

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The belief in the supernatural is the corner stone of every religion in the society. Due to the fear of the unknown, man as a curious being develop the need to be dependent on something for the sake of feeling protected and hence religion is viewed to be as old as man. The feeling of awe and fear developed by man made him to feel inferior and so he thought of depending on what he cannot see but believed that is more superior than him. To the above stated fact, Ugwueze (2008) opines that:

The relationship established between a man and a transcendent personal, Being a deity he believed to exist. The relationship between the religious man and a deity he worships is of course a relationship of dependency, for a religious man sees himself as inferior, and on the deity he worships.

In one way or the other, man for his security attaches himself to something that is greater than himself which has resulted to different religions, one of which is called Christianity. The coming of the holy spirit on the Pentecost day marked the beginning of the church which after peters speech on that day, about three thousand people repented and were baptized in the name of Jesus Christ for the forgiveness of their sins.(Acts 2: 1-41). Although Christianity kicked off in Jerusalem with the event of holy spirit but it was in Antioch in Syria that the disciples were first called Christians because they act and behave like Christ the saviour , for they live a Christ life, and share in Christ love.

Christianity which is the body of Christ and a gift to the world by Christ has been a source of income which pastors, prophets, Deacons, Bishops, reverend and reverend fathers do by blaspheming the name of the lord and just

like in the days of Ananias and Sapphira at the peak of the early church lied to the holy spirit because of greediness and instantly was stroked dead (Acts 5:1-11).

The triumphal entry of Jesus Christ into Jerusalem clearly indicates the events that unfolds in the temple of God which is the church. Jesus went into the temple and drove out all those who were buying and selling there, he overturned the tables of the moneychangers (Bureau de change) as it is now popularly called and said to them, “it is written in the scripture that my temple shall be called a house of prayer (Uka Ekpere) but you are making it a hide out for thieves.(Matthew 21:12-13). The thieves here are referred to those who commercialized the church by using that as hiding place to extort money from ignorant church members of their hard earned money. The practice of commercialization of the church is the violation of Gods command that his temple should be a house of prayer and liberation as Christ performs signs and wonders by laying hands to the crippled and the blind, and they were healed in the triumphant entry (Matthew 21:14).

In Enugu state and in Nigeria at large, commercialization of churches have become the order of the day that many in the Christian family do not know what to believe in again, which is as a result of fake pastors, prophets, prophetess, Bishops and even fake workers in the Christian churches, thus this is why there is increase of mushroom churches in every streets and corners in Nigeria which may also be called proliferations of churches. One out of the dailies in Nigeria reported a case of a pastor in Enugu that made use of human head in laying the foundation of his church, which he did to attract adherent to his said church.(Daily post newspaper, January 25, 2016).

The shock discovery in the church premises states clearly how desperate the pastor was to open and perform fake miracles and prophesies to his followers in order to extort money from the said individuals who believe in wealth making and miracles than their own salvation. Fake miracles is not left

out of the picture for it has made many buy products and cosmetics in the name of miracle, which they were hypnotized to believe will make them more richer and protected. This said cosmetics and products like; Robb, Olive oil, soaps, candles, stickers, creams, are sold to them at a very inflated prices which their adherents offer more than that just to have one. These are what Christ preached against when he said that his house shall be called a house of prayer and not a hide out for thieves.

The practice of church commercialization have till date remain among Christian families which should be fully committed praying and preaching the word of God. To be a Christian means to be Christ like and the Pastors, Priests, Reverends, Bishops, Prophets and Prophetess and Seers are God's mouth piece and representatives who are to fully live a Christ like life and work in his ways are now doing otherwise by using the body of Christ as business venture which they run as business entrepreneurs. Jesus said unto his disciples "and I also say to you that you Peter on this rock I will build my church and the gates of hell shall not prevail against it" (Matthew 16:18). The pastors and preachers are caretakers of the church here on earth and will give account of how they administered to the church. As Christ said, the gates of hell shall not prevail against the church which implies that the church will stand against false prophets and preachers which come to you in sheep clothing on the outside, but on the inside they are wolves (Matthew 7:15).

The church as the body of Jesus Christ should be a place of freedom and liberation and not a place of monopoly which is a state of business that individuals run to make gain instead of winning souls for our Lord Jesus Christ by preaching the message which has been replaced by the gospel of wealth.

1.2 Statement of the problem

It has become necessary that to pretend that all is well with the church which is the body of Christ is a total betrayal of truth. Commercialization in

Enugu State and in Nigeria and the world in general as witnessed in this 21st has become a threat to the growth of Christianity and the church, for many who claimed are God's servants have resulted to making the church a source of their income which is the case of gospel being hijacked and replaced with greed.

The carvings for materialism has displaced the virtues of the church for which it is known. Contemporarily, every pastor and preacher is after number not membership, magnificent buildings, flashy cars and money than winning souls for Christ. Now the church is like a fashion parade ground where it is difficult to distinguish between the harlots and the believers. The church has been commercialized to the extent that it is no longer preaching salvation but wealth which has left many to doubt what the church is really after.

It is discovered that different preachers approach the presentation of the gospel from a pure business and a marketing perspective wherein the material gain of each programme is the ultimate target than the original business of God's saving of souls which have led to hatred and enmity because of what belongs to who and how.

1.3 Purpose of study

The aim and objectives of the study to carefully examine the effects of church commercialization in Nigeria. The study seeks to achieve the following:

1. To find out the meaning of church commercialization.
2. To find out the causes of commercialization of churches among the people of Isi-Uzo Local government communities.
3. To examine the effects of commercialization of churches in Nigeria.
4. To find out the possible means of solving the problem of commercialization in Nigeria societies.

1.4 Significance of the Study

The importance of the study is to proffer solutions to church commercialization in Nigeria.

The study will enlighten the public and the congregation on the issue of using the church as a hideout to extort money the unsuspecting public and why it is necessary for them to be aware of such menace in society.

Also is important to the parents for they are the most hypnotized by the pastors and preachers who before God are agents of distractions to buy stickers for protection and cosmetics in the mantles for wealth and health without knowing that they are being extorted of their hard earned money.

The study will serve as eye opener to real and genuine pastors and preachers of the gospel on how commercialization have taken over the church and how it has become important for them to teach salvation of souls rather than wealth and materialism.

1.5 Scope of the study

For effectiveness of the study, is limited to commercialization of churches in Isi-Uzo Local government area. The study is limited to Isi-Uzo because like any other rural area in Nigeria, Isi-Uzo has the growth of high number of church adherents on daily basis due to the fact that there is increase of mushroom churches in the area with followers who are directly or indirectly attached to such churches. They hold crusades and night vigils are ramprdly in the area during which at the end of such crusades and vigils, the congregation will be asked to donate for God's blessings and favours which they do without having the knowledge of being commercialized by the preachers, speakers and the host of such gathering that is religious.

1.6 Research Question

The following research questions were carefully selected to guide the study and they are as follows:

1. what is church commercialization
2. what are the causes of church commercialization in Nigeria society
3. what are the effects of church in Nigeria churches

4. how can the problem of church commercialization be tackled in Nigeria

1.7 Definition of Related Terms

The related terms used in the case of these studies are:

1. Adherent: this is a person that identifies with a particular religion, in other words it can be regarded as a member of religious belief.
2. Congregation: this means a gathering of faithful in a temple, church or other place of worship.
3. Crusade: this is one of a series of ostensibly religious gathering by Christians.
4. Church: this is a Christian house of worship, building where religious services take place.

CHAPTER TWO

LITERATURE REVIEW

The literature, in this chapter has been reviewed under the following sub-headings:

2.1. The church

2.2. Meaning of Commercialization

2.3. The nature of church commercialization in Nigeria

2.4. Commercialization in the Christendom

2.5. Causes of commercialization of churches in Nigeria

2.6. Implications of church commercialization in our contemporary society

2.7: Review of Empirical studies

2.1. The church

Historically the church arose from the life and Ministry of Jesus Christ of Nazareth. In the New Testament online Greek translation (2010), the word church is referred to as *ekklesia*, meaning assembly. Also in the Greek version of the Old Testament, the word *ekklesia* denoted the gathering of people for worship. In New Testament *ekklesia* refers to a local Christian Community. Christians believe that God founded the church through the works of Jesus and this is sustained by the continual presence of the Holy Spirit. Based on this premise, a church is described as a group of believers in Jesus Christ, associated together, under Christ, for His purposes (Zonderavan Pictorial Encyclopedia, 2006). The New Testament offers many metaphors for the church. First, it described it as the body of Christ.

Christ is the head and Christians form the members. Secondly, the church is related to Christ as branches of a vine. A more intricate and pervasive relationship is implied by this image than by the image of the body. More importantly, it described the church as the people of God; a description that stresses, on one hand, the continuity of the church with Israel and on the other,

the church's potential universality (microsoft Encarta 2008). A deepened description of the church is found on theological interpretations. Based on theological explanations, the church is said to have four marks or notes: one, holy catholic and apostolic.

The church is affirmed as one because it confesses one Lord and is animated by one spirit, as holy because God claims it, not because of its moral perfection; as Catholic because it transcends all the division of humanity, and as apostolic because it maintains continuity with the apostolic teaching and mission (Price 2008). These marks are attributed to the church in faith and hope in the recognition that the visible condition of the church often does not correspond to them (Barth, 2010). The church's core mission or mandate anchors on soul winning as enunciated in the Great Commission found in Mathew (28:19). In addition to this great mandate, churches are service enterprises established primarily to satisfy people's spiritual needs.

The need for love includes desire for affection and for association with others. People's spiritual needs cannot actually be met without love and compassion for them (Anyafu, 2005:46). Church and Christianity provides paths that deliver individuals from bondage of sin, immorality, ignorance, and other types of impurity or disharmony and lead them towards a state of purity of soul, spiritual knowledge, wisdom, godliness, enlightenment or even eternal life. Arising from the submissions above is the need to recognize that Christian religion, which is represented by the church does not only deal with the relationship between God and man. It equally deals with the relationship between man and man.

Every religion has rules of conduct that guide the interaction of man with his fellow beings (Ogunkunle, 2006). For example, the Holy Bible as recorded in Exodus (20:1-20) deals with the Decalogue, the apodictic Ten Commandments which every man must obey as he relates with God, while Exodus (21:1-23) deals with the covenant code, the casuistic laws which guide the relationship of man as he relates to his fellow being. A deviation from this

code of conduct is present in the contemporary church and such deviation fans embers of church commercialization.

2.2. Meaning of commercialization

The word commercialization simply means putting up something or a service for the purpose of making profit. It involves displaying of an item, a service or a material for the sole aim of gaining and making profit, it is to use something as an opportunity to earn money or a business to make something available to customers. From the perspectives of Encarta dictionary (2009), it means applying business principles to something or running it as a business. They opined that it is use for profit only which means to exploit something for financial gain. From the above definition commercialization, when we commercialize the church, we take or remove completely from it the religious and spiritual value attached to it. Material wants and business plans come into play in the church and salvation stands against which is totally a rejection of Gods command, that the gospel is received freely, and freely will it be preached to the world. The basis on commercialization in the church is the acceptance of the law of wealth and materialism than the law of God.

2.3. The nature of church commercialization in Nigeria

The term church commercialization denotes two things. First, it denotes the application of commercial principles in the running of the church or applying business principles to church administration or run it as a business with the aim of making economic gain. Secondly, it depicts the manipulation of the church and Christianity, its services both spiritual and emotional with implied intentions to exploit members or prospects for economic or financial gain (Fidelis, 2013).

Church commercialization is the phenomenon in the Nigerian Christendom. It has made the institution called church to deviate from its original tenets: sacredness, purity, holiness and promotion of truth, but rooted itself in the pursuit of materialism and mundane pleasures. Church

commercialization is a violation of both church and the churches ethics. It runs counter to church's tenets of sacredness, holiness and purity and cannot be promoted through the churches practice. Church commercialization is an aberration and dints the image and reputation of the institution of the church.

In Nigeria, the Institution called church has been criticized for her dramatic, constant but sustained departure and deviation from its original tenet, status of sacredness and holiness. Essien (2010) opines that "the church has also abandoned its socio religious role as character moulders and builder and stabilization in pursuit of materialism and other mundane things".

One factor that has, perhaps, helped in fanning the embers of this diversionary stance is the proliferation of churches. Nigeria is a procreant ground for all kinds of religious movements. This is particularly evident in the agglomeration of autonomous and non-centralized churches. To Essien (2010).A plethora of reasons has been advanced by the founders of these autonomous religious groups as factors for their emergence and growth. These factors are well documented in several studies by Ogunkunle (2006); Jemiriye (2004); Essien (2010) as including:

- I. Spiritual calling and direct revelation from God through dreams and visions.
- ii. A search for spiritual development in private mannerism
- iii. Doctrinal differences or biblical interpretations
- Iv. Misunderstandings, quarrels and cheats
- v. Independence and desire not to be controlled by others
- vi. Political motivations to establish a church for one's village as it exists in other villages.

While all the above listed points are valid reasons for the foundation of these religious groups, as Fedelis (2013) opines that "there is common notion that the pivotal reason of the emergence of these religious groups is commercial". Based on this assertion, church commercialization has been the subject of investigation for many years.

In fact, Jemiriye (2004); Asaju (2000); Asaju (2003); Shimazono (2001); Olawole (2005); Tonye (2005); Ogunkunle (2006); and Essien (2010) through their studies provided enough evidence for this abnormality and also created a solid platform for further research efforts. A tight description of this ugly trend that has pervaded the church is offered as a lee-way to understanding the direction of this discourse. According to Jemiriye (2004), many of the church leaders seem to have abandoned the precepts on which the church and other religious practices are founded; but now brazenly pursue economic or commercial-oriented interests and tendencies.

The way and manner some of the old and new breed churches, and other autonomous religious cum para-religious groups conduct the business of the church indicates a string of profanities. They exhibit a strong appetite for love of money and materialism which is the root of all evils. Truth is sacrificed while lies, deceit are now potent weapons used by the founders and leaders of the churches and other autonomous Christian religious groups for manipulating their followers (Achor, 2005). Further scenarios that depict commercialization of religion can be illustrated fully “when adherents of the Christian faith pay for the supposedly religious services rendered to them by men and women of God. These men and women of God blatantly refused to heed Jesus mandate or admonition of freely you have received, freely you must give.

The Bible, which embodies the precepts of Christianity, gives series of accounts that depicts commercialization of religion or the church. From the Old Testament, prophets Amos, Micah and Ezekiel decried this aberration. Prophet Amos raised his voice in protest against the religious and moral corruption of his day by condemning the following sins: exploitation and oppression of the poor and needy, corrupt and degenerate religious practices, corruption of justice and honesty, excessive indulgence and general disregard for the laws of God (Amos 2:8,5, 4:1; 5:11; 8:4- 6; 6,8; 4:4; 5:7,10; and 6:12).

The negative attitude of prophet Amos towards commercialization of religion came out in the clash between him and Amaziah who refused to

acknowledge in any way the divine sources of Amos' prophecies, but considered him as a political agitator.

Commenting on this attitude, Ogunkunle (2006) opined that "the fact that Amaziah and other priests in Israel had commercialized religion is indicated in his derogatory advice to Amos that he should go to Judah and earn his bread there" (Amos 7:12). To them religion was for making money. Micah (1:7; 3:5-7) spoke against his listeners for their apostate life style. Their sins include perversion of worship practices, empty religious formalism (6:6-7), oppression of the poor and defenseless (Amos 2:2.8-9) perversion of justice through bribery and dishonest business practices; idolatry and violence.

As recorded in Micah (3:11; 6:11; 7:3), religious leaders were charged of commercialization of religion by serving the people because of the economic gain. Rather than serving and caring for the people as the Shepherds of the nation, these false prophets were leading the people astray. John (2000) described the scenario painted of these religious leaders thus:

"These leaders were giving the people false hope by telling them they would not be punished by God, that there would be no calamity". If someone paid the false shepherds well, they would pronounce peace on him. In other words, they told a person what he wanted to hear for a price.

During the feast of Passover, selling of doves as reported by Ogunkunle (2006) became popular. The organizers of the feast of Passover strictly advised worshippers to buy doves at the temple stalls, though at an exorbitant price. Ordinarily these doves could be bought cheaply outside the temple but the temple inspectors would be sure to find something wrong with them. This attitude was condemned by Jesus, the head of the church. He rebuked the religious leaders for the desecration of God's holy place. These scenarios depict commercialization of church as a violation of religious ethics.

2.4. Commercialization in the Christendom

Commercialization as practiced by the ancient Israel, it is apposite at this juncture to discuss how church is being used as an instrument of exploitation in the contemporary Nigerian Christendom. However, discussion on that will follow after understanding the stand of the church on issues of economic pursuits and activities. In his book 'Protestant Ethics and the spirit of capitalism', Max Weber (1936) provided the best-known discussion on the influence of religion on economic behavior. According to Weber the 'spirit' preaches hard work and this produced disciplined and rational pursuit of economic gain. It was believed that long before man was born, he was predestined to either salvation in heaven or damnation in hell.

This brought about anxiety and to relieve such anxiety and resist temptation, man could only turn to self-control and serious labour (Olawole,2005). The church then believed that whether saved or condemned, the faithful must work hard for the glory of God. They saw hard work as a calling from God so as to establish His Kingdom on earth. To them the purpose of hard work was to glorify God and that they should not spend their wealth on worldly pleasures, instead they invested in the propagation of the gospel.

In Nigeria today, reverse is the case, our churches do not preach hard work; they preach prosperity. Deprived Christians have turned Christianity into a huge business franchise marred by mischief. They carry out this act through various ways and forms. A critical analysis of observation and literature on commercialization of religion indicates avalanche of strategies employed by the unethical gospel preachers in this unwholesome venture. Those strategies are reflected in their daily conduct and they include manipulation of the gospel, brainwashing, subtle threat and use of imprecation psalms, subversion of truth, unethical marketing and extortions, etc. (Olawole, 2005; Ogunkunle 2006; Achor 2010; Essien 2010).

The manipulation of the gospel is played out in several ways by prosperity-minded gospel preachers. For example, instead of preaching hard work, they have twisted and upturned the concept of miracle and tithe that

literally mean 10% of one's income. The congregation is deceived to believe that once they give 10% their incomes will be doubled. They emphasize clichés like 'he who sows sparingly will reap sparingly', 'you cannot sow maize and reap yam', etc. (Olawole, 2005). To make sure naïve congregation yield to their selfish demand, they resorted to the use of imprecation as threat (Ogunkunle, 2000; Achor 2011).

Divination is prevalent today, the preachers who practice this abhorred act predict the future, explain the present and uncover the past for their clients and collect exorbitant fees for the supposedly religious services rendered. The church is now seen as something vend able or a lucrative business venture.

Another strategy used by prosperity preachers is mounting of big programmes such as citywide crusades, during which special offerings are collected. To entice people to attend, big and attractive titles are used as themes for their supposed messages. Big posters are used to advertise and publicize their programmes. Churches today compete amongst each other with the sole aim of having or maintaining the greatest noise-share. Again, some of them print newsletters with exaggerated news and stories mainly to solicit for money.

Unfortunately neither Jesus Christ nor any of his apostles used this method in their days (Ogunkunle 2006; www.funkypastors.com). Stories are rife of pastors who steal tithes, involved in money laundering, adultery, and material acquisition of wealth. It is common to see a founder of a ministry having fleet of expensive cars at the expense of development of the flock and society. According to Olawole (2005) "some churches have gone to the extent of becoming stockbrokers forcing their flocks to invest in companies where their shepherd has equity interests.

We now see vigorous advertisements of crusades, revivals and various carnivals, people are deceived into buying holy water, miracle oil, miracle candle, magical handkerchiefs, blessed pen and pencils (Abegunrim 2009; Olawole 2005; Asaju 2000). Miracle healings have become the 'real thing' or the most current issue in African Christianity today. In some of these miracle

healings, magical powers are combined with Christian faith. Very many of the so-called miracles today are mere fabrications intended to attract crowds and make money. (Abegunrim, 2009; Adewolo, 2006)

The Nigerian Broadcasting Commission (NBC) described majority of the so-called miracles as baits to lure people to various churches. (NBC, 2006). Given the spate of unwholesome church practices by some church leaders, the church has been described as ‘cash cow’ and the establishment of churches today is considered to be one of the quickest ways to amass wealth (Tonye 2005; Adelowo 2010). The real purpose of the church, which is evangelization or soul winning as documented in Mathew (28:19) has been jettisoned or at most paid lip service to.

2.5. Causes of commercialization of churches in Nigeria

The main cause of commercialization of church in Nigeria is poverty (Ogunkunle, 2006; Essien, 2010). Poverty is described as lack of opportunity to develop one’s abilities and to control one’s own life because of economic deprivation. Some factors have contributed to poverty in Nigeria. These include over population, inadequate health care, illiteracy, ethnic strife and corruption (Kunhiyop, 2007).

Unemployment is also a major contributing factor to the commercialization of churches in Nigeria. Due to long search for gainful employment, many frustrated people resorted to pastoral work without genuinely being called by God. Their taking to pastoral duties serves as means of livelihood. Some of them that possess oratory and communication skills open ministries which later metamorphosed into full churches. This situation has led to proliferation of churches, which apparently fan the embers of church commercialization.

Today, Nigeria is known to have the highest number of churches in the world (Jemiriye, 2013). Unfortunately, the emergence of these autonomous churches has not really solved various social evils bedevilling Nigeria.

Conditions of some churches have made some ministers of God to take to commercialization of church. Some of them are poorly paid, so they use various gimmicks to earn more money. It was Aweda (2009) who clearly emphasized that the root problem of Commercialization in the contemporary Christian Churches has been traced partly to the change of emphasis on the pulpits from the cross to acquisition of the material possessions and miracles. It is clear that the majority of Nigerians have been experiencing abject poverty.

The recent socio-economic situation of contemporary Nigeria has been a symptomatic of the endemic plurality of Nigeria's religious landscape. The country is now a procreant ground for all kinds of religious movements. Reason is because Nigerian economic development is too low. Although some of the founders of these new generation Churches always postulate diversified reasons for their emergence and expeditious growth, some say that their call is a divine call from God, while some claim divine visions and dreams, emphasized deeper biblical interpretation.

However, the commercial tendencies of the many independent Churches in Nigeria have of late become overtly evident. So, this problem of Nigeria's economic situation has made religion mainly to be seen in Nigeria as a source of economic benefit. So, Church opening and its enterprise have become a career to Nigerians and qualification certificate for some lazy youths. Olorode (1985) observes that "many people are looking beyond realities for the solution of their multifarious emotional and economic problems and religion has been their last resort" (p. 15). Essien (2010) notes that religion has become a top bracket business in Nigeria and the key players in this situation do not accept the economic reasons as the basis of their action. Rather they argue that their action is purely based on a spiritual dimension, which has proved not to be such. The mad craze for money has made some people willing to commercialize religion for their own benefit and interest.

Many vulnerable people have fallen into the trap of this unholy merchandize. Although the case of trading in God's name and using religion as a

market place did not even begin from this century; it began even from the century of Jesus Christ. Jesus Christ experienced this when he entered the Temple at Jerusalem during his ministry on earth; he saw some people selling and buying in the house of his father; Jesus was not happy with them immediately he saw these. Jesus then went into the Temple and drove out all those who were selling and buying there; he upset the tables of the money changers and the seats of the dove- sellers. He said to them, according to scripture, “my house will be called a house of prayer,' but you are turning it into a bandits den”. According to Iwe (2003). “In Nigeria the spirit of materialism is fast invading and shadowing our traditional values and Christian ethics; traditionally our society laid more emphasis on spiritual and social dimension of human nature and value” (p. 28).

The truth is that the quest to accumulate wealth and right of liberty has thrown away some Christians' faith; values and norms that guide Christians most especially these materialistic gospel preachers in our society. Instead of laying more emphasis on the spiritual growth of the people, some of them emphasize more on material needs. Amucheazi (2006) is of the opinion that:

One of the major causes of commercialized gospel in the present day society is the people's excessive quest for material wealth. Materialism coupled with status consciousness and value orientations that have increased in the modern living have made jobless young men seek means of economic survival through the establishment of churches. (p. 22).

Therefore, the quest for property ownership has been one of the main key factors for commercialized gospel message in contemporary Nigeria.

2.6: Implications of church commercialization in our contemporary society

Church commercialization is deviation from ethical code of the institution of church. Since this deviation portend deceitful practices or twisting of the scriptures, etc. for economic gains; the church is faced with Image and reputation problems. Image here refers to the overall reputation of an organization as determined by the various pictures, impression, knowledge, information and perceptions that the publics of that organization have of it (Nwosu 2006.p 89), while reputation refers to a good image, character, identity; a good name; respectability; honour, superiority, majesty and grandeur (Egwu, 2007. P 54).

The implication here is that church commercialization runs counter to church's tenets of sacredness, pure, holiness and Jesus admonition of 'freely you have received, freely you must give' and cannot be promoted through the churches practice. The church cannot be used to promote unethical behaviors because church is founded in truth telling. Arising from this fact too, is implication of abandonment of ethics of duty by gospel preachers. The point here is that inadequate consideration is paid to the moral obligations like 'truth telling or promise-keeping by those people who trade the gospel in exchange for money and other material gain. The church members hired to promote churches or 'men of God' that indulge in the act of church commercialization must sincerely answer the ethical questions of the things we do or say. This is because the practice of the church is guided by ethical code, and practitioners must subscribe to the code of conduct.

Ethical code or codes of ethics of any profession by implication determine to a large extent, the right or wrong actions, conducts or behaviors which practitioners should put up or Jettison as the case may be in the practice of their profession (Nwodu, 2006:p.134). However, "the import of this to the church practice and promoters of God's work is that the practitioners as facilitators of social communications need to be morally guided as well as conducting their official duties in a highly credible manner that would promote common good conscience and serve public interest (Nwodu, 2006.p: 89).

Stemming the tide in Nigeria will continue to be a herculean task for the church professionals as far as the poverty level among Nigerians are high. The church role as far as curbing the act of commercialization of the church is to manage the issues arising from this aberrant behavior; and to make sure the church image is restored to its original form-sacredness, purity and holiness. This original image is an amalgam of many variables, which when pursued in sincerity and honesty translates to favorable image and corporate reputation (Conrad 2008; Egwu, 2008).

The era of falsehood and negative propaganda has gone, so church leaders, church workers and indeed the church adherent should embrace the practice of two-way symmetric model of communications that are nurtured in the truth, mutual understanding and transparency, if they must portray the original intensions of Christ. The harm that these agents of commercialization of the church do to the very Christian message which they claim to be propagating and even to their hearers can best be imagined. The serious concern of the present researchers about this unbalanced preaching is in two folds. The first worry is that it may set confusions in the minds of those Christians who are living according to their calling Bible standards, but are struggling to make ends meet. They may start to wonder whether there are certain faults in them as to why they have not stumbled at wealth, thereby become discouraged in their faith and from doing good.

In other words, the interpretation and the implication of the teaching that no Christian should be poor is that those people who claimed to be Christians, but are struggling to make ends meet are only making false claims to being Christians. The second worry is that those who have entered the Church in order to become wealthy, if they failed in the purpose for which they have entered the Church, may resort to other unholy practices in pursuance of their inordinate objectives, doing satanic practices such as visiting traditional shrines. The commercialized gospel preachers ask their flock to give generously to the Church. According to Aweda (2009), “they preach that the measure of their

wealth is determined by how largely they give and they are never in dearth of scripture passages to support their arguments”.(p.49)

The members who claim to benefit from the prosperity preaching make a return to their preachers with expensive gifts; vehicles, or money. Gifford (2009) quoted the sermon of a Liberian materialistic gospel preacher thus: “if you have enough faith to be born again, you have enough faith to live beyond your social and financial difficulties” (p. 51). The preachers claim that all the biblical verses dealing with prosperity are just as trust worthy as texts that deal with other issues.

Therefore, commercialization is a process or cycle of introducing a new product or production matter into the market. Now, these materialistic gospel preachers are commercializing the gospel in the name of preaching the word of God to people at market squares, buses and their Churches in their own interest. But what is very obvious in their preaching is that, these preachers and equally some new converts today that devote themselves to preach the word of God outside the Churches always make emphasis on money while preaching to people at market places or buses. They always make use of certain words to deceive people because they want money from them.

But despite this injunction, many of these prosperity preachers have not been able to resist the reality that they had made religion a source of merchandize. Some are still using religion as a lucrative business avenue to maximize profits. Jesus' ministry was filled with teachings about materialism, both in parables and more directly. In fact, the beginning of his ministry is highlighted by his experience in the wilderness where Satan tries to tempt him with materialistic seduction. Consideration of the temptation of Christ sheds light on how our surrounding culture operates in much the same way as Satan did in the desert.

2.7: Review of Empirical studies

The empirical studies deals with related study carried out by authors that share the same views and facts as it relates to the study. There have been studies on church commercialization which the researchers carefully looked into such as it includes:

Enabling Background for Commercialization of the Gospel Message in Nigeria by Kalu (2008)

The root of gospel commercialization in Nigeria can be seen in what Kalu (2008) describes as the market theory. He linked commercialization of the gospel to the market theory built around the rational choice concept that profiles the religious space as being similar to a market place, and examines the commercialization of religion as a commodity, because messages are packaged as products in a competitive market place.

He argues that marketing strategies enable religious businessmen to dupe gullible consumers by selling their books, videos, and audiotapes, and all manners of waves, using the sales techniques honed in the secular marketplaces. He adds that the glitz mixes religion with entertainment. The preacher and television star become inseparable as the big man of the big God. However, commercialization of the gospel is influenced by certain, other phenomena such as politics, African worldview, economy, and mass media and so on. The religious trend reflects the shift in popular culture in the social, political, and economic spheres. Both secular and religious entrepreneurs use the same communications strategies and interact closely.

Some new generation pastors see these developments as opportunities for commercializing the gospel message in Nigeria. Miracle has now become the most cherished product, which can easily attract people to run around the so called wonder workers in the Christian folk. Egbucha (2005) maintains that “the public display of the wealth of these pioneer miracle workers provoke more youths to enter into the business since what Nigerians are seeking for is miracle, no matter the source, nobody borders to know” (p.114).

Consequently, miracle workers are emerging in their numbers to maximize profit in this age of uncertainty which for them is a flourishing time for religions that promise security. Many of these miracle preachers parade themselves as having the same power of Jesus that in their worship centres, their members almost worship them along with God. Consequently, miracle is corrupted just as there is economic and political corruption.

In some of these miracle centres, people pay heavily to be prayed for and for a miracle to occur in their lives. In some centres, poor people are not allowed to see the miracle worker because they could not pay the consultation fees. In some occasions where a person fails, such a person is often blamed for not showing the prerequisite seed of miracle with money or wealth. Consequently people ignorantly donate their cars, landed property, money and even their houses to miracle workers before they are being prayed for. Closely related to this reason is the insatiable desire to be rich among Nigerians. According to Egbucha (2005.). The ever quickening rat-race, the political double talk, the economic hardship, the deteriorating health condition, the high rate of unemployment and the desire to get rich quick, have created conditions favourable for the marketing of Christianity to the Nigerian public. For this, agents of commercialization of the gospel pretend to cater for the lust to be prosperous. Public display of real and supposed miracle attract other clients to such miracle centres especially when aired on the radio stations or projected on television stations.

Solutions to church commercialization in Nigeria

In contemporary Christianity, Pentecostalism has become a major force constituting about a quarter of Nigeria's Christian population, and the number of Pentecostals has grown by stressing an intimate and joyous relationship with God, adapting to local cultures, especially as a people that have strong belief in the spirit worlds and by focusing in healing, prophecy and God's direct

intervention in the material wellbeing of His People. Yet its multiplicity and amoebic character may have created a complex movement that is full of ironies.

Commercialization and miracle Christianity become woven into a theology that profiles the mainline Churches as bench warmers who have lost the power of the gospel that was very real in the early Jesus movement. It is, therefore, imperative that the government should regulate, not only the rate at which Churches acquire their own cable networks and commercialize their programmes, but should also regulate the registration of new religious movements. Freedom of religion should not be allowed to be abused by certain individuals whose aim is only to make money and not to take people to Christ.

War against corruption should be carried to inside Churches to restore the image of the Church as the conscience of the society. This is necessary because the establishment of new Christianity and consequent commercialization of the gospel have not solved the problems of insecurity, uncertainty, sickness and poverty in Nigeria. The level of intense use of mass media for evangelism should be re-examined. There is the need to examine cultural production at the point of consumption. For instance, do colourful handbills, posters, and billboards sporting photos of iconic rich pastors and scriptural promises convert, allure, or persuade the unbelievers? They may attract attention and create a religious culture that offers solutions to everyday life challenges, hopes, and fears; and they may invite and allure, but it is another thing to get the fish to bite. They could construct how reality should be imagined and create an atmosphere suggesting that religion is important for the nation, yet their ulterior motive is fraudulent.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Design of study

The design of this study is descriptive survey which bases its analysis on the information gathered from the primary and secondary sources.

3.2 Area of the Study

Basically, the area adopted on this study is Isi-Uzo local government area of Enugu state. It consists of five main district namely: Eha-Amufu, Ikem, Umualor, Neke and Mbu.

3.3 Population of the study

The population of the study comprises of all members of the different churches in Isi- Uzo Local government Area.

3.4 Sample and Sampling Techniques

The sample of this study is made up of selected church members including male and female, young and old. The sample was gotten using stratified random sampling. See the composition below:

Catholic Church	Anglican Church	Protestants
150 respondents	75 respondents	75 respondents
		Total 250 respondents

3.5 Data Collection

The data collection was done using questionnaire administered to the respondents. The questionnaire is a likert type that has SA which stands for strongly agree, A which stands for Agreed, D which stands for Disagreed, and

SD which stands for strongly disagreed, and it comprises of 17 items that relates to the concept of commercialization

3.6 Instrument of Data Collection

Data was collected through the issuing of questionnaire to the selected respondents which contains questions that relates to the concept. In the questionnaire given to the respondents, they are allowed to make their feelings known as to the commercialization of the church in Isi-Uzo. The questionnaire is a structured as follows: the response format used was Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD).

3.7 Validation of the Instrument

The instrument used for the collection of data was carefully studied and validated by a lecturer in the department of educational psychology federal college of Education Eha-Amufu who is an expert in field and teaches the introduction to Research method.

3.8 Method of Data Analysis

The data collected in this study were carefully analysed percentage and also going through the responds from the respondents. Tables were also used to present the percentages.

CHAPTER FOUR

DATA ANALYSIS

This chapter is concerned with the presentation, interpretation analysis of data collected from the study. The analysis is based on each of the research questions of which the response format used was Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD).

The three denominations in Isi-Uzo local government area were used and the questionnaire distributed and returned from the three church denominations as follows

S/N	Name of church denominations	No. of questionnaire Distributed	No. of questionnaire returned
1	Catholic church	150	150
2	Anglican church	75	75
3	Pentecostal churches	75	75

The table above shows that two hundred and fifty (250) questionnaire were distributed and the same figure returned. The reason was that the researchers were guiding the respondents mostly the aged and elderly ones on how to fill the questionnaire, and was collected immediately after their responses without delay.

Research Question 1: what is commercialization?

This question mark from item 1-3

S/N	Items	Responses	Frequency	percentages
1.	Commercialization means using the church for money	SA	135	54%
		A	65	26%
		D	29	11.6%
		SD	21	8.4%
		Total	250	100%
2.	It means paying for the service of God	SA	90	36%
		A	79	31.6%
		D	51	20.4%
		SD	30	12%

		Total	250	100%
3.	It also means the use of materialism for the purpose of spirituality	SA	120	48%
		A	76	30.4%
		D	30	12%
		SD	24	9.6%
		Total	250	100%

The above table in column 1 shows that 135 respondents which represent 54% strongly agree that Commercialization means using the church for money, while 65 respondents which represent 26% strongly agreed: 29 respondents which represents 11.6% disagreed while 21 respondents which represent 8.4% strongly disagreed.

Column 2 in the above table shows that respondents 90 which represent 36% strongly agreed that it means paying for the service of God, 79 respondents which represent 31.6% agreed; 51 respondents which represent 20.4% disagreed while 30 respondents which represent 12% strongly disagreed.

Column 3 in the table shows that 120 respondent which represent 48% strongly agreed that commercialization means the use of materialism for the purpose of spirituality while 76 respondents which represent 30.4% agreed; 30 respondents which represents 12% disagreed, while 24 respondents which represent 9.6% strongly disagreed

Research Question 2 what are the causes of commercialization of the church in Nigeria society. Item 4-8

S/N	Items	Responses	Frequency	percentages
4.	One of the factor that encouraged commercialization is selfishness and materialism	SA	125	50%
		A	95	38%
		D	12	4.8%
		SD	18	9.6%
		Total	250	100%
5.	The major causes of Commercialization of the church is frustration on the side	SA	114	45.6%
		A	112	44.8%
		D	14	5.6%

	of those who found the church	SD	10	4%
		Total	250	100%
6.	Commercialization of churches is also caused by hunger by the founders of the church.	SA	125	50%
		A	85	34%
		D	25	10%
		SD	15	6%
		Total	250	100%
7.	Another factor is desire to be rich by the clergies.	SA	143	57.2%
		A	37	14.8%
		D	25	10%
		SD	45	18%
		Total	250	100%
8.	Also, another factor is greed on the part of the people who establish these church.	SA	116	46.4%
		A	92	14.8%
		D	27	10.8%
		SD	15	6%
		Total	250	100%

The above table in Colum 4 shows that 125 respondents which represent 50% strongly agreed that one of the factor that encouraged commercialization is selfishness and materialism, while 95 respondents which represent 38% agreed. 12 respondents which represent 4.8% disagreed while 18 respondents which represent 7.2% strongly disagreed.

Colum 5 in the table shows that 114 respondents which represent 45.6% strongly agreed that The major causes of Commercialization of the church is frustration on the side of those who found the church, while 112 respondents which represent 44.8% agreed, 14 respondents which represent 5.6% disagreed while 10 respondents which represent 4% strongly disagreed.

Colum 6 in the table above shows that 125 respondents while represent 50% strongly agreed that commercialization of churches is also caused by

hunger by the founders of the church, while 85 respondents which represents 34% agreed, 25 respondents which represents 10% disagreed while 15 respondents which represents 6% strongly disagreed.

Column 7 above table shows that 143 respondents which represents 57.2% strongly agreed that Another factor is desire to be rich by the clergies, while 37 respondents 14.8% agreed, 25 respondents which represents 10% Disagreed while 45 respondents which represents 18% strongly disagreed.

Column 8 in table shows that 116 respondents which represents 46.4% strongly agreed that another factor is greed on the part of the people who establish these church while 92 respondents which represents 36.8% agreed while 27 respondents which represent 10.8% disagreed and 15 respondents which represents 6% strongly disagreed.

Research Question 3: What are the effects of church commercialization in Nigerian churches. Item 9-13

S/N	Items	Responses	Frequency	percentages
9.	Commercialization of the church have reduce the Christian means of worshipping God.	SA	126	50.4%
		A	65	26%
		D	30	12%
		SD	29	11.6%
		Total	250	100%
10.	Commercialization of the church promotes false teaching in the church	SA	150	60%
		A	46	18.4%
		D	38	15.2%
		SD	16	6.4%
		Total	250	100%
11.	Effects of commercialization of churches is that it reduces the spirituality of people.	SA	110	44%
		A	104	41.6%
		D	24	9.6%
		SD	2	0.8%
		Total	250	100%

12.	Effect of commercialization of churches is that it encourages falsehood.	SA	101	40.4%
		A	61	24.4%
		D	41	16.4%
		SD	47	18.8%
		Total	250	100%
13.	Effect of commercialization of churches is that it brings about unnecessary rivalry among the Christian family.	SA	95	38%
		A	91	36.4%
		D	23	9.2%
		SD	41	16.4%
		Total	250	100%

The above table in Colum 9 shows that 126 respondents which represent 50.4% strongly agreed that Commercialization of the church have reduce the Christian means of worshipping God while respondents 65 which 26% agreed, while 30 respondents which represent 12% disagreed and 29 respondents which represents 11.6% strongly disagreed.

Colum 10 in the above table shows that 150 respondents which represents 60% strongly agreed that commercialization of the church promotes false teaching in the church while 46 respondents which represents 18.4% agreed, while 38 respondents which represent 15.2 % disagreed, 16 respondents which represents 6.4% strongly disagreed.

Colum 11 in the above table shows that 110 respondents which represents 44% strongly agreed that effects of commercialization of churches is that it reduces the spirituality of people, while 104 respondents which represents 41.6% agreed, 24 respondents which represents 9.6% disagreed, while 2 respondents which represents 0.8% strongly disagreed.

Colum 12 in the above table shows that 101 respondents which represent 40.4% strongly agreed that effect of commercialization of churches is that it encourages falsehood, while 61 respondents which represents 24.4% agreed, 41 respondents which represents 16.4% disagreed while 47 respondents which represents 18.8% strongly disagreed.

Colum 13 in the above table shows that 95 respondent which represent 38% strongly agreed that another effect of commercialization of churches is that it brings about unnecessary rivalry among the Christian family while 91 respondents which represent 36.4% agreed; 23 respondents which represents 9.2% disagreed, while 41 respondents which represent 16.4% strongly disagreed

Research Question 4. What are ways which the faith and beliefs of the students shaped their social and moral life. Item 14-17

14.	The problem of commercialization of churches can be solved by changing the mentality of the church members.	SA A D SD	118 73 43 16	47.2% 29.2% 17.2% 6.4%
		Total	250	100%
15.	Effects of commercialization of churches is that it reduces the spirituality of people.	SA A D SD	146 70 21 13	58.4% 28% 8.4% 5.2%
		Total	250	100%
16.	Problem of commercialization of the churches can be solved by avoiding materialism.	SA A D SD	98 80 25 47	39.2% 32% 10% 18.8%
		Total	250	100%
17.	The problem of church commercialization can be solved by following the footstep of Jesus Christ.	SA A D SD	122 82 16 30	48.8% 32.8% 6.4% 12%
		Total	250	100%

The above table in Colum 14 shows that 118 respondents which represent 47.2% strongly agreed that the problem of commercialization of churches can

be solved by changing the mentality of the church members, while respondents 29.2 which represent 118% agreed. 43 respondents which represent 17.2% disagreed while 16 respondents which represent 6.4% strongly disagreed.

Colum 15 in the above table shows that 146 respondents which represent 58.4% strongly agreed that the problem of commercialization of churches can be solved by preaching salvation to the church members, while 70 respondents which represent 28% agreed, 21 respondents which represent 8.4% disagreed while 13 respondents which represent 5.2% strongly disagreed.

Colum 16 in the above table that 98 respondents while represent 39.2% strongly agreed that the problem of commercialization of the churches can be solved by avoiding materialism, while 80 respondents which represents 32% agreed, 25 respondents which represents 10% disagreed while 47 respondents which represents 18.8% strongly disagreed.

Colum 17 in the above table that 122 respondents while represent 48.8% strongly agreed that the problem of church commercialization can be solved by following the footsteps of Jesus Christ, while 82 respondents which represents 32.8% agreed, 16 respondents which represents 6.4% disagreed while 30 respondents which represents 12% strongly disagreed.

CHAPTER FIVE

DISCUSSION OF FINDINGS

This chapter will focus on the following issues: discussion of the findings, data findings , conclusion, summary, and recommendations

5.1: Discussion of the Findings

The researchers worked with four research questions, which the first one sought to know the meaning of church commercialization. On this, many respondents described it the way they understood it. To some, it mean using churches for money making, while to others it meant the use of materialism for the for the purpose of spirituality.

The second research question sought to know the factors and causes of commercialization of churches. A number of factors were identified as the factors for the commercialization of churches thus some of the factors is selfishness, materialism, and also the desire to be rich by the clergies.

The third research questions sought to know the effect of commercialization of churches on the society. These effects were identified as follows:

1. Commercialization of churches is that it reduces the spirituality of people.
2. Commercialization of churches is that it encourages falsehood.
3. Commercialization of churches is that it brings about unnecessary rivalry among the Christian family.

The fourth research question sought to know the how the problem of church commercialization can be solved, which many believe that it can be reduce by the following:

1. Commercialization of churches can be solved by the orientation of the church members.

2. Problem of commercialization of the churches can be solved by avoiding materialism
3. The problem of church commercialization can be solved by following the footsteps of Jesus Christ.

5.2 Findings

The following data were found in the course of the study

1. Commercialization means using the church for money
2. It also means the use of materialism for the purpose of spirituality.
3. Some of the factors that encouraged commercialization is selfishness and materialism.
4. Commercialization of churches is caused by hunger by the founders of the church
5. The major causes of Commercialization of the church is frustration on the side of those who found the church
6. Commercialization of the church have reduce the Christian means of worshipping God.
7. Commercialization of the church promotes false teaching in the church
8. Effects of commercialization of churches is that it reduces the spirituality of people.
9. The problem of commercialization of churches can be solved by orientation of the church members.
10. Problem of commercialization of the churches can be solved by avoiding materialism.

5.3 Conclusion

Commercialization of churches in our society has remained a major problem to the development of Christianity in our localities. This is because it has continued to reduce the level of spirituality of the people who know pay attention to the material benefit instead of the spirituality of the people.

This study has carefully x-rayed the situation to enable us understand the truth. Since the churches went commercial the level of obedience to the scripture has been low. The effect is that people “claim” to be Christians without having anything to show for it.

5.4 Summary

Commercialization of churches clearly presents the situation of modern churches in which money rules to the forefront of the society. As a result of this, the manes play down on the spiritual level of Christian to the detriment of the believers. This situation has for a long time had a long time effect on the people because what people chase, is ordinary shadow which has nothing to offer. The effect of commercialization of churches clearly shows that it has multifaceted effect ranging from low spiritual life to poor understanding of the sermon of the churches. A part from the two, it equally destroys the ability of the person to relate well with God.

5.5 Recommendation

Based on the work carried out, the following recommendations are put forward

1. The church pay more attention to spirituality.
2. The church should base their actions on the scripture.
3. The church should sanction materials crazy priest.

4. The church have to be careful in awarding titles and recognition to people.
5. The church should play down on unnecessary fighting to avoid rivalry among believers.

References

- Abogunrim, S.O. (2009). Churches and Crusade: The Nigerian Experience. *The journal News of the churches*. Vol./xiii, No. 4 Issue No. 136 pg. 91-95.
- Achor, P.N. (2010). "Quackery or professionalism: What option for public relations Practitioners? *Journal of public relations management*
- Achor, P.N. (2011). "Financial public relations strategies for raising funds for churches and Fellowship groups", unpublished term paper, submitted to Department of Marketing, University of Nigeria, Enugu Campus.
- Adelowo, F.A. (2006). "Miracles in Nigeria: *An evaluation of unusual occurrences*" *Ministry: International Journal for Pastors* 3(1) 4-11. Seventh Day Adventist.
- Amucheazi, E.C. (2006). Church and politics in eastern Nigeria, 1945-1966: *A study in pressure group politics*. Ibadan: Macmillan
- Anyafu, A.M.O. (2005). God's People's Finance: *A Financial Ethics Monograph*, Enugu: B&F Publication UNEC
- Asaju, D.F. (2000). "Proliferation and Deviant Tendencies on Nigerian Churches: A case study of Jesus of Oyingbo's Universal College of Regeneration", in S.A. Adewale (ed). *Proliferation of churches in Nigeria*. Ibadan: Association for Christian Studies pg 240-273.
- Asaju, D.F. (2003). "Misuse of Honour: *Its effects on development of Christian Discipleship in Nigeria*, in S.A. Adewale (Ed) *Christianity and Development in Nigeria*, Ibadan: Nigerian Association for Christian Studies pgs 121-145.
- Aweda, S. (2009). A highly religious nation in crisis of moral decadence: *The*

- confusion in prosperity preaching lamentation*. Retrieved on January 16, 2017. From <http://www.google.com.ng>.
- Barth, E. (2010). *Evangelical Theology: An Introduction*, London: Christian Association
- Conrad, B.L. (2008). *Church Marketing Promoting the church using modern Methods: A Senior thesis submitted in partial fulfillment of the requirements for graduation in the honours programme*, Liberty University Retrieved April 18, 2017 from <http://digitalcommons.Liberty.edu/honors/66/>
- Daily post newspaper(2016).Retrived on 22rd july 2017 from <http://www.funkypastors.com>
- Egbucha, G.C. (2005). *Commodification of miracle: Nigerian Christianity in the market place of Church*. Bigard Theological Studies.
- Egwu, E.U. (2007). *Managing the image and reputation of Nigeria abroad: A critical appraisal and strategic options*, Public Relations Journal, Essien, A.M. (2010). *Proliferation of Churches: A leeway to commercialization of Religion*, European Journal of scientific research 45(4): 649-657
- Fidelis, O. (2013). *The Deceit Business in Religion Enugu: Optimal publishers*
- Gifford, P. (2009). *Bethel and Transcea: Liberia's fastest growing Churches - A comparison*. In P. Gifford (Ed.). *New dimension in African Christianity* (pp.40-65). Ibadan: Sefer.
- Iwe, O. (2008). *The gospel of materialism: Nigerian Pentecostalism and hypocrisy (Part 3)*. Retrieved on January 12, 2017. From <http://www.google.com.ng>.
- Jemiriye, J.F. (1998). *Proliferation of churches in Nigeria: Economic or Christian Emancipation*, African Journal of Biblical Studies
- John, W. (2000). *Pragmatism: A New Name for some old ways of thinking*: New York: HIWEZ NLPR.

- Kalu, O.U. (2008). *African Pentecostalism: An introduction*. Oxford: Oxford University.
- Kunhiyop, S.W. (2007). *Poverty: Good News for Africa*. *African Journal of Evangelical Theology* 20(1): 5-8
- New Testament online Greek translation (2010). In Bockmuehl, Markus N. *Cambridge Companion to Jesus*. Cambridge University Press. pp. 123–24. ISBN 978-0-521-79678-1.
- Nigerian Broadcasting Commission (2006). *Report on unwholesome church practices in Nigeria*. Retrieved on 26 June 2017. Google scholar
- Nwodu, L.C. (2006). *Journalism Practice: News, Aesthetics, Ethics and Laws*, Enugu: Rhyce Kerex Publishers.
- Nwosu, I.E. (2006). *Public Relations Management: Principles Issues Applications*, Aba: Dominican Publishers
- Ogunkunle, C.O. (2006). Commercialization of religion in Nigeria: *The Christian perspective* in C.O. Ogunkunle (Ed) *Issues in the practice of religion in Nigeria*, Ibadan: University Press.
- Olawole, A. (2005). A critique of the Pseudo-Nigerian Bourgeoisie retrieved May 19, 2017 from <http://www.dawodu.com/olawole2.html>
- Oloride, L. (1985). *Seminar on new movements in Nigeria*. Department of Sociology, University of Lagos.
- Price, C.P. (2008). *Church Movement Microsoft(R) EncartaR2009 (DVD)*. Redmond, WA: Microsoft Corporation.
- Shimazono, S. (2001). The commercialization of the sacred: the structural evolution of religious communities in Japan” *Social Science Japan Journal* 1(2): 181-198
- Tonye, David-West (Jr) (2005). *The proliferation of Nigerian Churches : In the US& the increasing divorce rate between the pastors & their spouses*. Retrieved May 27, 2011 from

<http://nigeriaworld.com/feature/publication/david-west/111805.html>

Udaya, C.O.(2008).*Introduction to the Study of Religion*:Enugu: Celex Printers and Publishers (NIG).

Ugwueze, A.I.(2008). *Introduction to Sociology of Religion*: Enugu: Celex and Printers and Publishers (NIG).

Weber, Max (1936). *The Protestant Ethics and the Spirit of Capitalism, Berlin*: Philosopher Publications.

Zonderavan Pictorial Encyclopedia, (2006): *The Bible 5 Volume Set*: Goodwill Industries of Central Indiana publishers

Appendix

Department of Christian Religious Studies
Federal College of Education
Eha-Amufu

Dear Respondent,

We are final year students carrying out a study on commercialization of churches in Isi-Uzo Local Government Area. You are requested to help us generate information to enable us get to a credible end of the research. The information you supply will be handled with utmost confidence.

Thanks in anticipation.

Yours sincerely

1. Odoh Christopher Emeka
2. Eli Blessing Ukamaka
3. Egbugo Jecinta Ebere

Tick the box as it applies to you;

Name of Church: Catholic

Anglican

Pentecostal

INSTRUCTION: Fill the blank space as it applies to you
QUESTIONNAIRE DISTRIBUTION

S/N	QUESTION	A	D	SA	SD
-----	----------	---	---	----	----

1	Commercialization means using the church for money				
2	It means paying for the service of God.				
3	It also means the use of materialism for the for the purpose of spirituality.				
4	One of the factor that encouraged commercialization is selfishness and materialism.				
5	The major causes of Commercialization of the church is frustration on the side of those who found the church				
6	Commercialization of churches is also caused by hunger by the founders of the church				
7	Another factor is desire to be rich by the clergies.				
8	Also, another factor is greed on the part of the people who establish these church				
9	Commercialization of the church have reduce the Christian means of worshipping God.				
10	Commercialization of the church promotes false teaching in the church				
11	Effects of commercialization of churches is that it reduces the spirituality of people.				
12	Effect of commercialization of churches is that it encourages falsehood.				
13	Effect of commercialization of churches is that it brings about unnecessary rivalry among the Christian family.				
14	The problem of commercialization of churches can be solved by changing the mentality of the church members.				
15	The problem of commercialization of churches can be solved by preaching salvation to the church members.				
16	Problem of commercialization of the churches can be solved by avoiding materialism.				
17	The problem of church commercialization can be solved by following the footstep of Jesus Christ.				

