



## The History of Christianity in Rumuolumeni: Origin, Growth, Development, Challenges and Prospects 1912-2024

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**Abstract.** This paper is the examination of the history of Christianity in Rumuolumeni kingdom. Rumuolumeni is a community in Obio/Akpor Local Government Area of Rivers State Nigeria. The paper further explores the historical development of Christianity its contribution to the development of the Kingdom. The introduction of Christianity by European colonizers revolutionized African religious perspectives, influencing indigenous thought patterns and cultural practices. Initially perceived as a tool of colonization, the church's presence facilitated cultural exchange, introduced new ideas, and promoted materialism. Over time, as society evolved, the church experienced dynamic growth, expansion, and increased attendance, transforming the once underdeveloped landscape of Rumuolumeni into a more developed and structured community. This paper examines the historical antecedents of church origin, growth, development, challenges, and prospects in Rumuolumeni, providing insights into the complex interplay between Christianity, culture, and societal transformation. This paper adopts the multidimensional approach drawing insights from the historical and phenomenological methods. The Phenomenological approach gave room for the proper understanding of the phenomena so encountered, and assisted in making a pure objective analysis of data, while the historical approach gave us, the opportunity to give a factual descriptive analysis to data so collected. These methods have been chosen because they help in providing answers to the various questions raised as to why Christian spirituality is holding sway within the existing traditional spirituality. These situations were also studied from available materials and sources of information both formal and informal, Synod reports, conference materials, panel reports and Church bulletins, as well as seminar papers which have been found useful in course of data collection for this work. However, in order to establish as concrete and authentic our findings, interviews were conducted and facts received were used in the work.

### 1. Introduction

The European exploration of Africa marked the beginning of Africans' introduction to church culture. However, the historical narrative of the church in Africa was largely documented by European missionaries and explorers. It wasn't until the 20th century that Africans began to take ownership of recording their own church history, providing a fresh perspective on the historical development of Christianity on the continent. This shift in authorship has enriched our understanding of the complex and multifaceted nature of African church history. In the purview of Ogbu Kalu (1980:2) the study of how communities which had their own religious and viable instruments of social order came into contact with a new religious form, namely, Christianity, and the varieties of ways in which they reacted to this external agent of change. The need for historians of African descent became increasingly pressing during the era of self-enlightenment and nationalist movements. As Africans sought to reclaim their cultural heritage and assert their independence, they recognized the importance of documenting their own history, free from the biases and distortions of colonial narratives. This led to the emergence of African historians who could provide a more nuanced and accurate account of the continent's rich and diverse past.

Conversely, the story of the Christian church in Africa is a remarkable one. The rapid spread and vast scope of Christianity across the continent astonished European colonizers, who had once viewed Africa as a mission field. Today, the tables have turned: thousands of African preachers and missionaries are now spreading the Gospel to diverse regions of the world, including the Western nations that once sent missionaries to Africa. This reversal of roles is a testament to the vitality and resilience of African Christianity. Falk (1997:15) avows that Africa may well have become in the main a Christian...continent, and the home of one of the largest Christian communities in the world. Nigeria, the giant of Africa

is home of proactive Christian worship and activities, the largest followership and auditoriums are therein. Across the globe, Christian leaders from Nigeria are looked upon for guidance and inspiration for church growth and charisma.

In 1842, Portuguese missionaries introduced Christianity to the kingdoms of Benin and Warri, sowing the seeds of a faith that would eventually spread throughout the Niger Delta region. Bonny, located in the Bight of Biafra, played a pivotal role in the establishment of Christianity in Rivers State, thanks to its commercial interactions with the Portuguese.

Furthermore, in 1848, the chiefs of Bonny wrote to Liverpool, requesting the presence of Christian missionaries. Although their request was initially denied due to inadequate preparations for the missionaries' residence, King William Pepple persisted in his appeal. The Scottish authorities' repeated denials prompted Reverend Hope Waddell, a Presbyterian missionary in Calabar, to visit Bonny. During his visit, Reverend Waddell was struck by the unfamiliar sights of human skulls and ritual items in the traditional worship center of the Bonny Kingdom. Despite the initial culture shock, his pre The Church Missionary Society (CMS), led by Bishop Ajayi Crowther, arrived in Bonny in 1861 with the goal of establishing a mission station. King William Pepple welcomed the initiative and even offered to cover the costs of the missionaries' services.

Therefore, the missionary efforts in Bonny yielded significant results, as Christianity spread to the coastal areas and upper lands of Rivers State, including Ikwerre land, by 1895. The successful establishment of the church in Rivers State was largely due to the dedication of indigenous converts. Ikwerre individuals who had accepted Christianity in Bonny and Okrika returned to their homeland and planted churches, paving the way for the growth of Christianity in Ikwerre land. Sence paved the way for the planting of Christianity in Bonny, marking a significant milestone in the region's religious history. Tasie (1978) affirms that for several years Niger delta (Rivers State) remained an Anglican and it was not until the second decade of the twentieth century, from about 1912, that Christianity in the Niger delta actually began to wear the garb of its immediate environment.

The theses significantly impacted western religion and Christianity to its very foundations, particularly in questioning Catholicism and as a catalyst in provoking the Protestant reformation. Before this time, European populations were mainly Roman Catholic faithful,

with the exception of the Jews. Hitherto, the Church held unparalleled socio-political and economic power over kings, nobles and peasants alike. Luther's theses and its spiral reformation signaled the greatest challenge the church ever had in human history resulting to mass desertion of Catholicism, vast loss in revenues resources and political hegemony. There was a mass questioning (much like Luther's theses) of beliefs that the Catholic Church presented the only means by which a person could enter heaven. The consequent result is that several new Christian sects competed for souls leading to the multiplicity of denomination and Para-Church groups, each having its unique ideas and emphasis on salvation, morality and scriptural texts. (Mpigi and Egwuagu; 2024)

## 2. Theoretical Framework

Theories of Religion attempt to answer at least two interrelated questions, namely what is the origin of religion and what is the function of religion? These two questions come out to influence the theoretical environment where this work is located. The Substantive/Essentialist theories were used for this work as they focus on the contents of religions and the meaning the contents have for the people. This asserts that the people have faith because beliefs make sense, as they hold value and are comprehensible to them.

Taylor and Frazer focus on the explanatory value of religion for its adherents, Mircea Eliade focuses on the longing for other worldly perfection, the quest for meaning and the search for patterns in mythology in various religious traditions, while Rudolf Otto focuses on the importance of religious experiences, more specially experiences that are both fascinating and terrifying (Hinnells (ed) 2005:49-60).

Religious experience as is the focus of Otto's theory has been given various definitions and understanding. William James sees religious experience in the light of the "transient", which he calls the 'temporary', in which the individual soon returns to a "normal" frame of mind. The 'Ineffable' in which the individual cannot put his experience adequately into words. The 'Noetic' which the individual feels that he or she has learned something valuable from, and has the knowledge that is normally hidden from human understanding. The 'passive' in which the experience happens to the individual largely without any conscious control.

Richard Swinburne formulated five categories into which religious experiences fall. Namely: 'Public' - a believer 'sees God's hand at work. 'Public'- an unusual event that breaches natural law. 'Public' -

describable experience using normal language as in Jacob's vision of a ladder. 'Public' that is indescribable using normal languages, which is usually a mystical experience. 'Public' that is a non-specific general feeling of God working in one's life. Swinburne then suggested two principles for the assessment of the religious experience namely: Principles of *Credulity* – that, with the absence of any reason to disbelieve it, one should accept what appears to be true. The Principle of *Testimony*: that with the absence of any reason to disbelieve them, one should accept that eyewitnesses or believers are the truth when they testify about religious experiences.

Rudolf Otto's idea of the "Numinous" in religious experience is the bedrock on which we rest theoretical framework of this work. He divides the numinous into two aspects, the *mysterium tremendum*- concerning the tendency to invoke fear and trembling and *mysterium fascinans*- the tendency to attract, fascinate and compel. In the numinous, there is a personal quality, in that the person feels to be in communion with a holy other and may normally involve ecstasy, enthusiasm and spiritual reawakening. Indeed Ninian Smart and Stephen Gluck have made the point that experience is an essential dimension of religion. Following their views, without experience there can be no religion at all.

This work therefore, adopts the substantive/essentialist theory as it agrees with the Christian missionary experience as an experience that has reshaped so many persons and activities in mainline Christianity today. It has brought about reawakening experiences in the communities it has come in contact with, touching lives of individual church members and reshaping diverse aspects of church life and practices.

Scotland (2000:304) quoted James Packer, a prominent Anglican theologian by saying that "the charismatic renewal has brought millions of Christians, including many clergy, to a deeper, more exuberant faith in Christ than they had before. It has quickened thousands of congregations, invigorating their worship, making life of love and fellowship blossom among them and giving them stimulus in the work of evangelism. The Charismatics' insistence on openness to God has transformed countless lives that previously were not open to him".

### 3. The Origin of Christianity in Rumuolumeni Community.

The advent of Christianity in Akpor Kingdom (Ikwerre-Land) was facilitated by the Garrick Sokari

Braide Movement, also known as Christ Army Church, in the early 20th century. Sokari Braide, a renowned healing preacher and anti-colonialist, played a pivotal role in introducing Christianity to the region. His ministry focused on exorcising demon-possessed individuals and condemning idolatry. In 1912, Christ Army Church was established in Choba by members of the Braide Movement. From Choba, the gospel spread to surrounding communities, including Rumuolumeni. However, initial attempts to plant a church in Rumuolumeni by lay evangelists like Andrew Amadi and Rev. Kemmer were unsuccessful until 1914, when St. Mark's Anglican Church was founded (Onu, 2018:201). Years later, due to challenges related to distance, communication, and mismanagement, St. Philip's Anglican Church was established on November 20, 1970. This new church was formed after an adult harvest thanksgiving service conducted by St. Mark's Anglican Church at Pathfinder.

Likewise, Rumuolumeni witnessed a surge of missionary activities, with various groups vying to spread their message. Amidst this scramble, the Christ Army Church established a presence in the community, with its banner first flying in the air of Mgbuodohia clan in 1916. Initially, the church's membership comprised primarily of individuals from the Mgbuodohia clan. However, it soon attracted followers from other denominations, including St. Mark's Anglican Church. Notably, Lt. Rt. Rev. Vincent Amaruaharu Ogbonna, JP, a former member of St. Mark's Anglican Church, played a pivotal role in the growth, expansion, and revival of the Christ Army Church during his tenure as Bishop. Rev. Ogbonna's leadership and vision were instrumental in shaping the church's development and fostering its spiritual growth. His legacy continues to be felt in the community, a testament to the enduring impact of his ministry. (God'sWill Interv.13-02-2025).

Also, the Catholic Church's entry into Rumuolumeni was a relatively recent development. It was the vision of Catechist Declan that sparked the idea of establishing a Catholic parish in the area. After careful consideration, the request was finally approved in 1992. Upon arrival, the Catholic community found that the Anglican Church was already well-established in Rumuolumeni. Interestingly, the majority of the Catholic faithful in the area were predominantly Igbo people from the eastern region of Nigeria. Meaning, the indigenes of Rumuolumeni were devotees of Anglicanism. (Victor Atasiaran Interv. 14-02-2025)

According to Mpigi (September, 2024) a number of prominent Pentecostals today in Nigeria are products

of the schism that arose in the Aladura Churches in Nigeria, such as the Cherubim and Seraphim, and the Church of the Lord (Aladura). These were the most prominent until the arrival of Celestial Church of Christ and several other types. It is significantly worthy of note that Josiah Akindayomi who founded the Redeemed Christian Church of God initially founded it as the Cherubim and Seraphim Church but later changed its doctrines and practices, as it is today in the Redeemed Christian Church of God, now led by Enoch Adeboye. William Kumuyi, founder and Pastor of Deeper Life Bible Church was himself a member of the Cherubim and Seraphim Church, before his conversion and movement to the Apostolic Faith Church from where he founded what today is Deeper Life Bible Church. Indeed, the growth of Pentecostalism in Nigeria today has assumed a phenomenal proportion, as Hollenweger (2005) informs, "it should be noted that this growth is not based on a carefully developed liturgy, doctrine or theology but in its oral liturgy, normativity of theology and witness, maximum participation at the level of reflection, prayer and decision making."

Additionally, the Pentecostal era in Rumuolumeni Community was marked by the arrival of churches like Deeper Life Bible Church, Assemblies of God, Christ Faith Church, and Soldiers of Christ. These churches introduced a charismatic dimension to the gospel, emphasizing the demonstration of the Holy Spirit's power. Their message was characterized by a strong emphasis on legalism and holiness. They rejected practices such as polygamy, drinking, and chieftaincy affiliations, which were prevalent among some Anglican members. Those with multiple wives were required to renounce the practice and retribute. The Pentecostals dubbed their message "pure religion with holiness," emphasizing a strict adherence to biblical principles and Methodism of the Euro-American puritan.

#### **4. The Growth of Christianity in Rumuolumeni Community**

Matthew Ojo (2016:74-94) asserts that since about 1986, i.e. in the past 46 years and within our own generation, we have witnessed certain fundamental changes in the way Christianity is perceived and practiced in Nigeria, and in other parts of West Africa. The most substantial change is associated with a kind of spirituality brought into existence by the rise of Pentecostal and Charismatic movements. This new religious effervescence is part of what is generally referred to as the Charismatic Renewal, a revivalist movement within the Christian church with global dimension. From its old form as a sectarian religion in Africa in the early twentieth century, by the 1990s

Pentecostalism has moved into the public domain to become a global religion, and has thus attracted the attention of the media, the generality of Christians and non-Christians and scholars of religion.

A casual observer visiting Rumuolumeni community in the Port Harcourt metropolis over the past few decades would have been struck by the overwhelming proliferation of posters and large banners in public spaces. These vibrant announcements, plastered on schools, business shops, and private residences, loudly proclaimed the presence of numerous Christian religious groups.

The posters often touted the extraordinary charisma and powers of the anointed leaders, boasting of their ability to perform miracles and effect faith healing. This visible display of religious advertising has become a distinctive feature of the community's landscape, reflecting the dynamic and diverse religious culture that thrives in Rumuolumeni.

In essence, as Sunday morning dawns on Rumuolumeni, the community transforms into a vibrant hub of activity. The streets come alive as throngs of people, young and old, from within and outside the area, flock to the various churches. The atmosphere is electric, with a cacophony of sounds filling the air. Loud cries of "Hallelujah!" and "Praise the Lord!" punctuate the morning air, accompanied by frenzied clapping, the melodic strains of keyboards, and the rhythmic beating of drums. The din of uncontrolled speakers, blaring at varying pitches from every direction, adds to the sensory overload, creating an atmosphere that is both chaotic and exhilarating.

The streets surrounding Rumuolumeni vibrant church community are often congested, with a sea of vehicles causing traffic gridlocks. This is particularly evident as worshippers flock to and from various churches, including St. John's Catholic Church, St. Mark's Anglican Church, Deeper Life Bible Church, Christ Embassy, Church of the Latter Day Saints, and Gateway International Church. The influx of devotees from these prominent churches transforms the area into a bustling arena, with cars, buses, and motorcycles vying for space on the crowded roads. The resulting traffic congestion is a testament to the strong religiosity in Rumuolumeni.

Consequently, over the years, the community has experienced remarkable church growth, with a proliferation of diverse denominational affiliations. This vibrant community serves as a center for evangelistic, ecumenical and spiritual crusades, attracting renowned global preachers. The influence of

the church is palpable, with a strong awareness of its presence in every aspect of community life. A 2025 church census revealed an astonishing 250 new-generation churches, boasting a combined Sunday service attendance of over 1,000 members. This statistic testifies to the community's profound religious fervor and its reputation as a beacon of faith.

Additionally, a striking characteristic of the churches in Rumuolumeni is that approximately 98% of their founders are non-indigenous, while only 2% are native to the community. The average congregation size for each denomination is around 50 members. The community's demographics are constantly evolving, with an influx of immigrants leading to the establishment of new churches. Conversely, the community has also seen the emergence and demise of numerous false religious groups, highlighting the importance of discernment and authenticity in spiritual pursuits of the members. Mpigi (2024) asserts that one of the by-products of the redefinition of spirituality within the Nigerian church is the rise of leadership marked not by godly maturity but by outward signs and wonders and in some cases by the sheer lure of personal flamboyance and mesmerizing rhetoric.

### **5. The Development of Rumuolumeni Community**

Community development is a movement to promote better living for the whole community, with active participation and if possible, on the initiative of the community. Missionaries in the colonial era were the frontiers for community development. They engaged in various educational, health and empowerment activities as their means to effective community development. They literally forced people into various manual works such as gardening, marketing, cooking, and tending horses and on plantation work, agricultural field and coffee gardens (Raghumani, 2012). Rumuolumeni, in time past was characterized by vast tracts of farmland, forests, and scattered villages. The area was largely undeveloped, with limited access to basic amenities such as electricity, water, and roads. However, the oil boom in the Niger Delta region, exposed the fortunes of Rumuolumeni. The once-rural area in Port Harcourt, Rivers State, Nigeria, has undergone a profound transformation over the years, giving way to a thriving urban center, hosting a viable educational institution, teeming with economic and industrial activity. This remarkable metamorphosis can be attributed to the influx of churches and investors who saw the potential of this area and have poured in resources to develop its infrastructure, industries, institutions and services. Bitrus (2017) opines that the globalizing effects of modernity on Africa's social, cultural and religious life

are real and far-reaching. Like in the West, the dynamic elements of modernity have transformed and shaped traditional social relations in Africa. Africans are now able to engage with the global community more than ever before, even as the global community intrudes into their intimate personal life as never before.

More so, Rumuolumeni has evolved into a thriving business hub, boasting an impressive array of flourishing enterprises. The area serves as a strategic base for numerous manufacturing plants, which produce a range of essential materials, including cement, steel, and plastics. The oil and gas sector is also a significant player in Rumuolumeni, with hundreds of tankers transporting crude oil to various states across Nigeria. This bustling industrial activity has contributed to the area's rapid growth and development. In addition to its industrial prowess, Rumuolumeni is renowned for its excellent hospitality infrastructure. The community is home to a range of top-notch hotels, restaurants, and entertainment venues, catering to the needs of business travelers, investors, and tourists. Furthermore, Rumuolumeni healthcare sector is well-equipped to provide quality medical services. Modern healthcare centers and facilities are readily available, ensuring that residents and visitors have access to excellent medical care when needed. Overall, Rumuolumeni has emerged as a vibrant and dynamic economic frontier, offering a unique blend of industrial, commercial, and recreational opportunities.

Rumuolumeni landscape is dotted with an array of modern architectural houses, showcasing a blend of sleek designs, innovative materials, and meticulous craftsmanship. These contemporary homes not only reflect the area's growing prosperity but also contribute to its visual appeal, making Rumuolumeni a desirable and upscale neighborhood for realtors.

The people of Rumuolumeni have made significant strides in politics, with notable leaders emerging from the area. A local government chairman and commissioner have been elected from Rumuolumeni, demonstrating the community's growing influence in Rivers State's political landscape. The traditional institution also holds a revered position in Rumuolumeni, with the traditional stool commanding respect from all and sundry. This blend of modern political leadership and traditional authority has contributed to the area's stability and growth.

Rumuolumeni progress is also reflected in its academic and infrastructural development. For instance, the Ignatius Ajuru University of Education,

located in Rumuolumeni, has become a reputable institution, offering various programs in education, arts, social sciences, and other disciplines. The people of Rumuolumeni are renowned for their exceptional cultural hospitality, warmly embracing strangers and fostering a sense of community. Their remarkable welcoming nature has created a conducive environment for business transactions, making visitors and investors feel at ease. In Rumuolumeni, hospitality is not just a virtue, but a way of life. The locals take great pride in their ability to make guests feel valued and respected, often going above and beyond to ensure their comfort and satisfaction. This unique blend of traditional hospitality and modern business acumen has earned Rumuolumeni a reputation as a premier destination for trade, commerce, and cultural exchange.

In the purview of Akande (2010) & Nseabasi (2012) community development is a process where community members come together to take collective action and generate solutions to common problems. Community development processes and practices entails the inclusion and participation of different interest groups, stakeholders and actors including the people whose livelihood projects are geared at improving, government and non-governmental bodies, funding organizations, project experts and executors.

## 6. The Challenges of Christianity in Rumuolumeni

Adams Philip (2024) asserts that Nigeria is home to a vibrant and growing Christian community, but the challenges faced by Christians in this country are many. Despite constitutional protections for religious freedom, Christians in Nigeria often find themselves marginalized and persecuted. The Christian church in Rumuolumeni, like many others, has faced its share of challenges over the years. One of the most significant obstacles has been the vehement opposition from the traditional community. In some instances, members of various churches have been denied their legitimate rights and privileges simply because of their affiliation with a particular church. This has led to feelings of marginalization and exclusion among Christian adherents. Furthermore, some Christians have faced harassment and intimidation from traditionalists, including encounters with masquerades. These experiences have created a sense of unease and tension between the Christian community and the traditional society.

Some of the prevalent challenges faced by the church in Rumuolumeni today include:

**Synecriticism:** One of the significant challenges facing the church in Rumuolumeni is syncretism, which refers to the blending of Christianity with elements of other faiths, including African Traditional Religion (ATR). This phenomenon is evident in the way many adherents incorporate traditional practices and beliefs into their Christian worship.

Rather than adhering strictly to Christian liturgy and doctrine, some believers in Rumuolumeni pick and choose elements from various faith traditions, creating a unique syncretic blend. This can lead to a dilution of Christian orthodoxy and a loss of distinctiveness in the church's message and mission. The consequences of syncretism can be far-reaching, undermining the church's credibility and effectiveness in sharing the Gospel. It also creates confusion among believers, making it difficult for them to discern what is truly Christian and what is not. In the view of Mpigi (2024) as with Pentecostalism, conformity to the teachings of ancient scriptures has gradually disappeared introducing giving room to "another gospel", attracting crowds to the church with little or less emphasis on Christian teachings and virtues.

**Social media:** Social media has revolutionized the way information is disseminated, but it has also created challenges for the church in Rumuolumeni. While social media can be a powerful tool for evangelism and outreach, it has also been instrumental in spreading negative news and scandals. A case in point is the incident involving a pastor who was reprimanded for impregnating a minor. Social media platforms amplified the story, turning it into a global sensation and bringing unwanted attention to the church. What would have been a localized issue, handled discreetly and internally, was instead broadcast to the world.

**Economic hardship:** The lack of financial resources hinders the church's ability to fulfill its mission and provide for the needs of its members. Many churches struggle to pay their pastors and staff, maintain their facilities, and fund community outreach programs. Economic hardship can lead to a reliance on questionable fundraising practices, creating an unhealthy emphasis on material prosperity and undermining the church's spiritual integrity. The church's response to economic hardship must be guided by a commitment to biblical principles of stewardship, generosity, and compassion.

**Miracle seekers:** Many individuals attend church services with the primary expectation of receiving miraculous solutions to their life's problems. Some seek financial breakthroughs, while others desire healing, protection, or marriage. This phenomenon has led to a subtle shift in focus, where the emphasis on spiritual growth, discipleship, and community is sometimes overshadowed by the pursuit of tangible,

immediate benefits. As a result, church membership has become increasingly transient, with attendees "church hopping" in search of the next miraculous experience. This "church prostitution" undermines the development of deep, meaningful relationships within the church community.

**Untrained, uncultured and immature clergy:** Rumuolumeni is plagued by the presence of charlatans masquerading as genuine clergy. Many self-proclaimed ministers lack formal theological education, seminary training, or conventional instruction. Instead, they claim to have received a divine calling through dreams or visions as such they need no instructor except God. This unenlightened background often leads to the dissemination of false teachings, corrupting the purity of the Gospel. These untrained leaders produce immature Christians who mirror their own spiritual immaturity.

According to Mpigi (2024) one of the by-products of the redefinition of spirituality within the Nigerian church is the rise of leadership marked not by godly maturity but by outward signs and wonders and in some cases by the sheer lure of personal flamboyance and mesmerizing rhetoric. This is particularly true when combined with the attraction of money and material success displayed by the leaders and promised to the followers.

### 7. The Prospect of Christianity in Rumuolumeni.

There is a growing optimism that Rumuolumeni will emerge as a hub of Christian ecumenism in Rivers State, offering a rich tapestry of denominational histories for church historians to explore. A remarkable feature of Rumuolumeni Christian landscape is the cemented amicable relationship between the church community and the traditional community. This harmonious coexistence has yielded several fruits:

**Indigenous Clergy:** The church has become more inclusive, with indigenes of Rumuolumeni being ordained as clergy members, thus providing leadership that is culturally sensitive and relevant. Young people in Rumuolumeni are increasingly enthusiastic about Christianity, driving the growth of vibrant youth ministries that cater to their spiritual needs and interests. Today, there's the establishment of Rumuolumeni Believer's Forum.

**Integration into Traditional Ceremonies:** The church has become an integral part of traditional ceremonies, such as coronations, where Christian clergy offer prayers and blessings.

**Annual Thanksgiving Services:** The traditional community has incorporated annual thanksgiving services into their calendar, fostering a spirit of gratitude and unity.

**Increased Evangelism and Outreach:** Churches in Rumuolumeni are becoming more proactive in evangelism and outreach, leveraging social media, community events, and interpersonal connections to share the Gospel.

**Collaboration and Unity Amongst Churches:** Rumuolumeni Christian community is witnessing a growing spirit of collaboration and unity among churches, fostering a more cohesive and effective witness, this evident through the activities of Pentecostal Fellowship of Nigeria and Christian Association of Nigeria in Rumuolumeni.

### 8. Conclusion

The history of Christianity in Rumuolumeni is a fascinating narrative of faith, resilience, and transformation. Christianity has grown, developed, and evolved in response to the unique cultural, social, and economic contexts of Rumuolumeni. Despite facing numerous challenges, including syncretism, social media scrutiny, economic hardship, miracle-seeking mentality, and untrained clergy, Christianity in Rumuolumeni has demonstrated remarkable adaptability and vitality. Today, Rumuolumeni stands as a beacon of Christian ecumenism and interfaith harmony, with a thriving church community that is increasingly integrated into the traditional fabric of the society. As we reflect on the history of Christianity in Rumuolumeni, we are reminded that the story of faith is always a work in progress, shaped by the complex interplay of historical, cultural, and social forces. Yet, amidst the challenges and complexities, the prospects for Christianity in Rumuolumeni remain bright, promising a future of continued growth, deepening faith, and transformative impact on the community.

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