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AN EVALUATION OF *OLUEZINULO* (FAMILY DELIVERANCE) AMONG IGBO CHRISTIANS IN AWKA, ANAMBRA STATE

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Abstract

The thrust of this study is to portray the relevance of oluezinulo (family deliverance) among Christians in Awka town, Anambra State. Oluezinulo (family deliverance) is a religious ritual practice designed to save lives in both traditional and contemporary Igbo society. The study is also aimed at probing the meaning, contents and relevance of the oluezinulo ritual (family deliverance) among Igbo Christians in Awka, especially the among the Anglicans. The concept has been misunderstood and misinterpreted; some are using the phenomenon as a money-making venture, while some have injected falsehood into it. This concept of oluezinulo, which has a tinge of Igbo traditionalism, also envelopes all rituals relevant to family deliverance. In modern times, the Igbo are looking for solutions to spiritual, material and physical problems, but at times, are not comfortable with the unhealthy practices of the officials of the oluezinulo ritual ceremony in Igbo land and in Awka town in particular. The instruments for data collection consist of primary and secondary sources. Primary sources consist of structural oral interviews and participant and non-participant observation. The culture area approach method was used for the analysis of data. Awka town served as a study area, which helped in the interpretative approach. The evolutionary theory was used as a theoretical framework. The researchers observed that some genuine Christian ministries in Pentecostal and Roman Catholic Churches are using oluezinulo as a tool for greater evangelism, thereby promoting a better and healthier society. The researchers recommend a positive value approach to ritual acts, especially oluezinulo ritual ceremonies, as it is a sure anchor for solutions to family issues among the Igbo, especially in the Awka area.

Introduction

Oluezinulo ritual ceremony (family deliverance) connotes spiritual cleansing in Igbo families. This concept has a tinge of Igbo traditionalism, which envelopes all rituals related to family deliverance. Nwankwo (2018) states that “what gave rise to this phenomenon includes negative experiences such as incessant death or death of young people, ill health such as infertility and so on” (p. 401).

Conceptually, *oluezinulo* has been misunderstood by some contemporary evangelical or orthodox Christians. Generally, there are people, even among the Pentecostals, who regard *oluezinulo* (family deliverance) as harmful, fetish, demonic or has something to do with evil practices and idolatry, especially when it is in connection with the traditional beliefs and ritual practices of Igbo.

The researchers observed that the Igbo are very religious to the extent that time and space events are being interpreted on religious grounds. For them, life and its preservation are prime values. In fact, anything that threatens life is always fought to a standstill. Thus, sickness, deaths in families, and failures in business, especially when these are constant, constitute sources of worry for the Igbo. For the Igbo, these may not be ordinary. They may have spiritual undercurrents. The Igbo believe that nothing happens by chance and that every event that occurs has a cause.

There are families who are facing poverty, mental illness, business failures, and physical illness, and they have tried to resolve the problem physically but are unable to break the endless cycles of devastation within their own families. The cases include witchcraft and bewitchment among the Igbo, faulty foundations laid by the forefathers either for protection or any other thing which requires constant sacrifices to deities. Others include curses of different kinds brought in the families, cases of evil spirits or demonic attacks, cases of spirits of destruction and so on. For instance, in the year 2005 at Amaiyi Umuka community in Imo State, there was open secret news from many families of lack of progress in the families, which was attributed to imaginary wicked men and spirit forces as causes of problems to people living in the community. It was within this period that the term *Ikechi Mmadu* (satanic ritual of tying sons and daughters living abroad or at home and undermining the rate of business or work progress), thereby rendering them inept. This wicked act was suspected to be the handiwork of mischievous people in the village. It was believed that such never-do-wells were not acting on their own senses but were being manipulated by external forces whether seen or unseen.

In different parts of Igbo land, families are bonded with ancestor veneration and the deities of the family. In Urum and Awka communities in Awka North Local Government and Awka South Local Government Areas for instance, one of such deities is called *Alusi Ezinulo*. Even their children yet unborn are inclusive in the covenant made in those days with the deities. As a result of the above, members of such families or communities undergo untold hardship as they tend to believe that as Christians, such covenant is no longer binding them. In some cases their daughters cannot marry and if they do, they may not be able to bring forth children.

The contemporary church has been struggling with these problems without any meaningful result yet. Its failure to relate with the increasing problems and frustration confronting Christians in Awka Town is suspected to be due to faulty foundations that gave birth to most healing and deliverance ministries at this contemporary time (Chijioke, 2003). While some deliverance practitioners are using *Oluezinulo* ritual ceremony to save lives and make it more meaningful or valuable in this contemporary society, some practitioners are using the ritual ceremony as money making venture in order to enrich themselves. Some practitioners are even trying to practice what is not genuine, by injecting falsehood in the ritual phenomenon.

Some of the practitioners use *Oluezinulo* ritual ceremony to create confusion of suspicion among Igbo families. At Awka town, the mode of operation varies. While some are practising the ritual ceremony as a gift from God, some are having different modes of operation by using charms and medicines for spiritual manipulation thereby deceiving people while the problems still remain unsolved. While this ritual ceremony is being grossly abused in the society, there are still evidences of good practitioners of *Oluezinulo* ritual ceremony among whom God is using to save and reshape lives and make them more meaningful. The evil occurrences from the evil practitioners are sources of worry to the researchers. Thus many are now looking for solutions to their spiritual problems in many places and in many ways that can be offensive to Christian morality.

The researchers also observed that there are some factors that can lead to *oluezinulo* in some Awka families especially in Anglican Diocese of Awka. People's lives, marriages, individual destinies, ministries, careers and business are placed on evil high ways. Some are sacrificed, dedicated or initiated directly or indirectly to certain evil spirits. Some are under

captivity and bondage of evil spirit or witches and wizards. At times people lives are being damaged or even terminated through poisons. These are some of the problems which people are facing in their daily living and these occurrence are also source of worry to the researchers. Because of misguided mode of ritual involvement in the act, the researchers are set to academically tackle the false hood and redirect confidence in right practice from practitioners with divine instructions.

Brief Ethnography of Awka People

The origin of Awka people connotes mystical ascendancy. The first Awka people were known as Ifiteana. Awka is known as legendary source that advocates fusion of other cleavages; that fusion metamorphose to Oka people which rather was anglicized Awka in 1908 by Mr. F.A Jones who was then the British Colonial Secretary in Awka (Dike cited by Nmah, 2018). Nmah (2018) posits that the Ifiteana people were living under the nomenclature aegis of Urueri Amaenyiana and Okpo respectively. Their places of ancestry were not known. Oka people simply said to themselves that they were of Ifiteana stock.

This Ifiteani community according to Nmah (2018) lives together at the present Nkwelle. They later separated. Urueri remained at Nkwelle with the original Nkwelle people namely; Achallaoji, umuamoke, Agbana. Umudiaba people came and joined them later and they became one village. The original urueri later decreased in number to the extent that they joined Achallaoji family. Amaenyiana on the other hand were later split into two; the main Amaenyiana and Ndu group. According to Nmah, story tells that they all live in okpuno ochu in the present old Enugu and Ring road junction. The Amaenyiana group did not live long because they killed their brother and were asked to leave the town. Ndu group later moved to the present Umuayom and formed Umuokpandu family. This made them to take over the headship from Urueri. The Okpo settled near nwanu stream. They were the founders of the three villages, Amachalla, Amudo and Umuzocha popularly known as Amachalla na ato meaning the three Amachalla villages.

Other group of people that settled in Oka are Umudioka and Agulu. According to Nmah (2018), Umudioka came from a town in Idemmili known as Umudioka-Akpom. They were popularly known as Diokas. The Diokas usually came to Awka to do business. Later, one of them known as Ichide decided to settle at Oka. He later got married to Nwanyanwu who is from Amikwo village. She bore four sons. Ichide having seen that he has settled in Awka called his brother Udeke. They both settled together and were the founders of the five families of Umudioka-oba-nese.

Another ethnological insight of Oka origin, according to Nmah (2018), has it that the founding father was Nneoshi (Kanu 1996). He wandered from one place to another probably in search of a better place, to farm and hunt and later found himself at the present Ugwuoba in Enugu State. The legend has it that he settled there and had two sons, Ugwuoba and Oka. When Nneoshi died, Ugwuoba his first son occupied his father's obi and lived in the family house as the tradition demanded and the name of the place became Ugwuoba. Oka (Awka) who is the second son moved out of the compound and settled at Amaenyi (meaning the abode of elephants) in the present Awka. His family thus became the founders of two major sections in Awka namely Ifite and Ezi. While Ifite section were the original habitation of Ifiteana, Ezi were the outskirts. That is why Ifite (ifvite) section always takes the first share and Ezi the second in sharing of things in Awka.

Udoe and Ofoegbu (2011) said that: Awka comprises thirty three (33) villages grouped into two: Ezi and Ifite sections and their respective quarters are Ezi with Amikwo, Agulu and Ezioka quarters. The Ifite section has the following: Ayom na-okpala, Amachalla, Nkwelle and Ifite-oka quarters. In sharing things quarter by quarter, Ayom-na-okpela takes first share, because of a part of Amaenyi-ana known as umuokpondu family that are living there who became the head after disappearance of Urueri. While Nkwelle especially the Achallaoji takes the second share because of the remaining part of Urueri that joined them. The thirty three villages in Awka in order of taking shares, according to Okafor (1992), are “Umuayom, Umudioka, Agbana, Amachalla, Amudo, Umuzocha, Ezinato-Ifite, Enu-Ifite, Agbana-Ifite, Omuku, Umueri, Umukwa, Umuogwu, Umuogbunu 1, Umuogbunu 2, Umudioka, Umudiana, Okpaeri, Igwe Ogige, Isiagu, Obunagu, Umuogbu, Umubele, Umuonaga, Umuike, Umujagwo, Umuenechi and Umuoruka” (p. 42).

Culture and Occupation of Awka People

The Igbo society is overtly religious and they have foundational religious practices that emanate from their traditional belief and worldview. The culture of Awka people is indigenous. They have their indigenous tradition, custom and culture which they inherited from their forefathers. The religion of the Awka people is the Igbo traditional religion. In respect of the cultural practices or festivals, the most popular culture in Awka is the Imoka festivals (Nmah, 2018). During this festival, Awka people both home and abroad are expected to come home and participate in the festival. One of the sacred or totemic animals in Awka is the *Enwe* Imoka shrine (monkeys that belong to Imoka shrine). This black monkeys which are venerated by the traditionalists and cannot be killed by the people and their way of life is tied with the religious observance and ethos.

In course of Awka traditional festivals of which Imoka is the chief are enshrined a myriad mystical observations. Ilogu (1970) outlined different practices typologies in sacrifices of which these rituals are embedded. Awolalu (1976) also noted such practice as Ifa (divining) which is the hall mark of any potent ritual. In Imoka (which is also being joined by many practising Christians establishing fellowship with these ritual taint their belief and actions). The Oka of cause and effect play major roles in this ideology. Christian belief denigrate traditional practices. This Christian denigration snowballs into search for professional who majors in the pacification of spirit forces associated with rites associated with Imoka here, the spiritual leaders versed in exorsion comes into play.

Awka community is highly blessed with economic trees and other natural resources. Howbeit they are not good in agricultural cultivation, they originally specialized in craft works. They specialized in smithing (*ikpuzu*), using iron, copper, brass and bronze in their smith work. This depicts that Awka indigenes are professional blacksmiths and they specialized in producing farm implements, hunting spears, weapons of defense and offensives like guns and knives. Presently, Awka (Oka) have diversified crafts and academic fields as traders, historians ambassadors, the military, medical fields and so forth.

Factors Responsible for *Oluezinulo* (Family Deliverance) among Christians in Awka

In portraying the relevance of this phenomena among Christians in Awka town, it will be very pertinent to note that there are many peculiar factors or cases responsible for conducting *oluezinulo* in Awka, Anambra State. Some of these factors will be discussed below.

In conducting *oluezinulo* (family deliverance) among the Igbo, so many factors may be accountable for the ritual practices which may include *igwo-ogwu* (medicine rituals) and charm rituals by occultic men, killing rituals, sacrificial rituals and so on. These rituals may be addressed to gods like spirit forces, deities, evil spirit and supreme being (God). In traditional concept among the Igbo people for instance: *oluezinulo* (family deliverance) practice may be done to appease the ancestor or the living dead. If *oluezinulo* (family deliverance) is channeled to ancestors, then people may do that for some reasons which may include:

- i. Unifying families and peoples, caring for each other, empowering, blessing, rewarding and inspiring.
- ii. Protecting families and clans from diseases, evil, enemies, even war and so on.
- iii. Mediating between people and the divinity.
- iv. Enforcing discipline in case of breaking social values.
- v. Facilitating holistic healing (Mbiti 1965)

In doing all these, prayers and sacrifices are some of the ritual ingredient. Okeke (2019) opines that many factors or problems are responsible for *oluezinulo* especially in the diocese of Awka and in igbo contemporary society. They include the problem of bewitchment, *ikechi mmadu* (blocking of destiny) or tying of human being by wicked men and women (sorcerers), evil spirit or demonic possession, occultic practices, worship and dedication to deity (*alusi*), faulty foundation (*ihe ndi nna metara*), *irite nsi*, spirit of the dead attack, *irite alusi and imebi alusi*, mummy water spirit, quest for material things (getting rich over night) and so on. Some times *oluezinulo* involves the use of magic charm and medicine for deliverance.

Analyzing and interpreting *oluezinulo* (family deliverance) in Igbo worldview, Ugwu and Ugwueye (2004) opined that:

Magic and Medicine are part of the whole complex religious attempt to keep the system in consistent harmony. Magic and medicine are tapped based on the believe in the universe that can be tapped and controlled by man for maintenance of balance in the system. (p .50).

Base on the above description, Awolalu and Dopamu (1979) see magic as:

An attempt by man to tap and control the supernatural powers or resources of the universe for his own benefits. Its motto is “my will be done”. And on this ground the magic primarily differs from religion since man’s approach the supernatural power or powers. The motto of religion is always “Thy will be done”. Medicine on the other hand is the art of using the available forces of nature to prevent diseases and to restore and preserve health, it is prophylactic and therapeutic (preventive and curative). (p. 240).

In Igbo land worldview, however magic and medicine have many things in common, but in Igbo language, they are called *ogwu*, yet, both are being used for certain rituals and manipulations. Medicine, like magic arose out of man’s urgent need. That is both came into being as a result of mans attempt to conquer his physical environment, animal, enemies, natural phenomena, diseases and so on. In dealing with magic and medicine, incantations as part of rituals is highly used in both. From the description, ritual is a common element of magic, medicine, and charm which are indispensable in the practice of traditional *oluezinulo* (family deliverance). They are not needed except on curative or therapeutic purpose where medicine can only be applied for physical healing.

Witchcraft and Bewitchment among the Family Members

In Awka, a lot of people have been weighed down by the activities of witchcraft spirit and bewitchment. They therefore run from place to place seeking for solution. Some people prefer going to witch doctor for solution while some seek solution from prayer houses or healing and deliverance ministries who usually conduct *oluezinulo* ritual ceremony for them. At times they run into wrong hands due to their limited knowledge or complete ignorance of the operation of the spirit that are dealing within their family. In some cases, loved ones are being suspected to be witches and wizards which posed a problem in the society. In order to solve these problems, some Christians may decide to follow the traditional *oluezinulo* ritual practice while others may decide to follow the modern ritual practice known as Christian healing and deliverance ministry. In this contemporary Igbo society, both the traditionalists, Pentecostals or new generation churches and some Anglican ministers are involved in conducting *oluezinulo* in their respective denominations and homes in Awka town.

i. **Spell and Bewitchment:** A myriad of catastrophic occurrences have happened to good and wonderful people of God with promising future and destinies, simply because they do not know that they are under spell or bewitchment.

ii. **Mammy Water (Nmuo Mmiri/Nne Mmiri):** Mammy water is the water goddess. In African ontology, it is believed that spirits inhabit mountains, trees, the ground, the sky, the water, rivers, seas, oceans, canal and so on. The spirit that inhabits the water is popularly called mammy water (*nmuo mmiri* or *nne mmiri*). Mammy water is a household name in almost every part of Southern Nigeria. She is a female deity associated with rivers and wickedness. She has many followers and worshippers. Many sickness and crises are attribute to her. She has a male counterpart - merman, believed to be more dangerous and wicked, living in particular streams and rivers. The most stubborn and most wicked ones are said to live under oceans and seas, operating on land from there. Their victims are more difficult to be delivered during deliverance ministration. This deity living inside the waters has a variant names. Some call it *nne mmiri*, others call it *nwanyi isi ajata* (woman with long unkept hair), others call it queen of the coast or queen of the sea, while others see her as mermaid spirit.

It is believed that the most of the people's misfortune like the inability to get a suitable husband or get pregnant after marriage has been caused by the mammy water spirit. These water spirits, like witches are believed to enter the bodies of victim and block the reproductive systems. Ndiokwere (2019) stated that in most cases of the so called diabolical attacks, the queen of the sea is believed to have a hand. She sends her agents, damned dead people to lay snares to human beings. She applies all types of tricks to trap its victim and is believed to be powerful-ruling both land and sea. This female deity is an ancient and important deity which underscores awe for female fecundity, sacredness of life and water. This deity, is supremely beautiful, colourful, sparkling, elusive and benevolent, however, equally dangerous as she can cause turmoil among people, disease and even bring about death (Kanu, 2018).

The activities of mammy water in Igboland are part of the mechinations of devil and its Agent. The problem of mammy water are so numerous. Investigation revealed wickedness witchcraft and the attack of mammy water spirit which were in the past known

mainly in the riverine areas have in the recent time become widespread even places far from riverine areas. For those who believe and so much rely on the activities of mammy water, they regard the water spirit as the sustainer of sea the bringer of hope, provider of help and protection, the bringer of gifts and Exotic thing. Indeed she is said to hold the key to the gate that leads to the world of solution. Howbeit, in the study area, they usually torment people (young and unmarried ladies are said to rendered useless. They are under marine kingdom and therefore the archenemy of the God. Data collected from the thirty three villages of Nise community indicated that the presence of mammy water activities is very active in their oppression. The aquatic spirits (water spirit) are highly traded in Igboland that requires serious attention. That may be one of the reasons why Ezenweke (2009) said that it is often believed that they assists those who recourse to them but with usually a great demand in return often inform of human blood''(p. 24) E.O Okpagu (personal communication, May 25, 2023) commenting on the evil activities of mammy water said in vernacular: *onyinye mmiri wota bu onyinye weta isi were mara isi* meaning that it cannot give you

Mystical and Occultic Interplay in Oluezinulo

Today some agents of deliverance ministries are occultic in their practice of *oluezinulo* (family deliverance). They can apply destructive or harmful medicine/charm or magic in their healing and deliverance ministrations. The occult men are those specialists who use mystical, supernatural or magical powers in their ritual practices and ceremonies. They are necromantic in nature.

Okeke (2019) opines that Nwafor Ochili Dibia (diviner) at Urum made the following remarks "Most of the Pentecostal pastors are coming to me to prepare some medicine/charm which they use in their various ministries in order to attract people and make money by all means. At least one pastor came to me for such purpose in October, 2018 and I prepared for him some medicine which worked for him and he came to thank me this January 2019" (p. 75). From all indications, there is evidence that some agents of family personal and communal deliverance used occultic powers for certain manipulations. They use medicine, magic charms for certain manipulations and occultic purposes. According to Madu (1997):

Prayer and magic are two basic techniques for dealing with the supernatural. Although Durkheim has said that magic result when religion is employed for anti social means, it seems that this is not so since not all magic acts are anti social. Magic in our view is the application of inherent power in man to manipulate the supernatural forces, an indication that these forces are not immutable so to say. Magic therefore can be said to be within the realm of religion since their common denominator is the relation of man with the supernatural. Magic is the manipulation of spirit forces by man while religion is manipulation of human affairs by the spirit forces. (p. 27).

Madu stated that in the religious state of mind, man acknowledges the superiority of the supernatural powers; upon his action his well being depends, thus his action is that submission and reverence, petition prayers, sacrifice and offering. But in application of magic, the magician believes that under certain condition he can control the supernatural power.

Some harbalists (cleansing herbalists) use medicine "more or less magic in character" in curing of barren woman. This can be use for purification. This purifying medicine can

be used to treat certain epidemics and remove curse placed upon someone by an enemy. This cleansing herbalist however is quite different from original herbalist who uses herbal medicine from trees, bushes and herbs.

Gehman (2013) while explaining the difference between cleansing herbalist and the original herbalist stated while witch doctor herbalist heals people through magical medicine, the true herbalist uses only natural methods. The witchdoctor herbalist increase the strength of the herbs through magic. They are associated with spiritism and traditional prayer to achieve their objective in healing and deliverance.

It is pertinent to note here that charms may be used for protection and can be used for deliverance purpose. Charms be a kind of medicines and medicines have the effect of charms. Generally charms are used as protective magic and medicines are used for healing magic. Magic always depends on the use of special materials and the spoken words of some powerful person. Here the effectiveness of medicines depends on two things: the members used and the use of words. The magicians therefore use impersonal powers through the use of ritual and ceremony. The type of magic primarily used for protection against the evil forces that are found everywhere and some of the items like charms, amulets, herbs, powder, skin, feather, cuts on the body and there magical formula may be used for protecting individuals. These items are given by the witch doctor. Many a time a witch doctor may be a diviner or a rain maker or even a priest. Today people no longer use the name witch doctor rather they use “witch finder” or medicine man to describe them.

Prophet Eddy Nawgu was a typical practitioner who involved himself in occultic practices in his “Anioma Healing Home”. He structured his deliverance ministry in traditional form and involved the magicians and other medicine men (witch doctors) and consultation of ancestors which gave birth to traditionalism in healing ministry of Prophet Eddy Nawgu. Anizoba (2018) maintained that Eddy Nawgu acknowledge local deities, the cult of ancestors and consulted mediums, and native doctors. Anene (1993) posited that Eddy Nwagu made use of the Holy Bible just to deceive the public. He added that privately he would consult with medium and publicly he would deceive the people by trying to make his occultic church appear like Christianity.

From the above analysis of the late Eddy Nawgu, and looking with clear observation in the contemporary healing practices one will conclude that the practices in the contemporary deliverance ministries started developing from the Igbo traditional deliverance ministries. Some of the contemporary deliverance ministries are borrowing some of the traditional practices and rituals to boost their Christian deliverance ministries. By so doing they were able to deviate, cheat, disguise and evolve a church which mingled Christianity, natural religion and occultism all in one.

Evaluation and Recommendations

A lot has been explored about *oluezinulo* phenomenon which is part of healing and deliverance ministry in both traditional and Christian concept. This phenomenon embraces health as it concerns physical, material, spiritual and emotional healings. In the modern palance, family deliverance which is part of healing and deliverance ministry is a ministry which Jesus Christ himself instituted during his earthly ministry and by implication, this *oluezinulo* is part of this great ministry designed to save life in those days and in contemporary Igbo society. From the foregoing, one would understand that this *oluezinulo* is part of religious practices of the Igbo people and has been there to help people in saving



and maintenance of their physical, material, emotional and spiritual life of the Igbo. The researchers have explored the ritual practice of the Igbo people as it concerns *oluezinulo* (family deliverance) and discovered that as the world changes, the practice continues to change to suit the contemporary Igbo society.

On the side of using the practice of *oluezinulo* as evangelical tool, Christians in Awka in particular should put more effort in organizing prayer network comprising of healing and deliverance ministry.

It is obvious that fake or false agents of *oluezinulo* are roaming around with their tricks and magical charms and ritual medicine claiming to be genuine visionaries/prophets, trying to lure people into their net for one material gain or the other. In this case, people should detect them with their spiritual eye and discerning spirit that they may not fall victim to those wicked agents.

The researchers wish to say that in the Igbo church where religious syncretism cannot possibly be eradicated totally, there is need for religious interpretation of the African/Igbo belief in the world of the spirit. The church is theology of the kingdom of God.

Therefore the mission of the church especially the Anglican Church in Awka to deliver or to liberate families can only achieved in Igbo society when there is universal recognition of practice of *oluezinulo* void of bias, misinterpretation and materialist end

Conclusion

It has been discovered that *oluezinulo* (family deliverance) is part and parcel of healing and deliverance ministry among Christians in Awka, Anambra State. It is a universal phenomenon in this contemporary society that has to do with the physical, spiritual and emotional stability of people. Originally, it has a tingle of Igbo traditionalism which envelopes all rituals that are to do with family deliverance. It has been observed that in the Christian concept, the ministries of God in the church have transferred the phenomenon and is being appreciated especially in the contemporary Igbo families for greater evangelism. The church is the doctor of soul and *oluezinulo* is an imperative of the church because it was part of the hallmarks of Jesus ministry on earth declared with his first sermon in Luke 4:18-19. This includes: preaching the gospel of salvation to the people, healing the broken hearted, preaching deliverance to the captives, recovering of sight to the blind, setting free those in bondage, and preaching the acceptable year of the lord.

However, Igbo Christians in Awka should be mindful of evil practices of some fake priests/pastors parading themselves in the society thereby deceiving and misleading people. The Anglican church is still searching for more understanding and ways to meeting contemporary challenges through *oluezinulo* (family deliverance). Family deliverance should not be for self promotion and exploitation as being noticed in many churches today.

The trado-medical practitioners whose functions are to make sure that both physical, spiritual, psychological, mental, emotional and social healing and deliverance states are fully restored should not be neglected in this practice of *oluezinulo*. The faith healers should be involved greatly in order to restore both the physical and the spiritual states of man.

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