionnaire and the Bible interpretations followed the test of each hypothesis.

5.3 Findings

The following are the major findings of this study:

. It was found that CAC in Ile Ife, preaches deliverance from sickness, poverty, death and demons.

2. CAC also claims to have the power to exorcise demons from the oppressed and the possessed.
3. It was equally found that CAC in Ile-Ife over emphasizes material prosperity to her members.
4. It was found that CAC in Ile-Ife is emotional while praying. It was discovered that they are of the view that one cannot exorcise demons and devils from a possessor without praying aloud. The demons could bot be rebuked softly.
5. It was discovered that CAC does not do anything without first seeking guidance from God.
6. It was also found that in CAC Ile-Ife sermons, songs, etc are mostly presented and, delivered in Yoruba language.
7. It was found that brides and bridegrooms are permitted to wear local dresses to their wedding services.
8. It was found that CAC make pilgrimages to local sacred places where God manifested himself in spectacular happenings, and/or places of his appearances to the church leaders.
9. It was found in CAC Ile-Ife that dreams are seen as means of divine communication.
10. It was also found that majority of the people use Psalms to pray for their different needs.

11. The ministers in CAC Ile-Ife are of the view that culture is a very effectiveœmeans of preaching the gospel.

12. The lay members in CAC, Ile-Ife are equally of the opinion that culture is a very effective means of preaching the gospel.

13. It was discovered that laity did not associate the type of Christianity practised in the CAC Ile-Ife to the influence of their culture.

14. The ministers however, are of a strong opinion that the type of Christianity practised in CAC, Ile-Ife is greatly influenced by the culture and custom of the people.

5.4 Conclusion

The findings of this research form the conclusion reached by the researcher. The responses received showed that both the Christ Apostolic Church ministers and laity agreed significantly on the first two, but rejected the last hypotheses as stated below:

(a) The impact of African culture on the type of Christianity practised in CAC is positive, members use their local languages to pray and hear sermons, seek guidance through dreams, read Psalms to effect solutions to their problems, go to sacred places on pilgrimages, use holy water for healing, observe certain hours for effective prayers,

call the name of Jesus severally before praying, consult prophets before doing any important thing, and sing songs to African tunes. These are all biblical.

(b) Christ Apostolic Church aggressively responds to certain aspects of African culture. The church challenges her members to pray for miraculous deliverance from the attacks of evils spirit. The members are exhorted to transfer their trust to God rather than the gods of Traditional Religion. Holiness of life is demanded by the church to avoid demonic oppression. Monogamy rather than polygamy is demanded from CAC members. All these challenges have resulted in increase of the membership of CAC.

(c) Christ Apostolic Church ministers and laity disagreed significantly on the extent to which certain aspects of African Culture are found in CAC. But they unanimously accepted that CAC is hostile to polygamy. Existence of familiar spirits such as witches, and wizards are acknowledged by the church. Poverty, death and barrenness are acknowledged problems of Africans to which the church ministers. Sicknesses and bad dreams are problematic to African Christians and they want them addressed. Christians in CAC accepted that constant and loud praying allows them to be psycho-somatically involved in worship.

5.5 Recommendations

(a) A monitoring team should be established by CAC to supervise and control the aspects of African culture incorporated into the worship of the mission. This is with the aim of checking the incursion of unchristian practices into the church.

(b) A systematic study of the nature and effects of African culture on CAC should be carried out throughout Nigeria for validation purposes.

(c) Researches should be conducted on other African Independent churches to find out the extent to which integration of African culture into their Christianity has influenced their brand of Christianity.

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APPENDIX

Department of Education
Christian Religious Studies Section
Faculty of Education
Ahmadu Bello University
Zaria.
Date:_____

Dear Respondents,

QUESTIONNAIRE

This researcher is a student of Ahmadu Bellow University, Zaria. He is conducting a research on "An Evaluation of the Africanisation of Christianity in Christ Apostolic Church in Ile-Ife, Osun-State". He wishes to request your assistance in filling this questionnaire.

Please answer the question as truthfully as possible. Your answer will be kept secret. They will only be used for educational purpose.

Thanks for your co-operation.

Yours,

6

Afolabi Sunday Rotimi

INSTRUCTION

Reading the questions below carefully and answer all of them by ticking or filling the appropriate space provided against each of them. Only ministers should answer questions 5 and 6.

SECTION A: Personal Information

1. Your sex: Male ☐ Female ☐

2. Age: Below 21 years ☐

   21 - 40 years ☐

   above 40 years ☐

3. Are you a member of CAC? Yes ☐ No ☐

4. Designation: Minister ☐ Member ☐

5. How long have you been a member of CAC?

   None CAC member ☐

   Below 1 year ☐

   1 - 2 years ☐

   3 - 4 years ☐

   5 - 6 years ☐

   7 years and above ☐

6. Educational Qualification (Minister)

M.A./M.ED (Christian Religion)

B. Th/B.Th./B.Ed/B.A. (Christian Religion)

Dip.Th/Dip.R.S. (Christian Religion)

Certificate of Theology

Others.

7. How long have you been a minister?

Below 1 year

1 - 2 years

3 - 4 years

5 - 6 years

7 years and above.

INSTRUCTION:

Answer the questions in B.C. and D in line with your observations of what is obtained in CAC.

SECTION B: Types of Christianity practiced

		Strongly Agreed	Agreed	Undecided	Disagreed	Strongly Disagreed
8.	Members use the local language to pray and hear sermons in their local language					
9.	Members seek guidance through dreams.					
10.	Members read Psalms to effect solutions to their problems.					
11.	Members go to sacred places like Arakeji to pray on crucial issues.					
12.	Members use holy water for healing					
13.	Members are encouraged to observe certain hours for effective prayers.					
14.	Members are encouraged to call the name of Jesus severally, ranging from 2-7 times before praying.					
15.	Members consult the prophets before doing any important thing of traveling					
16.	Christian songs are sung to African tunes					
17	Members use native dress for wedding.					
19.	Members are encouraged to use some types of clothes either during services, at night, or while observing a kind of prayer.					
20.	Herb/Concoction are used to effect healing					
21.	Members are encouraged to join secret societies					
22.	Members use salt, kolanuts, honey etc during naming ceremonies.					
23.	When a cultural practice contradicts the Bible the church follows the teaching Of culture and not the Bible.					
24.	Members are encouraged to burn incense, to burn incense, light candles of different colours and sacrifice animals.					

SECTION C: Aspects of the African culture found in CAC

		Strongly Agreed	Agreed	Undecided	Disagreed	Strongly Disagreed
25.	The church ministers deliverance from bondage of witches, wizards, devils, and demons					
26.	The church ministers freedom from the fears of death, poverty, and barrenness.					
27.	The church ministers freedom from bad dreams and sickness.					
28.	The church teaches her members to pray loudly in the name of Jesus.					
29.	Dream is a means of divine guidance.					
30.	Ministers use African proverbs to explain their sermons.					
31.	Holy water is used for healing.					
32.	The church teaches her members to observe certain hours for effective prayers.					
33.	The church uses the local language in her services.					
34.	Prophets are consulted before traveling.					
35.	The church teaches her members to go to sacred places likeArakeji to pray on serious issues.					
36.	Christian songs are sung to Yoruba language and tunes.					
37	Stories and deeds of African gods are used to explain gospel truths					
38.	Local dresses are used for wedding.					

		Strongly Agreed	Agreed	Undecided	Disagreed	Strongly Disagreed
39.	Ministers encourage members to speak and pray in tongues					
40.	The church teaches her members polygamy.					

SECTION D: Impacts of African Culture on Christ Apostolic Church members.

		Strongly Agreed	Agreed	Undecided	Disagreed	Strongly Disagreed
41.	Miracles are constantly witnessed in the church					
42.	The love of God, Jesus and Holy spirit deepens in the hearts of the members					
43.	Members think more of spiritual than earthly things (e.g. members spend much time on church related activates and prayers).					
44.	Members are no longer afraid of the devil, demons, witches, and wizards.					
45.	Members love one another (e.g. they assist those in crises morally and spiritually.					
46.	Deliverance from poverty and fear of death is promised in the church					
47.	Members are told to, and to live holy life styles.					
48.	Members depend on God for their daily provisions.					
49.	Many people join the church because their needs are met there.					
50.	Members denounce idolatry and charms.					
51.	Members are monogamous					

SECTION E: please make one suggestion that can allow for the effective preaching of the gospel among the African .