

APPRAISAL OF ADETILOYE'S PRIMACY IN THE ANGLICAN CHURCH OF NIGERIA

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Abstract

Archbishop Joseph AbiodunAdetiloye from Odo-Owa in the present Ekiti State was the second Nigerian primate after the Most Rev. T.O. Olufosoye. His primacy captured the attention of the research because, his, could be said to have given or aroused the interest of the entire Anglicans in Nigeria of what having autonomous province means in terms of breakthroughs and treading where Angels could not. This paper appraises, assesses or evaluates the administration, policies and achievements of the primate especially in areas of Evangelism and Mission in order to advise or guide the church and government aright in the business of administration.

Keywords: Appraisal, Primacy, Church, Nigeria

Introduction

There has always been the urge for one to be the leader of a particular group or groups of people right from the primordial time. This quest to lead has led to various leadership tussles in various spheres of life, be it political,

social, economic or religious activities of man. Thus, Anumihe (1998) states that “the type of leadership undertaken by any group of people depends to a large extent on the prevailing circumstances of the time” (p.11). He goes further to state that in traditional societies for instance, one would expect the leader to lead in accordance with the traditions of the land. On the other hand, in a constitutional society, the leader was also expected to lead in accordance with the constitution of the land. This same thing applies to the religious leader. The Anglican Church, according to Wotogbe-Weneka (1997) “recognizes three orders of ministers, namely the Bishop, priests and Deacons”(p.96).

The Primacy of Archbishop Joseph Abiodun Adetiloye started in 1988 and lasted till 1999. According to Omoyajowo (1994), he adopted what could be described as the “*Mosaic*” form of leadership which involves decentralization of authority. This form of leadership which helped Moses in the leadership of the people of Israel influenced the Archbishop’s leadership style (Exodus 18:15-24). This is evident in his disbelief in centralizing authority but in its decentralization which resulted in his creation of dioceses and provinces. But could it be said that Adetiloye applied mosaic form of leadership in every situation of his primacy? For example, sharing of the women ministry of both province and Lagos diocese was borne out of indisposition of his wife. A cursory look to the assertion above shows that during his primacy all the inaugurations, consecrations, inspection of the area of new dioceses were solely carried out by the primate himself running from one geographical zone to another without

delegating authority of execution to other provincial Archbishops. Can this be called mosaic form of leadership? The Most Rev. N.D. Okoh the incumbent Primate of Church of Nigeria is of the view that Adetiloye's primacy left so many legacies to the upcoming primacies of church of Nigeria. He further states that not only was *mosaic* form of leadership found in his primacy but also other form of leadership styles such as Davidic, Samuelistic and Joshuaistic were all part of his primacy. It is on this basis that this paper appraises the primacy of Adetiloye in the Anglican Church. The appraisal, or assessment, and evaluation of Adetiloye's primacy in Anglican Church of Nigeria will be centered on four pillars as follows: administrative assessment, policy assessment, evangelistic assessment and liturgical evaluation.

Assessment of Archbishop Adetiloye's Primacy Administrative Assessment

Church administration is a discipline which all pastors should thoroughly be grounded in. Every pastor should not only be concerned with the physical wellbeing of the flock but also the salvation of souls of people by creating an enabling environment. The souls of men, unlike a machine, should be intended towards upliftment for God. The Anglican Church, especially in Nigeria is blessed with an inherited tradition which has helped her to weather all the storms in church organization and administration and it is still helping her to grow stronger since 1842 when Christianity was first introduced into Nigeria.

Under Archbishop Joseph Adetiloye Archbishop George Kerry of Canterbury in 1997 described Anglican Church of Nigeria as one of the fastest growing provinces within the Anglican Communion worldwide with then staggering population of about thirty million as reported by Anglican statistics. This description may be primarily due to the structural organization then on ground under Adetiloye and tradition which is still kept solidly. The church of Nigeria Anglican Communion has witnessed profound changes and dramatic growth in the last two decades. There is no doubt the church of Nigeria Anglican Communion came into the limelight of firm in the global Anglican under Adetiloye. These have been accompanied by rapid multiplication of leadership personnel as missionary and autonomous dioceses were created to advance the frontiers of growth in the church. On the hills of such growth, however, follows the urgent and nagging need for sound management or administration of the church and her infrastructure to consolidate on the gains of revival. This therefore calls for the deployment of energy towards empowerment and capacity building amongst leaders, not only along spiritual lines, but also in the sphere of management or administration.

One thing is to centralize offices; another is to put in place qualified management tools to achieve efficiency. Administration is the glue of the vision of any church to its mission and execution. Without proper administrative machinery, the leadership will dissipate so much energy and will ultimately burn out. These principles are well spelt out in the Bible as in Exodus 18 starting from verse 13. It is very obvious in this passage that Archbishop Adetiloye like

Moses was doing a good work of being a spiritual leader of church of Nigeria Anglican Communion and then diocese of Lagos but he experienced natural human limitations of time and energy. As it took Moses the advice of his father-in-law to appreciate the importance of establishing an appropriate administrative structure, so also it took Archbishop Adetiloye time to listen and appreciate the yearnings and complaints of senior bishops and highly respected parishioners to departmentalize offices which were indirectly and practically overtaken by him.

Adiele (1996) recorded that he was the first Archbishop (Anglican Communion) to introduce Missionary Dioceses such as Sokoto missionary diocese, Uyo missionary diocese, Minna diocese, Maiduguri missionary diocese *etcetra*. By extension 'Missionary' here means dioceses which were not considered viable and strong but which were established for the purpose of bringing evangelism to the grassroots and for making the Anglican presence felt in some remote areas of the country. This conception and policy became a driving force during his tenure as Archbishop, Primate and Metropolitan of all Nigeria Anglican Communion. To this end, fifty Dioceses were created with a corresponding number of Bishops consecrated under his tenure. As a unique leader who liked all hands to be on deck, he grouped the whole Dioceses of the Province into three geo-political areas of the country known as three Ecclesiastical Provinces namely: Province I for the Western part of the country, Province II for the Eastern part of the country and Province III for the Northern part of the country with each being headed by a Provincial Archbishop.

According to Okeremi (2013):

The creation of these Dioceses and provinces was to ensure that the presence of the church (Anglican) is felt in areas where it had not been felt before. This calls for keener and more intensive administrative structure to ensure that the church does not grow only in the number of its members but also in deep spiritual understanding. It is not only in the number of dioceses and parishes, but in the quality of the spiritual life of the worshippers that all the disciples can become agents of change and that they become disciples in turn and the chain grows unbroken. It is to ensure that all peoples and nations come to the knowledge of God. (p.195).

Moneke (1994) earlier stated that “the creation of these Dioceses furthered the course of Decade of Evangelism” (p.15). His tenure witnessed tremendous spiritual growth and physical development in the church of Nigeria. He was tagged the ‘visionary’ Primate at the church of Nigeria standing committee of 1994 because of his zeal for evangelism. He, by his zeal and diligence opened up unreached areas to the gospel as part of the response to the decade of Evangelism proclaimed at Lambeth in 1988. In furtherance of his zeal for evangelism, he created ten missionary Dioceses in 1990 namely; diocese of Minna September 3rd 1990, diocese of Kafanchan September 5th 1990, diocese of Kastina September 6th 1990, diocese of Sokoto September 9th 1990, diocese of Makurdi September

24th 1990, diocese of Yola September 26th 1990, diocese, of Maiduguri September 28th 1990, diocese of Bauchi September 29th 1990, diocese of Uyo 27th November 1990, diocese of Calabar December 20th 1990. Thus, the church of Nigeria grew in limps and bounds during his primacy. He was a good manager that he was able to manage the crisis that erupted with maturity. Such crises were amicably settled due to his administrative acumen and leadership qualities. Thus, he was a man that had a vision and was ready to actualize his vision. As a result of his expansion drive, the church of Nigeria earned the reputation of being one of the fastest growing provinces in the Anglican Communion. He, by every means consolidated on his earlier achievements and tried to maintain the pace of evangelism till his retirement in 1999. Adiele (1996) opines that a bishop should be an epitome of administration, industry and human relationship to whom matters of faith and order of the church he governs should be referred to with great expectation of fatherly direction. It is on record that Archbishop Adetiloye created fifty additional dioceses during his primacy though he failed to create even one from the vast diocese of Lagos which was his seat of power both as diocesan bishop and Archbishop. Similar to the creation of diocese in the administration of Archbishop Adetiloye is the splitting of church of Nigerian into three internal provinces namely; Province I, Province II and Province III. According to Adiele (2001); the creation of the province (church of Nigeria) released more of the paint-up dynamism in the Nigerian church East, West and North for expansion and development.

Policy Assessment

Archbishop Joseph Abiodun Adetiloye was no doubt a man of policy or a principled man. His ideology, policy or principle was brought to bear in his primacy of the church of Nigeria. He believed in fishing out and utilization of talents. He therefore made it a policy matter to have some departments in order to fish out talents and utilise them. Hence the following departments were created:

Directorate of Education

Unmindful of production of academic giants and moral dwarfs, he created education department as a link agency between the church and government and also as a coordinating unit of educational services, building of new schools in Dioceses, theological colleges and universities. Thus, in his primacy, new theological colleges such as St. Paul Institute of theology Awka, Anglican theological seminary Lagos, Vining College Akure, etc were founded. The old ones such as Trinity College Umuahia, Bishop Crowther College of theology Okene, Immanuel College of theology Ibadan got financial boost to deepen the quality of training. Also, the machinery for the establishment of Paul University Awka and Ajayi Crowther University, Oyo, were set in motion in his tenure which later resulted in founding of these universities in 2000 and 2001 respectfully.

This directorate also has department for oversee training for the clergy. Through this means, they conduct interviews for scholarship and bursary award for special areas such as medicine, engineering etc. It is also the responsibility of

this directorate to encourage and oversee the establishment of seminaries and convents in various dioceses working together with various diocesan agencies for the management of schools.

Health and Medical Directorate

To ensure that both the healing of the physical and spiritual are working together, this unit was created as a sure way of spreading the gospel to the rural areas and to the unreached, even within urban centers and missionary dioceses. He believed that this department if strengthened will bring more people rapidly to Christ.

Ola (1989); had the similar view in his advocacy for church medical institutions. He states:

The church can even build her own hospital and health delivery centers and where properly managed could be a source of revenue as well as a standard for the state to emulate and ultimately be avenues for evangelism. (p. 22).

He therefore set up what he called ‘field medical officers’ and ‘vicarage hospitals’. The implication of this that the dioceses on churches were made to develop clinics in the churches to help not only church members, but also those around the church. Thus, he said the vicar arms himself with prayers and medicine. Church members by this initiative who are medics were stirred to help in such vicarage hospitals.

Directorate of Leprosarium

Perhaps, by far, the most recent and most relevant among all the directorates and which is unique is the directorate of leprosy patients. The establishment of this directorate was borne out of a grave concern as a result of Adetiloye's experiences on his way to Warri through Benin City. He discovered to his greatest dismay the gory pictures of beggar lepers, both old and young, who lined the route from Ore to Sapele. He observed how these lepers in their different degrees of affliction lined the route without care, treatment or food. Yet at one time or other, they might have contributed to the economic wellbeing of this nature. According to Agbaje (2001); he felt the lepers were a shame to this country and a source of embarrassment to both Nigerians and international visitors who daily frequent the international routes between Lagos and Warri. In an episcopal synod of 1995, he narrated his experience and compassion and the felt need to have this directorate. According to the primate, the directorate was to link up with the various leprosarium's to know what the church can do to ameliorate the health conditions of these people. He looked for a talented priest to head this directorate in the person of Ven. Dr. Dele Okunnuga who swung into action. He soon planned out his work, which involved travelling out to places, materials and support for the helpless lepers.

Directorate of Prison

The Archbishop appointed a seasoned senior clergy named Ven. David Akeolu to head this directorate. He was a veteran priest and a highly sociable man. To prepare him adequately for the challenges of services among the Nigerian prisoners, the first appointee-clergy was sent to

Canada for training. On return, he effectively utilized his experiences in the various prisons and in ensuring the welfare of many. The directorate built Chapels for the prisoners where none existed. Apart from visiting prison and chapels, the directorate extended its services in human rights activities and services using (Matt. 25:25-45) as a guide.

One of the signal achievements of this directorate was the effective way in which the officers of this directorate brought the conditions of the prisons and prisoners into limelight. Through this directorate, the church of Nigeria under the primacy of Archbishop Adetiloye was able to organize seminars for prison officials or visitors. The directorate equally evolved a country-wide co-ordination of prison visitors and workers.

Directorate of Youth

Archbishop Adetiloye did not lose sight of the importance of youths in his primacy. He used Lagos diocese as a case study and observed that youths are the most restless and innovative group in Nigeria and decided to engage them usefully in moving the church forward. He used to have youth forum where all the executives of youth ministries such as Glad Chukwuedozie for Provincial girls guild conference, Barr. Moses Dafieri for A.Y.F, Evang. Philip Sodepe for EFAC Nigeria, Ven. Timothy Umeh for ACM, Captain Omotoyo Omoshebi for brigade among others of various dioceses gather and have interaction with him at the primate's palace at Lagos which helped him to find out what their expectations from the church were. Having ascertained the weak points of the church that make the

youths drift to other churches, he started working to remove these weaknesses. He therefore directed the dioceses to include the youths in church councils, Archdeaconry boards, diocesan boards and synods. The youths were encouraged to dig deep into the Bible and history of the church.

Directorate of Ecumenism

Being conscious and concerned with the inter-faith relationship and its impact in enhancing the spread of the gospel and strengthening the unity of the nation, he created this department. He appointed another senior clergy named Ven. Josiah OladeleFaji who equally studied ecumenism for him to bring his expertise to bear. This actually paved the way for greater evangelism thus ensuring that people of other faiths were brought into Christianity. It also helped to bring about religious tolerance and peace within the Nation.

Evangelistic Assessment

The evangelistic assessment of Archbishop Joseph Abiodun Adetiloye could be said to be the hallmark of the appraisal of his primacy. His evangelistic journey during his primacy started from his Episcopacy. The first step of his evangelistic breakthrough was in 1977 when he went to the Northern part of the country for an on-the-spot reconnaissance survey. His proposal to the house of bishops then was accepted, but actualization was discretely put away 'till further notice'. However, after 1988 Lambeth Conference at the inception of his primacy Archbishop

Adetiloye armed himself with LC88/043 of Lambeth Conference which states thus:

This conference, recognizing that evangelism as the primary task given to the church, asks each province and dioceses of the Anglican Communion in co-operation with other Christians, to make the closing years of this millennium a “Decade of Evangelism” with a renewed and united emphasis on making Christ known to the people of his world. (p. 231).

Thus, the various Anglican Churches, having been challenged by this resolution were spurred into action, burning with a great zeal and enthusiasm. This according to Agbaje (2001), saw the Province of Tanzania founding Anglican Evangelistic Association aimed at carrying the message of Christ to the entire world and to rekindle the living faith in all the churches in Anglican Communion.

Similarly, the province of Nigeria in complete obedience accepted the content of the Resolution LC88/043 and in an address titled “The time is now”. In a church of Nigeria standing committee held in October 1988, the resolution of Lambeth Conference was studied and debated on its workability on church of Nigeria. A working committee was set up to plan for the decade and recommendations were made by the committee. On their recommendation, the church of Nigeria accepted for the declaration to be in the year 1990 but on the contrary, in the general synod of 6th February 1989 held in Lagos the primate chose the year 1989 for the declaration of decade of evangelism. Part of

the address of the declaration of the decade of Evangelism read thus: Adetiloye (1989) stated:

Brethren of the House of the Bishop, the clergy and the laity, Jesus commanded his church to “go into all the world”. The whole inhabited earth provides the context for mission. The world provides a great variety of social settings, cultures and sub-cultures. Every local church, in order to be faithful to the mission of Christ, needs to understand and be responsive to the particular context into which it is sent in Christ’s name. Though, there are notable exceptions, the dominant model of the church within the Anglican Communion is a pastoral one. Emphasis in all aspects of the church’s life tends to be placed on care and nurture, rather than proclamation and service. The pressing needs of today’s world demands that there be a massive shift to a ‘mission’ orientation throughout the communion. The bishop would then become more than ever a leader in mission, and the structure of dioceses, local churches, theological training etc. would be so reshaped that they would become instruments that generate missionary movements as well as pastoral care. It is our intention therefore in line with the Lambeth conference’s call for declaration of decade of evangelism as a new millennium approaches, and church of Nigeria being a member of the global Anglican Communion and in obedience to the great commission of our Lord and Saviour Jesus, we,

Joseph, Abiodun Adetiloye the Archbishop, primate and metropolitan of All Nigeria hereby declare a ten-year decade of evangelism for the gospel with its mission to reach to all the unreached from 1989 to 1999 in the name of the Blessed Trinity of Father, Son and Holy Spirit, Amen. (pp. 11-12).

As a follow up to that declaration of decade of evangelism and also in a bid to extending the frontiers of Anglicanism in Nigeria missionary dioceses were created especially in Northern Nigeria. In order to bring practical evangelism, a national mission body called church of Nigeria missionary society was created. Some church organizations or groups for virile evangelism such as adoption of knighthood were also created. Effective Bible study followed suit. These among others are evangelism strategies adopted under Adetiloye which were nonexistent before his primacy.

It brought about spiritual and moral rejuvenation. It brought about also awakening call of Anglican Church from sleep and slumber. Churches began to see the greater need for pragmatic evangelism. As part of his efforts to carry everybody along in his evangelistic breakthrough, the Archbishop adopted knighthood and other honorific titles for the purposes of evangelism. However, before adoption of knighthood and honorific titles, he was not unmindful of different classes of people in the church such as; the rich, the middle class and the poor. Among these classes, he, noted that the egalitarian or the egocentric nature of man may dissuade some group of people to join the train for evangelism. He therefore felt the need to recognise such

groups in their classes and integrate them towards achieving a holistic goal.

It should be noted that due to diversity in ethnic cultures in Nigeria, Anglican Church's Conferment of Knighthood and its adoption by the primate, Joseph Abiodun Adetiloye was not without some skepticism. This was partly because as the Provinces and Dioceses within South-East and South-South enthusiastically clamour for it, the Western Provinces and Dioceses have their reservations and tilt towards honorific titles that will incorporate their culture and in communion with the universal church on their members other than Knighthood. Seeing the cultural controversies surrounding conferment of honorific titles to the deserving members in the Anglican Communion of Nigeria, the Primate in his declarative statement in the general synod of 1996 stated inter-alia:

If Christianity shall survive, she must make herself relevant to the society into which she has been planted. The question of the superiority or inferiority of the planting or receiving culture should not arise. Necessity is therefore laid upon us as members of the one National Church to adopt the long-cherished Knighthood into the Church of Nigeria. Recognizing that we are Africans with rich inherited cultures and traditions, Dioceses who have intrinsic cultures that are not in confrontation with our hallowed Christian values are also advised to incorporate cultural honorific titles similar to Knighthood. As we want to bring

everybody into the faith, there is need to have classification as all things will work for good to those in Christ Jesus. Our communion therefore hereby recognizes respects and preserves everything that is valuable in the culture of the area in which she is planted and dedicates same to the glory of God. To do otherwise would amount to courting disaster as Christianity would remain superficial in the area. (p. 18).

In a similar declarative statement of the primate, Idowu as cited in Adiele (2001) echoes thus:

The church of Nigeria must not continue in its present state unless she is deliberately courting disaster. Things are changing rapidly around her and she has to take account of the phenomena of change. Let her remember history. There was a Church of North Africa. That Church was the mother of those great makers of the Church history- Augustine, Tertullian, Cyril, and Athanasius, to name a few. It was basically because she remained a foreigner and never belonged in the environment in which she lived. Hence her extinction was that not partly the reason for the death also of the church founded in Nigeria in the fifteenth century through the activities of the Portuguese and Spanish missionaries. (p. 50).

Thus, it can be observed that in his primacy, one of the Archbishop's evangelization thrusts was the adoption of honorific titles such as Knighthood and other similar titles as the culture and traditions of some areas would permit such as *Baba Egbe*, Majeobabaje etc. This became a synergy for his evangelization and spread of the gospel to all classes and diverse cultures.

Agbaje as cited in Orji (2007) asserts:

As recognition of hard work and excellence is important in the tradition of the people, it is also important to the church which is composed also of people from the same traditional community. Is the use of *Oba*, *Lolo*, *Ichie* and *Iyom* titles taken by local people as marks of achievement not similar to Knighthood in Christian churches? Both stand for marks of distinction. (p. 68).

Liturgical Evaluation

The fact that the gospel has come to stay in Nigeria cannot be denied. According to Anglican Magazine the *Evangel* (1999), Nigeria is said to have a larger number of Anglican members attending church services every Sunday than the number in Britain, Australia, New Zealand and United states put together. However, the church attendance seems to be a mark of social respectability, judging from the Sunday attire of the worshippers which is becoming a fashion parade. According to Agbaje (2001), from pastoral experience, there is some mark of superfluity in their spiritual life, although there is no yardstick to measure this. This may be as a result of irrelevance of the liturgy to their lifestyle, when services are modeled in the western form

following the 1662 liturgy which lacks contemporaneity as well as it is incomprehensible to the young. And one coming for the first time finds the service irrelevant and uninspiring. The impression is given that the more and more the worshippers find that their spiritual and emotional needs can be met outside their church; the more this leads them to patronize other quasi-religious movements.

At an episcopal synod held at Lokoja in 1992 during the inauguration of the Anglican students' fellowship in all tertiary institutions in Nigeria, a motion was moved that the liturgy to be used by Anglican Students Fellowship (ASF) is awash and should be reviewed to make it enriching and accommodating to the taste of the students in higher institutions. The motion was seconded by another bishop saying that it is an incontrovertible fact that the youths who represent the church of the next millennium are pitching their religious allegiance in some of the one-man-churches. They have one leg in the church and the other in one of the so called Pentecostal churches.

Having considered the motions critically and thoughtfully, the church of Nigeria (Anglican Communion) looked for a solution. The solution was that the liturgy and liturgical theology of the church must reflect Nigerian theological thoughts addressed to the real situation in Nigeria. It was therefore resolved that it should not be necessary to turn Nigerian Christians into English men before they could serve the Lord in their own way. And adaptation or indigenization of a foreign liturgy could not be at home in Nigeria, however thoroughly adopted it might be.

The primate, the Most Rev. Dr. Joseph AbiodunAdetiloye therefore felt that the church's claim to be a self-propagating church and autonomous province would be an illusion, if it had no liturgy that would speak the language and use the symbols of the local people. At the same episcopal synod Adetiloye (1992), wonders how can it be truly self-propagating, if it marries itself to a foreign liturgy wondered which estranges the worshippers from their culture? He answered that a contemporary and indigenous liturgy that will shape the faith of the worshippers is therefore a '*desideratum*'. The primate left no one in doubt by this assertion that any imposition in any form will certainly mean lack of confidence in the ability of the church to determine its needs, and a display of lack of understanding of the concept and the form of liturgy relevant to the local people. To this end therefore, in order to address the awry situation, the house of bishops of the church of Nigeria (Anglican Communion) under the able leadership of the Most Rev. Dr. Joseph AbiodunAdetiloye in their wisdom, set up a liturgical commission in 1992 to look with urgency at ways to meet the liturgical needs of the church.

To achieve this, in the church of Nigeria standing committee held between 6th and 8th of January 1993, the church of Nigeria liturgical commission was formerly inaugurated at its first meeting at Vining College of theology Akure. Some of the terms of reference of the commission included;

1. To promote liturgical study and liturgical renewal in the church of Nigeria (Anglican Communion).

2. To collate the liturgical activities of the church of Nigeria.
3. To critically and scrupulously study the present *book of common prayer* of 1662 and to act accordingly towards its total revision to meet the need of the church of Nigeria without losing the common heritage of the Anglican church etc.

These objectives and aims were religiously followed and used as a guide by the commission. Adebisi (2003) maintains that the revision of 1662 Book of Common Prayer, which had earlier commenced simultaneously with the revision of 1983 liturgy, took off. The revision of all the services was critically and prayerfully done. Where necessary, additions and eliminations were made. According to Igbari (2007), the work took the commission over five years to accomplish. The book of occasional services and the book of church hymnal for the Anglican church of Nigeria later received the attention of the commission, and the contents are so spiritually refreshing. Compilation of the various papers for the occasional services went on simultaneously and to the admiration of all the parishioners as lay participation in some sort has its position. It is to the eternal credit of Archbishop Abiodun Adetiloye that the experimental liturgy was replaced by a more permanent one.

Nigerians, no doubt like their counterparts in other African nations are singing and dancing people. They have a variety of inspiring songs and lyrics. As good as English way of organ accompaniment to church music might seem, it is less in grandeur and inspiration than those of native drums

and flutes. Before the introduction of the new liturgy in church of Nigeria, the question then was why was Anglican Church in Nigeria unable to use hymns and lyrics composed and sung in indigenous idioms with indigenous musical instruments which consist of drums and gongs, augmented with clapping? The new liturgy of church of Nigeria (Anglican Communion) has taken care of all these questions. The revision of liturgy under Adetiloye got its commendation from a communique issued at a national AYF conference held in Makurdi in 1997. Part of the communique as published in *Evangel* magazine of August the same year read thus:

We, members of national Anglican Students Fellowship (AYF) wish to appreciate His Grace The Most Rev. Dr. Joseph Abiodun Adetiloye the Archbishop, Metropolitan and Primate of all Nigeria to the restoration of the lost hope of the youths on the liturgy of the church which hitherto had been a moribund. It has enlivened our spirit and soul in worship, in our local approach. (p. 18).

Although, at the introduction of the new liturgy some fanatical members of the church spoke against the dancing aspect of the liturgy especially in Eucharistic service on the ground that it is not 'scriptural'. But that group was short sighted and myopic over scriptural injunction on dancing for the Lord (Ps. 149:3, 2Sam. 6:14) etc.

Conclusion

Attempts have been made to present an appraisal or assessment of the primacy of Archbishop Joseph Abiodun Adetiloye especially in his evangelism and mission thrust. Considering the rapidity of expansion of this Christian denomination covering vast areas of the great nation Nigeria, there is no gain saying the fact that Anglican Church in Nigeria is a success story. The events of 1988 to 1999 witnessed under Archbishop Adetiloye, could be described as the most decisive stride in church growth in Nigeria Anglicanism. His primacy left footprints on the sands of time. It therefore behooves on the Anglican faithful in Nigeria both clergy and laity alike to go back to the evangelical zeal, characteristic of Archbishop Adetiloye in order that the light will not quench. It therefore stands to reason that for any meaningful progress to be made in church growth, evangelism must be emphasized and encouraged by all.

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