

**FACTORS RESPONSIBLE FOR THE DOMINANT PRESENCE OF
ROMAN CATHOLIC CHURCH IN ODOZOR**

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AWKA-NIGERIA.**

JULY,2010

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**A THESIS SUBMITTED TO
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CERTIFICATION PAGE

1, OKEKE BENARD IKECHUKWU, With Reg. No.2007096006 P hereby certify that this theses is original and has been written by me. It is a record of my research and has not been submitted before in part or full for any other Diploma or degree of this University or any other institution or any previous publication.

Okeke Bernard. Ikechukwu
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Very Rev. Prof. D.C. Okeke
(SUPERVISOR)

DATE-----

DEDICATION

DEDICATION

This work is dedicated to the memory of my late parents Chief and Lolo R. C. Okeke of the blessed memory.

APPROVAL PAGE

We satisfy that this thesis carried out under our supervision, has been examined and found to have met the regulation of Nnamdi Azikiwe University, Awka. We therefore approve the work for the award of M.A Degree in Religion and Human Relations

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LIST OF TABLES

TABLE I Respondents opinion on how the attitude of the only Christian converts influenced denominational conversion.

TABLE II Respondents opinion on whether laity workers are considered participants in evangelism.

TABLE III Denominational attitude toward traditional custom and cultural values.

TABLE IV Respondents opinion on the activities of local chiefs and political heads.

TABLE V Method of Baptism as a factor in mission evangelism.

TABLE OF CONTENTS

Cover Page	i
Title page	ii
Certification	iii
Approval	iv
Dedication.....	v
Acknowledgement	vi
List of Tables	vii
Table of contents	ix
Abstract	xi

CHAPTER ONE INTRODUCTION

1. Introduction	1
1.0 Background of the Study	1
2.0 Statement of the Problem	2
3.0 Purpose of the Study	2
4.0 Scope of Study	3
5.0 Significance of the Study	3
6.0 Methodology	3
7.0 Definition of terms	4
8.0 Origin and Migration	6
9.0 Traditional pattern of Life	7

CHAPTER TWO LITERATURE REVIEW

2. Review of Related Literature	10
2.1 The Emergency of Christian Missionaries in Igbo land	10
2.2 Evangelism	12
2.3 Influence of Traditional Rulers	14
2.4 Influence of Colonial Rule	15
2.5 Education and Medical Services	17
2.6 Pastoral Training	19
2.7 The Effect of Commerce	21
2.8 The Life and Time of Chief Onyeama	23

CHAPTER THREE: PECULIARITIES OF VARIOUS MISSIONARIES' ENTERPRISE

3.1 Peculiarities of the various missionary enterprise in Odozor ...	30
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3.2 Advent of Christian Missionary Enterprises in Odozor.....	30
3.2 The Advent of Roman Catholic Missionary activities in Odozor	31
3.3 Christian Presence in Awhum Town	32
3.4 Other Christian denomination in Awhum Town	33
3.5 Christian Presence in Ebe Town	34
3.6 Christian Presence in Abor Town	37
3.6The Presence of other Christian denomination in Abor town .	39
3.7 Roman Catholic Presence in Umulumgbe	40
3.7 The presence of other Denomination in Umulumgbe	41
3.8 Christian Presence in Okpatu Town	44
3.8The Presence of Other denomination in Okpatu	45

CHAPTER FOUR: FACTOR FOR THE DENOMINANT PRESENCE OF ROMAN CATHOLIC IN ODOZOR

4. Factors for the Dominant Presence of Roman Catholic in Odozor	50
4.1 Activities of the Early Christian Converts	50
4.2 The Influence of Chief Onyeama and Traditional Rulers ...	53
4.3 School Factor	54
4.4 Social/cultural and Psychological Factors	55
4.5 Lay Apostolate	57
4.6 Method of Baptism	59

CHAPTER FIVE: DATE PRESENTATION

5. Date Presentation, Analysis Discussion	61
5.1 The Activities of the Early Christian Converts	61
5.1.1 Respondent Option on Whether Laity Workers are considered Participant in Evangelism	63
5.1.2 Denominational Attitude Towards Traditional Customs and Cultural Value.....	64
5.1.3 Activities of Local Chief and Political Heads	66
5.1.4 Method of Baptism as a Factor in Mission Evangelism...	68

CHAPTER SIX: SUMMARY AND CONCLUSION

6. Summary and Conclusion	71
6.1 Summary	71
6.2 Conclusion	72
6.3 Recommendation	72
6.4 Suggestion for further Research	73

ABSTRACT

The subject of study is the dominant presence of Roman Catholic Church in Odozor; the desire to undertake this study is motivated by the curiosity to understand the factor for the dominant presence of Roman Catholic in Odozor. In carrying out this study, simple random sampling was used to select five towns from the study area. The Five towns which constitute the population of study are Ebe, Abor, Awhum Okpatu and Umulumgbe. The researcher made use of primary and secondary sources in data collections. The review of literature revealed some dependable variable which formed the theoretical framework for the study. The data and peculiarities of missionary enterprises in Odozor was analyzed and interpreted. Based on this frame work, the following findings were made; that, the dominant presence of the Roman Catholic church in Odozor is due to the domineering influence of local chiefs and political heads. Other factors are the evangelical zeal of early converts and lay agents, mode of baptism and the Roman Catholic Church enculturation process also remains in factor. As a result the researcher therefore recommends that laity participation in evangelism should be encouraged. Secondly is that Christian denomination should adopt an enabling policy towards positioning African Christianity into African world view. Finally, rigorous subjection is not necessary for the eternal salvation of soul.

INTRODUCTION

1.1 Background of the Study

Christian religion has come a long way with the first missionary station at Badagry in 1842. In 1857, the church missionary society established the first mission church at Onitsha under the leadership of Rev. Henry Townsend. From Onitsha, the gospel started its slow but steady journey into the interior. The C.M.S established a station at Enugu Ngwo in 1912. The visit of Rev. Isaac Uzowulu to Ngwo triggered off an expansionist spirit among the missionaries

This itinerant evangelist embarked on house to house evangelism and established a station at Umuabi, Udi and Okpatu. From the station at Okpatu a mission station was found in Umulumgbe in 1936. In an interview with Elder Amadi of Eke,Town, he said that “Udi area witnessed missionary scramble in the second decade of the 20th Century”.

This pioneer position gave the Church missionary society added advantages. During this period many communities were desirous to open up C.M.S mission station in their communities. In the face of the increasing demand for mission contact, the Holy Ghost Congregation of the Roman Catholic mission emerged on the scene. Ilogu (1974) pointed out that 1885 witnessed the emergence of the Holy Ghost Congregation of the Roman

Catholic Church in Igbo land. The entrance of Roman Catholic mission in Igbo land compelled missionary drive into the interior. This drive led to missionary rivalry in their adoption of apostolic policies. Ekeche pointed out that the Roman Catholic explored the interior through the creeks, from Aguleri, to Olo, Achalla, Owa and Oghe to Eke in 1914. Rev Fr. Aloysee Muller opened up a mission station at Eke with Mr. Ikem peter as the poiner teacher. From Eke, like the biblical mustered seed the church spread as far as Nsukka, Ogaja and Makurdi to the North, Ebenebe and Ida.

From the above description, we can have a fair picture of the enormous apostolic activities of the pioneer missionaries of Eke. By 1889, Eke mission station has gave birth to five town parishes of Ebe, Abor, Ukana, Okpatu and Umulumgbe and constitutes mainly Roman Catholic population.

1.2 Statement of the Problem

The Church Missionary Society and the Roman Catholic Church are two major actors in mission evangelism in Igboland. As early as 1912. The presence of the C.M.S. was established at Enugu Ngwo and Udi area respectively. In spite of this early development the people of Odozor are dominantly Roman Catholics when compared to other areas in Udi Local Government Council Area.

This raises a number of questions such as:

- (a) What are the factors for the sudden twist of events in the C.M.S. evangelizing mission?
- (b) Can this sudden twist be attributed to method, charisma, strategies employed, and political influence of the local chiefs or inadequacy of trained local agents and laity groups?

1.3 Purpose of the Study

The urge to undertake this study is to look into some distinctive religious and ecclesiastical issues of the various Christian missionary enterprises in Odozor Local Government Development Council with the view to find out the factors for the dominant presence of Roman Catholic Church adherents viz-a- viz other areas in Udi Local Government Area Council.

1.4 Scope of the Study

The study area is Odo-Ozor Local Government Development Council. The council is made up of the following towns: Ebe, Abor, Ukana, Awhum, Okpatu, Umulumgbe, Umuoka and Ukehe. These towns share common paternal, socio-cultural and religious tie. Due to the congenial nature of the study area, a selective random area was undertaken. The

representative study areas are Ebe, Okpatu, Awhum, Umulumgbe and Abor.

1.5 Significance of the Study

The response of OdoOzo people towards various Christian missionary endeavors is of great significant. An expository view at the above will help to clarify missionary enterprise in the area. Also the study stands to offer an insight into the level of commitment of the various missionaries in carrying out their primary assignment. It equally stands to contribute to scholarship on the faith ideology of the people of OdoOzor Missionary evangelism. The research finding could be used to draw conclusion on the enduring strategies in faith propagation. Finally it stands to correct the misinterpretation of the past with the view to improving the present situation and achieving a balanced view of activities in Odo-Ozor Local Government Development council.

1.6 Methodology

The nature of the research demands a multi-dimensional approach. The researcher made use of Historical and analytical approach. The nature of the study compels this study to rely more on primary sources. Under this approach interview guidelines were designed so that discussion will be focused on the content specified in the research objective. However; based

on the relative criticism of the interview method, the research variable made the researcher to feel strongly that any method that would promote anonymity would yield reliable result. For this reason question were framed to cover people response, missionary strategies and factors for the dominant presence of Roman Catholic Church in Odo-Ozor.

The questions were both closed and open ended to enable respondents less bored and unable to suppress or distort basic response to the question. The researcher also made use of group discussion method. A key topic on Christian Missionary enterprise in Odo-Ozor was raised and expressed views of discussants made useful information for this study. The discussants include Traditional rulers, Academicians and clergy men who represented their interest groups and callings.

The researcher also made use of secondary sources in data collection and in the evaluation related literature on the topic of study, documented materials such as text books, journals; magazines unpublished works were also used. On the basis of logical evidence, the researcher applied logical reasoning to arrive at conclusions.

1.7 Definition of Terms

For clarification of terms, the following terms used there need to be explained in the context of their usage.

Traditionalist

These refer to people that practice or the adherents of Africa traditional religion.

Warrant chiefs

These are class of people mandated by the colonial masters to exercise political, social and economic influence on the people living in a geographical area. Their mandate was necessary because of the absence of organized political structure in Igboland.

Response

This is the level of the Peoples acceptance of specific missionary stimuli.

Christian missionaries

This refers to the group of people who go out to propagate the Christian faith to non- members.

Missionary work

This is used to refer to those activities designed to affect the expansion of the church among men and beyond its boundaries.

Mission – The sending out of religious teachers to convert people by preaching.

Mission statement – This refers to the objective or aim in embarking on a venture.

Sacrament – This refers to the solemn religious ceremony in the Christian church such as baptism, confirmation, matrimony believed to be accompanied by great spiritual benefits.

Sacred - to treat something with great respect or reverence.

Itinerant Traveling from place to place.

Laity – refers to all the people not in the Holy Order, those who are not clergy.

Parishioner – inhabitants of a church parish.

Expedition – journey or voyage for a definite purpose.

Explore a) – travel into or through a geographical area for the purpose of learning about something.

Explore (b) – To examine thoroughly problems, possibilities in order to test or learn about them.

Odozor Cult – A secret guild.

Christian village - An enclave where Christians live such as monastery.

Receptive – Responsiveness or unresponsiveness of the gospel message.

Gospel: The life and teaching of Jesus Christ as recorded in the first four books of the New Testament.

Pastoral- Office of the pastor, time during which he holds briefing.

Odozor- The name Odozor is derived from a compound verb root “Odo and Ozor”. “Odo” means masquerade cult and “Ozor” a prestigious traditional title. It is used to refer to a group of communities known for Odo cult and Ozor title taking.

1.8 Origin and Migration

The source for the reconstruction of the tradition of origin, migration and settlement of the people of Odozor is scanty. What is presented here represents no more than version which are at the moment generally accepted by the people concerned. A study of the oral traditions collected showed that despite the differing versions, the origin, migration and settlement of the people of Odozor focused on Ojebe and Ogene the grand parent of Odozor clan.

Towns

Odozor is made up of Ebe, Abor, Ukana, Awhum, Okpatu, Umulumbe, Umuka and Ukehe.

Location

The land location of Odozor as shown in the map lie at the Northern end of Udi Local Government Area of Enugu State. It is bounded in the South by Eke town and Ngwo both in Udi Local Government Area, in the West by Oghe in Eziagu, Egede and Affa town in the North West boundary.

It is bounded in the North by Ukehe, Ochima in Igbo-Etiti Local Government Area, In the East by Nike in Nkanu Local Government.

Origin and Migration

In the midst of diverse tradition, myth and legend, the most acceptable, is that; the people of Odozor migrated from a common ancestral mother who was born and bred somewhere on earth. The name of the founding mother “Ojebe” remains constant. All the towns that make up Odozor agree to the consanguinity in the name Ojebe.

Another tradition by Sir Moses Iyi, points to Eziagu as a place where Ojebe migrated as a wife to the father of Ebe. He sees “Ogene” as a woman and the mother of Ojebe. However, Sir Iyi could not mention the name of Ojebe’s father nor the father of Ebe. This assertion disagreed with Mr. S.O. Attah’s view point. Mr. Attah relied on linguistic judgment to maintain that Ojebe remained feminine while Ogene is masculine. This implied that Ogene is Ojebe’s husband.

If we bear the relevance of the various traditions in mind and the contiguity of these towns, we can agree with the traditions that these towns are paternally and maternally consanguine. Furthermore, if the linguistic parameter is applied in judgment, it is observable that the dialects of all

these communities have closer homogeneity than the dialect of other surrounding towns.

1.9 Traditional Pattern of Life

Uchendu (1965) speaking of igbo people generally maintain that the Igbos have a culture and a history which is unwritten. Uche (2006) see religion as a matrix of culture. This indicates that religion as exemplified in the work of Christian missionaries could offer archeological data.

Before the advent of Christianity in Odozor; traditional religion was practiced as a general rule. The people believed in the existence of a supreme being called Chineke or Chukwu. There is a belief in religious pantheon of gods. Chukwu delegated function to the Earth goddess Ani, the oracles and shrines. The Ani priest and the ofor holders were in charge of religious matters and represented their people in religious matters. The Ani priest was spiritual in settling disputes that could not be settled by the council of elders due to want of evidence.

The Earth deity was the ultimate source of morality. Oaths taking before the Ani oracle lend credence to claims and put to rest all arguments arising from one evidence. According to the District Officer's Report of 1945 and 1957 traditional religious practices in Odozor were relevant to the

religious life of the people. Archival sources recognized the guardian spirit of the departed which is symbolized in Odo-cult.

Belief in the continued existence and influence of the departed is very central in Odozor. The ancestors are felt to be still present, directly concerned with the family and watching over their well being.

Cult festivals are performed between the end of the planting season and harvest period every leap year. The people believed that the ancestors as symbolized in the Odo cult are the custodian of the people's laws, traditions and customs; they are believed to send sickness or misfortune upon any person who violates or infringes upon their dictates. During the Odo cult festivals certain rites were accorded to the ancestors. Offerings are made to commemorate the death of the dead or to elicit their support for a particular venture. Sacrifices are also made to invoke the ancestors and request them to pass on their petition for safety to the appropriate quarters.

Besides all these; ancestral rite is the provision of choice food and drinks. This is done to mark the end of the festival. During this event, the living and the dead share a common meal in harmony.

During the festival, Christians and even ordained ministers partake openly in these traditional rites. This situation is an indicator that

Christian theology needs to pay more attention to some aspects of traditional African belief in the communion of saints.

Politically, the Odozor people like most Igbo communities maintain a structural system of government which is gerontocracy in nature. In this system of governance, the *oha* remain the highest legislative and judicial organ of governance, while the organization of young men (age-grade) form the executive organ. The executive arm of government is made of various age grades. They enforce discipline and provide labour for communal purposes. In the absence of a monarch, the most elderly man in the “oha” preside over communal matters and issue out communiqué on behalf of the communities. The political and administrative structure remained in this form until the advent of the colonial masters. The colonial masters very much conscious of the absence of a monarch introduced the warrant chief system of governance.

CHAPTER TWO

Literature Review

There are many works on Igbo people as an integral ethnic group in Nigeria. However literature on Odozor people is few. There is for example, little literary work on the people's response to Christian missionary work. However a review of related literature or works that are directly or indirectly related will be assessed. This will help set the theoretical base for the work been investigated.

In this literature review, the emphasis is on the factor that promotes the expansion of Christianity and the conditions that affect its spread. For this reason, the review will be carried out under the following headings.

- a) The emergence of Christian missionaries in Igbo land
- b) Evangelism: Early converts / Teachers
- c) Influence of colonial rule
- d) Influence of the traditional rulers
- e) Education and medical services
- f) Pastoral training.

2.1 The Emergence of Christian Missionaries in Igbo land

Towards the middle of the 17th century, and the end of the 18th century, various thoughts were in the pipe line on how to bring Africa

panorama into the European World view. The Europeans therefore sensitized fellow British citizens to uphold true humanism. In the pursuit of the above, Sir Thomas Buxton founded the society for the extinction of slave trade and civilization of African.

Okeke (2006) assert that “the association was made of people with altruistic, materialistic, and religious motive” (p.50). They are to create the opportunity for the transformation of the lower Niger basin; by exploring the possibilities for economics expansion along Niger basin. Hasting, (1987) in the discuss on the initiative posits that:

The missionaries were also to be in the expedition while agricultural experts will go with the plough. Set up a model farm for the growing of cotton and other economic crops and an anthropologist to study the language of the people (P.49).

The above informed our mind that the motive of the Europeans to explore West Africa was not their philanthropic zeal but to plunder the economy and the resources of West Africa through, legitimate trade. However Esichie, (1976) writing on the advent of Christianity in Igbo land remarked that;

“The history of Christianity in Igbo land began in 1841, when Simon Jonas an ex-slave of the Igbo stock, who was resettled in Sierra- Leone spent three weeks in Abor, western Igbo of Nigeria” (p. 25).

This first attempt to evangelize the Igbo nation by the ex-slave of Igbo stock in Liberia and Sierra Leone failed due to a number of factors. Among these factors were; the increasing death rate among the missionaries and the crews.

After the unsuccessful attempt of the first Niger expedition to introduce legitimate trade and Christianity in Igbo land. Another attempt was made in 1845. This time on the initiative of the British Government. Under the auspices of the British Government. Dr Baike, Rev Ajaiyi Crowder and J.C Taylor undertook another expedition. The British initiative marked the beginning of the cooperative endeavor between the missionaries and the British Government. Okeke (2006), writing on the emergence of Christianity in Igbo land asserts:

Under the leadership of Dr. W. Baike, the party arrived at Onitsha on 26th July 1857 and on July 27, the king of Onitsha, Obi Akazua and his elders in – council gave them a formal reception”(p. 23).

This time; the team was successful. After the warm reception, the king gave the Church Missionary Society land to build a mission station. King Akazua's gestures marked the actual, beginning of evangelism in Igbo Land. The mission statement of the C.M.S in Onitsha, under the mandate of Bishop Ajayi Crowther is to evangelize the interior by converted ex-slaves

with the aim of establishing a self governing church. From Onitsha the gospel started its slow and steady journey into the interior. However as the euphoria generated by the C.M.S began to wane, the Holy Ghost of the Roman Catholic congregation appeared in Igbo land. Metue (1985) asserts “That the Roman Catholic Missionary arrived at Onitsha in December. 1885” (p. 84). In the missionary team were Rev. Fr. John Horne, Br Joachim Gothe, and Bro Horne. Rev Fr Joseph Lutz was appointed superior of the Niger mission. On their arrival; the Obi Amazonwu, promised to assist them. He gave them land to establish a mission station. However a problem arose. The piece of land chosen by Rev Fr Lutz was the original Land earlier given to the C.M S mission. In this case the Obi asked Fr Lutz to meet Rev Ajayi who agreed to give out the land to Roman Catholic Mission. This simple gesture marked the beginning of mutual cooperation between the two missionaries in Igbo land. The Roman Catholic Missionaries made extensive penetration into Igbo Land. Their earlier activities centered most at Onitsha, Aguuleri, Ihiala and Igbariam.

2.2 Evangelism

Agha (1979) view “evangelism as the proclamation of the gospel to the unconverted according to the command of Christ in Mathew 28:19-20” (p.34) Olugbemibga (2004) in an attempt to make a distinction between

mission and evangelism gave their distinctive meanings thus: “Etymologically the word Mission is derived from the Latin root *mittere*, which means to “send out” and evangelism mean good news or good tidings. Evangelism is therefore the art of sharing or proclaiming the gospel to the people so that they may be saved. From his stand point evangelism is viewed as a process and as a method.

Most Africans who accepted Christian faith dedicated themselves to proclaim the gospel to their fellow men. According to Falk, (1997) “the testimonies of the converts contributed greatly to the expansion of the Christian faith and the growth of the Church; in much the same way the church at Antioch, Act 11:19” (p. 430).

The evangelization of Africa has mostly been through the testimonies of African Christians. Uchendu (1987) expressing this view said that: “the tendency is that the first believers overwhelmed by the joy they found in the Christian faith, witness to their people. From their testimonies they influence their friends and the faith transmitted from one person to another.” (p. 42). Although not all the people were receptive, yet the expansion of Christianity remains largely the result of people’s movement” (p.23).

Mokozié (1985) is of the opinion that the credit for the evangelization of south of the Sahara goes largely to the teacher evangelist, that is teacher/

catechist. It is in the same light that Metuh (1985) asserts: “without the teacher/catechist the plans to evangelize Igbo land would have remained a wonderful dream, a rocket destined for the moon that never left the launching pad” (p. 44). The teacher catechists have become a central figure in the extension of Christianity. This teacher/catechist live with their families as members of the village communities. They frequently had little formal training but motivated by their love for Christ. They conduct services and offer elementary instruction to the Children. Falk (1997) assert that: “through the ministry of the teacher catechist, group of believers are formed. These groups of believers constitute the church in the towns and village.” (p. 433).

2.3 Influence of Traditional Rulers

Chieftaincy was particularly a live issue in the first thirty years of colonial administration in Igbo land. According to Okeke (2006) “the Chiefs championed the cause of the old order against which the deeper instinct of the gospel directed its challenges” (p 168). Kalu affirmed the enormous power of local chief who want to safeguard their authority and territorial influence.

Esichie (1985) assets “that the chief regard the missionaries as traitor or disturbances to the people’s peace. On many occasion, these local chiefs

show preference to the missionaries with similar religious persuasion.”(p 60). In Okeke (2006) Chief Onyemah of Eke was said to have assaulted C.M.S Missionary agent that came to Eke without due redress from the colonial masters. The colonial masters found it difficult to curtail their assesses because of the economic dividend accruing from the chiefs. According to Kalu (1982).

“In many occasion, missionaries suffer the tantalizing Prospect of being invited into a town or community, only to be rejected later when the true nature of their aim became apparent and when the social order seemed to be threatened”(p. 78).

A case in point was that of Chief Amacharee of New Calabar, who invited the C.M.S. into the town in 1875, but by 1885, the mission was forced to withdraw to Okrika. The missionaries had been invited because of the expectant economic benefits. Similar circumstances led to the closure of the mission in brass, Ovidah and port Novo. At Ife the case of Alfred, a teacher catechist shows the magnitude of power exercised by the traditional leaders. Alfred had defied the king’s instruction not to preach against polygamy and to persuade women and girls to withdraw from schools. The chief became annoyed and showed determination to uproot Christians from

his domain. Ironically, the chief carried this opposition among his own house hold by stopping his children from going to school.

Sometimes the desire to invite alternative mission may be due to the desire for power or as a revenge mechanism. For instance at Amaenyi Awka, the C.M.S. has held ground for a long time. It was not until one of the chief in Amaenyi invited the Roman Catholic Missionaries that they broke forth from C.M.S. The case at Akokwa remains a point. At Akakwa the chief was annoyed because of the attitude of the C.M.S. converts. According to Njaka (1998) “the chief was infuriated when for no reason; the C.M.S. church at Ndizuogu was moved to Umu-Okegwu” (p.53). In the midst of the prevailing circumstance, their opponents went to Ozobulu to invite the Roman Catholic Missionaries.

It is therefore conclusive to say that strong opposition to converts and evangelism on many occasions came from the attitude of the local chiefs.

2.4 Influence of Colonial Rule

The initiative of Dr. Baike to embark on the expedition of 1885 in company of the C.M.S. Missionaries marked the beginning of a co-operative endeavor between the British administrators and the missionaries. In many European territories Africans regards the missionaries as part of the colonial machinery. According to Falk (1979) “the entire influence from the west

represents Christianity to Africans” (p 419). Consequent to the above, in the early period of the missionaries, African can not distinguish between the state and the church. This marriage of convenience could not last because of the effect colonial powers had on mission expansion. According to Okeke (2006), “the people and African merchants at Onitsha could not understand the involvement of the C.M.S. agent in commercial activities”, (p50). Kalu emphasized on this when he reiterated that Africans became suspicious when they realized the atheistic tendency of some Europeans and the inconsistency between Christian faith and life in a country which they thought were Christians. Ayandele in an effort to explain this phenomenon, held the view that the new climate of opinion is due to the growing indifference to religion which became noticeable in an increasing number of Britons in the last year of Victoria’s reign. In the emerging current, the colonizers felt that a colonized person need not be a Christian to be a good subject.

Another area of conflict is the haste and anxiety to impose British rule. Afigbo (1973) emphasized “that political officers were harsh to the people” (p. 15). An example is the case of Mr. A.C. Onyeabo in 1905. The catechist reported to Bishop Tugwell that he has seen the District Commissioner of Owerri, Mr. Douglas treating the local people with brutality. When the

catechist remonstrated with Douglas he threatened him with arrest and detention. This denouncement of these tendencies by the missionaries won them the heart of the people. This later fact worsened the relationship between the mission and the administrators.

Also, is the case of indent treatment of the missionaries by the colonizers, for instance the French were not favorable to non French mission in their area? This slowed the pace of evangelism in Sao Tome and Central Africa. This attitude also affected protestant work in Madagascar, Gabon and Cameroon. The German administrators however, preferred German mission but permitted non German mission to function. The Germans however restricted the activities of the protestant missionaries in Angola and Mozambique because they were under surveillance. In the south East Zone of the lower Niger, colonial master's demand for a universal curriculum for mission school did not go well with the C.M.S.

2.5 Education and Medical Services

The missionaries embraced the program of promoting education mainly for evangelical reasons. They realized the necessity of preparing the pastors, evangelist, teachers and other personnel for the ministry of the church in order to establish congregation. As. Ajayi has pointed out; the missionaries realized the failure of their sixteenth century predecessors to

promote education so that they raise locally a class of educated Africans who could carry out the work of evangelism. Having learnt this, the missionaries were obsessed with creating self-perpetuating congregations in Africa. To do this, they had to bring up Africans who could read, write and teach the bible. As Bowen, one of the advocates of this policy put it in Kalu (1982).

Our design and hope in regard to Africa is not mainly to bring individuals to the knowledge of Christ, we desire to establish the gospel in the hearts and mind of the people, so that truth and righteousness may remain and flourish among them without the instrumentality of foreign missionaries. This can not be done without civilization. To establish the gospel among any people, they must have bibles and therefore must have the heart to make them or the money to buy them. They must read the bible and that implies instruction (p. 191).

To drive this point home, the missionaries reflected on the Biblical principles of training a child in the way he should go and promised that later, he will not depart from this training (Prov. 22:6). This text easily led to a strategy of what McGavran calls "redemption and lift". This missionary desire for western education is to educate the young people of Africa so as to

bring quick results in evangelization. Also seems likely to produce a literate Christian laity.

There is need to mention that before the missionaries came to look at schools as the most effective means of evangelization, the missionaries had toyed with other methods such as the Christian village approach and found that they could only have minimal results on the people. It was under their situation that the missionaries embraced the use of schools as instrument of conversion. According to Falk (1997) “the desire on the part of Africans was to receive power to meet the daily situation of life. They came to regard the ability to acquire this power that was a means for them to become like Europeans. As very important and necessary” (p.340).

Medical apostolate has been an important traditional missionary method of the 19th century missionaries in Africa. The medical apostolate was adopted in East and Central Africa by missionaries and found to be successful. The missionaries set up leprosy colonies, hospital were disease such as cholera, measles, leprosy and other disease are cured. The missionaries did not engage in medical work for the sake or merely to heal the sick. According to Metuh (1985). “The Missionaries engage in medical service not only to save the people but took the occasion to instruct them in the faith and to baptize them in time of danger” (p.19).

It became so glaring that the missionaries took to medical services for the purpose of winning people to the faith. For instance Bishop Lambuth of the Methodist church appealed to the church for medical missionaries, stating that they were imperatively needed in Zaire. Similar appeal came from other parts of Africa especially from the tropical regions. The extent to which medical missionaries were offered may be noted in Zaire where the protestant societies operated 171 hospital and dispensaries.

In addition to bring relief for the general diseases; the church have contributed greatly to the cure and healing of lepers. Leprosy is very prevalent in part of the equatorial forest belt of Africa. From West Africa to east Africa, the missionaries established leprosy colonies. According to Falk (1997) “the American leprosy mission has greatly helped in this ministry”; (p. 449). Among the many services offered in the leprosarium of the assemblies of God at Cape Town Liberia are free medical services and some service. In the same vein, the Lutheran Brethren operated a leprosarium at Lere in Cameroon. In the lower Niger area, the Holy Ghost fathers built a leprosarium in Uzoakoli and the Salvation Army at Oji River.

In addition to ministering to the physical suffering of the people, medical services have helped to break down the power of fear and belief in witch craft. In Africa; people interpret every event in the framework of their

magic or religious background. Through the understanding of the cause of the disease and difficulties, the activities of the demonic forces became less important. When the Christians learn that they can entrust themselves to Christ they built faith in Christ.

2.6 Pastoral Training

Pastoral training did not keep pace with general education, and as a result many congregations and Christian group have retarded because of lack of qualified teachers. However churches varied considerably in their emphasis on leadership training. Some offer pastoral training in the cultural setting with a cultural relevant program. In the early days of the C.M.S evangelism on the East of the Niger they translated the Bible into several indigenous languages of the people. This is a desire to hasten the understanding of the scripture. The merit of their approach was earlier on understood by the Roman Catholic Missionaries and they did not hesitate in setting relevant program to train the Laities. These groups of leaders remain in their cultural setting and receive training. On many occasions pastoral training were conducted in the language of the people. As early as 1893, the Missionary Society was concerned to produce teacher evangelists who would communicate effectively the gospel to the people. The idea of the C.M.S. to train indigenous agent remained the vision of Henry Venn. The

policy of the three selves is meant to indigenize the Christian message. In their vision they believed that the people will have confidence in their message and accept the Christian faith. This policy meant that indigenous people had to take over a self-governing self-supporting and self-propagating church.

Ifemesia (1984) affirmed that the pattern of mission expansion is very much influenced by the availability of dedicated indigenous agent. He went further to say that the Lawson of Anochu in Togo, the sierra Leonean and the lower Niger missionary agents and patrons facilitated the spread of the gospel. Paul Jenkins of Basil mission holds Ifemesia view when he argued that the history of the success of the Anglicans in Ghana “between” 1905-1924 and the society for the propagation of the gospel is the struggle to provide indigenous missionaries. In Sierra Leone, the Anglicans after their occupation in 1804 founded the Fourah Bay College to train Africans as teacher / catechist and clergy man to carry Christianity into the hinterland. Some of the missionaries realized the necessity of training leaders on several more importantly is academic levels. More importantly is to serve the more educational people of the city. These missionaries who were not ignorant of the cultural implication of their education program; permits the local agents the opportunity to acquire secular education and to improve on their

knowledge of the Bible. The Roman Catholic adopted this method in East Africa, Congo and Central Equatorial Africa.

2.7 The Effect of Commerce

The scientific, economic and political condition in Europe favored the economic development of other countries. The Niger expeditions were a product of this concern. The concern to develop legitimate trade brought many companies to various parts of Africa. In the lower Niger region the West Africa Trading Company had close relationship with the church Missionary Society. In 1873, Josiah the son of Bishop Crowther was appointed agent of the company. This single involvement did not favour the Onitsha merchants who could see no reason why the church should involve her self in business. The missionary agents became so corrupt that the local people did not see them practice what they preach.

While the French company traded on the Niger and in Dahomey, the African Lake Company supplemented the missionaries' efforts in Kenya. This type of attitude made the Africans to question the motive of the missionaries. Their activities were really a scandal in the new converts.

Also the attempt to evangelism Africa was undermined by frequent slave raid by slave masters. In East Africa, the Holy Ghost Missionaries had almost lost their ground to the activities of the slave masters. When the

missionaries in East Africa saw the extent of damage done, they applied to the British Government for help. This appeal marked the beginning of cooperative endeavour between the colonizer and the missionaries.

In the East of the Niger, the activities of the slave masters did not despair the missionaries. The reason being that the British troop had a firm control of these area. The biggest scope for the Roman church in the East of the Niger, at this time was the conversion of Chief Alfred, Charles, Benedict and Augustine of Nbibu. These were biggest slave dealers East of the Niger. The Irony of their conversion was that they were asked not to release their slave rather they were asked to Christianize there. At Eke Onyeama who is a reputable slave dealer, however did not stop the missionaries or his subjects being converted but did not accept conversion himself.

In Gold Coast, the Danish authority treated the Basil and western Missionaries with Scorn. According to Tufouh in Kalu (1985) resorted:

“That Moriod, the Danish compliancy on the coast was resented by the garrison commander for have undertaken evangelization among the heathen” (p.27). He went further to say that the troop and the Danish official in the Coast in open defense of the law dealt in slavery, and that they indulged in a life of debauchery and if they needed spiritual consolation they sought them from the fetish priest. The missionary persuasions were out of

tune with their manner of life, the missionary presence was always an embracement with Danish authority.

The indigenous agent, who felt that the entire western influence represented no longer have the zeal to accept Christianity.

2.8 The Life and Time of Chief Onyeama of Eke

The regime of Chief Onyeama is well evident from the awe with which the curious mind sometimes broach the subject inspired by the fact that knowledge above the Chief is limited to vague motion of a blood thirsty despot who wield legendary power and ruled with a rod of iron.

Onyeama was born in the Amankwo section of Eke in an era when births were not recordd. It is probably that he was born in 1874. He was born into a polygamous family of Onwusi and the youngest in a family of ten children. However, he was the only son of his mother. In the words of Delibe Chinazangwa, is a character that her fellow wife were guarded and suspicious in their dealing with her. Chief Onyeama is said to have attracted his coldness.

Before the age of ten Onyeama has lost both his mother and father. As a result, Onwusi life was virtually confined to the prison of his thatched home and cared for by his loving brother Amadiezeoha.

Be that as it may be Amadiezoha dictated in Onyeama's hard heartaches and dedication to work the qualities of a shrewd and true business man. Amadiezoha took him to undertake apprenticeship training in slave trading.

One of the advantages in slave trading is that it gave Onyeama the first real opportunity to travel and meet with people of different ethnic origins and severaly broadened his limited horizon of knowledge. It was in his trading apprenticeship that the nucleus of his character was formed. Also his apprenticeship with the Aro's taught him how to survive in the sharp ruthless world of business. The callousness of the business world in those days in particular, the experience of dealing in slaves taught Onyeama that there was no such thing as remorse or ethical feeling in the wheeling and dealing of survival.

For above six years, Onyeama traded with his brother. At the age of 22 he was left as an experienced trader. Within a few years of trading on his own he reached a level of financial status. Before the white men came to Eke, in 1908, he had amassed sufficient wealth to distinguish himself as one of the most affluent persons miles away. Now he had to take a wife by 1910 he got married to his second wife Gwachi.

Onyeama as a Warrant Chief

Resistance to Colonialism was much felt among the Igbo stock that any other ethnic group. Before the British invasion of Eke in 1908, the story of the military might of the colonial master had earlier been ferred to Eke Onyeama had earlier envisaged the inevitability of the British presence in Eke. When the British invaded Eke in 1908, the people of Eke would have put up its own resistance if not for Onyeama who was influential in the community.

The thirst for power, which grew in Onyeama's early days had grossly inflated his sense of his own potential to a degree that it was an aspect of him paranoia.

Stressing on Onyeama quest for power Delibe (1982) assert: that: "Onyeama envisaged the inevitability of the white man's rule, felt that nothing would now satisfy his thirst for power than amicable involvement with the white visitors" (p.27). He went further to stress that Onyeama new that if he played his card right his aspiration will be realized.

However despite the problems discussed above the researcher teacher believed that the amount of information gathered is capable of giving substantive insight to the people response to missionary work in Odozor.

Not only did Onyeama become a frequent companion to the white visitors, he took upon himself to be their welfare officer. The object of his philanthropy was to convey to the white the impression that he is the Chief Representatives of the people.

Onyeama became the most common black face in the white man's assemblies, winning the confidence and trust of the future governor. His numerous travels had enabled him to ascertain that the white man through Lord Lugard had found it necessary to enlist the assistance of local headman and elders to establish effective control of the territory; a plan to web African primitiveness with western modernization. Onyeama saw his chance of being associated with official control of the territory.

The warrant Chieftaincy as it was called did not come to Onyeama over night, however it took him two years of loyal assistance towards the white people before he was appointed a warrant Chief in 1910. Onyeama wasted no time in seething about his authority. To achieve this, he made friends with other chiefs in the neighboring towns by recognizing them as chiefs in their own right albeit his subordinates. To win the confidence of these Chiefs he allowed them the power in their district to collect taxes, laves and to appoint natives to carry out communal work and to settle small

cases. They were summoned here and then to Eke to give account of their stewardship.

Onyeama constituted these Chief into council of elders. They form the crux of the executive arm of his government. The supports of these Chiefs were fool- proof guarantee of their unflagging loyalty towards him. It was essential therefore that he had confident information about their actions and behaviour. To achieve this he formed an intelligence service of handpicked secret agents whom he infiltrated into key positions throughout his empire. These spies supply him with information's on the things of relevance.

An oral source recalls "Onyeama knew every thing that was being said and done behind his back. His spies were very efficient" Fear and force was the secret of Onyeama's success. Through the secret service of these agents he was able to nip in the bud any plot to overthrow him or to revolt against his rule. To coarsen the secret service, he created an action wing which he called "Ogwummiri" whose action, evoke a chilling impression of Hitler's Gestapo.

Commenting on the activities of the Ogwumili Tignor asserts that "the literally terrorized all kind of local Communities, committing all kind of crime, including a number of murder case with impunity" (p.40). The British administration might as well disagree with the claim that the Ogomiri

deserve no better name than thugs and hanger-on, since the stream of complaint from local communities against their activities was received with quiet delight by British official. They saw this latest Onyeama imitative as a gracious act of providence with regards to easing their great burden of their responsibilities in maintaining law and order throughout the vast area of Agbaja and beyond Onyeama was only warrant Chief who could boast of true administration.

The Period of Internal Unrest and Revolt

In 1914 many Towns South and East of Udi among them Akpugo, Akegbe and a host of them revolted against several grievances that included forced labour on the road, corruption and exactions of warrant Chiefs and court clerks against British rule generally, there was a near collapse of British authority in Udi. The Six weeks holocaust was a most determine rebellion against the government in which a whole village was raised down by government troops and the native population massacred in their thousand by machine gun fire.

The air in the communities under Onyeama jurisdiction was stilled by the fear of aura he exulted Onyeama's empire was unaffected by the disturbances. Infact it was to him that the British turned to obviate a repeat of the messy Udi affair. The horrophic act was what the District officers

most dreaded and hence the reason why Onyeama's dictatorship was not challenged by the British officials. In a memorandum Durican, minute the following testimonies:

There is no doubt in my mind that had it not been for the sound policy followed by Chief Onyeama constant patrol and excursion would have been necessitated in the empire and a constant presence of a political officer would have been essential (p. 48).

It is not surprising that the authority of Onyeama suited the interest of the British officials. To assert the degree of his influence Onyeama (1982) affirmed that:

The British were quiet content to be in ignorance of what he did un officially; indeed to encourage him, District officer Dann of Udi paid him a call to report that the District commissioner, Reginald Hargrone wanted a convenient date to make a special trip from Onitsha in order to personally applaud him for his fine service on behalf of her majesty Government (p.52).

From Warrant Chief to a Paramount Status.

The colonial masters in 1917 introduced a system of administrative king making whereby influential Chiefs will be appointed sole Native Authority over large area that extended beyond their empire. They would be invested with executive power independently of the native court.

In the Southern province Lord Lugard appointed paramount Chiefs as sole Native authority. Onyeama became the head of the native authority of Oyi and Achi. It took Onyeama many years to establish the same quaking sub service that he had enjoyed in his small Abgaja Empire. Thirty four towns, 686 square mile and 135,200 populations constitute the domain called Agbaja. However, with the creation of native authority Onyeama's sphere of influence increased? His influence extended well beyond his empire? A researcher reported that it embraced nearly the whole of Igbo land and part of Benue State.

Onyeama, having achieved on effective control over his new territory, shifted the native court that new became appeal court from its site at Enugu Eke to his Compound in 1922.

Reporting on Onyeama's progress as a paramount Chief, the Lieutenant Governor of the Southern province, H.C Moothouse minute as follows.

There can be no question that in general prosperity the Agbaja has made a great advance, probably due to his prosperity they have remained peacefully and law abiding and there has been little serious crime in their area. I attribute this to a considerable extent to the influence and power to lead shown by Onyeama and I do not think that it should be discounted by the fact that he has taken full advantage of the situation to enrich his personality (p.60).

Conclusively the above is an indication that his relationship with the British official helped to keep Onyeama in power in spite of his many atrocities and display of arrogance. As indicated many of the attitudes of the white towards Onyeama showed that they were overawed by the fact that they had contributed to the building of a leader who had shrewdly outgrown their control.

CHAPTER THREE

PECULIARITIES OF MISSIONARY ENTERPRISE IN ODOZOR

In the review of related literature the researcher realized that certain factor can influence the rapid expansion of evangelism. Also is that certain condition can equally hinder its spread? These conditions therefore formed the theoretical bases of the research. It is on these bases that the researcher examines those factors; so as to identify the peculiarities of the various missionaries in Odozor.

3.1 Advent of Christian Missionaries in Odozor

The opening of the coal mine preceded the expansion of net work of roads. Rail lines were constructed around Udi area to facilitate the passage of troops, goods; passengers and services. It lead a good foundation for missionary evangelism in Udi area. In a face to face chart with Elders Amadi of Eke, “Udi area witnessed missionary penetration in the second decade of the 20th Century”. He went further to say that the Church Missionary Society was the first to arrive in Udi area. According to Okeke (2006) “the church missionary society was the pioneer missionary in Udi” (p110) Eneasato (1985) affirmed this, he stated that “the Church Missionary Society arrived at Enugu Ngwo in 1912” (p 52). He went further to affirm that a missionary team from St. Paul Awka visited Enugu Ngwo in 1912. On their arrival Mr.

Nnadi Ngwangwu received and accommodated them in Mr. Ukwuani Nwadume's compound. Later the C.M.S. built a mission at the present site of St. Mary's Anglican Church Ngwo. One of the early converts was Gabriel Okwonoh.

According to Elder Anieke "the visit of Rev. Isaac Uzowulu to Ngwo in 1912 accompanied by teacher/catechist triggered off expansionist sprits". This catechist embarked on house to house evangelism. The result of their effort was that mission stations were established at Ngwo, Umuabi, Nsude, and Okpatu. From Okpatu a station was founded at Umulumgbe. "Between" 1936-1970 the two towns of Okpatu and Umulumgbe remain the only area the presence of C.M.S. could be found in Odozor.

3.2 The Advent of Roman Catholic Missionary Activity in Odozor

According to Eneasato (19850). "The history of the Roman Catholic Church in Igbo land started in 1885" (p27). He went further to say that "the arrival of Rev. Fr Joseph Lutz to Onitsha in 1902 set in motion series of missionary activities that spread the flame of Christianity to all crannies of Igbo land and beyond" (p 27).

The advent of Roman Catholic Missionary in Odozor according to Umuogu (1998) will be likened to the call which the men from Macedonia made to Paul to come to Macedonia and help them.(Act 16:9). According to

Clark in Kalu (1985) maintained that Chief Onyeama of Eke sent his cousin late Joseph Okeh Nwankwo to Awka to invite the church missionary society. However, the C.M.S. did not honor this invitation for a number of reasons. First is that the C.M.S, because of the increase in new out station became under staffed due to the absence of European Supervisors. Also is that the Executive committee was split in their decision to occupy Udi. This situation was affirmed by Okeke (2006) when he stated that.

The committees view with apprehension the considerable increase in the number of out station occupied by untrained evangelist called upon the superintendents and the provisional church council of the entire district to exercise due care and caution, both in the selection of their agent and occupation of new station. (p141).

The chief at this time had no other alternative than to invite the Roman Catholic Mission, in response to chief Oyeama's invitation. Rev. Aloysus Muller and his team through the Anambra creek, Achalla, Olo, Owa and Oghe arrived Eke in 1914. Chief Onyeama and his people welcomed them. He was impressed by the presence of a white missionary and their use of English language as a medium of religious instruction.

Rev. Fr. Muller arranged for a school and promised to send a teacher, which he fulfilled by the arrival of Mr. Peter Ikem in 1916. With the arrival of Rev. Fr. Joachim a church house was built at Ugwu Akpulu- Aku now Christened Ugwu-di-Nso literally meaning “Holy Hill” from Eke all the town North of Udi embraced the new faith. At present Eke missionary gave birth to parishes of Ebe, Abor, Ukana, Okpatu and Umulumgbe.

3.3 Christian Presence in Awhum

According to Eneasto (1958) Awhum parish has a population of about 7000 inhabitants (p. 141). The parish which grew out of the Holy trinity parish Okpatu was due to the joint effort and influence of both Chief Ozougwu and Ajaugwu Onoduenyi who had earlier on observed the Roman Catholic activities at Eke. Both were advised and guided by Mr. David Attah an Awhum young man who had early contact with Eke mission during his primary school days. He was the first to receive the blessing of Christian baptism.

According to Ozorugwu in an interview “it was late Onyeama who placed my request for a school at Awhum before Fr. Corrie”. It was unfortunate that Okpatu at the same time presented a similar request. The Rev. Fr. Corrie in compliance to Chief Oyeama’s mediation agreed to open a common school for both Okpatu and Awhum in 1936. Rev. Fr. Michael

Grandeas celebrated his first mass in May 1941 to open up a new mission at Awhum.

On Sunday, church service was conducted by the teacher/ catechist. Among the early converts were Peter Ani, Ike Joseph, Igboji Joseph (Eze Udo of Awhum and a knight of St. Mulumba, Michael Ani, Patrick Agbuka and Francis Isia

3.4 Other Christian Denomination in Awhum Town

Apart from the Roman Catholic Church whose presence dates back to 1936, the deeper life ministry and apostolic church are two Christian denominations whose presence can be seen at Awhum.

In an interview with Mr. Jonathan Agugwu, a member of the deeper Life congregation said that the Deeper Life Ministry was brought to Awhum by one pastor Nnadi Onoh from Ngwo in the year 2001. He went further to say that the present site of the church premises was bought from Aniadi's family by the ministry. According to Mr. Agugwu the ministry congregates every Sunday and in some occasion on Friday Church services is presided by the visiting pastor from Ngwo. He estimated the total population of members at about thirty nine. Mr. Agugwu confirmed that he was formerly a Roman Catholic adherent until when he became sick in 2001. According to him; he said that he was taken to a spiritual church where he was cured

spiritually. He said it was after this sickness that his entire household sought refuge in the deeper life congregation.

The Apostolic church is sited in the village of Isiogwu on a land owned by one Mr. Nkolo, a member of the apostolic church. When interviewed by the researcher Mr. Nkolo said that he became a member of the Apostolic faith in 1973 just immediately after the Nigerian Biafran civil war. According to him, he was introduced into the church by one Mr. Nwobodo, a co-tenant in Enugu Township and since then he had remained a member of the church faith. Mr. Nkolo who is the founder of the church said that the mother church of the Apostolic faith at Awhum is the Christ Apostolic Church at Asata in Enugu town ship. Mr. Nkolo who married into the church has a family of seven and all members of the faith. He claimed to have been formerly baptized into the Roman Catholic before he got married. When asked why he decided to change his faith, he answered “in Apostolic church, you see God face to face in miracle through healings, and you read the bible and understand God’s rule and teaching”.

He estimated the population of member at about (one hundred) which he claimed is a large congregation. He went further to say that on special occasion the Pentecostal fellowship congregations gather together and worship in the premises. When asked who the Pentecostal fellow ships are?

He said that “it is an assembly of non-Roman Catholic denomination members in Awhum town”.

3.5 Christian Presence in Ebe Town

The Roman Catholic presence in Ebe town dates back to 1917, when chief Onyeama and his cousin chief Joseph Nwankwo went to Onitsha to negotiate directly with father superior Rev. Fr. Joseph Shanahan for a resident priest at Eke. When a parish house was opened up at Ugwu- Apkulu Aku, it is to serve the neighboring town of Ngwo, Ebe and Abor. Rev. Fr. Joachin Correia was the parish priest.

Early converts from Ebe and Abor town travel to Eke on Sundays for church services. The parish priests at Eke seldomly visit Ebe to organize church services. On many occasion teacher catechists organize mini church services and admonish converts from scriptural reading. According to pa Alphonsus Amadi who remain the only surviving early Christian converts in Ebe, said that “On Sunday’s, when it is convenient for the missionary priest at Eke to visit an area, porters comprising of able bodied men were sent in advance to Eke, to help the missionary priest carry any requirement needed for the service. He went further to assert that this may be once a while as occasion demands. Among the early Christian in Ebe are late pa Robert Akubuilu, Elder Amalu Alphonsus, late Edmond Ekedigwe, Chief Nwobodo

Aguode, late Alphonsus Anijielo, late Anigbogu Francis and late Emmanuel Chukwude.

When the first school in the parish was established at Eke in 1916, these early converts had the opportunity to attend school and subsequently became teacher catechist. It was these categories of teachers that, organize Sunday services and teach the little children catechism. This situation remained like this until when the present St. John's parish was carved out from Eke parish in 1994. Today the parish had grown into a giant cathedral of Christ with about three thousand (3000) Christian adherents. This constitutes 98% of the entire population of Ebe town.

In the mist of imposing population of Roman Catholic adherents in Ebe town exist the following Christian denominations, the Apostolic mission, Assemblies of God, Deeper life ministry and Anglican communion. According to available information, the Christ apostolic church was the first to appear in Ebe town. The church which was situated in a land donated by the founder pastor Ekwo Josephat is said to have survived years. The church was established in 1989 from the mother parish at Asata in Enugu. He gave the entire population of member to approximate sixty believers which he claimed to be the largest congregation among the non- Roman Catholic Church in Ebe town. Pastor Ekwo who was baptized, and took his

matrimonial vow in the Roman Catholic said that; what informed him to extend his faith to his country men is the indepth spiritual life, which he claimed was overtly absent in the orthodox churches.

Mr. Ogenyi Aphonsus also baptized and wedded in the Roman Catholic brought the presence of Assembles of God church in Ebe in 2003. The church which took off as a congregation of his entire family with few other members is presently located in a one – room apartment at Eke- Ebe Market. In an interview with Pastor Ogenyi, he said that the church with a population of thirty eight is growing. He used the analogy of the mustered seed to buttress his vision. According to pastor Ogenyi, the church is assisted by a visiting pastor from their mother church in Enugu. Pastor Ogenyi a native of Ebe said that what informed his heart to the church is the spirit of brother hood exhibited by member of the church which he claimed to be absent in many other churches.

The researcher observed that most of these churches were located around Eke-Ebe market. The Divine Pentecostal mission is observed by the researcher as a healing arena with its attendant cluster of people. They have different ailment ranging from lunatics, spiritual impaired, cripples and other sickness. The pastor of the church refused to grant the researcher an interview. According to reliable source, the named Jude is from Akpugo in

Nkanu Local government of Enugu State. The source said that it was one Mr. Bernard Onyia that brought the church to Ebe. According to sources, the church was formerly located in the compound of late Onyia but was transferred to its present location after the death of late Onyia's wife, who was also a member of the church. The church has survived for seven years. When the researcher want to ascertain if the members present in the church are indigenes, the respondent said that although they have indigenous members, the majority of members present in the church at the time of the interview are visitors who came to consult the pastor, he gave the population to be about forty members.

The deeper life ministry which is located adjacent to the Divined Pentecostal mission also at Ebe is said to have been brought to Ebe by one (Dr.) Evangelist Sylvanus Edelugo. Pastor Nnadi Okwor the resident pastor in an interview said that he is from Ngwo town. He affirmed that the population has not been encouraging since its establishment six years ago. He however said that perseverance is one of the qualities of early Disciples of Christ. He gave the population of coverts to be about twenty. The church congregates on Sunday and attends fellowship on Friday and bible classes on Wednesday. The Anglican Church in Ebe town is of late Development. The church is still struggling to roar up its head with a population of about fifteen

members. The resident pastor is also from Ngwo town. Pastor Eugene Ani said that he was baptized into the church and that his mission to Ebe is the mandate of Christ injunction to carry the gospel to the nook and crannies of the world.

3.6 Christian Presence in Abor Town

As earlier mentioned, the growth of missionary out station in the neighboring sister towns of Eke started as school with teacher catechist to run the affairs of the school. In 1919, St. Theresa's school was open at Umuavulu Abor and in 1923 St. Peters school Enu- Abor became functional. The desire to open up schools at Abor was the initiative of early Christian converts.

According to Eneasto (1985),

It was in response to the appeal of Anthony Eze, George Okili and Alex Ekewa to Rev. Joachim Correia in 1918 that the two schools at Abor became an instrument of enlightenment and knowledge which introduced the people to a new life of freedom from ignorance, suspicion, fear and superstition (p.145).

At St. Theresa's and St. Joseph school Abor, teacher catechists were appointed to oversee the day to day affairs of the school. They taught

catechism to adult men, women, young boys, girls and children while at the same time doing their work. They kept Sunday services and render their return and records to the missionary priest who appeared on the scene now and then to examine the people and administer the sacrament of baptism. Occasionally they kept confession and conduct the holy mass. The first mission converts who later contributed to the growth of education and expansion of Christianity in Abor are misers James Ekeowa, Ukwu Vincent and Igwe Nnamani, Agadom 1 of Abor. According to Elder Ugwogbo from Umuavulu Abor, "Late Mr. Vincent Ukwu encouraged the people of Abor to embrace the catholic faith and vehemently refuse the incursion of Anglicanism into Abor". He recalled a rift between late Ukwu and Mr. John Mbeze, in which John Mbeze also an early converts made an attempt to invite the Anglican missionary agents from Ngwo to Abor. It was said that late Ukwu had to reconcile with late John Mbeze, so that he can withdraw his intention.

The mission stations at St. Theresa's Abor and St. Joseph Enu-Abor grew tremendously under several parish priest and in 1986 became an autonomous parish of its own with an estimated population of over three thousand Christian adherent ST. Joseph parish, for some few years was

under St. Theresa's parish and became a parish of its own in 1990 with an estimated population of over three thousand Christian adherents.

3.6 The Presence of other Christians Denominations in Abor Town

Other Christian denominations to found in Abor Town are Deeper life, a prayer ministry nicknamed Ugwu-di-nso and church of God mission at Ama-Ezike in Enu-Abor. Others are found at Umuavulu.

At the church of God mission in Ama-Ezike in a chart with the resident pastor Ignatius Ugwuani, a native of Obe in Nkanu said that the president site of the church was donated by Mr. Donatus Ugwu a native of Abor; who is also a member of the faith. Pastor Ugwuani who is the pioneer resident pastor said that the mission was established in 2003. Mr. Donatus Ugwu was not available at the time of the interview. Pastor Ugwuani who said that he was a Methodist before conversion lamented on the absence of ecumenical spirit especially by Roman Catholic members. He attributed the relative population of the church to open confrontation to would be converts. The researcher could not ascertain the original denomination of Mr. Ugwu Donatus due to his absence to furnish the researcher with information.

At the Ugwu-di-nso prayer ministry, Brother Ifanyi as called by member of the congregation said that he is baptized into Roman Catholic and still a member of Roman Catholic. He claimed to have had a spiritual

and counter from where he received the injunction to cure the sick, and the spiritual disabled. To buttress his affirmation to Roman Catholic, he showed a crucifix and an enlarged portrait of Virgin Mary with other symbols. Brother Ifeanyi who could not give the exact population of converts said that “people come and go to receive spiritual healing and cure for their sickness”.

At the Deeper life ministry premises also situated at Umu-avulu, the church premises took the shape of a ghost land with nobody to be seen. After much inquiry the researcher was taken to the house of Mrs. Elizabeth Okeke who said that she is a widow. In a chat; she gave the name of the visiting pastor as Charles, a native of Udi. She said that the house where the church is sited is rented on a monthly rent of six hundred naira a month. Mrs. Elizabeth who claimed that she was a member of Roman Catholic until the death of her husband in the year 2000 gave the population to be about seventeen (17) and above. When asked what informed her to change her faith, she said that when her husband died her husband's relation became hostile and she has to take refuge in the faith.

When asked if she can not get such service in her former faith she declined to respond.

3.7 Roman Catholic Presence in Umulumgbe

Like other towns under the mother parish of Eke and under the administrative and political influence of late chief Onyeama of Eke, the Roman Catholic Church grew out from a station school. The church took route in Umulumgbe mainly through the energetic and dynamic influence of Chief Ochu Ebeka. According to chief Eneasato (1985):

Ignoring Chief Onyeama apparent refusal to help place his request before the mission teacher at Eke, Chief Ochu made a direct appeal for a mission teacher to Bishop Shanahan who immediately by a letter instructed the Rev. Father in Eke to post a teacher to Umulumgbe(p.145).

In response to the above request, a new teacher in the person of peter Ejiamma from Nnewi arrived at Umulumgbe in 1918 and opened the first mission school in the chief's compound, as was usual; few children were willing to go to school. Among them ere Mark Ugwu, Peter Alunya, Charles Ochu and Francis Agu.

In an interview with chief Ochu, he recalled that he handedly maintained the school and encouraged his people to send their son to school. He went further to say that he made an arrangement to transfer the school from his house to a more specious site at Ugwu- Onyeru which is the present

site in 1919. He equally recalled the closure of the school in 1925 following the refusal of presents to pay school levy needed for the payment of teacher's salary. It was during this crisis that Rev. Father Tansi was posted to the town to settle down and recognize the school. By 1932 condition improved, In 1932 Rev. Fr. Michael Eneje, the Bishop Emeritus of Enugu Diocese was posted to replace Fr. Tansi who was then posted to Egede. The first Christian marriage was celebrated on December 24th 1931 between Moses Achi and Mary Ozougwu during the Christian mid-night mass. For many years a steady progress was made in all direction. A great mile stone was reaches in 1975 with the ordination of Rev. Father Maurice Odo. Today the Catholic population has risen to about four thousand and above.

3.7 The Presence of Other Denominations in Umulumgbe

The presence of Anglican Communion dates to pre-war era. In a face to face chat with the resident pastor in the person of Pastor ENE Frank from Umuabi town in Udi, he said “that the presence of St. Luke Anglican Communion in Umulumgbe dates back to 1936. He went further to say that one Mr. Ibrahim Ozoreze, a freed slave with Anglican contact brought the mission to Umulumgbe”. According to the pastor, Ibrahim Ozoreze came in contact with Anglican Communion while in Onitsha. On his return he

noticed the presence of Anglican Church at Okpatu, a sister town and appealed for a station to be established in Umulumgbe.

According to the pastor, the church was formerly conducted in his house but later transferred to its present site. Pastor Eneh who said that the mission statement of the church is to preach the gospel according to the dictate of the Holy Sprit maintained that the church has grown to maturity through persecution.

When demanded to know the nature of persecution, the pastor said that the major problem in conversion is that would- be converts are persecuted by family members and friends. They are discouraged in their faith. He also said that, because the doctrine of the church discourages certain culture such as gunshots during burial and funeral ceremony, masquerading which the Catholic Church had no distinction on. They also prevent would-be converts from attending services. However, he gave the population of the church to be one thousand and above worshipers.

The church mission society is located at Edem village in a house donated by Mr. Lazarus Onu a member of the church. The researcher was privileged to visit the church on a Sunday and participated in the church services. The researcher observed a scanty congregating member of about twenty three. At the end of the services the pastor who wore a cheerful

disposition obliged to grant the researcher an interview. The pastor a native of Nsukka said that he became an ordained pastor after attending theological college in Enugu and sent to Umulumgbe to replace pastor Ezegwu who was then transferred to Edem Ani. According to him the mother churches is at Nsukka .As the second resident pastor the church was established in year 2004 at the request of Mr. Lazarus Onu. Mr. Onu who was present at the time of the interview said that when he decided to retire to the village after his retirement from the civil services decided to extend the faith to his kinsmen. Mr. Onu Lazarus who was formerly a member of the Roman Catholic Church congregation was commended by the pastor for rendering selfless services to the church. The pastor who claimed to have no problem said that he is contented with the progress of the church so far.

Also in the same village is located the Chosen Lord Gospel Mission. This time, it is much closed to St. Anthony's school which was formerly owned by the Roman Catholic Church but now central school Umulumgbe. The Chosen Lord Mission is a Pentecostal church with Pastor Alfred Eneagu as the resident priest. According to the pastor, the church premises are the property of the mission. According to him the land was bought from Mr. Ignatius Ozoereze. The researcher was not privileged to meet congregating members during the church services.

In an interview with the pastor, he said that the church was established in the town in the year 2002, that is seven years ago. The church took its root from the mother church at Uwani Enugu. The pastor was formerly an Anglican by convert. According to him, what informed him to change his faith is the indebt expository of the scripture of which its proper understanding form the basis of our faith. He gave an estimated population of about seventy as member of the church.

In response to any problem encountered by the church, he said that converts were often seen as having committed a serious crime for accepting conversion and before long they would lapse.

The Deeper life congregation Ministry is situated at the village of Ama- Uwani village. The pastor Mr. James Nnadi from Ngwo is the resident pastor. He does not reside in Umulumgbe. He visits church members on Wednesday for bible study, Friday for fellowship and Sunday for Sunday services. The young pastor who claimed to have attended a Theology College said that he grew up in the faith. He further said that he is impressed with the steady growth of the church because the people are beginning to see the main purpose of life through God's saving grace.

The pastor who gave the population of the church at eighty congregating members said that the land in which the church is sited is

rented from Mr. Donatus Aniekwe on monthly rent age. When asked if Mr. Anikwe is a member, he said no, but a member of the Roman Catholic faith. The church frowns at most of the traditional culture such as funeral outing, masquerading, and firing of gun-shot at burials.

3.8 Christian Presence in Okpatu Town

According to elders Okworka, the son of late chief Ugwu in an interview said that the move to establish a mission at Okpatu was first made when late Moses Okeke Onodu, a pupil in St. Paul's primary school Eke urged the then chief of Okpatu, Okwuoka Amachiezeoha 1 of Opkatu to apply direct to Rev. Fr. Correia for the building of a mission school at Okpatu. He went further to say that this first attempt was delayed due to the out break of influenza in 1918. However, the dream came through when his late father became the chief of the town. In response to his father's request, a mission school was established in Okpatu in 1919.

Mr. Patrick Ajakor of Umuleri, the first teacher catechist of the mission school was to open a school in their compound. In 1921, the school was moved to a new site at Avurugo and at the time Mr. Andrew Omariklo of Abetete replaced Patrick Ajakor who was sent away on transfer. The first Holy mass in Okpatu was celebrated by Rev. Grandin in 1924 and on that

same day Mr. Onodu who did so much to attract the mission into the town received the first sacrament of matrimony.

According to Eneasato (1985) “the first baptism was administrated at Opkatu in 1924” (p 145).

In 1945, a church and school building was completed at a more extensive site at Opkangere named Holy Trinity School Opkatu. With the increasing population of Christian more schools were built, St. Joseph’s at Opkatu ibite in 1956, a third at Amakeke primary school, ibite in 1956 and a fourth at Amachala primary school ibite in 1975.

In 1964, Rev. Fr. M.C. Gradin arrived from Enugu – Ezike to open the parish. He renamed the Holy trinity school, the Holy family, to mark his arrival on the solemnity of the feast of Holy family. Within a few months of his arrival, he embarked single handedly on the gigantic scheme of building a pro-cathedral which he spectacularly completed in 1965.

The Holy Family parish Okpatu has a claim of being both large and progressive. It has estimated population of about fifteen thousand and above adherents. Since 1964 when it was cut out of the old Eke parish, It has come under a succession of Reverend priests.

Today the presence of the mission has brought remarkable progress in almost every sphere of human endeavor. On the spiritual aspect, the parish

has produced many priest, religious men and women with the first indigenous priest Rev. Fr. C. Ozor ordained in 1975.

3.8 The Presence of Other Denomination in Okpatu

On the 28th of March, 2009, the researcher visited St. Luke Anglican Church Okpatu for the purpose of seeking an interview with the resident pastor Rev. Canon Levi Obagu. Okefi whom he said will give me necessary information because the church stated from his compound.

When the researchers meet the Igwe, he obliged to grant me an interview but asked me to give him a week for him to prepare an extract about Anglican presence in Okpatu. The extract from Igwe B.O. Okefi is herein inserted below.

“St. Luke parish started with the establishment of St. Luke’s C.M.S. Church Okpatu in 1932. This was possible through the fearless effort of late lady Janny Ijeoma Aneh who was a matron of the young women’s Christian Association Onitsha from 1915 to 1948. She came home gained the support of the early converts and defied the ferocious threat and intimidation of some opposing element in Odo-ozor and Ugwunye clan such as chief Onyeama of Eke who has been ranging persecution on every other denomination apart from Roman Catholic Church.

The church started in the present residence of Igwe B.O. Okefi. Later a parcel of land was acquired at Umuleme village where the church is presently located. It took off in a thatched building in 1932. The church is blessed with an indigenous priest Rev. Canon C.S. Obanaya. The church has grown tremendously in the mist of several odds. It has an estimated population of three hundred members. The first church teacher was Aaron Orji St. Luke's church Opkatu gave birth to a sister church at Umulumgbe in 1936.

Names of church workers are:

- 1) Aaron Orji 1934- 1934
- 2) Joseph Ogbo 1935-1937
- 3) Geoffrey Ofoma 1937-1940
- 4) Francis Adibe 1940-1944
- 5) Wilfred Obi 1945-1946
- 6) S.C. Iba 1946-1950
- 7) Francis Adibe-1951-1956
- 8) David Onyekwere 1957-1958
- 9) Israel Ume 1959-1962
- 10) Gilbert Agu 1963-1964
- 11) Paul Nwani 1965

- 12) Rev. C.S. Abanaya 1970-1974
- 13) Rev. N.C. Eze 1975-1988
- 14) Rev. L.C. Orji 1989-1999
- 15) Rev. G.A. Onuzurike 1999-2000
- 16) Rev. Ofurum 2000-2005
- 17) Rev Canon Levi Obagu 2006 till date.

In an effort to challenge the increasing numbers of Roman Catholic Church Schools in Opkatu the Christ Church Anglican Communion was established at Ibite village in 1972. Initially, members were worshipping in a school building which is now swallowed in a modern church building and personage. The church with about sixty members is equally blessed with an ingenuous priest Rev. F.O. Nwani. The present priest In-charge is Rev. Alfred Nweke.

Igwe B.O. Okefi in a response to a question said that Janny Ijeoma Aneh came in contact with the C.M.S. at Onitsha as a freed slave and when she traced her way back felt the need to establish an Anglican Congregation in her father land. In a follow up, he said that the death of Chief Oyeama in 1933 was a blessing to the church.

At the Deeper Life Church which was situated some few kilometers from the Igwe's palace and St. Luke parish was deserted when the researcher

visited the church premises. The only people seen are tenants who reside at Mr. Ozoreze's house where the church is located. Available information revealed that, the church house is rented, and that a visiting priest by name pastor Andrew Onyia comes from Udi every Sunday. The source gave an approximate population to be twenty and above.

At the Assemblies of God Church at Ibite Okpatu, this is located at a vantage to the major road going from ninth mile corner to Nsukka. The resident pastor Mba John was so obliged to grant the researcher an interview. In his response, pastor Mbah said that the Assemblies of God was established as an outreach station of Assemblies of God Enugu Ngwo. Its presence in Okpatu was due to various demands by congregating members especially Mr. Odoh Gregory in whose house the church started. The first service at the church was celebrated by Pastor Andrew Onyebe on Oct. 1976 at Mr. Odoh's Compound. Later the church was transferred to a make shift building in the same compound.

The church building and its entire compound was donated by the mother church at Ngwo. According to Pastor Mbah John, the church has been blessed since its establishment. He gave the population of the church at about hundred and above. Pastor Mbah John who said that he becomes a member of Assemblies of God from birth is from Enugu village in Ngwo

town. Due to the absence of elder Odoh Gregory the researcher could not ascertain his original faith.

Among the problems confronting the Church are finance, membership and persecution. The Pastor went on to say that since the establishment of the church in 1976, it can not sustain herself and still dependent on the mother church. He considered the problem of conversion as a major one because according to him would be converts often laps because of persecution from there kinsmen. They are often given derogatory names such as (Ndi Nupuru Isi) meaning protestant. However, the church has grown from strength to strength in the face of these persecutions. He gave the names of pastors who have served in the out station as Pastor Isaac Onoh, Pastor Nnadi Frank, Eric Nkwo, Reuben Aneke, and a host of others whom he could no longer remember their names.

CHAPTER FOUR

FACTORS FOR THE DOMINANT PRESENCE OF ROMAN CATHOLIC IN ODOZOR

The peculiarities of the various denominations in Odozor revealed a common factor which account for the dominant presence of Roman Catholic in Odozor. Some of these factors are discussed below-

4.1 Activities of the Early Christian Converts

Early Christian converts in Odozor helped in the growth of learning, expansion and consolidation of Roman Catholic presence in the area. When the first school was opened at Eke in 1916, these early converts who had the opportunity to attend school became teacher/catechist. It was this category of teachers who organize Sunday services and teach the little children catechism. For instance at Abor, the desire to open up mission station was the initiative of the early converts. According to Eneasato (1985) “it was in response to the appeal of late Anthony Eze, George Okolie and Alex Ekeowa that the two schools at Abor was opened” (p. 25). The school became an instrument of enlightenment. These catechists see to the day to day affairs of the school. They teach young girls and boys, adult men and women and little children catechism.

The first mission converts who made great contribution to the growth of Education and expansion of Christianity in Abor town are Messrs James Ekeowa, Ukwu Vincent and Igwe Nnamani (Agadom 1 of Abor). According to Elder Ugwugbo “late Vincent Ukwu encouraged the people of Abor to embrace the catholic faith and vehemently refused the incursion of Anglican mission into Abor”. He recalled a rift between late Ukwu and late John Mbaeze in which John made an attempt to invite the Anglican missionary agent from Ngwo to Abor. In this situation Mr. Ukwu had to mend fence with Mbaeze so as to stop Mbaeze’s threat. In the same vein, in pursuit of his objective, he granted scholarship to any who had the intention to go to school.

At Awhum town missionary contact with the people was due to the joint influence of Chief Ozorugwu and Ajaugwu. Both had earlier observed the Roman Catholic activities at Eke. When they saw the civilizing enterprise in understanding the white man’s language invited the Roman Catholic missionary to Awhum. Their decision was informed by Mr.

David Attah who had contact with Eke mission during his primary school days. According to Ozorugwu in an interview “it was late Onyeama who pleaded my request for a school at Awhum.” He further said that Rev. Fr. Shanahan in compliance to Chief Onyeama’s mediation opened a school

at Awhum in 1936. Sunday services were conducted by early converts. Among them are Peter Ani, Ike Joseph (Eze Udo 1 of Awhum and a Knight of St. Mulumba), Michael Ani, Agbuka Patrick and Mr. Isiagu Patrick.

Among the early converts in Ebe are late Pa Robert Akubuilu, Elder Amalu Alphonsus, late Edmond Ekedigwe, Chief Nwobodo Aguode, late Alphonsus Anijielo, Anigbogu Francis and late Emmanuel Chukwude.

They had opportunity to attend school at Eke when a mission school was opened at Eke town in 1916, they subsequently became teacher catechists. Pa Alphonsus Amalu, the only surviving early convert said in an interview “on Sundays when it is convenient for the missionary priest at Eke to visit, they go to Eke to help carry any requirement needed for the service”. He went further to say that this may be once in a while as occasion demanded.

Like other towns under the mother parish of Eke, the Catholic Church took its route in Umulumgbe through an earlier convert. According to Eneasato (1985),

Ignoring late Chief Onyeamah apparent refusal to help
Place his request before the mission teacher. At Eke, Chief
Ochu made a direct appeal for a Mission teacher to Bishop

Joseph Shanahan who immediately instructed the Rev. Fr. in Eke to post a teacher to Umulumgbe (p. 145).

In response to the request, a teacher in the person of Peter Ajama arrived at Umulumgbe in 1918 and opened the first mission station in the chief's compound. In an interview with Chief Ochu, he recalled that he single handedly maintained the school and encouraged his people to send their children to school.

This is the case in many towns in Odozor. The attitude of these early converts supported, the assertion of Uchendu (1985) that African evangelism has been through the testimonies of early Christian converts, who found joy in the new faith. From their testimonies they influence their relations and friends and the faith transmitted from one person to another.

In summary, many of the early converts who became teacher/catechist and leaders of their various communities' encouraged their subjects to embrace the faith. Many of them who saw the civilizing ideology in Roman Catholics sponsored educational programmers were not opposed to their subject becoming Christians.

4.2 The Influence of Chief Onyeamah and Traditional Rulers

Chieftaincy was particularly a live issue in the first thirty years of colonial administration in Igbo land. According to Okeke (2006) "the chiefs

championed the cause of the old order against which the deeper instinct of the gospel directed its challenge” (p. 68). On many occasions stiff opposition to conversion and missionary agent is due to the dynamism and attitude of the chiefs.

Chief Onyeama the Okwuluoha of Eke of the blessed memory enjoyed great political influence. His sphere of authority as a warrant chief covered all the areas of the present day Odozor. He equally enjoyed the support and respect of the colonial administrators hence he paraded authority without redress from the colonial masters.

Chief Onyeama was impressed by the sense of duty of the artisan who was employed in the coal mine. These artisans were graduates of the noble C.M.S. training centre at Awka and Onitsha. Onyeama, being impressed by the attitude of these artisans sent his cousin twice to Awka to invite the C.M.S. to Eke. When these several attempts to establish a C.M.S. station failed, the chief had no alternative than to invite the Roman Catholic missionaries. On arrival the chief was impressed by the use of English language as a medium of instruction. Chief Onyeama had traveled wide and was able to understand the magic in understanding the white man’s language.

After several delays, the C.M.S. arrived at Eke. Against his early impression, Chief Onyeama drove the C.M.S. out of Eke when he learnt that Igbo language is the medium of instruction used for catechism. For this reason, Chief Onyeama was aggrieved and became hostile to C.M.S. missionaries. He showed determination to uproot the C.M.S. influence in his territory. With reference to Chief Onyeama's oppressive attitude towards the C.M.S. and their convert, Smith observed in Okeke (2006)

The chief drove one of our influential agents from the court premises, telling him that he has no business to be there, then dispersing some of his servants after them took him into the court and charged them for assault. The agents were flogged, slapped in the face when they tried to defend their case (p. 177).

Rev. Ejindu had to concentrate on the southern town of Udi because of the increasing hostility of Chief Onyeamah. The C.M.S. as a result established mission station at Achi, Umuaga, Amokwe, Nsude and so on. It was after the death of Onyeamah that C.M.S. mission station was opened at Okpatu and Umulumgbe.

4.3 School Factor

The early converts influenced by Chief Onyeama's ideology opened up schools. A case in point was in Abor town where late Ukwu, a pioneer convert and front line educationist had to introduce an incentive of job opportunity so long as one embraces the Roman Catholic faith.

Much of the success in the consolidation and expansion of Catholicism in Odozor has been attributed to the influence of children. This owes its gratitude to the advent of the school system where these children were instructed on the tenets of the catholic doctrine. In 1803, the colonial administration secularized the curriculum in which case the teaching of religion instruction was removed from the school curriculum. The Roman Catholic Missionary in Odozor adopted a more comprehensive approach. The children were taught during the secular hour and return in the evening for catechism classes where they were taught the doctrine of the faith and prepared for various sacramental rites. Those who default in the catechism classes were punished during the regular school hour and given appropriate punishment.

The new approach adopted by the Roman Catholic Missionaries in Odozor was informed by their acceptance of the influence of children in an

evangelization mission. The belief in the slogan “catch them young” still remain an enduring strategy till the present day.

At the end of the civil war, mission schools were taken over by the Government. The idea of catechism classes was abolished because teachers were no longer under the mission employee. The Roman Catholic adopted block rosary type of Catechetical Catechumen. The block Catechumen witnessed the development of prayer blocks in all nooks and crannies of the village and supervised by lay agent.

4.4 Socio/cultural and psychological factors

Today there are large Roman Catholic populations in Odozor. A large number are still not Roman Catholics. Many are protestant of different denominations. A sizeable number still practice traditional religion. Igbo traditional religion is a non-prophetic religion which allows its adherents to adopt other religious belief and practices. The most experienced areas are in traditional marriage rite, Ozor title taking, funeral rites and gun-shot during burials. These aspects of traditional practices are to some extent being adopted by the Roman Catholic Missionaries in Odozor.

The Roman Catholic under the prefect ship of Shanahan did not only appreciate the ability and the immense contribution the natives could make in spreading the gospel but also accepted that African cultural tradition

themselves were not product of irremediable superstition and idolatry rather they recognized that the traditional religion contain some good and noble religion and cultural element which could serve as pragmatic basis for inculcating Roman catholic truth and practices.

According to Peter Clarke (1968) “the posture of the Roman Catholic must have been influenced by Shanahan’s missionary approach and his interest in the study of African traditional culture and religion prevalent in his day” (p. 170). In their understanding, the missionaries tried to transform not to destroy, to appreciate and not to despise indigenou habits and ways of life. In their ideology, the missionaries tried to adopt and inculcate certain aspect of traditional culture and custom which the C.M.S. abhors. Such areas are masquerade festival, Ozor title taking and cultural dance, funeral rites and gun shots during burial.

For instance at Okpatu, Rev. Fr. Mullet had to partake in masquerade dancing. He performed some magic with his golden artificial teeth in 1954 in order to attract converts. He equally performed magic with pennies and sugar cube. By this singular behaviour many thought Rev. Fr. Muller to be (Eze Chi Abiama).

Also, the white man’s syndrome (onye-ocha) made many would be converts to accept the Roman Catholic in their bid to belong to a more

civilizing enterprise. For instance at Umulumbe and other sister towns Rev. Fr. Horgan got endeared to one elderly statesman by name Ogeji who accidentally had similar whiskers like his own.

Concluding, the R.C.M. acceptance of traditional value earned them more converts.

4.5 LAY APOSTOLATE

The emergence of lay agents could be traced to the period of human porters (young men) who helped the early missionaries in carrying or conveying their personal effect from one station to another. During this period, priests and other lay missionaries had to cover long distances on foot to reach out stations. These pioneer lay men are mainly early converts, teachers/catechist assistant teachers and adult school pupil.

According to Jordan (1949):

In every station where the missionaries established their presence, a handful of the laity found themselves in position of giving assistance to the foreign missionary Priest as mission boys, Catechist, station teachers and Interpreters. Many such lay people took part in the work of evangelization as individual (p. 73).

More often these lay men act as bridgehead for wider contact and opening up of out station visited once in a while by the local priests as when convenient. These lay men are called in the modern church historiography as indigenous agents”. In an interview with Mr. Eric Madu, he emphatically averred that “without the tireless effort of late Ochu the church in Umulumgbe would not have survived the trial period it continued to experience from the start”. Mr. Gabriel Mgbo had earlier expressed a similar view on the outstanding service of late OIchu. In an interview he succinctly made the point, “that the church in Umulumgbe and indeed in most part of Ugwuye area of Odozor is the handiwork of late Mr. Ochu”. A similar effort was also recorded in Abor where a lay apostolate Mr. Ukwu promised an employment and free education to any who will embrace the Roman Catholic faith.

Bishop Shanahan himself presented a general picture of how the missionaries themselves appreciated the gallant efforts of the early lay agents he declared in Metuh (1985) “if it had not been for their devotedness, zeal and self sacrifice, the missionary father’s would have achieved very little” (p. 25).

Jordan, (1949) made the point further that “in advancing the course of Christ in Nigeria the missionaries depended more on the teacher catechist

than on any other human agents” (p. 107). In respect of evangelization, the contribution of the laity was subsidiary and peripherals to that of the clergy in the main station. In the out station the laity took charge and motivates others for evangelical work. However, the involvement of the laity in early mission expansion and consolidation in Odozor remain an essential aspect of acculturation process that individual laity participation was transformed into group laity involvement by the adoption of collective participation which was a dominant feature of African traditional setting. As a result local church groups themselves into societies or associations comparable to age grades and sex groups. According to Ekezuike, V. (1980) in his emphasis averred that; “Many lay persons were therefore drawn into group involvement in apostolate work through the church society and association to which they belong” (p.73). Such societies and organizations used for evangelism are legion of Mary, St. Jude’s society, St. Anthony, Block Rosary, C.M.O., C.Y.O.N. (Christian Youth Organization), Altar Boys and Girls and a host of them. Considerably, lay apostolate work has been done through these groups. Throughout the length and breadth of Odozor, the legion of Mary has become one of the most powerful instruments of evangelization. The impressive effort of the Legion of Mary in faith

propagation is their zeal in championing the course of evangelization in its multi-faceted ramification.

In Odozor, the Roman Catholic recognized the apostolate of the laity as being mutually complimentary to the pastoral ministry.

4.6 Method of Baptism

To the early missionaries in Odozor, the rite of baptism remain the most consoling and significant fruit for eternal salvation of souls. Wherever the European missionaries appear people surge to listen to their preaching. Some of them who understood and became interested but could not sacrifice their cherished position in the society at the altar of Christianity allowed their children to embrace the faith. The missionaries considered this a pleasant opportunity to utilize. Jordan (1949) opines that “the door of every house was opened for them as they went in for little children without fear” (p. 240). The baptism of infants and children was a commendable approach by the Roman Catholic in Odozor. In Odozor. This is because it is a way to catch them young, with the little children and infants in the hands of the missionaries it became imperative that the work has now a root in Odozor. This is because these children when they grew up influenced the deep rootedness of Christianity in Odozor. One of the most interesting things in Roman

Catholic approach as earlier mentioned is that the rite of baptism was significant for the eternal salvation of soul.

In the administration of baptism, sick person on critical condition of ill health can be baptized. In most cases earlier converts who has received the rite of baptism can baptize the sick in a critical point of death. The Roman Catholic doctrine permits any person who had earlier received the rite of baptism the right to baptize at critical point of death in the absence of an ordained priest. At Okpatu, a sick woman on a critical condition of death was given the Holy Communion and the sacrament of baptism. However, when the woman recovered from her ailment she adopted the faith.

The method of administering the sacrament of baptism by the Roman Catholic is not the same with other denominations. The C.M.S. for instance will subject would be converts to undergo rigorous catechetical instructions that is meant to prepare them for baptism. These rigors have robbed the C.M.S. more converts than the Roman Catholics would have gained.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND DISCUSSION

It has been established from the forgone chapters that certain factors are responsible for the dominant presence of Roman Catholic in Odozor. Among these factors are the activities of the early converts, the influence of local chiefs and political heads, the activities of the lay agents, method of baptism, school approach and socio-cultural factors.

In this chapter, the researcher analyzed the data collected from questionnaires and interviews in order to justify the above variables.

5.1 The Activities of the Early Christian Converts

In the proceeding discussions, we would see the effect of the activities of the early converts on people's response to missionary enterprises in Odozor. In analyzing the above, inferences are drawn from data through charts, interviews and observations.

5.1 Table 1: Respondents Opinion on how the Attitude of the Early Christian Converts Influenced Denominational Conversion.

Option	No. of Respondents	Percentages
Agreed	386	64%
Disagree	173	29%
No Option	41	7%
TOTAL	600	100%

In order to establish that the activities of the early converts influenced denominational conversion in Odozor, Table (1) above shows that 386 respondents or 64% agreed that the activities of the early converts affected denominational conversion. 173 respondents representing 29% shared contrary view while 41 respondents or 7% expressed no opinion. The chart shows a big margin between those who agreed, disagreed and who maintain neutral stand. For an objective assessment of the above responses item 15 of the questionnaire was used. Responses revealed that if not for the antagonism of Chief Onyeama, the Okwuluoha 1 of Eke the presence of the C.M.S. could have been felt in more towns than it was in the early 20th century.

To support the above, Mr. Ukwu of Abor was said to have promised employment opportunity to would be converts. The response also revealed that he had to mend fences with his cousin Mr. Mbaeze who made attempt to invite the C.M.S. missionary into Abor. Also, in an interview with the resident pastor at Umulumgbe, he said that one of their problems in faith conversion is that new converts lapse because they are castigated by relations who are non members of the faith. Also, at Umulumgbe in an

effort to implant Christianity Mr. Ochu single handedly sponsored a school at Umulumbe.

In an effort for an objective assessment of responses to item 14, using item 15 in the questionnaire, there is substance in maintaining that the attitude of the early converts played a major role in propagating Roman Catholic faith in Odozor.

5.1.1 Table 11

Respondent's Opinion on Whether Laity Workers are Considered Participant in Evangelism

Table 11

The people's view on laity participation in evangelical work.

Option	No. of Respondents	Percentages
Agreed	423	70.5%
Disagree	119	19.8%
No Option	58	9.6%
TOTAL	600	100%

The above question which table two tried to address was designed in the assumption that laity participation is a factor in faith propagation. The table reflects the interest shown by 423 respondents or 70.5% who agreed

that laity participation is a factor in faith propagation, while 119 representing 19.8% of the respondents and 58 respondents disagreed and expressed no opinion to the questions. To correlate the above responses items 17 and 18 of the questionnaire were used. Most of the respondents who assert the importance of laity role are mainly Roman Catholic with few respondents, from other denominations. Positive response indicates that the laity helps in consolidation, propagation and sustenance of moral and doctrinal value of the church. They cited the role of laity organizations such as Legion of Mary and the Block Rosary. The negative response indicates that the laity does not have a role in faith propagation. These respondents have challenged this study to search further through interview and observation the reason for disagreeing or making no response to the question.

In an interview with Pastor Ene of the C.M.S. in Umulumbe, he said that his faith does not see any reason in setting out prayer ground outside the church such as Block Rosary as practiced by the Roman Catholics. When asked further if there is any reason for visiting the sick and praying for them, he answered in affirmation. In the researchers' observation, although, all the Christian denomination accepted the positive role of laity organization in faith propagation, it remains an underdevelopment in the non-Roman Catholic faith.

5.1.2 Table III

Denominational Attitude Towards Traditional Custom and Cultural Values.

Item Question: Does your denomination encourage traditional cultural values?

Responses	Yes	No	No Option
Roman Catholic	325	30	15
C.M.S.	30	65	5
Other Denominations	20	100	10
TOTAL	375	195	30

The above chart represents denominational responses. Total respondents population of 420 or 55.5% ascribe to the view that the Roman Catholic encourage certain traditional value while 30 or 52 and 15 or 2.5% disagreed. The respondent population who disagree may not be convincing enough going by the number that ascribed to the view. This dilemma was resolved by their responses to item 23 of the questionnaire in which they expressed that Roman Catholic have not overtly attacked traditional value. They indicated in item 24 of the questionnaire that Roman Catholic adherents take traditional titles such as Ozor title, perform burial and funeral

rites of their deceased one and traditional marriages. They also participate in cultural festivals.

The attitude of the Roman Catholic towards traditional value must have been informed by Bishop Shanahan's acceptance that African cultural values were not product of irredeemable superstition but rather could serve as pragmatic bases for acculturation.

At Eke Rev. Fr. Nwankwo had severally participate in Igwanshi festival. Also at Ukana Rev. Fr. (Prof.) Stan Ani donated an Igede drum instrument to his kinsmen and also participated in several Igede outing festival. Contrary to the Roman Catholic posture towards traditional values the chart shows that 165 or 26.8% respondents of non- Catholic denomination showed discontent towards certain traditional custom while 50 or 8.3% of the respondent agreed while 15 or 1.9% of the respondents refused to indicate their view. The population who expressed no opinion was not truly ignorant of the stand of their denomination towards traditional customs. Items 24 of the questionnaire helped to clarify their dilemma.

Responses to item 23 and 24 showed that non- Roman Catholic denomination are discontent towards traditional customs such as traditional gunshot during burial, traditional marriages, festival and title takings.

In an interview with pastor Ene of the C.M.S at Umulumbe he said that most of the problem they are undergoing in conversion is that our church frown at certain traditional culture, would be converts laps to their former faith.

5.1.3 Table 4

The activities of local Chief and political heads

Table four will examine the effect of traditional and local head on the People's response to missionary work in Odozor.

Table 4: Respondents opinion on the influence of local chiefs and political heads towards denominational conversion.

Opinion	Agreed	Disagreed	No opinion
Campaign propaganda	89 (14.9%)	28 (5%)	31 (5%)
Political appointment	72 (14.9%)	37 (6%)	12 (2%)
Denial of civil right	51 (8.5%)	54 (9 %)	15 (2.5%)
Discrimination	45 (7.5%)	52(9%)	21 (5.5%)
Lake of political will	36 (6%)	67 (11%)	18 (3%)

Item 22 of the questionnaire tried to identify specific areas of chieftaincy influence. The 4 tables showed that 89 respondents or 14.9% agreed that the

trust of the problem is that in spite of the missionary zeal, the local chiefs and

Political heads embarked on campaign propaganda against missionaries of opposing persuasion. Chief Onyema of Eke is said to have instructed the local chiefs under his sphere of political influence not to allow the presence of the C.M.S. in their area. Okeke (2006) opined that the C.M.S. attributed this to Roman Catholic propaganda (p. 60). Basden in Okeke (2006) also dictated on this

Two fathers have been traveling round and wining over the favour of the chiefs, recently twice in two different communities, the chiefs have openly declared before us that have no use of the C.M.S. and wish to have the Roman Catholic (p. 90).

However, Kalu did not agree with the above view rather he considered the attitudes of Chief Onyema towards the C.M.S. as a consequence of method adopted than of the Roman Catholic propaganda.

The attitude of Onyema however has cast doubts in the mind of many communities and consequently scare them away from embracing the C.M.S. In spite of the cumulative force of the above reality, 28 respondents or 5% did not share the same view while 3 respondents or 5% expressed no

opinion. The nature of the problem must have made 72 respondents or 12% to see political loyalty as a second highest factor.

Chief Ikeyi of Okpatu was said to have been deposed of his chieftaincy because he attempted to invite the C.M.S. presence into Okpatu. Also in a similar interview Chief Ukwu of Abor exhibited loyalty to Onyeama for refusing Mr. Mbeze to invite the C.M.S. to Abor. However, 37 respondents 6% and 12% or 2% disagreed and expressed no opinion.

Another issue that made a high response was the denial of political right. It recorded a respondent population of 51 or 8.5% for those who agreed 54 or 9% for those who disagreed and 15.2.5% express no opinion to the issue. According to the article of human right, the C.M.S was denied the freedom of movement where the communities enjoy right to religious freedom. In an interview with Elder Amadi, he said that Chief “Onyeama paraded authority without being stripped of his warrant by the colonial masters; he enjoy the support and respect of the divisional officer.

Discrimination and lack of political will were not left out as they made 45 or 7.5% and 36 or 6% for those who disagreed. It was said that chief Onyeama carried his opposition against the C.M.S with reference to Chief Onyeama oppressive attitude to the C.M.S and converts.

Smith observed in Okeke (2006):

The Chief drove one of our influential agents from the court premises telling him that he had no business to be there, and then dispatching some of his servants after him took him into the court and change him for assault. The agent was slapped to the face with great brutality, when trying to answer in his own defense and flogged with ten strokes. On appeal to the divisional officer the chief was rebuked and fined one pound while the three pounds earlier fined the agent was remitted to the agent. He Chief is too useful to the covenant to be dealt with (p. 177).

Because of Chief Onyeama's hostility and misrepresentation of the C.M.S, Rev. Ejindu concentrated the C.M.S. mission in the south zone of Udi local government area. The C.M.S established station at Achi, Umuagu, Amokwe, Nsude and so on.

5.1.4 TABLE VI

The table tried to examine if method of Baptized is a factor in mission evangelism. Item question: Due you consider the Roman Catholic method of Baptism a necessary step in wining converts?

TABLE VI

The people view on whether method of Baptism a necessary tool in converts.

Options	Responses	Percentages
Agreed	423	70.5%
Disagreed	119	19.8%
No opinion	58	9.6%
TOTAL	600	100%

The above item question which table five tried to address was designed to test the assumption that Roman Catholic method of Baptism remains a factor for the development of Christian Evangelism. The table reflected the interest shown by 423 respondents or 70.5% who agreed that method of Baptism remain a factor in explaining the dominant presence of Roman Catholic in Odozor. However 119 respondents or 19.8% and 58 respondents or 9.6% disagreed and expressed no opinion. For an objective assessment of the above responses items 35 and 36 were used. Responses revealed that infant baptism is a Roman Catholic doctrine which is designed to integrate the children into the faith. On the contrary the non- Roman Catholics are of the

opinion that infants should be allowed to mature to understand the psychology of Christianity.

However, the Roman Catholic have used the rite of Baptism extensively as a way a catch them young. The approach is in synonym with the biblical saying “teach the child the way he should grow so that when he grows up he would not depart from it” Prov. 26:6. To the Roman Catholic, the rite of baptism remain the most consoling and significant fruit for the eternal salvation. On the contrary the acceptance of “God Son” of Jesus remains a prerequisite to the eternal salvation of soul and the readiness to receive baptism. The method of administering baptism by the Roman Catholic is a negation of other denomination approach, who would subject would be converts into rigorous catechetical instruction that is meant to prepare them for baptism. This has denied the C.M.S more converts than the Roman Catholic especially in the first phase of mission evangelism in Odozor. The most interesting thing in the Roman Catholic doctrine is that in an emergency situation such as critical situation of death an earlier convert who has received the rite of baptism has the doctrinal right to baptize in the glaring absence of a priest. At Okpatu, a sick woman recovered from an illness and adopted the faith.

CHAPTER SIX

SUMMARY AND CONCLUSION

This chapter dealt with the summary of the study, conclusion recommendation and suggestions, for further research.

6.1 Summary

It was observed that the Roman Catholic mission occupied a dominant position in Odozor in spite of the C.M.S inheritance of ecclesiastical and evangelical leadership in Igbo land. This apparent phenomenon raised a number of questions.

In the attempt to unveil this puzzle the researcher made use of primary and secondary sources for the study. The review of related literature revealed that certain factors enhance or hinder evangelism. These factors which include the activities of early converts and lay agents, influence of local chiefs and political heads, mode of baptism and social culture factors formed the theoretical base for the study.

In chapter three, for the researcher to find out the correlation of these factors, the peculiarities of the various Christian Missionary enterprises in Odozor were examined and reviewed on their individual merits. The correlation supported the theoretical framework, of which it became evident

that among others factors is that local chiefs and political heads played a dominant role in establishing the Roman Catholic presence in Odozor. Others are the activities of early converts and lay agents, mode of baptism and socio/ cultural factor.

In chapter five, the researcher collected and analyzed the data collected through questionnaire and interview using percentile. This approach is used to validate the findings in chapter four. The analyses validate the findings in chapter four and inference drawn.

6.2 Conclusion

The reviewed work and the survey study carried out by the researcher have shown that the dominant presence of the Roman Catholic mission in Odozor area is due to the domineering influence of local chiefs and political heads especially Chief Onyemah of Eke who swore not to welcome the C.M.S in his political domain.

Also is the altitude of the early converts who supported the evangelical zeal of the early missionaries. These early converts formed themselves into lay agents; the mode of baptism endured the Roman Catholic Mission in Odozor more converts than they would lose.

Finally, the process of enculturation embarked by the Roman Catholic which is aimed at bringing African Christianity into the African world view remained a factor.

6.3 Recommendation

In View of the Finding, the Researcher Recommends as Follows:

- a) Non Roman Catholic denomination should review and adopt an enabling policy towards repositioning of Africa Christianity into African world view.
- b) That laity participation in mission evangelism should be encouraged and seen as a tool in winning souls.
- c) That in a secular state like Nigeria people should be allowed to exercise their religious right and freedom of association. For this reason the researcher recommends that ecumenical orientation be carried out to promote religious harmony and understanding.

6.4 Suggestion for Further Research

In the course of this study, the researcher discovered that the only place the presence of C.M.S could be found in Odozor between 1935 to 1970 is only Okpatu and Umulumbe. The researcher therefore suggests that a

study be carried out with the view to find out what sustained them despite Chief Onyeamah domineering influence.

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APPENDIX 1**FIELD WORK: QUESTIONNAIRE**

Department of Religion and Human Relations

Faculty of Arts

Nnamdi Azikiwe University

Awka

12th August, 2009.

Dear Respondent,

This questionnaire is intended to collect information from the people of Odo-Ozor in Udi Local Government Area of Enugu State, on the factors for the dominant presence of Roman Catholic over C.M.S in Odo-ozor; using Abor, Ebe, Awhum, Okpatu and Umulumgbe as the area of study. It is purely an academic exercise and your anonymity is guaranteed. We solicit your sincere cooperation.

Thank you

OKEKE BENARD IKECHUKWU

SECTION A: BIOGRAPHICAL DATA

Please complete the following blank spaces or put a tick () where necessary.

1. What is your sex male () female ()
2. Which of the following is your age bracket?
(a) 25-35, (b) 36-45, (c) 46-55, (d) 56-65, (e) 65-above ()
3. What is your marital status (a) single () (b) married () (c) divorce () (d) widow (e) widower ()
4. Are you an indigene of Odo-Ozor Local Government Area? Yes () No ()
5. If your response to item 4 above is No, state your community and local Government area in Enugu State
.....
6. What is your religious affiliation? Africa traditional Religion () (b) Christianity () (c) Muslim () (d) Judaism () (e) other please specify.....
7. If your response to item 6 above is Christian please indicate denomination.....
8. Please state your occupation (a) farming () (b) teaching () (c) civil servant () (d) trader () (e) unemployment.

9. Indicate your education qualification (a) primary () (b) secondary () (c) teacher training (d) N.C.E/Diploma () (e) Degree/ HND (f) MA/M.S.C and above.

SECTION B: PRESENCE OF CHRISTIANITY IN ODO-OZOR

10. Are you aware of the enduring presence of missionary work in Odo-ozor ()

11. If your answer to item 10 is yes, state the year of your denomination presence in your community.....

12. Which of the following reasons explain why their presence is necessary?

(a) To evangelize () (b) to transform our society () (c) to educate the people () (d) to bring out true humanity of the people () (e) all of the above.

13. What was the attitude of the people toward Christian missionary work in your community (a) cordial () (b) Hostile () (c) Accommodating () (d) Mutually rewarded ()

14. If the people specifically to your denomination please state.....
.....

15. Do you consider the attitude of early Christian convert to influence denominational conversion in your area? (a) Yes () (b) No ()

16. If your response to item 15 is yes please state in a nutshell related areas.

SECTION C: APOSTORATE SRATEGY.

17. Do your faith encourage laity worker (a) yes. (b) No()

18. If your response to item 17 is negative please state reason.

19. If your response to item 17 is positive please state your reasons.

20. Do you consider intenerating evangelism a major factor in faith?

Propagation (a) yes () (b) No ()

21. If your response to item 20 is incorporate does your denomination encourage certain traditional rites () or () yes, does it have any psych-social effect on would be convert. (a) Yes () (b) No ()

22. Do you consider the school as an agent of faith propagation (a) yes ()

(b) No ()

SECTION (D) SOCIO-CULTURE FACTOR

23. Which of the following political problem arose from missionary activity in Odo-ozor?

Option	Agree	Disagreed	No option
Campaign propaganda			
Political appointment			
Denial of political rites			
Discrimination			
Lack of political will			

24. Which area of Christian missionary activities affected traditional religion of the people?

Option	Agreed	Disagreed	No option
Attacking traditional belief and practices			
Religion labels			
Missionary Heroism			
Religious conflict			
Involvement and participation in religious sacrament			

25. which of these of traditional life does your denomination adopt (a) social discontent..... Yes..... No (b) Burial & funeral rite.....
 (c) Festival and marriage.....yes..... No

26. SECTION E: GENERAL

Are you a clergy? (a) Yes () No ()

27. If response to item 25 is yes, please state denomination.

28. What do you consider as the activities of the church missionary society in your area.....

29. What do you consider as the activities of the Roman Catholic in your area.....

.....

30. What do you consider as the activities of other denomination in your area?

31. What is your view on the attitude of your faith towards traditional belief and custom?

32. Do your church have problem in conversion if yes, state such problem.

33. What do you consider as the best strategy in winning converts?

34. What factors do you consider to explain for the dominant presence of Roman Catholic in your area?

35. What do you consider as the socio-religious value inherent in traditional religion.

36. What is your view about icons in places of worship?

APPENDIX 111

Method of Data Analysis

In analyzing the data for this study; descriptive analysis was used in discussing the historical origin, migration, missionary enterprises and responses of Odo-ozor people. People responses collected from interview were applied in the report.

Those collected from questionnaires were analyzed and presented in simple percentages as represented in tables. The tabulation is based on response to each option of the question. The computation of the variables with “agreed” and “disagreed” question and the open ended questions used in the questionnaire were calculated and interpreted to buttress certain points and claims in the work so as draw conclusion.

One thousand copies of the questionnaire were distributed, but only six hundred copies returned. These represent the various interest groups. People responses to various items question were analyzed using the following formula.

$$\% - \frac{N}{X} \times 100$$

T.N.

The interpretation of the helps to prevent ambiguity and misinterpretation. However unquantifiable data are inserted in their raw form as they were

collected by means of direct quotation and paraphrased as references. This supports the view of sluttish in the utility of raw materials in bringing out an aspect of the survey to clarify statistical material presented in a work. This enriches the researcher's conclusion.

Limitation of the Study

For a study of this magnitude it is not uncommon to encounter some setback in the process of carrying out a researcher work. One of the problems is the scarcity of written records on missionary activities in Odo-ozor. Much of the information was therefore based on local interview, questionnaire, observation, logical reasoning and inference.