

TITLE PAGE

**THE THEOLOGY AND PRACTICES OF THE EMERGING *GIDAN ADDU'A*
PRAYER HOMES IN WUKARI AND ITS ENVIRONS: CHALLENGES
AND IMPACT ON CHURCHES AND SOCIETY**

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DECLARATION

I hereby declare that this thesis constitutes my own research and writing, and that it has not been submitted for any previous degree. All quotations have been distinguished and the sources of my information acknowledged.

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DATE _____

DEDICATION

This work is first dedicated to the memory of my visionary late father, Hinkon Gavyon Angyu, who on his sickbed mandated the entire family that whether or not he survived, I should be given the priority of education. Second, I dedicate it to my family, in particular, my wife, Susan Isaiah, and daughter, Angela Wama Isaiah for their patience and moral support throughout the duration of this study. Third, I dedicate it to the leadership of the CRWM/SUM-CRC and CRCN for initiating and funding my studies. Most importantly, this work is dedicated to all who strive to maintain a genuine spiritual experience.

ABSTRACT IN ENGLISH

This study examines a new indigenous movement, the *Gidan Addu'a* Prayer Homes that emerged in the early 1990s from the Christian Reformed Church of Nigeria (CRCN), one of the earliest mission-founded churches in Wukari, in the eastern part of the Middle-Belt, Nigeria. The movement develops a new set of practices for healing, exorcism and other such interventionist ministries through the synthesis of biblical and primal worldviews. In its emphases and tendencies, it claims to be charting a new course in interpreting and making the Christian faith meaningful. The movement claims to be presenting new forms of Christian religious innovation that resonate with traditional notions of mystical causality and how to respond to its perceived effects on victims.

The mission-founded churches like the CRCN, for example, consider the theology and practices of the *Gidan Addu'a* lay Charismatic leaders as inclining to falsehood, and as advocating social disharmony in the society. Nonetheless, none of the mission-founded churches (CRCN and others) has ever undertaken any in-depth study of the *Gidan Addu'a* since its emergence. Yet, they condemn its theology and practices.

This study sets to provide accurate information about the underlying beliefs and practices of the *Gidan Addu'a*. The study investigates the ministry of individual Charismatic lay leaders of the movement. It analyses the underlying influences on the thought of each lay leader by tracing each Charismatic lay leader's religious roots back to their extended family bloodline. The resultant effect is that the affinity between primal and Christian worldviews played a major role in the Charismatic leaders' innovation in charting a new way of creatively indigenising Christian faith. The movement uses the Bible alongside perceived spiritual experiences to legitimise its beliefs and practices. The study shows how each Charismatic leader has a particular way of modifying the interpretation of indigenous concepts as each one attempts to synthesise primal and Christian worldviews. This movement, to a large extent, has a Christian orientation; yet it appears as a 'modernised witch-hunting' or a 'modern divination' movement, which in some ways, consciously or unconsciously, yields to the supernatural worldview undergirding African life experiences.

This thesis discusses the challenges and impact of the movement and its future prospects. It further discusses a way forward for the Evangelical churches, as they respond to and engage with issues pertaining to mystical powers as understood in the primal context. The study

concludes by calling the attention of the Evangelical church bodies not to wilfully gloss over issues of 'power' since they are pertinent issues in the lives of African evangelical members.

ABSTRACT (*AKEN'A*) IN JUKUN *WĀPAN BAA KI UKA*

Afa wakara dzwa zo ki bye akyon dzun wa ripye bu jen wa pwadzu ki fin bi bu CRCN, wa ci dzundzun ki fin bu abye baa da dòn bu ji bu Chidon baa kapyin bi ki Uka, wa ci yobaba bu Nijeriya ki fin ju baa kapyin bu 1990. Agben bu abekyon wajii ba abye waa ku nde dia zan yo, ciri dan ra kuna ta danra kuri pwa nyacho wa ripye wa ri yi pajukun bé hwayi aji bu Chidon wa ri tsaza be yo kari kata. Pajukun ba ho bé kyon wajii na pwadzu ba cho wa ripye wa ci dzun-dzun ki bye don bu ji bu Chidon wa da-da. Be na pofan wa whayiyi ki bye cho waa jon baa baba na gbe do na bi yi pajukun ba cho waa bi bu Chidon ri nu khe ba be.

Bi bu CRCN na mba bu wa fyin-fyin, ba bu wa tsatsa bu bi ba ci hara, ta dara, ndo ndedzwa hora na fyi bu wa baba, bé kana gban bi bu pajukun. Keka, ki fin bu wakara, bi bu CRCN fu bé buzun ki ci bi hora ba avoa be pwadzu ra. Amma bé na dzen tsaba bu wa fyin-fyin ba bu wa tsatsa be.

Afa wakara chon ku pwazu ba nyi ji wa byin-byin ki cin abu waa bi hora na fyin pajukun, ba bu wa bi hora ka na tsa. Afa wajii fun ji dzun-dzun numa ki cin bi ba kan ndo ndedzwa hora. Afa wa ji mbye ji suu numa go ji wa gaga bu bi ba kan ndo ndedzwa hora. Afa wajii fun ji ko yaya ki be bi khi wa wawa bu baa mba bi ba kan ndo ndedzwa hora yaya ki bé yaku be. Apa wa fun fa wakara whayi dara, bi hora fukwan ji wa gaga bub a wakhi jonwa ki be yaku be, bibi ki bye Chidon wa wawa tama. Cho wahara ci ri waa bi hora na fyin pajukun. Bi hora na tsa numa jijia be nde ji bu Pawa-nwapa fyin yi pajukun. A bi hora na tsa butso ba fa bu Chidon ki bé cho bu wa fyin-fyin bé ka ba bu waa be na tsa. Wa kwan yo ci ri, afa wakara na tayi dara bi hora ci bé ba cho bu wa fyin-fyin dzun-dzun ba. Amma kata bé nde waa whayiyi bu khi wa waw na fukwan ba whayiyi bu Pawa-nwapa wa wawa. Bi hora ci ba bu wa fyin-fyin bu Pawa-nwapa, amma cho suu numa na ta ci tsazu bé ci bi wa ripye bu ko wa pan-pan ko kuwa bé ci bi wa ripye bu noko wa vun-vun. Ji wa ci kara whe ba bé jijia yo suu numa be na fyin bu go butso bu jon wa baba ke bye bechu bu pajukun gbuu numa.

Afa wakara ka danji ki cin bu baa sansan ba bu baa baba kuka we zo ki cin abu baa ri bi ki pyin bu akyon baa ji. Afa waji ka zen ji kpaya ki cin bu nyacho wa nwazuzu bu abi bu ba da don bu Chidon ki bye yo waa be na ri nuken ba baa wakhi ki bye yo waa be ndi kapyin dzu bi ra. Ki bye wa kenniken bu afa waji, ku na nudon dan ra abi bu baa dadon bu Chidon hora bé ká ndè ji bu “agben tsun” dengeree numa ba, ki cin waa aji bu gben tsun wajii na ci baa ba

Chidon ki myikin kagben. Mikeyin wa so so ki bye aji bu gben tsun na gbe zhen bi kwandzun
numa ra be ribi sheya be ki bye abe jo bu Chidon wa baba ba ripye baa dzu na bi ra ba.

LIST OF ABBREVIATIONS

ACI – Akrofi-Christaller Institute of Theology, Mission and Culture, Akropong-Akuapem, Ghana

AFCS – Associate Fellowship of Christian Students

AICs - an acronym for African Independent Churches, or African Indigenous Churches, or African Initiated Churches, or African Instituted Churches, or African Initiatives in Christianity. In Nigeria they are called *Aladura* (from Yoruba, ‘prayer people’), in South Africa, they are called ‘prophet-healing’, in Ghana, they are called ‘spiritual churches’.

CAN – Christian Association of Nigeria

CHAN – Christian Health Association of Nigeria

CMS – Church Missionary Society

COCIN – Church Of Christ In Nigeria (now Church of Christ In Nations)

CRARN – Children’s Rights And Rehabilitation Network

CRCN – Christian Reformed Church of Nigeria, the name in use since 1977 to date

DPO – Divisional Police Officer

DRC – Democratic Republic of Congo

ECWA – Evangelical Church of West Africa (now Evangelical Church Winning All)

EKAN – a Hausa acronym for *Ekklisiyar Kristi A Nijeriya*, which is the Church of Christ in Nigeria. The name was adopted in 1976.

EKAS – a Hausa acronym for *Ekklisiyar Kristi A Sudan*, which is the Church of Christ in the Sudan. The name was adopted in 1954.

FCS – Fellowship of Christian Students

FGM – Female Genital Mutilation

GCC – General Church Council, the highest decision-making body of the CRCN

GCM – Great Commission Movement

HWG – Health and Wealth Gospel

IMF – International Monetary Fund

LCC – Local Church Council

LCCN – Lutheran Church of Christ in Nigeria

MGGSS – Marmara Government Girls’ Secondary School

NCE – National Certificate of Education

NLFA – New Life For All

NKST – a Tiv acronym for *Nongo u Kristu hen Sudan ken Tiv*, which is Church of Christ in Sudan among the Tiv.

NRC – National Republic Convention

NRMs – New Religious Movements

NT – New Testament

NTA – National Television Authority

NYSC – National Youth Service Corps

OT – Old Testament

PRP – Peoples’ Redemption Party

RCC – Regional Church Council, a decision-making body next to the GCC.

RCCN – Reformed Church of Christ in Nigeria

SAP – Structural Adjustment Programme

SDP – Social Democratic Party

SUM – Sudan United Mission.

SUM-CRC – Sudan United Mission, Christian Reformed Church in North America branch

SSN – Stepping Stone Nigeria

SSS – State Security Service

UK – United Kingdom

UN – United Nations

WHO – World Health Organisation

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