

Community Deliverance in Contemporary Igbo Societies: A Study of Nise Community, Anambra State

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Abstract

This study aimed at portraying the meaning and relevance of community deliverance ministries in contemporary Igbo societies with particular reference to Nise community in Anambra state. Deliverance Ministration (Ije ozi nnaputa) can be carried out on communal level. Community deliverance is a type of deliverance carried out on community level which specifically centered on the physical, spiritual, material, emotional and psychological problems that required attention. Most African traditional and Christian communities are having a lot of spiritual problems which may be due to their religious background which have been infested with the problem of spirit forces attack, curses, occult practices, bewitchment, covenant contracted by ancestors of such community. These communities may be ignorant of the cause of these problems like deity attack and other problems emanating from the above similar problems. Many are poor and are under bewitchment in some communities just because of the problems emanating from the similar problems mentioned above. The descriptive research survey design has been adopted for this study. The instruments for data collection consisted of primary and secondary sources. Primary sources consist of oral interview and non-participant observation. While secondary sources consist of books, Journals, Books of readings, magazines and so on. The analysis of data collection was through culture area approach. Nise Community served as a study area which helped in interpretative approach. The evolutionary theory was used as its theoretical frame work. The researcher observed that Nise community needs community deliverance due to the kind of spiritual problems befalling the community. The community is having a lot of setbacks in terms of social, religious and human developments. The researcher recommends that if community deliverance is conducted, the spiritual challenges faced by the indigenous people will be drastically reduced if not removed completely.

Keywords: Community, Deliverance, Igbo Society, Nise community

Introduction

The relevance of community deliverance in the whole Igbo land cannot be underestimated. The Igbo run to *Chukwu Okike Abiama* or *Obinezenu* (God) for success,

in time of need especially for security of life. They also need protection, healing and deliverance and total liberation, safeguard against witchcraft, bewitchment, failures in business, suffering and setback in life. In a community where people always indulge in committing social offences such as adultery, fornication, incest, stealing of yam, poisonings, the traditionalists, will see those crime as abomination against the earth goddess and the supernatural beings. Against this backdrop some religious rituals have to be performed in the community in order to restore true moral/ healthy life of the people, hence the term community deliverance

Community deliverance therefore is a type of deliverance that centers on physical, spiritual, materials, emotional and psychological problem that require special attention in a community. It is a type of religious ritual practice designed to save lives by both traditional and contemporary Igbo society. Some contemporary Igbo Christians call it “community liberation” designed to save lives of community members.

Over one hundred and sixty-six years of advent of Christianity in Igbo land, some communities are yet to be delivered and liberated from satanic manipulations. The evils which the ancestors committed against God and humanity are still following them. Even the moral life of the contemporary indigenous Igbo is deteriorating. Most traditional and Christian communities are having problems which are spiritual, maybe due to their religious practices which have been infested with the problem of spirit forces attack, occultism (Igwo ajo ogwu), bewitchment and covenant which they contracted with deities and ancestors of such communities. These communities may be ignorant of the fact that the deities which their ancestors used to worship are been worshipped in their interest and the spirit resident inside the shrine/altar where covenant are contracted are responsible for the attack on their finance, health and progress in every aspect of human endeavor. Failure as a member of such community to contribute money for sacrifice appeasement and upkeep of the shrines or altar will result to unwarranted attack/bewitchment on the community. Other factors that can lead to community deliverance include sinfulness of the indigenes, dedication of people’s life to evil spirit or spirit forces (Alusi) which unknowingly can lead people to be under the spiritual bondage. The problem of witches and wizard, curses and magic manipulations in the life of community members are prevalent in most part of Igbo land especially in the study area. Looking at the study area, one can easily observe sign of the object poverty and backwardness in terms of development. For instance, a lot of building projects were abandoned and uncompleted due to one thing or the other and one may not know the reason(s). Others may like to invest outside their community without investing in their homes; some communities are under spell or curse. Against these backdrops, Agbanwe (2009) rightly said, when there is a spell over a community, such a community will hardly witness development. There are

several communities around us not known for anything good, while other communities are producing eminent personalities in various fields of endeavor, nothing can be said of them. At times some of these communities were found by agents of bewitchment. Curses or Covenant may not be the reasons for their backwardness but because their souls had been bewitched from the cradles and posterity was not left out in this satanic arrangement. The bewitchment that affected the father also affected the son, therefore the community bewitchment cannot be argued. (Agbawe, 2009). This is a general problem facing some Igbo communities known for occultism especially the Nise community. In such case, the strangers in such communities always do well than the indigenes. Sometimes members of such communities many decide to sojourn to other places for greener pastures to no avail. Other problems that need to be tackled well through community deliverance are Mammy water (Mmuomiri) palaver and ancestor veneration, Sins of various types committed by indigenes, the problem of immoral lives (adultery & fornication) idolatrous worship. The Church as a community of Gods people is not left out in this chronic problem. According to Chijioke (2003):

The contemporary church has been struggling with this similar without any meaningful result, yet its failure to result the increasing problems and frustration confronting Christians due to faulty foundation that give birth to most healing and deliverance ministries this end time (p.1).

Theses occurrence and many others are source of worry to the researcher. Many communities (including Nise community) are now looking for everlasting solution to their spiritual problem in their respective places of abode. In this study, the researcher stresses the meaning, importance and relevance of community deliverance ministries among the communities in Igbo land, and proffers solutions to those problems especially as it concerns Nise community.

Many communities in this contemporary Igbo society are facing a lot of spiritual physical and psychological challenges. Nise community is not left out among those that are having these challenges. Their peculiar problem includes, the menace of marine spirit (mummy water spirit) among maidens in the community Worship and returning of “the gods in a retreat”, Faulty or evil foundation laid by ancestors thinking they are doing them favour but unknowingly this faulty foundation is affecting them adversely. Other factors include the return to idolatrous practices, occult practices, spirit of adultery and fornication practices and other obnoxious practices warranted ungodly living, The most hiding and dangerous fact anchors on the inability of the Dead parents who involved themselves in such deadly act such as occultism, charm and magic manipulation practices, to educate their children on the danger of being involved in those deadly practices. These obnoxious practices invariably help in terrorizing the entire families/community with uncomfortable

confusion, poverty, disunity without knowing the sources and the cause of their crises in the community, Inherited curse from sins of the forefathers and iniquities being committed by contemporary members of such community, Activities of the evil spirit possession in the community, Bewitchment cause by evil *dibia* like the magicians the sorcerers and occultist men/women are on the increased every day in the society, *Ikechi mmadu* syndrome is trailing in the community, Sin, abomination/atrocities committed by those who practice indigenous religion and Christianity is increasing every day, Undue sacrifice and covenant contracted by people of the old (forebears) and the present generation is multiplying in the daily basis Against these background. Nise community as any other community in Igboland is in great bondage of sins and their sinfulness nature is just as Sodom and Gomorrah. The bad people among them are occult and some practice “*Alulumana*” and wickedness against the progress of their fellow indigenes. Lack of love is trailing in the community. There is abject poverty and backwardness in terms of development in the study area. These listed occurrences are source of worry to the researcher and it needs urgent attention

Traditional Agents of Community Deliverance

The chief agent for actualization of these types of deliverance process is *dibia*. (Tradimedicalist, diviners, faith healers) Traditional priest (*Ezemmuo*) is also involved when it concerns sacrificial rituals. These agents used mystical substance for healing and deliverance purposes. It is believed that some of the specialist or agents have gotten access to mystical forces (supernatural power) and make use of them for healing and deliverance reutilization. The tradimedicalist-priests utilizes these powers for healing and deliverance purposes, others, however, use these powers for evil purposes such as causing harms, death and mysterious disease to others they termed enemies. The agents that use the mystic forces wrongly include witches and wizards and sorcerers (*dibia* Mgbasi) and they cause a lot of havocs in Nise Community. Mbiti (1969) confirmed that sorcery involves the use of poisonous ingredients that are put into the food or drink of someone. Spell casting and other witchcraft activities cause disease and sickness that defy scientific treatment, (Nganwuchu, Anizoba and Okereke, 2020). So, when these evil agents or *dibia* are in the society, invariably those tradimedicalists whom God use to save life will also be there to counter their evil practices.

Community Deliverance in Christian Perspective

Most traditional and Christian communities are having a lot of problems which are spiritual and need urgent attention. Some ministers of religion and prayer groups claim to

provide this service which falls under the broad category of “deliverance services” (Nwankwo, 2018). In the beginning, the existence of traditional deliverance ministries hinges on occultism, ritualism or what we refer to as divination, herbalism and spiritualism process. Today there are changes and religion is evolving for better practices. For any community to succeed and survive from evil foundations and covenants of their forefather, that community must accept the message of Christianity as the only legitimate religion that will give total deliverance and liberation from their spiritual problem. Deliverance in Christian perspective involve using the precious name of Jesus Christ in casting and loosing the power of evil spirit. The agents of deliverance in Christian perspectives include the Rev. Fathers, and Anglican Priests, Pentecostal Pastors, and other men who have the genuine call from the Almighty God.

In Nise, a lot of believers in Jesus Christ still justify in themselves by quoting 2 Cor 5:17 while they still remain under the canopy of the evil foundation and covenants of their fathers forefathers. Some are calling themselves “born again”, yet they are identifying themselves with the name used in worshipping lesser deities some still retain divinities (spirit forces) in the fathers house, village and town. Some are saying that it doesn’t matter because they don’t know the implications of allowing those divinities to stay in their environments. They don’t know that “it doesn’t matter” can become matters arising one day, since their presence brings curses and backwardness unto the land and the people. For this reason there is every need for community deliverance in the community to avoid having those physical and spiritual problems among the Nise indigenes. The Agents of deliverance in Christian Perspective used that name and power of Jesus Christ to deliver people from all kinds of misfortunes and causes. By so doing deliverance, liberation and total health restoration and salvation are fully offered to those who need them.

The Need for Community Deliverance in Nise

In this contemporary world, there is an increase in satanic manipulation in the churches, societies, nations, communities and individuals. The devil or the Lucifer and his fallen angels otherwise called evil spirit (demons) have penetrated the societies and the churches, and are poised to destroy life through “occultism and secret society hence the need for deliverance ministries in our churches and Nise as a community. Secret societies are on the increase, pastors are turning to occult agents so as to acquire power to perform miracle, many church members consult false prophets, prophetess and visionary, for solution to their problems. Unknown to people, many villagers have been involved in dedication to gods & water spirit. Some even suffer from spiritual bondages and curses. Many people both adults and children and property have been dedicated to evil spirit

(Anunibe, 2013) thousands of people are being manipulated by the spirit worlds and are bringing hindrances in their lives. But all these hindrances and many more need to be extracted by those who are gifted and have the power and knowledge on how to deliver and liberate people from satanic kingdom. Therefore, there is need for deliverance ministries just as we have them in traditional Igbo society.

Today, most of the indigenes of Nise seem not have not understood fully the need for community deliverance. It is a pity that with the present challenges in the world and in Nise in particular, the talk about community deliverance/liberation and total restoration appears strange and offensive to many. People are asking why community deliverance in Nise: sinful acts iniquities/abominations need to be eradicated since righteousness exalt a nation but sin is a reproach to any nation (Prov. 14:34). The importance or relevance of community deliverance cannot be underestimated. Life has to be secured spiritually and otherwise. Health equilibrium and normal life restoration and liberation should be considered most important in Nise Community. Before the arrival of Christianity in Igbo land and in Nise in particular the whole lands believe in henotheism, which is worshipping the Supreme Being alongside with other deities. The Igbo people use *dibia* (tradimedicalists) to actualize community deliverance. This time around, “the gods in a retreat” are returning back, hence the need for community deliverance and liberation in Christian perspective. During the community deliverance in Christian perspective, all the obnoxious religious lives of the indigenous religion like occult practices, idolatry, spiritual manipulation and other sinful act should be abrogated.

The ministry of Jesus Christ is that of reconciliation and redemption. Therefore, those deities or divinities have to be renounced, rejected and has to be pulled down. Covenant made with those deities should be destroyed. Their altars must be destroyed in order to escape curses. There is need for community deliverance and total liberation, because the word of God said that cursed is the man that has an idol and worships it. Again, the almighty God frowned at worshipping any other god beside him. He said that we should not worship any god but Him alone, He also said that we should not make for ourselves mages of anything in heaven or on earth or in the water under the earth. He further said we should not bow down to any idol or worship it because He is a jealous God that tolerates no rivals and He (God) will bring punishment on those who hate Him and on their descendants down to the third and fourth generation. Today, people are going back to what they rejected when Christianity came to Nise around 1910. The gods are returning back and a lot of things are happening. There is moral decay in the society, occultist practices and bewitchment has become the order of the day. Pin casting by the sorcerers and magicians are increasing day by day. Those who have covenanted to Satan through idol worshipping, evil agreement (covenants) and evil sacrifices, satanic worshipping

through occultism, ritualism, witchcraft have turn to be the order of the day in Nise Community. The spirit of fornication and adulterous practices/immoral acts is on the increase. Against this backdrop, what Nise community needed most now is community deliverance/liberation. Unless the town union, the Igwe in council and all the village head put heads together and organize a powerful crusade for community deliverance, the Nise community will continue to be in the hands of satanic arrangement and control of the evil misfortunes/ evil happenings. Therefore, there is need to break these covenants/ faulty foundations and destroy the curses that follow them through community deliverance. Church as a community also needs community deliverance, this is because the church under bewitchment needs to be delivered from evil men like the sorcerers witches and wizards and magicians. Deliverance ministers who have the call should be deployed by church Authority in order to save the church from falling. During community deliverance ministration, the evil altars in the community must be destroyed by deliverance ministers before the community can enter into a new covenant with the Almighty God through the blood of Jesus. The processes of breaking these old convents and entering into a new covenant with the almighty God should be followed and true men of God in the community (both the indigenous men of God and those deployed serving in the community) must come together and fight this great battle together.

Taxonomy of evil Spirits Operating in Nise Community

There is need to know the typology of evil spirit and their activities both in the church, community and in the society. The evil spirits are oppressive, possessive and obsessive in nature, and the mission of oppressive, possessive and obsessive spirit is to kill, and destroy what the Supernatural has created. In Igbo we call them “Ndi Ajo Muo” – (evil spirits). This Ndi ajo muo are the spirit beings that have personality and intelligence. As members of satanic kingdom and enemies of supernatural and human beings, they are evil, wicked and malicious and are under Satan’s authority. The worship of false gods is essentially the worship of demons which the Igbo called “Ndi ajo muo. These Ndi ajo muo (evil spirits) can cause physical illness in the human body (Mathew 9: 32 – 33 and 12:22). Although not all sickness and disease are results of evil spirit influences, howbeit the power of the supernatural is readily available for deliverance and freedom from whatsoever illness or misfortunes. Witches and sorcerers also can serve as mystical agent of disease/illness causation. Mbiti (1969) confirmed that the activities of sorcerers involve the use of poisonous ingredients that are put into the food or drink of someone. These poisonous substances result in diseases in the victim. Further Olupona (2004) observed that spell casting and witchcraft activities are also ways one could become sick. He maintained that people with mystic or evil power could cause other people, they see as

their enemies or that is disrespectful to them to become sick as a way of punishing them. Against this background, many traditional African community (Nise, inclusive) have the belief that certain illness which defy scientific treatment are brought about by witchcraft and unforeseen forces. Against this backdrop Anizoba, Okeke and Nganwuchu (2020) pointed out that:

There are several ways traditional Africans explain or understand the causes of disease. For instance, a disease is often caused by attacks from evil or bad spirits. Some also believe that when ancestors are not treated well, they could punish people with disease. Some Igbo parents believe that some disease, are mystical and as such explain the same to their children (p.205)

Research conducted revealed that evil spirit is organized into a highly systematized satanic empire with rank and order. It is obvious that there are different types of evil spirit operating in Nise Community. The evil spirit to be tackled during community deliverance in Nise includes;

Principalities: According to Anunibe (2013) these are the lowest class of evil spirit. They are empowered by higher evil spirit that give instructions and expect positive result from them. They exist and operate on earth from the first heaven, the air and the atmosphere heaven.

Powers: These are the ranks of evil spirits (Demons) who take authority from the rulers of darkness. Their department is above principalities

Rulers of darkness of this world: This rank of demons (evil spirit) is next in command to spiritual weakness in high places. Christians and believers contend more with these evil spirits because they live on the earth. They include witches and wizards and basically operate in the dark hours of the day (Precisely between 12am and 4am) (Anunibe, 2013). The evil medicine men (witches and wizards) associate with this type of spirit to attack humanity. Those who are having attack from these types of spirits need spiritual deliverance.

Blood sucking evil spirit: This is another type of evil spirit which Christians refer as witches and wizards. They are often in need of human blood to replenish their thirst. Their agent includes witches and wizards who fly in the nights and midday's, taking the forms of insects or mosquito, rodents. They pierce someone's life and draw out blood for their master.

Spiritual Wickedness in High Places: According to Anunibe, "they are the engine room and the highest in the demonic kingdom. They cause war among nations and people in authority. These demons are unclean and disastrous.

Domineering evil spirits: These types of evil spirit have extra power that can make impossible for anybody to overpower or bind them physically. They inhabit in the human body and drive them insane. In a situation where they possess an individual, it will take the strength of at least six able bodied men to hold such an individual as witness in the book of Mark, chapter 5:1-5. In such case as describe, the book of mark above only the fire of the holy ghost and the blood of Jesus can cause their power to become ineffective this is because, no human power can match the strength of evil spirit or “unclean spirit” (demon). In this contemporary Igbo church/society, the destructive works of the devil and his agents are visible in home, church and societies at large. Evil spirits destroy the future and destiny of young people through one thing or the other. Agbanwe (2009) opined that: When there is a spell over a community, such community will hardly witness development. There are several communities around us not know for anything good, while other communities are producing eminent personalities in various fields of endeavors nothing can be said of them. This phenomenon is practically seen in the life of Nise people. This community bewitchment can also be extended to churches as a community of God’s people. In such case, where church is used as coven, occult meetings and other satanic organization, the church always face difficulty spiritually and church members dwindle in their participation of church activities. In Nise community their church has been dwindling even though they existed for years. This is as a result of witchcraft influence. In the church where some members are witches and wizards with some cultism always witness bewitchment. Some of the church members do not contribute to the development of their churches. They are made to understand that is they contribute they will suffer some setbacks. This is what exactly happened at the church and community level where I served recently. So, when the enemies are willing to destroy, one of the strategies that are always adopted is to bewitch the person, the church or the community as the case may be.

Bewitchment is a powerful weapon the Satan has been using very long, even in this contemporary Igbo society, leaders must be mindful of those who are working with them especially those to whom they emotionally dependent. When a leader is being bewitched by someone in a particular community the leader hardly sees anything wrong in that person. Whatever he does or says is seen to be correct. The leader loses his authority when the bewitcher is around, he accepts when the bewitcher is around, he accepts whatever the bewitcher suggests and gives him free hand to do all things there from.

Marine Spirits (mammy water spirit)

These spirit lives in the rivers, seas or oceans where they have their seat of power. Some of them manifest in some communities even physically. The reason for that is that their

altar/chamber may be located around town. Investigations revealed that these marine spirits have caused a lot of problems in many families and communities. They are deadly in the sense that they cause all kinds of sexual perversions. They cause people to have sex in their dreams, eat in the dream, and have all kinds of fearful dreams. They can cause bareness, impotency, and absence of a suitor, spirit wife or husband. Mammy water is the water goddess. In African ontology, it is believed that spirit inhabit mountains, trees, the ground, the sky, the water, rivers, seas, oceans, canal and so on. Rev Father Luke Odikemelu in his book opines that 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 sicknesses and crises are attributed 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 variant names. Some call it *nne mmiri*, other call it *Nwanyi isi Ajata* (Woman with long unkempt 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 in life in Igboland 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” (p.23). This female deity is an ancient and important deity who 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 Igbo land is part of the machinations of devil and its agents. The problems 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 believed and so much rely on the activities of mammy water, they regard the water spirit as the sustainers 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 33 villages of Awka community indicated that the presence of mammy water activities is very active in their oppression. The aquatic spirits or marine spirit (water spirit) is highly traded in Igboland that requires serious attention. That may be one of the reasons why Ezennweke (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) From all the investigation so far made mammy water spirit seem to be enemy of progress in life of children of God. Mammy water spirit has killed and deprive many girls/ ladies the opportunity spirit of getting married to their suitors, even when they got married, they cannot bring forth children to their husband. Those affected usually delivered baby in the sea where mammy water is their Queen. With the issue of mermaid water spirit attacking families in Nise community, it has raised the barrenness problem and issue has become rampant. According to Anunibe (2013) “a lot of women are married to the spirits which are regarded in deliverance as spiritual husbands. The tendency to experience a sudden abortion or related female problem is mostly traceable to these spirits (mummy water spirits)” (p. 94). Anunibe went ahead and gave an example of a woman who married since ten years and had gone through medical tests, scan and series of diagnosis to identify the root cause of her infertility and all test proved negative. He said that:

When she came to the church she was subjected to many spiritual detective questions, she proclaimed she had a spiritual husband whom she made a covenant that she will never have children in the physical world, already she had given birth to several children in the spiritual world and she knew quite their names. (pp. 94-95).

From the above one can now see how the marine kingdom is trying to destroy the people and society from multiplying or bringing up children for the kingdom of God. The researcher has witness similar incident in his parish where a girl came for counseling and said that she has wasted some years and many suitors has disappointed her at the verge of the propose marriage. Then she was prayed for and later recommended her to a specialist in handling such case for deliverance. When she got, there she was made to know that the cause of the problem is Marine Spirit (Mammy water Spirit) and she had already bore children in the marine. As at that time she accepted what the deliverance minister told her and she pleaded for immediate deliverance including her elder sister who have not married at all just because of what marine Spirit have caused in that family. Her case is one out of hundred in that category when compared with what is happening in Igbo land and Nise community particular.

Recommendation for Community Deliverance

In order to employ the religious value and solution to community Spiritual problems this work recommends as follows;

- Nise community should try to submit themselves to God in complete obedience to His will for complete community deliverance, liberation and restoration by our Lord Jesus Christ whom we regard as our Saviour and deliverer.
- The best method to be adopted for Nise community deliverance includes: handing over the land of Nise over to Christ the King and Saviour of the whole world. This is because the land should not be sold forever.
- Every form of evil ritual done in the land by their family, ancestors, kindred, village and community should be rejected out rightly. This is because those rituals or covenant contracted in those days is binding to people dwelling there, including those who have no knowledge of it. That is the reason why Jesus Christ mourned for Jerusalem, because there was nothing, he can do to help them escape the coming doom/judgment until they invited him to come and take over their land.
- Before any community deliverance should take place the traditional ruler and his cabinets in conjunction with the village and family heads should give approval to the ceremony.
- A recognized deliverance ministry who specialized on community deliverance should be invited for the program/ceremony in Nise.

Conclusion

A lot has been explored about community deliverance which is part of healing deliverance ministry in both traditional and Christian concepts. This phenomenon embraces health as it concerns physical materials and spiritual/emotional healings. In modern parlance, this is part and parcel of deliverance ministry which Jesus Christ himself instituted during his earthly ministry and by implication, this level of deliverance ministry is designed to save lives in those days and in the contemporarily time. Through this research, one will understand that community deliverance is part of religious practices of the Igbo people and has been there to help people in saving and maintenance of their physical, material, Psychological, emotional and spiritual life of the Igbo. Community deliverance has been in existence in Nise even before the advent of Christianity. Originally it has a tinge of Igbo traditionalism which envelopes all rituals that are to do with community deliverance. In this contemporary time, it has been transformed by ministers of God who have the calling to use this phenomenon to transform the society especially the Nise community for greater evangelism. It is very clear that Nise Community needs community deliverance and the relevance of this community deliverance cannot be underestimated. The fact remains that every Nise man need good health, deliverance and liberation from seen and

unseen forces/misfortune. Community deliverance itself is a type of deliverance practice that centered on the physical, spiritual, material, emotional and psychological problem that required attention. Community deliverance therefore is the deliverance that can be carried out on communal level.

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