

Church of Nigeria (Anglican Communion) and her global mission to defend the authority of the scripture

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Abstract

For some years now, the Anglican Communion world-wide have been contending with the problems arising from the infiltration of excessive modernism and liberal thought into its midst from the West. The study examines critically the key events of the two Lambeth Conferences in the last millennium, held in 1988 and 1989, wherein women ordination and the Western philosophy of human sexuality were debated. Prompting the Africa and the global south to severed relation with their sister churches in the West and founded Global Anglican Future Conference GAFCON. Many talks have been held between the liberal and the conservatives to find solutions to the problems, but to no avail. Church of Nigeria (Anglican Communion) established missionary diocese in the West where church is highly leveraged and grappling with Western philosophy of human sexuality. Although it seems impossible to stop gay-union, its spread was curbed. Proper harmonization of missionary dioceses recommended for maximum profit. A historical approach was adopted, basically depending on secondary sources, supplemented with oral interviews.

Keywords: Anglican Church, Missionary Dioceses, Nigeria, Global mission, Authority of Scripture

Introduction

The Church of Nigeria's zeal to radicalise world evangelism arose from two important events of the two Lambeth Conferences in the last millennium, held in 1988 and 1989. The first was the Conference's call for global mission. The second was the gradual infiltration of Liberal and secular view into the Communion, which prompted the ordination of women into priesthood and subsequently paved way for the consecration of gay bishop. The Church of Nigeria responded to these issues through radical episcopacy embedded on the creation of missionary dioceses. The strategy yielded good result and thus, became the Church of Nigeria's core instrument for the actualisation of its global goal. Its foresight in establishing missionary dioceses both within and outside the country was fantastic. Although the exercise was tainted with politics in the locale, which led to the proliferation of the missionary dioceses; it provides chaplaincies for members living outside the gospel area in Nigeria (Asadu 2022), and in the West, where church is highly-struggling with Western philosophy of human sexuality.

When the issue of women ordination was debated on the floor of the Lambeth Conference in 1988, the African bishops opposed it but, their voice was not strong enough to exert influence on their brother bishops from the West; so, they lost the debate. While the Africans bore their loss in the debate with equanimity, they became suspicious of their western counterparts. Despite the controversy, the years after the 1988 Lambeth Conference saw a major increase in missionary activity in Nigeria, which greatly enhanced the potential of the Nigeria Province, and enabled it to engage the West in the next Lambeth Conference debate. In 1998, the Lambeth Conference was rocked by yet another controversy, this time the argument is over Same-Sex Union. The West's obstinate refusal to reconsider its stand on this theological issue after the debate, left Nigeria with no better choice than to go into global mission. Some other provinces like Uganda, Kenya, Rwanda, Tanzania, the Southern Cone (South America), Sydney (Australia); and Evangelical Anglican Bishops from the UK and the USA were also in opposition to gay union. However, of a particular interest to this study is the Nigeria Province because of its leadership role in the global mission particularly in the founding of the Convocation of Anglicans in North America CANA and in the formation of GAFCON, an alternative Lambeth Conference for those opposed to gay union.

While primarily focusing on the part the church of Nigeria played in upholding biblical truth to the current discussion over homosexuality, the study does not intend to provide a comprehensive history of the crises in the Communion. Instead, it examines the historical background of Nigeria's founding of missionary dioceses and GAFCON to preserve the biblical gospel. The study does not attempt to participate in theological or political discussions about how homosexuality developed in the church more than 20 years ago. Therefore, rather than attempt to take a position on the continuing discussion surrounding gay union in Anglican Communion, this study should be viewed as a historical record.

Beginning of the controversies

Since the 1980s, the West has been embroiled in a few contentious topics, which became global in 1988 and 1999 Lambeth Conferences. Africa and the Global South view these issues as discordant and incongruous in the light of scripture. Women's ordination and same-sex union are among them. United States ordained its first female priest in 1974, followed by Canada in 1976, Aotearoa, New Zealand and Polynesia in 1977, which was before it was debated in the 1988 Lambeth Conference: implying that there were no proper consultations.

It would have been good for a controversial issue such as ordination of women which was alien to the Anglican tradition to have undergone wider consultation and be deeply debated before its implementation in the United States. Unfortunately, the Episcopal Church in United States did otherwise. The event of 1988 Lambeth Conference certainly bred distrust between the West and their counterpart from some other parts of the world particularly the Africans and the Global South. In his account of the incident, Nwankiti (2000) writes “many of us from the Third Worlds thought that the Twelfth Conference would be the last conference of the Lambeth bishops.”

Yet the West did not bother about the repulsion flashed across the faces of the opposition to women ordination. Rather, it capitalized on the Lambeth 1988 Resolution 1 which encouraged each province to maintain the highest level of communion with the provinces which differ, without necessarily implying acceptance of the principles involved, in the decision and attitudes of other provinces in the ordination or consecration of women to the episcopate; to continued its drive to innovate. It was a moody situation, but it was meticulously handled.

However, Nigeria Province and some other provinces outside Europe and America were dismayed that the West had charted a new theological course in total violation of the tradition and utter disobedience to the scripture. Bishop Ebisike was convinced that the ordination of women to the priesthood and episcopacy was unscriptural, and as a result, he claimed that “the Church of England was being unfaithful to the Scripture” (Ebisike cited in Kevien 2014). Like Ebisike, many other Anglican faithful disliked the practice of women ordination. Moreover, “the 1948 Lambeth Conference called ordination of woman contrary to Anglican tradition, but it seems that the West did not notice the repulsion flashed across their faces.

Archdeacon Earnest Odo inferred that while the disappointment over the ordination of women has not yet been allayed, it was learned that the West has started making plans for the accommodation of gay people. When the Church of Nigeria heard that the West was preparing for a debate on same-sex marriage, it became disgusted by Western rascality. Over the centuries, Anglican Church had recognized the three established positions of tradition, reason, and scripture, but believes that in times of controversy, the scripture takes pre-eminence, implying that its supreme authority is scripture (see Windsor Report 2004). Therefore, Church of Nigerian Province was going to exploit this solidified position and halt any further derailment from the scripture. Envisaging that this was going to be a serious debate in the next conference, Nigeria Province began to make necessary preparation.

Preparations for the 1998 Lambeth Conference

Archbishop Adetiloye led the Church of Nigeria into a serious preparation and effectively mobilized the whole province through a Pre-Lambeth Conference held at St. Anne’s Church, Moleté, Ibadan from November 27th to 29th 1996. All those who were to attend the 1998 Conference participated in Pre-Lambeth Conference and they had to rehearse for the debate. The conference also considered the means to foot its bills. Help was required to provide financial assistance for those bishops and their spouses who will not have the means to attend the Conference. This was a serious burden, yet Adetiloye was determined that all the bishops of the Church of Nigeria must attend (Moneke, 1997). The Lambeth Conference being well aware of the fact that some other bishops from the third world were very poor that they could not foot the bill., planned to support such indigent bishops and their wives from the affected areas. According to Moneke (1997: 11) “For the 1998 Conference, ‘approximately 250 Dioceses would require financial assistance to attend; thus, £125,000 was needed”.

Adetiloye believed in self-reliance, equality in partnership, and had always emphasized the importance of leadership, development, maturity, and self-reliance in the church of the two-thirds world so, that partnership will move away from the patronizing cheque books, begging bowl syndrome to an experience in maturity, equity, inter-dependence and self respect for one another. He averred that “the people of the world will never come to respect of us until we free ourselves from the beggar mentality and find the courage to take our testimonies into our hands under God” (cited in Okorocho, 1999: 214). Thus, Nigeria though, one of the third world countries opted-out from the recipient list. Plans were made, money sourced within, and the Church of Nigeria had to foot the bills for all the bishops and their spouses. Bishop Ilonuba opined that had Nigeria received financial grant from the West, it would have been difficult for it to oppose the Liberal thoughts, for no debtor would challenges its benefactor. Above all, it is evidence that the Church of Nigeria has matured or come of age.

Other factors that boosted the confidence of the Nigerian bishops to engage their Western counterparts, in the 1998 Lambeth Conference debate include, the considerable increase in numerical strength, social contacts and international relations. “For instance, there was not a single African bishop at the First Lambeth in 1867 but in 1988, they had risen to 180 of which 25 came from Nigeria” (Nwankiti 2000: 68). The number of bishops in Nigeria increased from 16 in 1979 when it became an autonomous Province to 64 in 1998. It has also advanced from a single province in 1979 to three in 1997. Thus, fifty-eight Nigeria Bishops participated in the 1998 Lambeth Conference out of which three were Archbishops.

Perhaps it would have lost the debate if it had limited its preparation to scriptural studies. Rather, it prepared widely bearing in mind that strong debates are often decided by the majority votes. While the West was gearing up for a debate on gay marriage in 1998 Lambeth Conference, Africans particularly Nigerians were studying and getting ready for a defense of the authority of the scripture. According to Agbaja (1998) the West had been prepared for this topic for at least the past ten years and were ready to make it one of the Canons of the Church. This explains the clash of interests that occurred on the floor of the 1998 Lambeth Conference, where African Bishops and Bishops from the Global South left indelible marks.

Debate on same-sex union

The introduction by George Cary the Archbishop of Canterbury shows that something strange, which could break the communion was about to happen. But the bishops in the floor availed themselves the opportunity to be used of God. Nigerian bishops were among these vessels (Nwankiti, 2000). They were led by Adetiloye, who in 1978, on the floor of the Lambeth Conference, prophesied that the bishops of the Global South, particularly those in Africa, will define the agenda in 1998 Lambeth Conference. It was amazing how this prophecy was fulfilled two decades later, when incidentally, Adetiloye led Nigerian Bishops to Lambeth Conference (<https://www.gafcon.org/news/high-noon-in-lusaka>). In fact, the manifestation of his prophesy was in the erudition of the Nigerian Bishops and allies in biblical scholarship, which was showcased in the Conference debate on “Human Sexuality”, which rested the call for “Same-sex Union”.

The first strange thing noticed in the 1998 Lambeth Conference was the attendance of female bishops as eligible participants. Sherrod (1998) reported that as pioneers, they bear the scars that come from breaking new ground. Occasionally, they have been verbally attacked. Barbara Harris for instance, experienced threats to her life during the consent process but was nonetheless ordained. Another surprise was the bold appearance of a group known as the lesbian and gay Christian movement in the Lambeth Conference. The Bishop of

Enugu Diocese Bishop, Emmanuel Olisa Chukwuma attempted to cast out the homosexual demons from the Rev Richard Kirker, leader of the lesbian and gay Christian movement, in front of Television cameras at the Lambeth Conference (Peacock, 2022).

William Benneth though an American took stand with the Africans' view. He calls for the protection of the family institution and he regrettably states, "that we have to engage in this debate at all is an indication of how steep our moral slide had been, polygamy which was not accorded recognition in Africa is far better than homosexuality: as a matter of fact, the two are not comparable" (Moneke, 1997: 31). Therefore, African Church has a moral obligation to oppose this demeaning and degrading characteristic.

Moreover, when in 1867 a controversial issue arose in the Communion that warranted the summons of the entire bishops of the world-wide Anglican Communion to Lambeth. At the time, J. W. Colenso, a bishop in South Africa who had rejected the tradition that the Bible was without error, was at the centre of the debate and it was Canada that petitioned the Archbishop of Canterbury to reassert Anglican cooperation on a historic foundation. If there had not been that crisis in 1867 there would not have been Lambeth Conference after all. 'Lambeth 1967 drew its strength from the Reformation triangle of the Bible, tradition and reason' (Nwankiti, 2000: 95). In August 1988, 'the crucial controversy was over women ordination and in August 1998 it was same-sex marriage, the two sides can again be labelled 'liberal' and 'traditionist' although this time Canada is liberal' Moneke, 1998: 11).

The outcome of the debate was the establishment of the 1998 Lambeth Conference Resolution 1:10, by a vote of 526 to 70 which declared that homosexual practice is "incompatible with Scripture with the Bible and that marriage is only between a man and a woman (Morgan, 1997)". This was a victory for biblical Christianity and Archbishop of Canterbury, George Carey expressed his support for traditional Anglican orthodoxy stating that he sees no room in the Holy Scripture or the entire Christian tradition for any sexual activity outside matrimony of husband and wife. The African and Asian conservatives who insisted on stringent biblical principles of sexual morality were the driving force behind the resolution. Western conservatives from Episcopal Church of United States, the Church of England, Canada, Australia, and New Zealand helped them advance their position by supporting several changes that strengthened language rejecting homosexual and lesbian sexual expression and emphasizing abstinence as the only acceptable alternative to marriage (Skidmore, 1998). Nevertheless, Bishop Michael Bourke of Wolverhampton, England, advised the other bishops to refrain from using the Bible to persecute individuals, especially persons who are different (Skidmore, 1998).

Violations of the Resolution 1:10

Following Rowan Williams' appointment as the Archbishop of Canterbury in 2002, things began to change. His nomination caused a great deal of controversy because of his liberal views on homosexuality and other issues. The first gay ordination took place few months after Williams' installation in 2003, and in 2008 he sparked much more controversy when he suggested integrating some elements of Shari'ah, or Islamic law, into the English legal system ([Rowan-Williams/biography](#)). 2003 saw the surprising interest in becoming a bishop from two One of them, Jeffrey John, who was set to be ordained as the Bishop of Reading in the Church of England, buckled under pressure and withdrew his name from consideration, in contrast to Gene Robinson, who steadfastly pursued his dream and was consecrated Bishop of New Hampshire in America. (Bates, 2003). gay people in the West. The consecration of Gene Robison an

'openly confessed gay man living in a same-sex relationship in 2003, in total disregard to Resolution 1:10 against the idea of Christianising homosexuality and lesbianism was a spank on Conservatives and as well a violation of the resolution. Given to this incident, nine of the thirty-eight provinces, declared their communion with Episcopal Church, USA (ECUSA) is broken after the consecration of Gene Robinson (Nunley 2003). According to Asaju (2021) Canterbury under Rowan Williams played diplomatic roles, subtly supporting the Gay Agenda. But Noll (2023), reiterated that the Anglican Communion's defining moment was and is the 1998 Resolution I.10 on Human Sexuality.

Reaction of Church of Nigeria (Anglican Communion) to the ordination of a gay bishop

Church of Nigeria has opposed same-sex union from the beginning and has remained firm and resolute on its stand. Akinola concluded that "ordination of gay bishop is an attack on God's Church by evil powers" (Hill & Duodo, 2003). Thus, on 15 November 2003, the Church of Nigeria formally declared, it would continue to stand solidly behind its leadership in severing ties, not only with the Diocese of New Hampshire, but with all bishops and dioceses in ECUSA who had joined in this polarizing and unscriptural act (Eyoboka, 2003). The crisis continued without the leadership of the global Communion saying something tangible until February 2007, when the Primates' meeting asserts that the Episcopal Church has departed from the teaching on human sexuality accepted at Lambeth in 1998 by consecrating a gay man and permitting blessing for same-sex marriage (Peacock, 2022). Akinola reiterated "we have maintained that these practices are un-cultural, un-African and un-scriptural. They go against all forms of morals and decency we stand for and proclaim in this society" (Akinola, 2007: 14). This led to the division that is found in the Anglican Communion today. The good side of it is that it sparked an expansion of Nigerian missionary operations in the West. Prior to this incident, Church of Nigeria has only established missionary dioceses within Nigeria, but the incident jolted Church of Nigeria to establish missions in the West.

Establishment of missionary dioceses in foreign land

The Church of Nigeria was poised to do the needful by going to share its own life experiences in Christ with the nations of the world. Therefore, it was necessary for it to make adequate preparations for a successful global outreach targeting the West. With the course of time, it realised that such a move would be best engaged through team ministry, which should comprise other African missions. To this end, before, it rolled out its programme for global evangelism, it began to fraternize with its sister African missions whose fellowship it believed would assist in the realisation of its vision and mission globally.

In 2004 the Church of Nigeria hosted the first African Bishops Conference, at the Archbishop Vining Memorial Cathedral Church Ikeja, Lagos, from 26 October - 1 November, with the theme: 'Africa comes of Age - an Anglican Self-Evaluation. The Conference, declared that the African Church has matured and outgrown the stage of being missionized from the West. Now is the time for the African Church to address the flaws in our current theology and Western world-view education, which have failed to connect with some of Africa's socio-political and economic concerns, as well as Christian faith. Item 8 of The Conference communiqués reiterate their Biblical perspective on the ongoing human sexuality debate: "God created us male and female, and we cannot sacrifice truth for any revisionist agenda which leans on a faulty understanding of Christian unity" (Akinola, 2014: 2). Thenceforth, the Church of Nigeria began to provide spiritual and material support to Christian minority and unreached peoples as an integral component of its caring ministry to

the global community of Christians. In 2005, the Church of Nigeria extended its hand of fellowship to Congo. It gave a land cruiser vehicle to the Archbishop of the Province of Congo in support of Congo Mission (Akinola 2014).

On November 12, 2005, the church entered into a "Covenant of Concord" with the Reformed Episcopal Church and the Anglican Province of America, two orthodox Anglican groups outside the Anglican Communion that do not recognize the Episcopal Church, USA (ECUSA). In October and December 2006, several Episcopal Churches in Virginia declared themselves out of communion with ECUSA due to their opposition to their stance on homosexuality and joined the Church of Nigeria through the Convocation of Anglicans in North America (CANA), a mission originally started by the Church on Nigeria to support Nigerian Anglicans in the United States. It now mostly consists of non-Nigerian, theologically orthodox American Anglicans, and initially began under the oversight of two bishops; (Bishop Martyn Minns and Suffragan Bishop, David Bena), who are simultaneously bishops of the Church of Nigeria. Minns was elected as the founding Missionary Bishop CANA on 28 June, 2006 because of his long dedication to mission partnership across the Anglican Communion (Edewor 2007: 2).

In September 2006 Bishop Martyn Minns presented a progress report of his Diocese to Church of Nigeria General Synod. His report was captured by Edewor (2007) thus, today CANA is growing very fast. By January 31st 2007, thirty-two congregations and fifty clergy have registered with the convocation. Nine Virginian Anglican parishes from ECUSA joined CANA in December 2006. As has already been mentioned, their resignation was caused by the Church's persistent stance on gay ordination and other liberal teachings that have swept the Western Church. What began as missionary initiative of the Church of Nigeria for Nigerians living in the United States swiftly blossomed like a mustard seed. The first of the four new American dioceses for the Anglican Church in North America (ACNA) to be established by the church of Nigeria, under the oversight of the missionary Bishop of CANA, is the missionary Diocese of the Trinity which was inaugurated in 19 August 2012 by Archbishop Nicholas Oko (see Anglicana magazine 2012).

The Church of Nigeria stiff opposition to the same-sex union earned its Primate Akinola prominence in the Anglican Communion as a conservative voice. Some other African bishops threatened to boycott the 2008 Lambeth Conference; because 'The leadership of the church in the West is unrepentant, they are still pursuing their revisionist goal' (Bishop Okpala 2019). Amidst the confusion the Nigerian Episcopal Synod, suggested that the Conference be postponed until the house is put in order (Akinola 2007). The reluctance to grant Akinola's request coupled with the Canon Kearon's refusing to invite the bishops of CANA and American Medical Informatics Association (AMIA) to the Lambeth Conference in 2008, claiming that the organizations they lead are not recognized by the Communion, aggravated the situation. Therefore, to attend such a conference would be to overlook the importance of the issues at stake (Jensen 2008). Eventually, the 2008 Lambeth Conference was held without African Bishops attending the event. Instead, they and their allied groups went to Jerusalem for Global Anglican Future Conference (GAFCON) in June 2008. GAFCON, is a movement to restore good order, theological integrity, and Biblical faithfulness to the Anglican Communion, which was deeply wounded in 2003 when the Episcopal Church in America consecrated as bishop a gay man living in a same-sex relationship (Peace, 2020).

Earlier in 2007, the Church of Nigeria severed relation with the Diocese of New Westminster in Canada for sanctioning the blessing of same-sex unions (Akinola, 2007/2008) and redefined its

relationship with the other Anglican churches. By then the Church of Nigeria has developed to many dioceses. The number again rose to 10 provinces and 138 bishops in 2007. The constitutional review necessitated the replacement of all previous references to 'communion with the See of Canterbury' with another provision of communion with all Anglican churches, dioceses, and provinces that hold and maintain the Holy, Catholic, and Apostolic Church's Historic Faith, doctrine, sacraments, and discipline. This allowed the Church of Nigeria to create convocations and chaplaincies of like minded faithful outside Nigeria (Akinola, 2008).

Division in the communion

Until the recent debates, Nigeria has traditionally regarded the West as a role model, and the Church of England as the custodian of the Anglican historical formularies. Unfortunately, the Western philosophy of human sexuality and its theological views on women ordination into priesthood and episcopate, and some other trending subject in the Communion left the Church of Nigeria in doubt about the Western position on the authority of scripture as the final court of appeal. It eventually dawned that Nigeria would not be receiving better theological leadership from the West, as it is clear that the West no longer believes in the authority of the scripture over tradition and reason. Therefore, Global Anglican Future Conference (GAFCON), was founded in 2008 as an alternative Lambeth Conference for those against the ordination of gay bishop.

GAFCON was conceived by the Anglican Archbishops of Nigeria, Uganda, Kenya, Rwanda, Tanzania, the Southern Cone (South America), and Sydney (Australia). Evangelical Anglican Bishops from the UK and the USA were also involved in its organization. And has remained a vocal voice against same-sex union. Its voice is strong enough that it has conscientized personalities including the Russian President, Vladimir Putin, who has proposed to amend his country's constitution to recognize marriage as a union between man and woman and nothing else. To achieve this, he aligned himself with orthodox church and sought to distance his country from liberal Western values. However, his most critics has alleged that Putin by his action was trying to perpetuate himself in office (Baynes, 2020). Robert Mugabe, the president of Zimbabwe, is one of the international leaders who passionately condemned homosexuality, claiming that even Satan wasn't gay. He queried whether Obama, who was championing it, was born out of homosexuality. Mugabe mocked the US president, Obama by proposing marriage to him in 2015 (Fisher 2013, Hall, 2015, ScanNews, 2015).

Since the Lesbians, gay, bisexual, and transgenders (LGBTQ Community) and their sympathizers lost the debate in the floor of the 1998 Lambeth Conference, they have resorted to using government apparatus to actualize their desire by intimidating and bullying other nations outside of the West, particularly the third world countries, to impose their views on them. For instance, U.S President Obama threatened to halt foreign helps to Nigeria when President Goodluck wanted to sign anti-gay law into effect but Nigeria refused to backdown. Joe Biden, has also continued to intimidate the third world nation over anti-gay laws. This time US has warned Uganda that it runs the risk of losing \$400 million (Shs 1.4t) in annual funding for HIV/AIDS cure and treatment (Nwachukwu, 2021).

These countries have responded differently but with a common sense of reason that their countries have unique culture, religious belief and tradition, which distinguishes them from the West. Same-sex is alien to African culture and cannot be allowed. Therefore, Western nation can keep their aid to themselves. Even Putin maintains that he is not prejudiced against gay people, but the Western willingness to

embrace homosexuality and gender fluidity is out of step with traditional Russian values (Baynes, 2020).

Recommendations

The above analysis of Anglican Communion crises to date prompts the following recommendations:

- 1 Since evangelism and mission are at the core of Church of Nigeria and its brain child 'GAFCON', it should continue to advance global networks in continuance of international fellowship and mission collaboration.
- 2 The Anglican Communion should unite to fulfill its missionary role because it is well known that unity strengthens and that a house rising against itself will fall.
- 3 The advocate of homosexuality should reconsider their position on the scriptural truth and value.
- 4 Provision should always be made available through prayers and counselling for accommodate of the weak in faith.
- 5 In all things, let love triumph so peace and progress could be achieved.

Conclusion

The study critically looks at the two main topics of the two Lambeth Conferences of the previous millennium, which were held in 1988 and 1989 and featured discussions on women's ordination and the Western conception of human sexuality; which was the issues that led to the establishment of the Global Anglican Future Conference (GAFCON) and the breakup of ties between African and Global Southern churches and their Western counterparts. While grassroots evangelism in the locale reminds the primary task of the church of Nigeria, the talking of the Western's controversial position on the authority of scripture remains its concern on a global scale. Church of Nigeria operated like a submarine captain, keeping cool but firm and resolute, while relying on its bishops and bishops from other provinces with whom it has formed alliances to steer the Anglican Communion worldwide in the right direction. In spite of these endeavours, it has proven impossible to stop gay-union, though it reduced the spread from the West.

Conflict interest(s)

The authors declare that they have no personal, professional or financial interest that may have inappropriately influenced the outcome of this research.

Ethical considerations

The authors declare that this article was conducted in accordance with ethical standards and principles for research.

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Oral interview

s/n	Names	Status	Diocese	Domicile	Year
1	E. Odo	Archdeacon Rtd	Nsukka	Nsukka	2006
2	J. C. Ilonuba	Bishop	Nsukka	Nsukka	2008

Authors' Biography

George C. Asadu is renowned theologian with several publications in reputable local and international journals, including those indexed by Clarivate Analytics. He is a researcher and Senior Lecturer in the Department of Religion and Cultural Studies, University of Nigeria, Nsukka. His research areas include African Historiography, Doctrine of Modern Mission, Religious Pluralism etc. He is a priest in the Church of Nigeria (Anglican Communion).