

THE CHURCH AND THE CHALLENGES OF POSTMODERNISM

Festus Adegboyega Akinola Ph.D
Nigerian Baptist Theological Seminary
Ogbomoso, Oyo State
fasakinola@yahoo.com

Abstract

Post Modernism is an intellectual stance and attitude that is skeptical and relativises whatever is described as grand narratives. Its philosophical standpoint rejects rationality, objectivity and anything regarded as universal truth. This attitude with its Western origin has crept into many African societies and institutions, including the Church. Ironically, the Christian Church is known for doctrines or dogmas that have been accepted over time by adherents as universal truth. The Bible, for example, is believed by many Christian groups as Infallible. The challenge is how the Church in Africa, in particular, will maintain and protect her message, tradition and identity in the face of postmodern incursions that are fast being inculcated by many in Africa, including Church membership. The reality is that many Christian groups in Africa have started losing their African core Church tradition and values that differentiate them from Churches from other climes. Sequel to the above, this paper puts the concepts of Postmodernism and the Church in perspective. It also interrogates Postmodern ideas in the light of Church tradition and message. The ultimate purpose of this apologetic approach is to seek the protection of the Church against this spirit of the age.

Keywords: Postmodernism, The Church, The Church in Africa.

Introduction

Different philosophical epochs had reigned in the world at different times. These trending philosophies arrived with different economic, social, political, environmental, and religious implications. The immediate past had witnessed the ideological occupation of modernism along with its various problems, challenges and prospects. Postmodernism is the contemporary philosophical ideology that is running fast throughout the whole world. This new epoch is considered a rebellion against modernism and some as a result have perceived it as a replacement for it. It is however evident that Postmodernism is spreading like wild fire, possibly more than any philosophical epoch before it.

The Church is also not isolated and insulated from the effect of Postmodernism. Parishioners relate with individuals with this ideology and philosophical thought and as a result are exposed to its tenets. The influence of music, social media, films, the internet and indeed the World Wide Web (www) also play a catalyst role in the spread of Postmodernism to the Church. As a result, the Church tradition, message and proclamation are not immune to the effect and impact of Postmodernism.

How then can the Church in Africa protect her tradition and message in the midst of postmodern incursion? What should happen to Church dogma, rules and standard? What should happen to biblical hermeneutics in the face of postmodern deconstruction? How will the Church transmit her structured and orderly teachings to the next generation? These are the major concerns of this paper, and attempt will be made to provide answers to the pertinent questions.

Therefore, Postmodernism presents certain challenge to the Church in general and to the Church in Africa in particular. The core of the paper is the examination of these challenges and recommended solutions to them. In doing this, the paper puts the concepts of Postmodernism and the Church in perspective. Attention is placed on the conceptualisation, characteristics and propositions of Postmodernism. Crucial to the questions raised earlier are the recommended responses of the Church to the challenges posed by Postmodernism.

Postmodernism in Perspective

The term Postmodernism is complexly viewed and as a result, it has been defined in varying perspectives by divergent scholars. Its proponents agree on many issues about the concept but also disagree on a few issues. Resultantly, this paper makes no attempt to define Postmodernism but describes it in terms of its epoch, features and propositions.

There are two epoch description of the concept. The first school of thought sees it as an offshoot of modernism. Thus, understanding modernism becomes an imperative in understanding Postmodernism. The word “post” has its origin in Latin, which means “after this, or because of this” Reese (1980, 450). The above suggest that the theory of Postmodernism would be an enhanced version of modernism or a theory that arises after modernism. With this argument, Postmodernism cannot be properly understood without an appropriate consideration of modernism. Hussain & Karimi (2013, 173)

Generally, modernism was dominated by capitalist market economy, complex division of labour, industrialisation, urbanization, science and technology, political and ethical individualism, liberal utilitarianism and social contract theory Hussain &

Karimi (2013, 173). Its characteristics include appreciation for human intellect as a strength for scientific mentality. It stresses rational thinking, empiricism, and objectivity. In addition, modernism, drew line between science and religion, faith and superstition, truth and veracity Coodrington(2018, 10). It symbolises an advanced or final stage of modernism.

The other school of thought conceive Postmodernism as a reactionary philosophy to modernism because of its resentful projections. It is anti-modernism and its aim is to pull down the major pillars of modernism for the emergence of a new philosophical trend. Its ideas are therefore seen as different from that of modernism. Hicks in this regard opines that Postmodernism is an activist plan against the coalition of reason and power. He even proposed that the Western powers were the specific targets of this philosophical thought. Hicks (2004, 13).

The opposition of Postmodernism to modernism is reflected in its broad view that represents a form of cultural relativism about such things as reality, reason, value, truth linguistic, meaning and other notions. Moreland & Graig (2003, 145). Its resentful attitude to modernism is further manifested in its cultural outlook that rejects metanarratives and any form of grand agenda.

Consequently, a nexus can be established from the two arguments and that is that Postmodernism has a kind of relationship with modernism. Whether as a form of new thinking outside modernism or a reaction against it, Postmodernism is a relative of modernism and the two cannot be entirely separated.

Generally, Postmodernism is skeptical about ideas that guided modernism. Such ideas as progress, objectivity, reason, certainty and grand narrative. It supports a relative form of text interpretation as an author does not have an absolute objectivity to his writing. Nobody can claim the originality of a text. It promotes cultural and epistemic pluralism. Truth is not only pragmatized but also relativized as there cannot be a generalised truth. In essence, it rejects the existence of any form of world dominant value. Value is determined by an individual culture. In the same vein, it rejects a universal standard for the determination of knowledge and belief.

The main tenets of Postmodernism are: social constructivism, anti-foundationalism, rejection of individual identity, universal explanation, reality, humanism and reason. It is also about the denial of global and transcultural standards. A brief explanation of a few of these tenets and their implications for the Church may suffice at this time.

Social constructivism asserts that meaning, truth and morality are subjective. They do not exist objectively because they are constructed by each society (Eight Tenets of Postmodernism). The implication for the Church is that meaning is inherent in the biblical interpreter who is in dialogue with the text. Hence, there can be multiple meanings emerging from a text and all the meanings should be treated as valid. Anti-foundationalism suggest two things: First, there is no need for any form of believe justification since there is no grand epistemic system. Christianity by implication does not need to justify her faith since it is one of many faiths in town. An apologetic effort like the one of this paper and Church evangelistic efforts are hence, unnecessary.

Rejection of universal explanation means that Postmodernism rejects the Christian belief that there is God who has created everything, in control of all that happens in the world and is moving history towards his intended goals (Eight Tenets of Postmodernism). There cannot be a universal explanation about how man came to be and how the universe is controlled as Christianity tries to claim. This is a direct onslaught on the foundational belief of Christianity. Postmodernism also rejects individual identity claiming that people exist primarily as members of groups. Therefore, identity is primarily collective. Rejection of Humanism suggests that there is no universal humanity and that every culture invent its reality. As a result, groups must empower themselves to assert their own values. This is a rejection of the exclusivity of biblical values on the way to relate to God and humanity

Since every philosophy is founded on certain propositions, it may be productive to examine the propositions that guide Postmodernism for a better understanding of the concept. Here, we shall be guided by the summary provided by Joseph Olagunju(2015, 22) in his article “God and Hope in a Hopeless Postmodern World.” This will also lead us into the discussion about the challenge posed by Postmodernism to the Church in Africa.

First, Postmodernism proposes that there is no absolute truth as claimed by Church. Though it believes in the vital role of God in human activities, it however claims that all religions are valid. It rejects exclusive faith such as the claim of the Church that Jesus Christ is the only way to salvation. Another proposition that has direct relationship with the Church is that morality is personal and that the universal morality that the Church assumes hinders human development. In essence, biblical morality is only the morality of the people of the Bible that must not be generalised as universal.

Postmodernism also proposes that leaders should earn respect and not get it. An automatic respect and honor for Church leaders is rejected by this proposition. It

further proposes that every position is correct as long as the proponent can justify it. In addition to this, it assumes that individualistic opinions cannot be defeated. As a result, the Church cannot assume a standardised value or meaning of biblical text. Once an individual holds an opinion and it can be justified it should be accepted even if it negates the value of the Church at large. This implies that the Church does not have a moral ground for punishing non-conformists.

The Church

There is the need to put the concept of the Church into contemporary Christian perspective. This is particularly necessary as the Christian Church does not have the exclusive ownership of that name. The word is used for wide verities of religious groups such as the Mormon Church of Satan and Jehovah Witness Friesan(2017, 56). Some others also see the Church as a type of building in which a variety of religious groups meet in order to have their services.

In general, the Church should be understood as an assembly of people or congregation of people that gather to worship God Shekha (2017,127). Furthermore, the Christian view of the Church was influenced by the Old Testament concept of *tahal* which means the elected people of God of the end time and by expectation of the coming of Messiah in Judaism. (The Church, 1968, 287).Hence, the Church congregation is God's elects through the works of Christ. The existence of the Church is only a response to the work that God has done. God first revealed Himself to man and the revelation is received and appreciated by humanity through the power of the Holy Spirit. As a result, a community is established to proclaim God's self-revelation as confirmed in the Bible. The Church is therefore a testifying response to the self-revelation of God. Barth (1956, 457- 462)

As a result, the Church must first acknowledge that it does not exist by its own power but by God's work. Though the human elements cannot be denied in Church history, it must however be emphasised that the Church did not come to existence because of itself or self-centered purpose of any to its members. She is the work of God in the first instance and then the activity of men. Barth (1957b, 222) Hence, the dimension of relationship in the Church is first divine before any other thing. Divine prerogative should be the most important in the affairs of the Church and individual will must not supersede or be rated above it. The most important challenge here is how will the Church protect this identity in the face of postmodern incursion? This challenge must always remind the Church on how it should approach her mission.

The Church sometimes described as the people of God. (Eph. 5:22-23, Rev. 19:9, Exo. 15:13, 16, Num. 14:8, Deut. 32:9-10). This is to draw attention to the history of redemption through the ages and to God's mighty works and the climax of that

history at Calvary and Pentecost.” Bender (1962, 25) Resultantly, the people of God in the Bible was not at any time concerned of as a voluntary association of those who have agreed with one another in accepting and carrying out certain conviction about God. It is conceived of as something which has been constituted by the mighty act of God. It is an act that springs from His grace. Newbegin(1954,64)

The Church can also be described though its functions. The primary function of the Church is to serve the world according to the will of Christ as prescribed in the scriptures and directed by the Holy Spirit (Deconstruction in a nutshell). This suggest that the Church already has a standard, the standard of the triune God as seen in the Bible. This also implies that the Church does not exist only for itself. It exists to pleased God and serve humanity. By serving humanity, the Church should proclaim and spread the goodness of Christ for the salvation of the world, promote Christian worship where God is the only object of worship, edify its members by providing opportunity for them to learn, and be spiritually straightened and also meet the social and physical needs of members.

In addition, the responsibility of the Church is to emphasise Christian teaching, belief and dogma. The Church in this regard assumes certain acceptable mode of life and behaviour. It claims the supremacy of its message and tradition over any other. It maintains that there are institutional forms that should be respected. Discipline are sometimes meted out to non-conformists. The character of the Church can be described as Christ-centered, Bible based and applied redemptive form. The implication of all the above is that the Church is not neutral. It has a standard structure.

Consequently, biblical interpretation, church message and dogma are not about individual opinion and human intuition as suggested by Postmodernism. It is also clear from the above that the Church and Postmodernism are headed in different directions. They are guided by opposing themes and prepositions. How does this challenge the Church especially in Africa? The next session of this paper addresses that.

It is important to note that though the Church all over the world share many characteristics and are founded on biblical truth, the Church in Africa share some distinctive characteristics as a result of the uniqueness of the people. Therefore, it is likely that the effect of Postmodernism on the Church in Africa will be greater than in other climes for the following reasons; First, Africans are instinctively religious and anything that affects their religious mindset affects other aspects of their lives like culture, values and personal disposition to issues of life. This is also because

Christianity is a dominant religion in some parts of Africa and its message and leadership are respected. Sometimes, they serve as socialisation agents that influence people's behaviour and growth. In essence, the postmodern influences and effects on the message, tradition and leadership of the Church in Africa will in turn have effect on the culture and value of the people.

The Church in Africa shares many values with the culture of the people. For example, both the African culture and the Church promote such values as selflessness, honesty, truth, fear of God, commitment to the things of God, deeper worship experiences, sound morality, communality, and the emotional aspect of man. Anything that challenges the Church in Africa will surely challenge these values in the culture of the people.

Postmodern Challenge to the Church in Africa

Undoubtedly, the features, themes and propositions of Postmodernism constitute a dangerous challenge not only to the Church but also to the culture and values of the African people. The advent of Postmodernism has challenged not only the order of the world created by God but also the truth that has been held by the Church from generations. Postmodern mindset is a deliberate opposition to Church dogma, method of hermeneutics, tradition, messages, leadership and faith. This Western incursion has in turn challenged the culture of other people including the people of Africa. This section of the paper is devoted to expounding the various ways postmodern tenets challenges the Church in Africa.

One critical area that Postmodernism challenges the Church is that of biblical interpretation. It is critical because biblical hermeneutics is germane to all other areas of the Church life; be it Church proclamation, message, faith or tradition. Postmodern hermeneutics is in short the opposite of biblical interpretation. Postmodern hermeneutics state that all meanings are bound up irretrievably with the knower, not the text and no word has an important meaning than the other words. It attacks the assumptions that structures of meanings are stable and universal Bazrukov (2012, 72). Hence an author does not have an absolute objectivity to his writing. Nobody can claim to be the original owner of a text.

Deductively, even the writers of the books of the Bible cannot claim the exclusive meaning of the text. Also, traditional interpretation of those texts held by the Church from generation to generation are no longer valid. What is important is the meaning that the individual reader gives to it. This is because the individual is principal to meaning and experience. This also implies that the Church cannot have a unified meaning for any biblical text. Furthermore, denominations cannot have a body of faith agreed upon by them as their belief and practices. What is true and valid is the interpretation each individual members gives to bible passage.

This poses a challenge to the message and tradition of the Church. One message that has been held by the Church from ages is that salvation is exclusive to a personal relationship with Christ. Another is the idea that Christian morality forbids things like sex outside marriage, extra marital affairs, extreme self-centeredness, lack of commitment to God and so on. The concept of Postmodernism have relativised such issues. Individual conviction about issues is rated above the scripture. Pluralism is celebrated above the exclusive knowledge of Christ in matters of salvation.

The concept of morality has become what individuals can invent. The individual is free to create his own ethics. Even where the individual seeks advice on any moral decision, the final choice is still his. The challenge here is that, there will be clashes of morality if we all choose our own morality. Another serious concern is how and who is to adjudicate in the wake of conflict since everyone has his own morality. This form of ethics will, therefore, be difficult to administer in any society. In fact, no society is known to be practicing such ethical system. Postmodernism is therefore, an onslaught to the idea of Christian morality which is similar in many regard to African morality. A full implementation of it is also dangerous for the peace and peaceful co-existence of any society.

Since morality according to postmodernist is an individual affair, Church discipline becomes unrealistic. No one can be punished or discipline for any action since actions in the Church will now be entirely dependent on the individual member and not the dictate of the Church. How then should the Church interpret areas of the Bible that emphasise discipline and morality? Should the Church give a different interpretation or expunge them from the Bible? These are riddles that only postmodernists can resolve.

Additionally, the Church has a well-structured organisation with respect and honor for leadership. The opinion of leaders are respected on issues of biblical interpretation and general life. Leaders in many cases are experts in the field of theology, Christian philosophy, Christian ethics, pastoral care and counseling and other Church related discipline. As a result, their opinions and statements are rated high among church membership. Postmodernism however, questions such respect and honour. It suggests that leadership statements on matters of faith and biblical interpretation should be treated like any other opinion without any special consideration. This makes it difficult for Church leadership to be assertive or affirmative on issues. The result ultimately will be a loose Church leadership which is not just against the spirit and the intention of the Bible but also dangerous for the continuous existence of the Church.

An obvious effect of loose biblical interpretation, morality and Christian leadership is that conflict in the Church will be multiplied. The pluralistic nature of opinions couple with the desire of everyone to assert his or her opinion makes conflict inevitable and impossible to resolve. Hence, to embrace the tenets of Postmodernism as part of the structure of the Church is the beginning of the extinction of the Church. Since no one can claim to be original or an expert on any Church issue, then everybody is right.

On a general note, Postmodernism has made man to have the feeling that he can be independent of God or exist without God. The emphasis of Postmodernism that man is independent of God and possesses absolute freedom to act is an affront to the task of the Church to affirm the truth of the scripture. Unfortunately, this has made some preachers and biblical scholars to think outside the faith tradition. The thinking that man can exist outside God reduces humans' commitment to the things of God. This in turn will make people to be far away from God and by extension be far away from the Church. For if men can exist outside God, the purpose of the Church is defeated and rendered unnecessary.

This also have implications for the inherent nature of Africans to search for, and be close to God. African culture recognises the existence of one Supreme God. He is often referred to as God, who made man and the world He lives in Grebe &Fon (2000, 10). He is defined as "Supreme God or Ultimate Reality, the being perfect in power, wisdom and goodness that human worship as creator and ruler of the universe." Abioye (2010, 34). In African worldview, nothing (humans inclusive) happens and is discussed without the spiritual dimension. Mbiti as a result opines that all African people believe in God. It is an assumption that needs no query. Mbiti, (1975,40). Opoku submits that God in the African religion is the creator of both men and the universe Opoku(1978, 5). In essence, humanity in Africa cannot be detached from God. Man is naturally drawn to God.

The Church therefore provides an opportunity for an average African to satisfy that inherent nature of searching after God. The idea that men can exist without God will create a vacuum in the spirit of an African. This spiritual vacuum is what the Church in Africa must continue to fill in the heart of the people. Hence, Postmodernism in this regard is not beneficial to the African people.

Furthermore, the threats of pragmatism and relativism embedded in Postmodernism allowed contemporary Church people to approach the Church as consumer in the market place. Everything in life is seen as a product including the gospel. This capitalistic mindset makes profit and gain the most important consideration in Church. Church membership as a result crave for prosperity and materialistic message instead of the integral and systematic truth of the world of God.

The Church as a result has become less Christo-centric but more anthropocentric. The doctrine of holiness and godliness has been replaced by the idol of moral self which is the principal spirit behind Postmodernism. Whereas, this idol of moral- self undermines theology, the gospel and the authority of the scripture. The Church is also under pressure of re-interpreting her stand on biblical issues.

Lorenzini itemised other influence of Postmodernism on the Church thus: Universalism (a doctrine that says all will be saved regardless of belief), Annihilationism (there is no literal hell as being interpreted by the Church), Revivalism (working up people's expectation of signs and wonders through manipulation and power suggestion), Ecumenism (uniting all professing Christians under the banner of love and unity at the expense of biblical truth), Humanitarianism (social justice and charity without evangelism), and Pluralism (celebrating diversity rather than insisting on conformity to biblical truth) Lorenzini (2016, 67). All of these constitute a great danger to the Church and her mission endeavour. They over emphasise self over the Lordship of Christ. How then should the Church respond to the treat of Postmodernism?

Church Response to the Challenge of Postmodernism

All that have been discussed underscore the imperative of the Church to appropriately respond to the treat of Postmodernism. The following responses are suggested.

1. Continuous Affirmation of the Truths of the Scripture

The Church must continue to affirm the truths of scripture in the face of Postmodernism. The scripture is the primary tool of the ministry of the Church and has come under great threat of postmodernistic hermeneutics. The Church however, must continue to affirm the fundamental truths of the scripture despite postmodern opposition to its mode of interpretation. The Church must not succumb to the deconstruction and relativised method of Postmodernism. The Church hermeneutics must aggressively affirm that the Lordship of Christ, the authority of the Bible, the exclusive salvation through Christ and many others are non-negotiable. An affirmation of the truths of the Bible is also a rejection of consumerism, and the doctrine of moral self that poses a threat to the contemporary Church. By this affirmations, the Church is at the same time dispelling the falsehood and arrogance of Postmodernism.

2. Conscious use of Church Genius

Ravi Zachariah in one of his messages has rightly described Postmodernism as “the genius leading the world astray.” This does not underscore the fact that its propagators are geniuses. However, the Christian faith is also full of geniuses. People

who are extremely endowed with the use of human intellect. The Church must engage them to use their intelligence to dispel the falsehood of Postmodernism and at the same time uphold the ministry of the Church. These geniuses should expose the danger of a pragmatized and relativized Christian faith.

3. Promote Sound and Correct Biblical Interpretation

Arguably, Postmodernism has challenged the Church more in the area of biblical interpretation. This is because biblical interpretation is at the heart of Church ministry. Postmodernism has arrogantly asserted that no fixed meaning can be found in biblical texts. As a result, biblical texts cannot be said to have a meaning but plurality of meanings. This poses a challenge of sound and correct interpretation of the Bible on the Church. The Church must reject the language and text interpretation method of Postmodernism and seek to interpret the Bible in a spiritual and intelligent manner. The Church must shake the root of Postmodernism by correctly interpreting the scriptures.

In addition, the Church should treat Postmodernism as a heresy that must be responded to like the way Church fathers responded to heresies of their time; through passionate, intelligent and spiritual hermeneutics of the Bible. Heresy in the history of the Church has helped in the formation of theology. The contemporary Church must also use the challenge of Postmodernism to examine biblical texts and come out with the theology that exposes the errors of Postmodernism and also leads to a better understanding of the Bible. In essence, the heresy of Postmodernism should serve as a pudding stick to motivate better interpretation and biblical theology.

4. Aggressive Discipleship against Postmodernism

It is obvious that the values of Postmodernism have crept into the Church and there is the need to address it for the Church to sustain her biblical and spiritual identity. These values are already been unconsciously expressed in the Church. There is the need for the Church to use her discipleship model to confront the subtle influences of Postmodernism on her members. Through discipleship, the Church can correct the extreme self-centered, consumerism and text interpretation values of Postmodernism. It will also help the Church to orient and re-orient Church members towards biblical values. Aggressive discipleship will assist the Church in exposing the tenets and dangers of Postmodernism to the Church, the individual and the society at large.

5. Isolate and promote Positive Aspects of Postmodernism

Postmodernism may be a “bad news” to the Church but it is not all about woes. It has a few positives that the Church should seek to emphasise in line with biblical hermeneutical standard. Postmodernism for example promotes the value of self-

actualisation. This is not alien to the Church as the Bible does not support an absolute fatalistic idea of human existence. The values of happiness, self-fulfilment, satisfaction for the individuals are found in the Bible. The God of the Bible also gives opportunity for self-development and actualisation of potentials. It allows people to aspire to greatness and qualitative existence. However, these values should be sought with God consciousness and hard work.

Apart from all the practical responses that have been enumerated, the Church's response to Postmodernism should take certain forms. They are the forms that will propel the practical responses that have earlier been discussed. This paper proposes three forms that the church's response to Postmodernism should necessarily take. They are: ideological form, apologetic form and participatory form.

Since ideology propels actions, the Church should adopt a rigid ideological form in the application of her values, hermeneutics and tradition. Such fundamentalist ideology is recommended above liberalism and other forms of moderate ideologies that gives room for postmodern ideas to germinate in the Church. Moderate ideologies can be a tool in the hands of postmodernists to promote their values. Rigid ideological form should be adopted by the Church even at the risk of being accused of rigidity and intolerance. The Church should be firm in the application of its major beliefs and practices even at the risk of losing membership. It is possible for the Church to demonstrate the love of Christ to the world and still be firm about its core values.

The second form that the Church should necessarily adopt is the apologetic form. For the Church to overcome the onslaught of Postmodernism and other spirits of the age, she must develop an apologetic disposition towards them. She must not be silent and unconcerned about their incursion into the life of the Church. She must sternly defend her message and tradition. The Church should respond to the falsehood and deceit of Postmodernism with strict commitment and faithfulness like the apologists of old. She must see the struggle against Postmodernism the way Tertullian, Martyr and other apologists saw the heresy of their times. Postmodernism has the capacity to destroy the faith and it must be confronted with greater commitment through consistent affirmation of biblical truths, preaching of the gospel to the four corners of the world, adequate use of Christian education and the commitment of Christian philosophers in using philosophical methods in spreading the falsehood of Postmodernism and the teaching of the correct word of God. The Church must also take the advantage of the social media and other technologies to give positive effects to her apologetic endeavor.

The last form that the church structure must necessarily take to address the challenge of Postmodernism is the participatory form. The struggle cannot be won individually

and by Church leadership alone. Everyone and every ministry of the Church must be involved. The Church must in essence respond with unity of purpose. In a nutshell, every part of the Church ministry must participate in this apologetic endeavor. From the teaching ministry to the preaching, music, outreach, prayer and the theological ministries of the Church. All must be involved.

Conclusion

The danger that Postmodernism potents to the Church cannot be over emphasised. There is therefore, the urgent need for the Church to rise in defense of her values and tradition. Intentional and strategic actions are needed by the Church to confront the menace of Postmodernism. These actions rages from ideological disposition, participatory model of ministry, apologetic inclination, ministry decentralisation, continues affirmation of the truth of the Bible, conscious use of Church genius, promotion of sound and correct biblical interpretation, aggressive discipleship, isolation and promotion of positive aspects of Postmodernism and many more.

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