

**THE EVOLUTION OF THE CHRIST APOSTOLIC CHURCH IN NIGERIA FROM AN
AFRICAN INDIGENOUS CHURCH TO A
PENTECOSTAL DENOMINATION**

BY

LATEEF, PAUL AYOBAMIDELE

PG/ART2015132

**BEING A THESIS SUBMITTED TO THE DEPARTMENT OF RELIGIONS, FACULTY OF
ARTS, UNIVERSITY OF BENIN, BENIN CITY,
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF
DOCTOR OF PHILOSOPHY (PhD IN CHURCH HISTORY)**

JANUARY, 2025.

DEDICATION

This research work is dedicated to almighty God the creator of the universe, our Lord Jesus Christ the saviour of the whole world and the Holy Spirit, the seal for our redemption. To all lovers of Jesus Christ and His second coming.

Lateef, Paul Ayobamidele

CERTIFICATION PAGE

This is to certify that this work was carried out by LATEEF PAUL AYOBAMIDELE,
MATRICULATION NUMBER **PG/ART2015132** under our supervision and it is hereby approved.

Prof. W.E. Ehianu
(Supervisor)

Date

Dr. Jacinta Benjamin Ohwodede
Faculty of Arts Representative
Postgraduate School Board

Date

Internal Examiner

Date

External Examiner

Date

ABSTRACT

This study aimed to appraise the transformation process of Christ Apostolic Church in Nigeria from an Indigenous Church to a Pentecostal Model. This has become necessary since the Church founded in the 1940s as purely an African Indigenous Church has acquired the features of a Pentecostal Church to the surprise of Church historians, theologians, and critics alike over the years.

To achieve the above objectives, the study employed three major research methods in religious study: the historical, phenomenological, and evaluative. The historical method used to obtain information about African Indigenous Churches, Pentecostal Church and the Christ Apostolic Church. The phenomenological method was used to gather information from the members on what the status of the Church was before now and her present state, while the evaluative method was used to analyze the information from the members. The questionnaire was administered on a simple random sampling method. Those who were issued the questionnaire are members of the church, the clergy in particular.

The findings of the study were; from the onset, there have been some Pentecostal features in the doctrine and practices of the Christ Apostolic Church, the Youth are attracted to Pentecostal Churches because of the glamour and social aspect of their worship, and many orthodox Churches now emulate aspects of Pentecostal worship to improve on their liturgy, to avoid the exodus of their members to other Church groups, emphasis on prosperity, healing, deliverance and to have solutions to all life challenges are major attraction to Pentecostal Churches. As change is the only constant thing on earth, it is recommended that the administration, while embracing reforms, the foundation of the Church must not be distorted. Proposed reforms in the Church liturgy and polity must be critically examined before they are implemented. The Church is a spiritual entity; therefore, its managers must not be swayed by sight but constantly in tune with the Holy Spirit. Dynamism is needed in every organization- socio/religious, political, and economic; otherwise, such a body may not be able to meet the challenges of the ever-changing needs of the changing world. It is needed in every field of human endeavour but this must be well articulated and coordinated otherwise things may begin to fall apart, and copy-cat could cause an organization to derail from its mission statement.

Keywords: Transformation, Indigenous, Church, Pentecostal, Evolution

ACKNOWLEDGEMENTS

I give all the glory, honour and adoration to God for giving me the grace to be a student of this great institution, University of Benin, Benin City. I also thank my wife for supporting me morally and financially despite the prevailing financial situation. She was able to encourage me even when the ministerial assignment did not give room for convenient learning. My wife, Lady Evang. Veronica Bamitale Lateef, I say a big thank you. I cannot forget the roles of all my children and the encouragement they all gave me in the course of this study. A big 'thank you' to all my children - Pastor(Pharm.) Peter Ayobamidele, Ayobamidele Blessing, Dr. Ayobamidele Victory, Barr. Ayobamidele Victor and Engr. Ayobamidele Favour.

My appreciation also goes to my able supervisor and HOD, Professor W. E. Ehianu for his fatherly advice and encouragement while the research lasted. I want to appreciate the effort of the coordinator of the Postgraduate Studies of the Department, Professor L. K. Adeyemo. I thank the lecturers in the department for sharing their knowledge with me. I appreciate Dr. M. Otasowie, Dr. Valentine Inagbor, Dr. Bismarck Efe, Rev. Gabriel Ubuane, Dr. Mrs Faith Ehiemua, and the entire administrative staff; I say a big thank you.

I also say a big thank you to the seminary staff in C.A.C. Theological Seminary, Akure, especially the Provost, Dr. David Kayode Abiodun, Dr. Abraham Babatunde Ogunwuyi, the Registrar of the school and Pastor David Osemanu Usman, the Dean of Students' Affairs.

I want to appreciate the efforts of all my colleagues in the Department and my roommates, you are wonderful. Your contributions and pieces of advice were valuable for the success of this work. My appreciation goes to all my church members (C.A.C Bethel Ground Assembly, Ondo) who supported me while I was away from home. The role of all my colleagues at Bethel District Coordinating Council cannot be over-emphasized, even my co-workers. I appreciate you; your efforts in life will not be wasted. I also appreciate all lovers of truth; God will reward you mightily. Amen.

TABLE OF CONTENTS

Title page	i
Dedication	ii
Certification page	iii

Abstract	iv
Acknowledgements	v
Table of contents	vii
CHAPTER ONE	
1.0 Introduction	
1.1 Background to the study	1
1.2 Statement of the Problem	4
1.3 Aim and Objectives	5
1.4 Significance of study	6
1.5 Methodology	7
1.6 Scope of the study	7
1.7 Definition of Terms	9
CHAPTER TWO	
LITERATURE REVIEW/THEORETICAL FRAMEWORK	
2.0 Literature Review	12
2.1.1 Evangelization	12
2.1.2 Church	14
2.1.3 African Indigenous Churches	14
2.1.4 Pentecostal Churches	16
2.1.5 Syncretism	16
2.1.6 Church Leadership	17
2.1.7 Doctrine	18
2.1.8 Schism	18
2.1.9 Faith Healing	19
2.2 Theoretical Framework	21

2.2.1 Acculturation Theory	21
2.2.2 Social Identity Theory	23
2.2.3 Organizational Change Theory	26
2.3. Principles of Theories of Transformation	28
CHAPTER THREE	
3.0 CHRIST APOSTOLIC CHURCH	31
3.1.1 History of Prophet Joseph Ayodele Babalola	31
3.1.2 Joseph Ayodele Babalola's call to the ministry	31
3.1.3 The Evangelical work of Prophet Joseph Ayodele Babalola	32
3.1. 4 Prophet Joseph Ayodele Babalola's Miracles	33
3.1.5 Prophet Joseph Ayodele Babalola's Foremost Followers	34
3.1.6 Prophet Joseph Ayodele Babalola breaks ties with the Anglican Church	35
3.2.1 Christ Apostolic Church is Born	36
3.2.2 Christ Apostolic Church Constitution	36
3.2.3 Features of Christ Apostolic Church	41
3.2.4 Doctrine of Christ Apostolic Church	42
3.2.5 Constitutional development of Christ Apostolic Church- 1943 to 2024	43
3.3 Leadership in Christ Apostolic Church	44
3.4 Pentecostal Churches	45
3.4.1 Origin of Pentecostal Churches	45
3.4.2 Mode/Strategy for Expansion of Pentecostal Churches	47
3.4.3 Prospect/ Challenges of Pentecostal Churches	48
3.4.3.1 Prospect of Pentecostal Churches	48
3.4.3.2 Challenges of Pentecostal Churches	50
3.4.4 Doctrine of Pentecostal Churches	51

3.5 Finance in Pentecostal Churches	52
3.6 Leadership in Pentecostal Churches	52
CHAPTER FOUR	
4.0 CHRIST APOSTOLIC CHURCH IN THE CRUCIBLE OF CHANGE	54
4.1.1 Information and Communication Technology	54
4.1.2 Seminars and Retreats	55
4.1.3 Outreaches	56
4.1.4 Crusades	56
4.1.5 Discipleship	57
4.1.6 Bible Study/Sunday School/Daily Devotion	58
4.1.7 Children Ministry	60
4.2 Constitutional Reforms	62
4.3 Administrative Reform	65
4.4 Theological Training/ Leadership	65
4.5 Involvement in Ecumenical Activities	66
4.6 Youth Empowerment	67
4.7 Women Empowerment	71
4.8 Educational Services	74
4.9 Health Services	76
4.10 Advantages and Disadvantages of Transformation in CAC	78
4.11.1 Advantages	78
4.11.2 Disadvantages	80
CHAPTER FIVE	
5.0 RESULT AND DISCUSSION	82
5.1 Members Perception/Reaction to the Transformation of the Church	82

5.2 Analysis of questionnaire in relation to the acceptability or otherwise of Transformation in CAC by the church faithful	118
--	-----

CHAPTER SIX

6.0 SUMMARY, CONCLUSION, AND RECOMMENDATIONS	119
6.1 Summary	119
6.2 Conclusion	124
6.3 Recommendations	125
6.4 Contribution to Knowledge	128
References	129
Appendixes	142
Appendix I- Sample of Questionnaire	142
Table of interview Respondents	147
Appendix II- Picture of CAC Founders	148
Appendix III- Picture of the earliest Church building	149
Appendix IV- Picture of CAC Headquarters	157
Appendix V- Conferences/ Retreats fliers	158
Appendix VI—Good women conference	167

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The Christ Apostolic Church (CAC) is a prominent Christian denomination with a rich attractive history that spans over nine decades. It was founded in 1930s by a group of African Christians in Nigeria, it emerged as a distinct expression of African Christianity, blending indigenous spiritual practices with Christian teachings (Peel, 1968; Turner, 1979). During its formative years, the CAC was characterized by its emphasis on spiritual healing, miracles, and prophetic ministry, which resonated deeply with the African worldview (Ojo, 1988; Adeboye, 2005). The church's early leaders, such as Prophet Joseph Ayo Babalola, played a pivotal role in shaping its theology and practices which were deeply rooted in African culture and tradition (Babalola, 1956).

However, as the CAC grew and expanded its reach, it began to interact with international Pentecostal movements, leading to a significant shift in its theological orientation and practices (Kalu, 2008; Anderson, 2010). This transformation was marked by the adoption of Pentecostal doctrines, such as the baptism of the Holy Spirit, speaking in tongues, and divine healing (Synan, 1997). Today, the CAC is a thriving Pentecostal denomination with a significant presence in Nigeria, other parts of Africa, and the diaspora (Hanciles, 2008; Ukah, 2008). Despite the evolution, the CAC remains deeply committed to its African heritage and continues to play a vital role in shaping the spiritual landscape of Africa. Despite the work of Portuguese missionaries based on the island of Sao Tome and later of Spanish missionaries in Benin, it was not until the nineteenth century the Christian religion was firmly established in Nigeria.

Christianity was first introduced to Nigeria by Portuguese missionaries in the 15th century, specifically in the kingdom of Benin (Udo, 1980). However, Christian presence was short-

lived due to the decline of Portuguese influence in the region. It was reintroduced to Nigeria in the 19th century by British Christian missionaries, particularly the Church Missionary Society (hereinafter referred to as CMS) and the Wesleyan Methodist Missionary Society (Ayandele, 1966). These missionaries arrived in Nigeria in the 1840s, through Badagry visited the Christian communities in Abeokuta. Among the foremost missionaries was Rev. Henry Townsend who went from Sierra Leone to Badagry in 1842. In his company was the Rev Ajayi Crowther. Success followed the efforts of the pioneer CMS missionaries as churches are firmly established in several Yoruba towns such as Abeokuta (1846), Lagos (1851), Ibadan (1853), and Oyo (1856). Later, C.M.S. branches were planted in South-Eastern Nigeria, the chief centers being Bonny and Brass.

The impact of the work done by Bishop Ajayi Crowther, assisted by Rev. J. C. Taylor, in these parts of southern Nigeria can still be seen today. Other missionaries opened mission stations in the country; these included the Baptist missionaries, which under the American evangelist, Thomas Bowen, started the work from Ogbomosho in 1855. At about the same time, the Church of Scotland (Presbyterian) headed by Rev. Hope Waddell started pioneering work in 1846 in Calabar. Hope Waddell was later joined by the Rev. Hugh Goldie and William Anderson. Another missionary whose memory is revered in Nigeria was Mary Slessor. She arrived in the country in 1876 and for many years worked assiduously as a missionary nurse. She succeeded in stopping the killing of twins in the areas where she served. The story of the planting of Christianity in Nigeria would be incomplete without a mention of the Italian Roman Catholic Priest, Father Berghero, operating from Whydah in what is today the People's Republic of Benin (formerly Dahomey).

Father Berghero, in 1860, visited Abeokuta and Lagos where freed Catholic slaves from Brazil welcomed him warmly. A permanent station was established in Lagos in 1868, soon followed by others at Lokoja, Abeokuta, and Ibadan. Within ten years of Father Berghero's

visit, the Roman Catholic Church in Nigeria had become so well established that it ceased to be under the administration of Dahomey. By 1885, the church had spread further inland, thanks to Father Joseph Lutz who started work around Onitsha in 1886 and spread the gospel in many parts of the present-day Imo and Anambra States. Another important Catholic missionary in this area was the Irishman, Bishop Shanahan. Although Lokoja had a small C.M.S. station in 1858, it was not until 1889 that the missionaries entered Hausa land, predominantly of Muslim population. Their converts, for many years, were confined to the people of southern Nigerian extraction resident in the north, and the large non-Muslim population of the north (Ayandele, 1965)

The early decades of the 20th century witnessed the birth of an African genre of Christianity. Their nomenclature varies from one place to the other. Some refer to them as African Independent Churches; others simply call them African Indigenous churches. These indigenous churches helped to promote African Christianity and challenged the dominance of Western Christian missionary organizations (Peel, 1968). Robin (2014), holds that indigenous churches are categorized into two: indigenized and indigeneity. Indigenized church refers to Christian community that incorporates indigenous cultural practices, traditions, and perspectives into its worship and theology.

On the other hand, Indigeneity makes the local converts develop their style of administration, spiritual gifts and seek financial support locally to develop their churches. The missionary would provide the teaching either through correspondence or physical teaching and pastoral care. The church was independent right from the beginning.

Ehianu (2012), states that the desire to combat existential challenges through a return to traditional spirituality propped up what is variously referred to as African Independent Churches. The Indigenous Churches are quite different from the orthodox or mission-oriented churches and those which broke away from them. They began as indigenous churches, founded by indigenous persons, and run under indigenous leadership.

Ayegboyin and Ishola (2013), posit that indigenous churches have not only taken root but have proliferated and shown phenomenal growth, particularly in Sub-saharan Africa. Africa remains the most fertile ground for the growth of indigenous Churches.

Churches belonging to this group are Christ Apostolic Church (C.A.C), Cherubim and Seraphim (C&S), and Celestial Church of Christ (CCC). These churches draw their members from existing churches and non-Christians. Post-independent Nigeria witnessed the birth of yet another Christian organization called the Pentecostal movement. Pentecostal groups draw their membership from Orthodox churches, African Independent churches, and from non-Christians in their community.

The focus of the study is on the Christ Apostolic Church and the ongoing effort of its leadership to transform the church from an African Indigenous church to a Pentecostal model. Equally, another concern to the study is the acceptance of evolution or otherwise the transformation by members of the Church, especially by the aged and foremost converts might have a negative implication. This study seeks to provide a comprehensive appraisal of the CAC's evolution from its humble beginnings as an indigenous African church to its current status as a prominent Pentecostal denomination, by examining the complex historical, cultural, and theological factors that have shaped the CAC's development, this research aims to contribute to a deeper understanding of African Christianity and its diverse expressions.

1.2 Statement of the Problem

The Christ Apostolic Church with the history of its impact, one would be amazed at the remarkable and irreversible transformation that has taken place in the entire gamut of the church in terms of administration, liturgy, and juristically among other areas. Night vigils were observed every Friday and morning services were between 5:00 - 6:30am. These

were typical of African Independent churches. Today, one can hardly notice any difference between CAC and a typical Pentecostal church resulting in a crisis of identity.

This evolution which has occurred is somewhat imperceptible to church historians, theologians, members of the church, and even to some whose actions have culminated and contributed to the change.

The Christ Apostolic Church (CAC) which originated as an African Indigenous Church (AIC) has undergone significant transformations over the years, raising questions about its evolution, identity, and relationship with other Christian denominations. Despite its growth and influence, there is a lack of comprehensive understanding of the CAC's historical development, theological shifts, and organizational changes that have contributed to its transformation from an AIC to a Pentecostal denomination.

Therefore, this study seeks to address the knowledge gap by exploring the complex and multifaceted evolution of the CAC, and examining the factors that have shaped its development into a distinct Pentecostal denomination. With the shift from African indigenous culture and tradition to a Pentecostal doctrines and mode of worship, what would be the implication to its members.

1.3 Aim and Objectives of the Study

The aim of this study is to appraise the evolution of the Christ Apostolic Church from an African Independent Church to a Pentecostal denomination, while the following constitute the objectives:

- i. to critically analyze the historical context and factors that inform the evolution of the Christ Apostolic Church (CAC) from its original status as an African Indigenous Church to a Pentecostal denomination;

- ii. to evaluate the theological, doctrinal, and practical changes that have taken place in the church in the cause of the evolution to Pentecostal tradition;
- iii. to assess the impact of this evolution on CAC's identity, membership, and community engagement;
- iv. to provide insights into the broader implications of the evolution of the church from an African Indigenous Church to Pentecostalism genre of Christianity;
- v. to undertake a comprehensive review of literature on the history and development of Christ Apostolic Church focusing on its foundation as an African Indigenous Church and subsequent transition phases;
- vi. to identify and analyze key theological and doctrinal shifts within the CAC that are associated with the transformation of CAC into the Pentecostal form of change organization;
- vii. to interview key stakeholders within the CAC, the clergy and members in particular to gather qualitative data on how members of the church perceive the ongoing transformation of the church and;
- viii. to ascertain the effectiveness of the evolution of CAC about the achievement of the vision and mission of the church;

1.4 Significance of the Study

The significance of this research work lies in its contribution to the understanding of religious transformation and adaptation in Africa. It further provides an insight into the intersection of culture, theology, and spirituality, and sheds light on the dynamics of Pentecostalism in African contexts.

For the theologian, it shows how development and existential challenges somewhat imperceptibly shape and influence theological stance and adjustment. The study further

justifies the sociological dictum which posits that change is the only permanent thing on earth. For the Church historian, the research uncovers the transformation of African Indigenous Christianity to a new form of Christian expression which though rooted in European form of Christianity has become an irresistible global Christian movement.

A study of this nature will provide and equip missionaries with the first hand knowledge on the need to situate the gospel in the prevailing socio-cultural, political and economic situation of an environment as they carry out their mission. An anthropologist will find such a study interesting as it exposes the innate tendency in humans to resist change as enunciated in the unwillingness of certain members of CAC to accept or be comfortable with the transformation of their Church.

1.5 Methodology

This study employs a mixed-methods (eclectic) research design, combining historical analysis, qualitative interviews, and document analysis.

Historical Research Design will be employed to examine the Appraisal and evolution of the Christ Apostolic Church in Nigeria from African Indigenous Church to a Pentecostal Denomination. This design employed to research, analyze and interpret historical events. It will employ

Phenomenological method, this is a research approach that focuses on the study of conscious experience or perception of an individuals and also employs the Evaluative method. This is a research approach used to assess the quality, effectiveness, or value of the data to determine the merit. It involves formulation of research questions, gathering of sources of information from primary and secondary sources of information from documents, artifacts, eye witness accounts. Critique of credibility and reliability of sources, analyzing, synthesizing the information and drawing conclusion. It is also a Qualitative Approach in which non numerical data will be gathered to gain more insight into a particular topic or phenomenon.

- i. Historical Analysis: This involves a comprehensive examination of historical records, church documents, and other relevant literature to investigate the evolution of the Christ Apostolic Church from its inception to the present day.
- ii. Qualitative Interviews: Qualitative interviews would involve in-depth interviews with key stakeholders, including current and former church leaders, members, and individuals involved in the transformational process. These interviews are to capture diverse perspectives on the changes within the church.
- iii. Document Analysis: This research method entails scrutiny of doctrinal documents, official publications, and archival materials to identify doctrinal shifts, charismatic practices, and leadership changes that have occurred within the Christ Apostolic Church.
- iv. There would be a review of existing scholarly works, books, articles, and other publications related to the Christ Apostolic Church and the broader Pentecostal movement.

Therefore, two hundred and fifty questionnaires would be distributed to some selected members and senior clergy from churches in Ondo State, Northern, Eastern, and Southern states, oral interviews would also be conducted to ascertain their opinions and experience of the ongoing changes.

Data from questionnaires, interviews, and observations will be coded into numerical values and analyzed using Simple percentage. These will be coded into figure, numbers of those that picked Strongly Agree and Agree will be represented as “Yes”, while Strongly Disagree and Disagree will be represented as “No”

1.6 Scope of the study

The scope of the study is Nigeria with a focus on the southwestern region, except Suleja, Owerri and Portharcourt which are located in other regions in Nigeria.

1.7 Definition of Terms

Some words would be defined for the sake of smooth reading and understanding of the study. These include:

1.7.1 District Coordinating Council (DCC)

This is an administrative structure of the church which comprises about twenty to twenty-five churches. Each district under the coordinating council has between four to five assemblies while the Coordinating Council consists of four to five districts with a Chairman as the head of the Coordinating Council, the District is headed by District Superintendent while Assembly is headed by a Pastor. This is cited from the CAC manual, organizational structure, 2017 edition.

1.7.2 Indigenous Church

This is the Church founded by an indigene or has the features of African culture; their leadership is by indigenes and without financial support from abroad. An Indigenous Church typically refers to a Christian Church that has been established within a specific cultural context, often among indigenous peoples or communities. Indigenous Churches often develop unique forms of worship, theology, and organizational structures that reflect their cultural heritage while also adhering to Christian beliefs. This is a church suited to local Christians (<https://en.wikipedia.org> assessed on 8th January,2025)

1.7.3 Pentecostal Church

This is the church that has the Holy Spirit as an experience, speaks in tongues in prayer, and manifests the charisma of the Apostles of Christ. They believe in worship, instruction, fellowship, and education. It is a Christian religious movement that emphasizes the Holy

Spirit. Pentecostalism is a protestant Christian movement that emphasizes direct personal experience of God through baptism with the Holy Spirit (<https://en.wikipedia.org> assessed on 8th January,2025)

1.7.4 Apostolic

According to merriam-webster, it is defined as the practice of teaching about the Apostles or their teachings. It can refer to doctrines, practices, or traditions believed to have been handed down directly from the apostles of Jesus Christ, it conforms to the teachings of the New Testament apostles (<https://www.merriam-webster.com> assessed on 8th January, 2025)

1.7.5 Church

A Church typically refers to a building used for public Christian worship or the religious institution itself. It can also represent a congregation or assembly of people who gather for religious purposes, especially in Christian contexts (<https://en.wikipedia.org> assessed on 8th January,2025).

1.7.6 Transformation

Transformation refers to a marked change in form, nature, or appearance. It is also a process by which one figure, expression, or function is converted into another one of similar value (www.google.com assessed on 8th January,2025)

1.7.7 Change

According to the online dictionary, it is to make something different, alter or modify. It can also be said that, replace something with something else, especially something of the same kind that is newer or better. (www.google.com assessed on 8th January,2025)

1.7.8 Leadership

This is defined as the ability of an individual or a group to influence; motivate and guide others towards achieving goals. It involves setting a clear vision, making decisions, inspiring, and empowering others to work towards that vision. It can also be said, someone can lead others (www.google.com assessed on 8th January,2025)

1.7.9 Evolution

Bowler (2003), defines evolution as the process of change and development over time, resulting in the transformation of one form or state into another. It involves a series of gradual, incremental changes that occur in response to internal or external factors, leading to the emergence of new forms, structures, or practices (Van de Ven & Poole, 1995)

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Literature Review

Literature review entails a comprehensive and critical analysis of existing research and writings on a specific topic or research question. It provides an overview of the current

state of knowledge on the topic, identifies gaps in existing research, and sets the stage for new research investigation. The chapter presents a concise review of the following literature:

2.1.1 Evangelization

Evangelization is the act of spreading the gospel or promoting a particular doctrine or set of beliefs, often associated with religious contexts. It is the proclamation of salvation in Jesus Christ and the response in faith, which are both works of the Spirit of God. It must always be directly connected to the lord Jesus Christ. There's no true evangelization if the name, the teaching, the life, the promises, the kingdom, and the mystery of Jesus of Nazareth, the son of God are not proclaimed (<https://www.usccb.org> assessed on 5th May, 2024)

Green (1970), provides a comprehensive review of evangelization in the early Christian church. He explores evangelism in the New Testament era, examining the ministry of Jesus, the apostles, and the early church. He examines the writings of the apostolic fathers like Clement, Ignatius, and Polycarp, highlighting their contributions to early Christian evangelism through his emphasis on their works like the importance of living a virtuous life, the need for unity and fellowship, the role of bishops and leaders; and continuing importance of apostolic teaching. He emphasized the relevance of early Christian evangelism for contemporary Christian witness.

Coleman (1963), examines Jesus' strategy and explores a master plan for evangelism, emphasizing its focus on:

- a. discipleship
- b. multiplication
- c. leadership development
- d. empowerment for witnesses

e. continuous training

He highlights the importance of the Great Commission, the ministry of the apostles, the role of the Holy Spirit, and the centrality of Christ with its continued relevance for contemporary witness.

Hunter (1983), opined “that the church has a role in evangelism, highlighting the need for biblical foundation, historical awareness, contextual relevance, and spiritual empowerment”.

Dever (2007), states that “the biblical foundations of the gospel are important in understanding the gospel and its relationship to personal evangelism”. The biblical foundations are:

- i. the centrality of Christ,
- ii. the importance of sin and redemption, and;
- iii. the role of faith and repentance

He also argues for a biblical approach to evangelism, emphasizing:

- a. the importance of prayer,
- b. the role of the Holy Spirit, and;
- c. the centrality of the gospel message

Stiles (2014), supports the role of the whole church in evangelism and offers practical guidance for implementation - the importance of leadership, the role of training, and the need for accountability.

2.1.2 Church

A church typically refers to a building or a place of worship for Christians. It’s a place where believers gather for religious activities such as worship services, prayer, and community events. However, the term “Church” can also refer to the global community of

Christians or a specific denomination (www.google.com) The concept of a Church can be found in the New Testament of the Bible, particularly in passages like Matthew 16:18 where Jesus says, “And I tell you that you are Peter, and on this rock I will build my Church, and the gates of Hades will not overcome it.” This verse is often interpreted as Jesus establishing the foundation of the Christian Church with Peter as its leader. Throughout history, Churches have served as important centers for both spiritual and community life for Christians around the world. (www.google.com assessed on 25th December, 2023)

Webster's dictionary states that the word translated as “Church” in the English Bible is ‘ekklesia’. This word is the Greek word ‘kaleo’ (to call), with the prefix ek (out). Thus, the word means “the called-out ones.” However, the English word “Church” does not come from ‘ekklesia’ but ‘kuriakon’, which means “dedicated to the Lord.” (<https://www.merriam-webster.com> assessed on 12th February, 2024)

2.1.3 African Indigenous Churches

African Indigenous Churches are Christian Churches that originated in Africa, independent of Western missionary efforts (Barret,1968), also, Mbiti (1969) said, African Indigenous Churches (AICs) are characterized by their emphasis on African cultural and spiritual practices, such as ancestor reverence, divination, and healing.

The first one was developed in 1819 (The Settlers’ Meeting in Sierra Leone), and since then many movements have developed. In Sierra Leone, in year 1819, the Settlers’ Meeting separated from the Wesleyan Mission Freetown. Several other independent Churches developed and they formed the West African Methodist Church. (Elphick, 1997). By 1970 there were over 5000 among 300 different peoples (Barrett, 1970).

Ehianu (2012), provides an in-depth examination of African Independent Churches (AICs) like historical development of AICs, discussing: early African Christian movements, the

role of colonialism and missionaries, and the emergence of AICs in West, East, and Southern Africa. Ehianu continues by examining the theological perspectives of AICs, including African traditional religion and culture, Biblical interpretation and application, and the role of the Holy Spirit and spiritual gifts. He mentioned doctrinal emphases of AICs such as healing and deliverance, the importance of prophecy and revelation, and a focus on community and social justice.

Ehianu explores the liturgical practices of AICs including worship styles and music, the use of African traditional instruments and symbols, and emphasis on prayer and fasting. He also examines the leadership and organizational structures of AICs, discussing: charismatic leadership and authority, community-based decision-making, and; networks and associations among AICs. He addresses contemporary issues facing AICs, such as relationship with mainline churches and ecumenism, engagement with modernity and technology, and challenges of globalization and urbanization.

Ayegboyin and Ishola (2013), support the significance of Indigenous churches in African Christianity; they observe the growing interest in Indigenous churches among scholars and theologians.

2.1.4 Pentecostal Churches

It is a movement within Protestant Christianity that emphasizes the gifts of the Holy Spirit—specifically, speaking in tongues, or what scholars call ‘glossolalia’, as well as supernatural healing and other manifestations of the Holy Spirit (www.google.com). The term Pentecostal was derived from the events in the Book of Acts. According to the biblical narrative, Jesus’ followers had gathered during the feast of Pentecost when suddenly they were filled with the Holy Spirit, wrought miracles, and could speak in other

tongues. Charles Fox Parham who was born in Muscatine Iowa, on June 4, 1873, is regarded as the founder and doctrinal father of the worldwide Pentecostal movement.

In Africa, the movement started in 1872 in South Africa when 150 Sotho Christians seceded from the Paris Evangelical Mission in Hermon. The term Pentecostal was derived from Pentecost, an event that commemorates the descent of the Holy Spirit on the Apostles and other followers of Jesus Christ when they gathered at the Upper Room to celebrate the feast of Passover as described in the Acts of Apostles (Acts 2:1-31} (<https://en.wikipedia.org> assessed on 8th January,2025)

2.1.5 Syncretism

Syncretism refers to the merging or blending of different beliefs, practices, or cultural elements into a unified whole. It often occurs when cultures come into contact with each other, resulting in the adoption or adaptation of elements from one culture into another. It is the fusion of indigenous beliefs with Christianity. It is also an aspect where religions are often integrated into local customs and beliefs. Stewart (2009), stated that syncretism is an amalgamation or blending of different beliefs, practices, or cultural elements into a new, unified whole when different cultures come into contact with one another, resulting in the fusion of their traditions, rituals, and beliefs. Syncretism can be observed in religious, linguistic, artistic, and social contexts. In religious syncretism, elements of different religions may be combined to form new religious practices or beliefs.

Johnson (2016), defines the phenomenon of syncretism as “the blending or merging of different religious beliefs and practices”. He spoke about how syncretism shapes religious identity and how individuals and communities navigate their religious affiliations in diverse contexts. He offers insights into the complex dynamics of religious interaction and

identity formation. Van Dijk (2006), opined that diverse cultural influences can shape and transform religious systems over time.

2.1.6 Church Leadership

Church leadership typically involves individuals who hold positions of authority and responsibility within a religious organization. These leaders may include pastors, priests, bishops, elders, deacons, or other clergy members, depending on the specific denomination or faith tradition. They often oversee the spiritual direction, administration, and pastoral care of the congregation or community they serve. Leadership roles can vary widely between different denominations and even within the same denomination.

Warren (1995), discusses principles for effective church leadership. He emphasizes the importance of vision, discipleship, fellowship, ministry, and evangelism in building a healthy church. Strauch (1985), provided the biblical model of eldership and its significance in church governance, drawing from both Old and New Testament teachings. Dever (2000), also emphasizes biblical leadership, preaching, and discipleship. Sanders (1997), explores principles of Christian leadership based on the life of Moses, Jesus, and other biblical figures.

2.1.7 Doctrine

The doctrine of the Church encompasses various theological beliefs and teachings about the nature, purpose, and structure of the Christian Church. This includes the following:

- i. Ecclesiology: This is the study of the Church, its nature, and its purpose. It includes beliefs about the Church as the body of Christ, its mission, and its role in the world.

- ii Sacraments: These are sacred rituals or practices considered to be channels of divine grace. The number and nature of sacraments vary among Christian denominations, but common ones include baptism and communion.
- iii Church Leadership: This includes beliefs about the roles and authority of various offices within the Church, such as bishops, priests, pastors, elders, and deacons.
- iv Unity and Diversity: The Church is seen as a unified body comprising diverse members with different gifts and roles.
- v. Mission and Evangelism: This involves the Church's calling to proclaim the Gospel and make disciples of all nations.
- vi The Church as Community: Emphasizing the importance of fellowship, mutual support, and love among believers (Ojo, 1988; Peel, 1968)

2.1.8 Schism

A schism is a division between people, usually belonging to an organization, movement, or religious denomination. The word is most frequently applied to a split in what had previously been a single religious body (<https://en.wikipedia.org> assessed on 10th April, 2024). It is a split or division between strongly opposed sections or parties, caused by differences in opinion or belief; the formal separation of a church into two churches or the secession of a group owing to doctrinal and other differences.

It was also said that “Schism” refers to a formal division or separation within a group, organization, or religious body, typically caused by differences in beliefs, practices, and opinions. One notable historical schism occurred in Christianity between the Roman Catholic Church and the Eastern Orthodox Church in 1054 AD, known as the Great Schism. This split resulted from theological and political differences between the Western

and Eastern branches of Christianity ([www.britannica.com/event/ Great- Schism](http://www.britannica.com/event/Great-Schism) assessed on 10th April, 2024).

2.1.9 Faith Healing

Faith healing, a practice rooted in the belief that spiritual or supernatural forces can bring about physical or emotional healing, has been a subject of interest for scholars and researchers across various disciplines. This literature review provides an overview of key works by different authors from different periods, shedding light on the historical, cultural, religious, and scientific dimensions of faith healing.

Theories of healing encompass a wide range of perspectives and approaches that aim to restore health and well-being. These theories often span across different disciplines including medicine, psychology, spirituality, and alternative therapies (Engel. 1977).

It continues that physical healing theories often revolve around the body's innate capacity to recover from illness or injury. Biomedical models emphasize the physiological aspects of healing, focusing on diagnosing and treating diseases through medication, surgery, or other medical interventions.

The Assistant District Officer in Ilesa in 1930 wrote that he visited the scene of the revival *incognito* and found a crowd of hundreds of people including a large contingent of the lame and blind and concluded that the whole affair was orderly. Members of the church made fantastic claims such as: "Hopeless barren women were made fruitful; women who had been carrying their pregnancies for long years were wonderfully delivered. The dumb spoke and lunatics were cured". According to oral tradition, it was said that David Ogunleye Odubanjo testified that within three weeks Babalola had cured about one hundred lepers, sixty blind people, and fifty lame persons (<https://en.m.wikipedia.org> assessed on 12th February , 2023).

Becker (1960), delves into the psychological and social aspects of faith healing, examining the role of belief, expectation, and suggestibility in the healing process. He explores how faith healing practices can influence individuals' perceptions of health and well-being.

Guerrero (2005), focuses on the intersection of healing and spirituality with a particular emphasis on faith healing practices in diverse cultural and religious contexts. She expresses the varying beliefs, rituals, and outcomes associated with faith healing across different traditions.

Sloan (2006), examines the interface between religion, faith healing, and conventional medicine. He raises questions about the efficacy and ethics of faith healing practices, highlighting instances where reliance on faith healing has led to detrimental health outcomes.

Brown (2012), explores the scientific investigation of prayer and faith healing particularly within the context of controlled studies and clinical trials.

Hufford (1982), delves into the connections between supernatural encounters, healing practices, and belief systems. He continues on how experiences of "supernatural assault" and healing response are interpreted within cultural and religious frameworks.

2.2. Theories of Transformation:

Several theories exist to interpret transformation in an organization, group, or nation; notwithstanding, three theories shall be adopted to interrogate on the transformation of CAC from an African Indigenous church to Pentecostal form of the Christian faith

1. **Acculturation Theory:** Acculturation theory was propounded by Robert Redfield, Ralph Linton and Melville Herskovits.

Robert Redfield- He is an American anthropologist who developed influential theories of acculturation. He is known for his work on cultural change and acculturation, this occurs when two or more societies interact. He laid the foundation for understanding the complex processes involved in cultural adaptation (Robert, 1941).

His principles of acculturation are:

- initial interaction between two cultures;
- alterations in cultural practices, values, or beliefs;
- acceptance and integration of new cultural traits
- tensions and resistance to cultural change;
- adaptation to new cultural norms; and
- complete integration into the dominant culture.

Ralph Linton- He is an American anthropologist who also developed influential theories of acculturation. Linton's work on acculturation emphasized the importance of understanding the cultural context in which individuals and groups interact (Linton, 1952). His principles of acculturation are:

- First interactions between cultures;
- cultural changes in response to contact;
- blending of cultural traits; and
- complete integration into dominant culture.

Melville Herskovits - His work focused on the cultural dynamics of acculturation, highlighting the ways in which different cultures interact and influence one another (Herskovits, 1938). His principles are:

- Adoption of traits from another culture;
- blending of cultural practices; and
- adaptation to new cultural norms.

There are other scholars who supported acculturation theory and they include:

Berry John, a prominent cross-cultural psychologist, introduced a framework for understanding acculturation process (Berry, 1997). His principles of acculturation are:

- i. acculturation is more successful when individuals have a choice;
- ii. avoiding cultural superiority attitudes;
- iii. recognizing cultural differences as valid; and
- iv. both cultures adapt to each other.

Kim Young, a renowned intercultural communication scholar, developed the Intercultural Adaptation Theory, which outlines principles of acculturation (Kim, 2001), and the principles are:

- i. combining elements from both cultures;
- ii. challenges adapting to a new culture;
- iii. changes in cognitive, affective, and behavioral patterns;
- iv. verbal and nonverbal exchange between cultures; and
- v. evolution of cultural identity and worldview.

Bourhis Richard, a Canadian social psychologist, developed the Interactive Acculturation Model (IAM). This framework explains how individuals and groups acculturate (Bourhis, 1997), his principles of acculturation are:

- i. acculturation is a reciprocal process;
- ii. societal context shapes acculturation;
- iii. acculturation orientations exist; and
- iv. acculturation is a continuous process.

Arnold (2019), worked on acculturation and intercultural learning in the context of Christian Missions; he highlights the importance of understanding acculturation processes for effective missionary work. Also, Weidemann (2009), emphasized the need for

missionaries to develop cultural competence and Sam (2010) works on psychological well being and socio-cultural adaptation, he underscores the significance of acculturation for mental health outcomes.

We have some scholars that critiqued or challenged acculturation theory and they include:

- i. Hannerz (1987), argues that acculturation theory oversimplifies the complexities of cultural exchange and ignores power dynamics.
- ii. Geertz (1973), criticizes acculturation theory for neglecting the role of symbolism and meaning in cultural adaptation.
- iii. Sherry (1984), challenges the linear progressive assumptions of acculturation theory, advocating for more nuanced understanding of cultural change.
- iv. Appadural (1996), argues that acculturation theory fails to account for global flows of culture and the complexities of transnational identity.
- v. James (1997), critiques acculturation theory for implying a fixed essential cultural identity

2. **Social Identity Theory (SIT):** This theory describes how individuals derive a sense of belonging and identity from group membership. In this theory it helps to illuminates how AIC members negotiate their African and Christian identities within Pentecostal context. This theory was propounded by Henri Tajfel and John Turner (1979)

- i. Henri Tajfel (1919-1982): He is a British social psychologist who developed the initial concepts of SIT (Tajfel, 1978). His principles of social identity are:
 - Individual strive for positive social identity;
 - in-group membership enhances self-esteem;
 - out-group derogation maintains in-group superiority;

- social mobility reduces inter-group conflict; and
 - social change occurs when groups challenge existing status.
- John Turner (1947-present) – He is an Australian social psychologist who collaborated with Tajfel and expanded SIT (Turner, 1979). Turner’s hypothesis are:
- i. Social identity motivates group behaviour
 - ii. self-categorization affects perception and behaviour
 - iii. group norms regulate individual actions
 - iv. context influences social identity salience and
 - v. social change occurs through re-categorization.

The SIT was supported by the following scholars:

- i. Muzafer Sherif (1906-1988). He is a Turkish-American psychologist who conducted research on group dynamics and intergroup relations (Sherif, 1962). His principles of social identity theory are:
 - Individuals derive a sense of self from group memberships
 - group membership influences inter-group attitudes and behaviours
 - social context shapes identity salience and expression and
 - social identity is dynamic and influenced by power dynamics.
- ii. Rupert Brown (1955-present). He is a British social psychologist who applied SIT to understanding prejudice and discrimination (Brown, 1995). His principles of social identity theory are:
 - Maintenance of consistent self-concept
 - positive social identity boosts self-esteem
 - group status influences social identity and
 - shared values and practices define groups.

- iii. Marilyn Brewer (1942 - present) He is an American social psychologist who explored the role of social identity in intergroup relations (Brewer,1979). His principles of social identity theory are:
 - Minimal group membership influences bias;
 - groups emphasis differences; and
 - perceiving one's own group as homogenous.

We have some scholars who wrote against the theory of Social Identity Theory and they are:

- i. Michael Billig (1947- present) - A British social psychologist who argued that SIT oversimplifies complex social phenomena (Billig, 1987)
 - ii. Stuart Hall (1932-2014) - Jamaican- British cultural theorist who critiqued SIT's essentialism and neglect of power dynamics (Hall,1992)
 - iii. Emile Benveniste (1902-1976) – A French linguist and anthropologist who challenged SIT notion of fixed social categories (Benveniste, 1971)
 - iv. Lack of contextualization because it fails to consider historical, cultural, and social contexts.
 - v. Individualism which focuses on individual social identities rather than collective processes.
3. **Organizational Change Theory (OCT):** This theory examines how organizations adapt to internal and external pressures. In the AIC to Pentecostal transformation, organizational change theory provides insights into the structural, leadership, and cultural shifts that occur during the transformation process. The theory was propounded by Kurt Lewin, Edgar Schein, John Kotter, Daryl Conner, and Peter Senge.
- i. Kurt Lewin (1890-1947) –A psychologist, developed a change management theory that describes the process of organizational change. He is known for his three-stage

model (unfreezing, changing, and refreezing), (Lewin, 1947). His work is a foundational contribution to social psychology, particularly in the areas of group dynamics, social change, and action research.

ii. Edgar Schein (1928-2023) – A renowned organizational psychologist, developed a comprehensive framework for understanding organizational change. He developed the organizational culture and leadership change model (Schein, 1985). His work is a contribution to organizational psychology, particularly in the areas of organizational culture, leadership, and change management. His principles in organizational change theory are:

- (a) Understand and address cultural barriers to change;
- (b) effective leadership drives change;
- (c) open, honest, and transparent communication;
- (d) involve stakeholders in the change process; and
- (e) give employees autonomy and ownership.

iii. John Kotter (1947- present) –A renowned Harvard business school professor. He proposed the eight-stage transformation process (Kotter, 2007). His work is a contribution to organizational change management, leadership, and transformation. His change model are:

- (a) Create awareness of the need for change;
- (b) assemble a team to lead and support change;
- (c) develop a clear, compelling vision;
- (d) share the vision widely and effectively;
- (e) remove barriers, provide resources, and encourage action;
- (f) achieve quick, visible successes;
- (g) build on momentum; and

(h) make changes stick.

iv. Daryl Conner (1954-present). A renowned change management expert developed the “Managing at the Speed of Change” framework. He developed the change management methodology (Conner, 1998). His work is a contribution to organizational change management and leadership. His principles of organizational change theory are:

- i. Address individual emotional responses to change;
- ii. assess and prepare organizations for change’
- iii. develop capacity to absorb and adapt to change;
- iv. effective leadership drives change; and
- v. open, honest, and transparent communication.

v. Peter Senge (1947-present) - A renowned organizational learning expert, developed the “Fifth Discipline” framework. He introduced the concept of learning organizations (Senge, 1994). His work is a contribution to organizational learning, leadership, and systematic thinking. His principles of organizational change theory are:

- i. understand interconnectedness and dynamics;
- ii. develop individual capabilities and self-awareness;
- iii. challenge and refine assumptions and beliefs;
- iv. create a common purpose and future image; and
- v. foster collaborative learning and innovation.

This theory was supported by the following scholars, namely:

- i. Herbert Simon (1916-2001) – He contributed to decision-making and problem-solving aspects of organizational change (Simon,1947)

- ii. Douglas McGregor (1906-1964) – He developed theory X and Y, influencing organizational change (McGregor,1960)
- iii. Rosebeth Moss Kanter (1943-present) – He examined change management and organizational transformation (Kanter,1999)

We have some scholars who wrote against this theory and they include:

Ralph Stacey (1942-2015) - A British organizational theorist who argued that change is inherently (Stacey, 2011), Matthew Mangold (1952-present) – An American organizational consultant who criticized traditional change management approaches (www.google.com assessed on 5th November,2024). Mary Jo Hatch (1954-present) - An American organizational theorist challenged the notion of planned change (Hatch, 1997), Karl Weick (1936-2021) – An American organizational theorist who emphasized the importance of sense-making in change (Weick, 1995), Barbara Czarniawska (1947-present) - A polish-Swedish organizational theorist who critiqued the idea of international change (Czarniawska, 2006)

2.2.1 Principles of Transformation

The following points below are general principles of transformation, apart from each author’s principles and will be viewed under the following:

2.2.1.1 Acculturation

- i. Acculturation theory accounts for cultural adaptation and transformation;
- ii. it acknowledges influence of both dominant and minority cultures;
- iii. it considers historical, social, and psychological contexts;
- iv. it views acculturation as a continuous dynamic process;
- v. it addresses cultural diversity;
- vi. it recognizes individual differences;

- vii. it encourages cultural exchange;
- viii. it supports social justice and;
- ix. it fosters global understanding.

2.2.1. 2 Social Identity

- i. It explains how groups compare and evaluate themselves;
- ii. It views social identity as continuous, dynamic process;
- iii. it explains social movements and collective action;
- iv. it addresses social change and social justice;
- v. it recognizes multiple identities and intersections;
- vi. it provides insights into deviance and conformity and;
- vii. it offers frameworks for social policy and intervention.

2.2.1. 3 Organizational Change

- i. It explains adaptation and transformation which accounts for organizational evolution;
- ii. it recognizes complexity which considers multiple factors and stakeholders;
- iii. it views change as a continuous dynamic process;
- iv. it integrates individual and organizational levels which examines micro and macro perspectives;
- v. it enhances organizational adaptability;
- vi. it fosters collaboration and teamwork and;
- vii. it encourages continuous learning and improvement.

In implementing the above points, there may be cultural conflict and negotiation, like tensions between traditional and Pentecostal worldviews, negotiating cultural identity and

belonging and reconciling ancestral heritage with Pentecostal beliefs. This will lead to exchange of cultural practices and values between AIC and Pentecostalism, blending of African traditional practices with Pentecostal ones and emergence of new cultural forms.

The researcher prefers acculturation theory because it explains the cultural exchange between African traditional practices and Pentecostalism which highlighting the blending of values, norms and beliefs. It also accounts for the gradual process of transformation, acknowledging the adoption of Pentecostal practices and beliefs. This recognizes the mutual influence between African Indigenous Church and Pentecostalism, resulting in a unique fusion of cultures. This theory examines the psychological and sociological factors influencing individuals and groups within the transformation. It considers the role of contextual factors, such as historical, social, and economic conditions, shaping the transformation. This helps to understand how AICs maintain continuity with their African heritage while adopting Pentecostal practices.

John Berry's acculturation model can help understand how African Indigenous Churches (AICs) navigate cultural changes during transformation to Pentecostalism. This will allow AICs to maintain traditional practices while adopting Pentecostal beliefs and engaging with Pentecostal culture through worship, leadership, and community.

CHAPTER THREE

CHRIST APOSTOLIC CHURCH

3.1.1 History of Prophet Joseph Ayodele Babalola

Apostle Joseph Ayodele Babalola was born on April 25, 1904, to the family of David Rotimi and Madam Martha Talabi who were members of the Anglican Church. They lived at Odo-Owa in Ilofa, a small town about ninety kilometres from Ilorin in Kwara State, Nigeria. His father was the “*Baba Ijo*” (church patron) of the C.M.S. Church at Odo-Owa.

On January 18, 1914, young Babalola was taken by his brother M. O. Rotimi, a Sunday school teacher in the C.M.S. Church at Ilofa to Osogbo. Babalola started school at Ilofa and got as far as standard five at All Saints School, Osogbo. However, he left school and decided to learn a skill, then became an apprentice to a motor mechanic. Later, he joined the Public Works Department (PWD) because his desire to become a motor mechanic was aborted. Babalola was working as a steam roller driver with PWD and was among the road workers who constructed the Igbara-Oke to Ilesa road. (Extracted from ChatAI and supported by Olasupo 1986)

3.1.2 Joseph Ayodele Babalola's Call to the Ministry

Babalola's strange experience started on the night of September 25th, 1928 when he suddenly became restless and could not sleep. This went on for weeks and he had no inkling of the cause of such a strange experience. The climax came one day when he was, as usual, working on the Ilesa-Igbara-Oke road. Suddenly the steam roller's engine stopped, to his utter amazement, there was no visible mechanical problem, and Joseph became confused. He was in this state of confusion when a great voice "like the sound of many waters" called him three times. The voice was loud and clear and it told him that he would die if he refused to heed the divine call to go into the world and preach. Babalola did not want to listen to this voice and he responded like many of the Biblical prophets, who, when they were called out by Yahweh as prophets, did not normally yield to the first call. To go on the mission, he had to resign his appointment with the Public Works Department. Fergusson, the head of his unit, tried to dissuade him from resigning but the young man was bent on going on the Lord's mission.

The same voice came to Joseph a second time asking him to fast for seven days. He obeyed and at the end of the period, he saw a great figure of a man who, according to Pastor Alokun, resembled Jesus. The man in a dazzling robe spoke at length about the

mission he was to embark upon. The man also told him of the persecutions he would face and at the same time assured him of God's protection and victory. A hand prayer bell was given to Babalola as a symbol. He was told that the sound of the bell would always drive away evil spirits. He was also given a bottle of "life-giving water" to heal all manners of sickness. Consequently, wherever and whenever he prayed into the water for therapeutic purposes, effective healing was procured for those who drank the water. Thus, Babalola became a prophet and a man with extraordinary powers. Enabled by the power of the Holy Spirit, he could spend several weeks in prayer. Elder Abraham Owoyemi of Odo-Owa said that the prophet regularly saw angels who delivered divine messages to him. An angel appeared in one of his prayers and forbade him to wear caps (www.doit.life/org, supported by Akindele, 2014)

3.1.3 The Evangelical work of Prophet Joseph Ayodele Babalola

During one of his prayer sessions, an angel appeared and gave him a big yam which he ordered him to eat. The angel told him that the yam was the tuber with which God fed the whole world. He further revealed that God had granted unto him the power to deliver those who were possessed of evil spirits in the world. He was directed to go first to Odo-Owa and start preaching in the town on a market day with his body covered with palm fronds and charcoal paints. In October 1928, he entered the town in the manner described and was taken for a mad man. Babalola immediately started preaching and prophesying. He told the inhabitants of Odo-Owa about an impending danger if they did not repent. He was arrested and taken to the District Officer at Ilorin for allegedly disturbing the peace of the community. The District Officer later released him when the allegations could not be proven. However, it was said that a few days later, there was an outbreak of smallpox in the town. The man whose prophecies and messages were once rejected was quickly sought for. He went around praying for the victims and they were all healed (www.doit.life/org).

The news of the conversion of the new prophet reached Pastor K. P. Titus at Araromi in Yagba, present-day Kwara State. Pastor Titus, who was a teacher and preacher at the Sudan Interior Mission (SIM) which was then thriving at Yagba, invited Prophet Babalola for a revival service. Joseph Ayodele Babalola while in Yagba, performed mighty works of healing and many Muslims and Christians from other denominations and some traditional religious adherents were converted to the new faith during the revival.

3.1.4 Prophet Joseph Ayodele Babalola Miracles

The Assistant District Officer in Ilesa in 1930 wrote that he visited the scene of the revival *incognito* and found a crowd of hundreds of people including a large contingent of the lame and blind and concluded that the whole affair was orderly. Members of the church made fantastic claims such as: "Hopeless barren women were made fruitful; women who had been carrying their pregnancies for long years were wonderfully delivered; the dumb spoke and lunatics were cured. According to oral tradition, it was said that David Ogunleye Odubanjo testified that within three weeks, Babalola had cured about one hundred lepers, sixty blind people, and fifty lame persons (<https://en.m.wikipedia.org>).

Odubanjo further claimed that both the Anglican and Wesleyan Churches in Ilesa were left desolate because their members transferred their allegiance to the revivalist and that all the patients in Wesley Hospital, Ilesa, abandoned their beds to seek healing from Babalola. According to him "many of the schools belonging to the Wesleyan and Anglican Churches, as well as to the Baptists and the Roman Catholics closed down altogether, and there was no sufficient money again to pay their teachers because the majority of their members left to join us" (information retrieved from (<https://en.m.wikipedia.org> assessed on 10th November, 2024). He spoke further of another day of Pentecost. "Witches confessed and some demon-possessed people were delivered". However, the general

superintendent of the Wesleyan Methodist Missionary Society of Nigeria at the time has described the reports as "grotesquely inaccurate accounts of the operations of Babalola." This of course could be the biased view of a man whose church was said to be the greatest victim of the Ilesa revival.

Owolabi (2002), supported the claims about his signs and wonders.

3.1.5 Prophet Joseph Ayodele Babalola's Foremost Followers

Some of the foremost disciples of Babalola were Daniel Orekoya, and Peter Olatunji who came from Okeho, and Omotunde, popularly known as Aladura Omotunde, from Aramoko Ekiti. These men drew great inspiration from Babalola. Orekoya went on to reside in Ibadan where a great revival also broke out at Oke-Bola through him. It was during his Oke-Bola revival that Orekoya reportedly raised a dead pregnant woman. According to a source, Prophet Orekoya performed over 2002 miracles and raised 22 dead people between the 22nd of September and the 4th of October, 1930 (thenewman.org.ng). Prophet David Babajide who became his right-hand man, succeeded him as the General Evangelist and resided in Ilesha. This is the man who trained Prophet Samson Akande of Ede and Prophet Timothy Oluwole Obadare (www.google.com assessed on 23rd November, 2025)

Some ministers were not directly his followers but were influenced by his ministry. They are as follows:

- a. Benson Idahosa (1938-1998) - Benson Idahosa was a Nigerian charismatic preacher and founder of the Church of God Mission International. He was notably influenced by Babalola's ministry and teachings and went on to become one of Nigeria's most influential pastors, known for his powerful evangelistic ministry. He emerged in the mid-20th century and continued until he passed away in 1998
- b. David Oyedepo- David Oyedepo was born in 1954; he is the founder of the Living Faith Church Worldwide (also known as Winners' Chapel). He credits Joseph

Ayodele Babalola as one of the people who influenced his spiritual development. He began his ministry in the 1980s and he has become one of the most well-known pastors in Nigeria and beyond.

- c. Elijah Tope Akande – He was one of the disciples of Prophet Joseph Ayodele Babalola and played a significant role in the growth of the Christ Apostolic Church, his ministry was prominent in the mid-20th century and passed away in 1979 (extract from www.google.com assessed on 12th November, 2024)

3.1.6 Prophet Joseph Ayodele Babalola Breaks Ties with Anglican Church

Followers of Babalola were subjected to avoidable intimidation, harassment, and humiliation by the leadership of the Anglican Church. As a permanent solution to the challenge, David Ogunleye Odubanjo on behalf of the church (CAC) sought affiliation with the British Apostolic Brothers in Bradford, England. Thus, on 23rd September 1931, three missionaries, viz: Pastor D. P. Williams, A. Turnbull, and W. J. Williams arrived in Nigeria as guests of the church. In November 1931, the visiting missionaries ordained the first seven pastors of the church who had earlier on been ordained by proxy by Pastor A. Clark in America. Three of the new Pastors namely, Pastor J. B. Sadare, D. O. Odubanjo, and Oba I. B. Akinyele, later played important roles in the growth of the Church.

The partnership staggered for a decade before it crumbled during the 1939/40 crisis over the belief in Divine Healing. (www.google.com assessed on 14th November, 2024)

3.2.1 Christ Apostolic Church Is Born

The Christ Apostolic Church (CAC) was established in 1918 by people like J. B. Sadare (a.k.a, Esisiade), D. O. Odubanjo and Oba I. B. Akinyele, Miss Sophia, and later joined by Joseph Ayo Babalola in Nigeria. It emerged from the Pentecostal revival movement that was sweeping through

Nigeria at that time. Joseph Ayo Babalola played a significant role in the founding and early growth, preaching a message of repentance, holiness, and the power of the Holy Spirit. The Church has since grown to become one of the largest Indigenous Churches in Nigeria and has spread to other parts of Africa and the world (www.google.com assessed on 10th October, 2024)

3.2.2 Christ Apostolic Church Constitution

The Name of the Church

1. Christ Apostolic Church

Aim and Objectives

2. The aims and objectives of the Church shall be as follows:

- (a) To preach and teach the gospel of our Lord Jesus Christ according to the Holy Scriptures, through the pulpit ministry, in-door teaching, prayer, and revival meetings, open-air crusades, the mass and social media, for the spiritual development and growth of all persons;
- (b) To publish Christian books, treatises, tracts, and magazines of the Church in furtherance of subsection (a) of this section;
- (c) To cater for members of the Church by establishing assemblies and also through planned programmes;
- (d) To promote sincere love and mutual respect among its members and to be at peace with all men;
- (e) To establish primary, secondary, tertiary, and other institutions for the academic, moral, and spiritual education of members' children and others;
- (f) To aim at communicating the gospel message worldwide through missions' outreaches and by equipping and disciplining those who become a part of any local assembly, training them to support similar efforts.

Motto and Symbol

The motto of the Church shall be "ONE FOLD ONE SHEPHERD"-John 10:16.

The first constitution was made in 1943 when the Church was registered with the Federal government of Nigeria with four trustees among the Church leaders and the trustees are:

1. Pastor I. B. Akinyele – President
2. Pastor D. O. Odubanjo- General Superintendent
3. Pastor J. A. Babalola- General Evangelist
4. Pastor A.A. Hanson – General Secretary

The highest ruling body of the Church from 1943 till 1969 was named as “General Executive Council” which included most senior ministers and some selected Elders from selected zones or regions. This continued until 1969 when the four trustees had passed away.

The structure and organs of the 1943 constitution were:

1. The General Executive Council- this included the President, General Superintendent, the General Evangelist, the General Secretary, and some selected Elders.
2. The District Superintendents who headed the Districts
3. Pastors and Evangelists who headed the Assemblies.

Ordained ministers are called “Pastors” while non-ordained ministers are called “Teachers”. It takes non-ordained ministers a minimum of five years before they would be ordained as “Pastors”; this can be more than five years but cannot be less than five years.

The Mission Headquarter

The Mission headquarters is in Ibadan, Oyo State. The reason for this was that the first President of the CAC mission was an *Oba of Ibadan, the Olubadan of Ibadan*. It became paramount to put the headquarters at the seat of the President of the Church.

1969 Constitution

The reason for the 1969 constitution was because the golden age had passed away and there was need to amend some areas of the constitution.

1943 constitution included some selected Elders but the 1969 constitution did not, this was due to the excesses observed in the Elders. Whenever any transfer was made, if it were their favorites, they would not allow the transfer to hold, and any decisions that were made without consulting them based on its urgency would not stand. The highest ruling body now changed to the “Supreme Council” in which only full-time ministers were included. There was an expansion in the organizational structure due to the developments that were occurring in the CAC. The additional positions of Assistant General Secretary, General Treasurer, and the Assistant General Superintendents were to deputize the General Superintendent in some areas which he could not attend. This 1969 constitution included educational and theological training which was not in the 1943 constitution, the reason for this is to be able to measure up with the challenges of literacy. Most members that went to Higher Institutions found it very difficult to join their previous Assemblies where they grew up, because they saw CAC as a local church that was only meant for local people. CAC ministers were trained by the senior ministers, which was called “*TULE*” which means training under senior ministers. The level of their education was the one they would pass to their trainees. CAC ministers looked so inferior to ministers from other denominations, especially about Bible knowledge (This is an extract from the interview with Pastor Michael Sunday Oluwatoba- January 2024)

Crises in CAC

The cause of crisis started in 1983 after the demise of Pastor E.T. Latunde. Since CAC believed in prophecy about the choice of leadership, prophecy came through the Good Women, CAC Men Association (CACMA), Prophet Samson Oladeji Akande (aka Baba Ede), and Prophet Timothy Oluwole Obadare that God did not appoint the General Superintendent who was the second in rank by organizational structure, his name is Pastor J. B. Orogun, but that the choice was Pastor A.O. Ade Olutimehin, who was number 5 in rank. What they said they saw by revelation was that, Pastor J.B. Orogun held a plate of dry grounded pepper, and Pastor A.O. Ade Olutimehin held a plate of salt in

his hand. When they could not reach a consensus because some were of the opinion that organizational structures should be followed instead of prophecy, Pastor J.B. Orogun was now enthroned as the President of the Church. In 1989, some selected Elders and elites were ordained as Pastors and these set of 1989 set now moved for reformation in CAC, this included the area of retirement which is pegged at 75years, though, it was written in the constitution but not in practice especially for the four principal officers- President, General Superintendent, General Evangelist, and General Secretary.

Also, one of the paramount issues in the church was individual's ministries within the church which affected the main church body because individuals gave more attention to their personal ministries and gave less priority to the main church.

Moreover, nepotism was among the issues of concern then, in terms of nomination for ordination, pastoral posting and discipline, the minorities i.e. those whose regions or areas were not represented at the national level were always disadvantaged while majorities i.e. those whose regions or localities were fully represented at the national were highly favoured, because they had godfathers whom they could run to whenever they had any challenge.

Furthermore, salary was of more concern, CAC salary for ministers was among the least if not the least. When the newly ordained ministers came and shared their plans, all ministers admired it and gave them support until some ambitious leaders high-jacked it from them.

The steps did not augur well with some of our leaders and they promised to discipline the group that initiated the reformation. The said group called "Christ Initiative Forum" went to court by using a court injunction stopped all the meetings of the Supreme Council which did not allow for any statutory meeting. This was how the administration of the Church was divided into two. The group with the Certificate of Incorporation went ahead with the Assemblies loyal to them, and they continued with the "Supreme Council" while those reformers went ahead with the new registration of certificate and with the support of the Elders. The Elders supported them because they were assured

of recognition in their new registration and they went back to the former name which was registered at the inception of the Church, “General Executive Council”. As of now, the CAC mission is running two administrations: Pastor Henry Ojo as the President of the CAC Supreme Council and Pastor Samuel Oladele as the President of the CAC General Executive Council and both administrations have their Headquarters in Ibadan (extract from the interview conducted with some selected leaders of the CAC)

2017 Constitution

The reason for the 2017 constitution/manual was that there was a need to review the constitution due to the expansion of the Church and a slight change in organizational structure, like changing the General Treasurer to Director of Finance. This decision came up as a result of the General Treasurer wanting to see himself as one of the principal officers. The leaders of the church thereby limited the principal officers to four instead of five, changing the office of the General Treasurer to the Director of Finance. Moreover, the position of the treasurer is not necessarily for someone who had pastored a church before, unlike the other principal officers, who must have pastored a church and have an experience of the church administration. Having created the Mission department, the office of the director of the Mission was also established. This constitution made provision for the office of the Chairman of the coordinating council. A coordinating council comprises five districts and seven while a district comprises five churches and seven. The office was made to give room for administrative adjustment and to give support to the General Superintendent. This position is headed by the Assistant General Superintendent, while the district is headed by District Superintendent. The retirement age is now pegged at age 75 and it cut across all positions. This was not specified in the previous constitution. The role of the Legal Adviser was equally spelled out in this new constitution. The position of Zonal Evangelist was also created to be the link between the General Evangelist and the evangelical department at the coordinating council level (extract of the 2017 constitution-supreme council)

3.2.3 Features of Christ Apostolic Church

I. Use of Water for Prayer

In various religious traditions, water holds symbolic significance and is often used in prayers and rituals. For example, in Christianity – water is used in baptism, representing spiritual rebirth.

Traditionally, the use of water in prayer often symbolizes purification renewal, and spiritual connection.

In Christ's Apostolic Church, water is used for physical deliverance and spiritual purposes.

II. Clapping during the prayer session

Clapping during prayer sessions can vary depending on cultural and religious practices. In some traditions, clapping may be seen as a form of expression or celebration during worship.

Christ Apostolic Church is used to clapping of hands, this custom started with the church, and it was believed that it hastens the deliverance of members from physical and spiritual battle. This can also avoid distraction during worship and devotion.

III. Use of Hand-bell

Hand-bell is a musical instrument typically used in choir and prayer. It is played by ringing the bell with a hand-held mallet or by shaking it to produce a desired pitch. It is often used in churches, schools, and community groups for performances of various styles, of music, including hymns, classical pieces, and contemporary arrangements.

3.2.4 Doctrine of Christ Apostolic Church

The Christ Apostolic Church (CAC) is rooted in culture. Its doctrine generally includes beliefs in:

- i. the Bible as the inspired and authoritative word of God;
- ii. the Trinity: Belief in the Father, Son (Jesus Christ), and Holy Spirit as three distinctive persons in one Godhead;
- iii. salvation: Emphasis on the atoning work of Jesus Christ through His death and resurrection, offering salvation to all who believe in Him;
- iv. baptism: Baptism by immersion is practiced as a symbol of cleansing and commitment to Christ;
- v. holy spirit: Belief in the baptism of the Holy Spirit as evidenced by speaking in tongues and other spiritual gifts, as in Pentecostal traditions;
- vi. divine healing: Belief in the power of God to heal physically, and spiritually through prayer and faith;
- vii. second coming: Expectation of the imminent return of Jesus Christ to establish his kingdom.

These doctrines are foundational to Christ Apostolic Church's teachings and practices, reflecting its Pentecostal and evangelical roots (www.google.com assessed on 25th August,2024)

3.2.5 Constitutional Development of Christ Apostolic Church- 1943 to 2024

The constitution of a Church typically outlines its fundamental principles, governance structure, rules for decision-making, and its beliefs and practices. It serves as a foundational document that guides how the church operates and governs itself. The specifics can vary widely depending on the denomination and the practices of the church (Assessed from www.google.com on 3rd May, 2023).

The first constitution of the Christ Apostolic Church was made in 1943 and the highest decision-makers were the four principal officers and one elder from each section, section is

a geographical location carved for easy administration. Section A comprised the old Oyo state, Section B was the old Ondo state, section C, was the Northern states, and Sections D, E, F, H and I were Kwara, Ogun, Lagos, Bendel, and Eastern states. The missionary headquarters was in Ibadan-Olugbode while the National Headquarters was in Lagos- Shiaba, Agege. The President and the General Secretary resided in Ibadan, while the General Superintendent and General Evangelist resided in Lagos and Ilesha respectively. The structure of the church as written in the constitution comprises the following:

1. The President – the President is the ceremonial leader of the Church, he presides over every meeting and instructs the General Secretary to call for meetings as and when due, he heads the administration.
2. The General Superintendent – he is the head of all ministers, he supervises, organizes seminars, and recommends for promotion, he reports to the President.
3. The General Evangelist- the General Evangelist leads the evangelical department, he conducts crusades, revivals, and planting of Churches wherever necessary.
4. The General Secretary- he takes charge of correspondence and files. He takes minutes of meetings and implements instructions from the President.

This constitution was necessitated by the desire of the church leadership to register with the Corporate Affairs Commission. When CAC was registered in 1943, it was with the Federal Government of Nigeria, not with the Corporate Affairs Commission. It was in 1990 that the Corporate Affairs Commission was given autonomy by the Federal Government.

The constitution was amended in 1968 after the death of all the pioneers of the church. This was also amended in 1985 after the death of President L.T. Latunde who was installed in 1969. Following the death of Pastor L.T. Latunde, Pastor J.B. Orogun assumed the

mantle of leadership; this necessitated the amendment of the constitution to include the new President in the Certificate of Incorporation.

3.3 Leadership in Christ Apostolic Church

From the beginning of Christ's Apostolic Church, leaders were chosen by the Holy Spirit through prayer. That explains why Prophet Joseph Babalola was among the leaders, even though he was not a founding member of the Diamond Society. Apostle Joseph Babalola, Pastor D. O. Odubanjo, and Pastor (Oba) I. B. Akinyele, were the first set of leaders that were appointed after the group split from The Apostolic Church. A committee was set up to draft a constitution to register with the Corporate Affairs Commission (CAC). The committee met and drafted an organogram for the church. At the inception, Pastor (Oba) I. B. Akinyele was the President, Pastor D. O. Odubanjo was the General Superintendent and Apostle Joseph Ayodele Babalola was the General Evangelist. When Apostle Joseph Ayodele Babalola (General Evangelist) and Pastor David Ogunleye Odubanjo (General Superintendent) died in 1959, they were replaced by Prophet David Olulana Babajide (General Evangelist) and Pastor J. A. Medaiyese (General Superintendent) respectively.. Pastor/Oba Isaac Babalola Akinyele died in 1964 and was succeeded by Pastor David Odusona who was subsequently succeeded by Pastor E. T. Latunde in 1969. He served until 1983 when he died. On the aspect of General Secretary, Pastor Hanson was the first General Secretary and was replaced in 1969 by Pastor Nelson Udofia after his demise; Pastor Nelson Udofia was in the saddle until a leadership crisis that rocked the Church in 1990. The Secretary's office was not in contention because the educated people usually fit into the position.

Apart from the directive of the Holy Spirit, the following conditions were required- spiritual discernment, anointing and calling, democratic processes, charisma and preaching ability, and leadership qualities.

3.4 Pentecostal Churches

3.4.1 Origin of Pentecostal Churches

Pentecostals traced their origin to the Apostles. The modern-day Pentecostal movement has its roots in the late 19th century, a time of mounting indifference to traditional religion. Emotional modes of religious expression- enthusiastic congregational singing, spontaneous testimonies, prayer in unison, and sermons on simple biblical themes by lay preachers. As the large popular protestant denominations became the churches of the upper middle class, people of limited means began to feel out of place. They yearned for a “heart religion” that would satisfy their spiritual desires and their emotional, psychological, and physical needs. Pentecostalism came in the early 20th century at Bethel Bible College, a small religious school in Topeka, Kansas. The college’s director, Charles Fox Parham, one of many ministers who were influenced by the Holiness movement, believed that the complacent, worldly, and coldly formalistic Church needed to be revived by another outpouring of the Holy Spirit.

On January 1, 1901, Agnes Oznam became the first of Parham’s students to speak in an unknown tongue. Others soon had the same experience, and Parham claimed that glossolalia was the “Initial evidence” that one had been truly baptized with the Holy Spirit. Their initial efforts were unsuccessful, and the movement nearly collapsed as it encountered disbelief and ridicule. In 1903 its fortunes were revived when Parham returned to the practice of faith healing.

By 1906, William Seymour, the leader of the Apostolic Faith Gospel Mission at Azusa Street in Los Angeles, a one-eyed Holiness Church Pastor and former member of the African Methodist Episcopal Church had been exposed to Parham's teaching at a Bible School in Houston, Texas. Under Seymour guidance, the old frame building in Azusa Street became a great spiritual center that for many years attracted the rich and the poor, Blacks, Whites, and Latinos, as well as many preachers whose ministry had become staid. Scores of men and women from Azusa and other Pentecostal churches began extolling the reality of speaking in tongues. Protestant churches embraced beliefs and practices of the Pentecostals and they did so without any intention of withdrawing from their churches. They merely wanted to be agents of reform and revival, helping to rid their churches of formalism and worldliness (Thomas & Hollenweger, 2009). This was also supported by (Thomas & Robeck, 2006)

3.4.2 Mode of Expansion of Pentecostal Churches

The expansion of Pentecostal churches can be attributed to several factors:

- i. **Emphasis on Spiritual Experience:** Pentecostalism places a strong emphasis on spiritual experiences such as speaking in tongues, healing, and prophecy, which attract individuals seeking a more personal encounter with the divine.
- ii. **Charismatic Leadership:** Charismatic leaders within Pentecostal churches often can inspire and mobilize followers, leading to rapid growth and expansion of the congregations. Poloma & Green (2010). This was also expressed by Cox (1995) in

his book titled: “The Rise of Pentecostal Spirituality and the Reshaping of Religion”.

- iii. **Adaptability:** Pentecostalism has shown adaptability to various cultural contexts, allowing it to spread rapidly across different regions and demographics.
- iv. **Missionary Work:** Pentecostal churches have been active in missionary work, both domestically and internationally, spreading their beliefs and practices to new areas.
- v. **Community and Social Support:** Pentecostal churches often provide social support networks, attracting individuals seeking community and belonging especially in urban areas or among marginalized populations. This was supported by Smith (2000), and Eskridge (1997) in their books.
- vi. **Media and Technology:** The use of media and technology, such as television, radio, and the internet, has facilitated the spread of Pentecostal teachings and messages to a wider audience.
- vii. **Focus and Technology:** Pentecostal churches prioritize evangelism and outreach, actively seeking to convert new followers through door-to-door evangelism, crusades, and other outreach programmes.
- viii. **Response to Socio-political Contexts:** Pentecostalism has sometimes emerged and grown in response to sociopolitical contexts, offering hope and empowerment to individuals experiencing social upheaval or marginalization.

3.4.3 Prospects /Challenges of Pentecostal Churches

Pentecostal churches have their prospects and challenges which will be discussed under this section.

3.4.3.1 Prospects of Pentecostal vitality include:

- i. **Prosperity Gospel:** this may likely be tagged as Wealth Gospel. It is a doctrine emphasizing material and physical well-being as a mark or sign of divine favour,

and this is prevalent in churches like Winners' chapel, Christ Embassy and the likes. They emphasize on financial prosperity, wealth and material success, like God wants believers to be wealthy and successful. Also, faith is seen as investment, like sowing seed and expecting returns.

- ii. Liturgy: The leadership styles and roles in Pentecostal churches are one of the prospects that bring increase to the church, also speaking in tongues and the emphasis on spiritual gifts, individuals want to develop and be recognized. In Pentecostal churches, both males and females are given a platform to develop; youths are not left out in the process. In Redeemed Christian Church of God (RCCG), many pastors are ordained at their yearly convention, many plan to emulate their G.O - Pastor Enoch Adejare based on his charismatic endowment and leadership qualities. Winners' Chapel is also making wave with their house fellowship and online services which have been helping them to grow.
- iii. Livelier worship: worship in the Pentecostal churches is always lively due to the energetic and dynamic atmosphere involved, lively praise and worship with musical instruments, vibrant music and dance. This allows interactive and participatory which have been making the services very interesting. This encourages passionate and authentic worship, it also fosters a sense of community and unity, which provides an outlet for emotional expression, enhances spiritual experiences and encounter. This is one of the reasons youths are attracted to Pentecostal styles. For example, youths troop into churches like RCCG, Mountain of Fire and Christ Embassy. Youths want an avenue where they can display their emotions.
- iv. Miracles: miracles are vital aspect in Pentecostal churches; this always brings physical and emotional restoration, supernatural provision which caters for

financial material, and spiritual blessings. People want freedom from demonic oppression and manifestations of God's power, that is why people rush to church where miracles are happening like RCCG, Mountain of Fire even CAC. Miracles encourage faith, trust in God, and attract seekers and non-believers. People are trooping to Monthly Holy Ghost service today at Redemption Camp along Lagos-Ibadan express way, Ogun State, because of the miracles that are happening there, the attendees are not members of RCCG alone, likewise yearly Shiloh at Sango Ota at Winners' Chapel International Hqs, many travelled from far and near, even from outside the country.

- v. Commitment to Evangelism: Pentecostal churches are committed to evangelism and is a core aspect of the form of faith which emphasizing Great Commission. They emphasize personal witness which allows sharing individual testimonies. Also, they take public evangelism very serious like preaching, crusades and outreach events, establishing new churches and mentoring new believers. They spread the Gospel to unreached people, foster spiritual growth and maturity. For example, in RCCG, they have a programme tagged, "I go a fishing", this has been helping the church to have more assemblies.
- vi. Economic Benefits: Economic benefits are a significant prospect for Pentecostal churches like job creation by employing staff, Pastors, other workers in the church. They invest in local infrastructure like establishment of schools and healthcare. They engage in charitable giving and humanitarian aid. Pentecostal churches like RCCG (Redeemer University, Ede), Christ Redeemers established almost in big cities for primary and secondary schools, these have been able to provide jobs for members and nonmembers, Covenant University, Ota, Ogun state, it was established by Winners' Chapel and Mountain Top University established by

Mountain of Fire, to mention just a few, these institutions have been able to support many homes which could have been jobless.

3.4.3.2 Challenges:

Despite their phenomenal achievements, Pentecostal churches are confronted with the following challenges:

- i. **Doctrinal Differences:** Pentecostalism encompasses a diverse range of beliefs and practices, leading to potential doctrinal disputes within congregations.
- ii. **Leadership Issues:** Like any organization, Pentecostal churches face challenges related to leadership. The result is unending schism which in turn affects public perception of the group.
- iii. **Charismatic Leadership:** The charismatic nature of Pentecostal churches can sometimes lead to challenges in accountability and governance as charismatic leaders may exert significant influence over congregants.
- iv. **Lack of Financial Transparency:** Some Pentecostal churches face criticism for lack of financial transparency, which can lead to trust issues among members.
- v. **Social and Cultural Relevance:** Staying relevant in an ever-changing social and cultural landscape can be challenging for Pentecostal churches, especially in addressing contemporary issues and engaging younger generations.
- vi. **Unity amidst Diversity:** With a global presence and diverse cultural contexts, Pentecostal churches may struggle to maintain unity while accommodating various cultural expressions and theological perspectives.
- vii. **Criticism and Misunderstanding:** Pentecostalism often faces criticism and misunderstanding from other Christian denominations and the secular society, which can create challenges in public perception and interfaith dialogue.

- viii. Generational transitions: Passing leadership and vision from one generation to the next could pose a change.
- ix. Adapting to change: Embracing change while remaining true to core beliefs and values may be an arduous task.

Addressing these challenges often requires open communication, collaboration, and a commitment to core values and beliefs while adapting to changing circumstances and cultural contexts.

3.4.4 Doctrine of Pentecostal Churches

The doctrine of Pentecostal churches is based on the belief in the baptism of the Holy Spirit, speaking in tongues, and the gifts of the Spirit as outlined in the New Testament book of Acts. Pentecostalism emphasizes personal religious experience and the empowerment of believers through the Holy Spirit for spiritual gifts and ministries. It also often emphasizes the imminent return of Jesus Christ and the importance of evangelism and missions. Different Pentecostal denominations may have variations in specific beliefs and practices, but these core elements are generally central to Pentecostal doctrine.

3.5 Finance in Pentecostal Churches

- i. Tithing: Many Pentecostal churches emphasize the biblical principle of tithing which involves giving 10% of one's income to the church. Tithes are often considered essential for funding the church's activities and ministries.
- ii. Offerings: in addition to tithes, Pentecostal churches often collect offerings during services. These offerings may be used for specific needs within the church or to support charitable endeavours.

- iii. **Financial Accountability:** Some Pentecostal churches prioritize financial transparency and accountability. They may have committees or boards responsible for overseeing the church's finances and ensuring that funds are used appropriately.
- iv. **Prosperity Gospel:** Certain Pentecostal churches adhere to the prosperity gospel, which teaches that financial blessing is a sign of God's favour. This belief can influence attitudes towards giving and finances within the congregation.
- v. **Stewardship:** Many Pentecostal churches teach principles of stewardship, encouraging members to manage their finances wisely and to use their resources to support the work of the church and help others in need.

There can be variations in how finances are managed and emphasized within Pentecostal churches but stewardship; tithing, and financial accountability are commonly emphasized aspects in their church finance.

3..6 Leadership in Pentecostal Churches

- i. Leadership in Pentecostal churches often emphasizes spiritual gifts, including those outlined in the New Testament such as teaching, preaching, healing, and prophecy. Pastors and ministers play central roles in guiding congregations, often believed to be anointed by the Holy Spirit for their leadership positions. Decision-making may involve consultation with other church leaders or elders, and there is typically an emphasis on prayer and seeking God's guidance in all matters. Additionally, Pentecostal churches may have hierarchical structures with bishops or overseers overseeing multiple congregations or regions.

CHAPTER FOUR

CHRIST APOSTOLIC CHURCH IN THE CRUCIBLE OF CHANGE

4.0 Introduction

Christ Apostolic Church (CAC) has faced significant changes over the decades, adapting to evolving societal, cultural, and religious landscapes. CAC was founded in Nigeria in the early 20th century, the church (CAC) is being transformed into a global Pentecostal denomination known for its emphasis on spiritual renewal, deliverance, and healing. Strategies for the transformation include but are not limited to the following:

4.1.1 Information and Communications Technology

Information and Communications Technology is an extensional term for Information Technology that stresses the role of unified communication and the integration of telecommunications and computers as well as necessary enterprise software, (middleware, storage, and audiovisual) that enable users to access, store, transmit, understand and manipulate information. It covers any product that will store, retrieve, manipulate, transmit, or receive information electronically in a digital form. (Retrieved from www.google.com on 6th August, 2024)

CAC now apply social media to preach the gospel, reaching those who are far and near, since the coronavirus virus which affected many people globally. The pandemic which occurred in 2020 globally, affected church attendance, faced with the challenge, the church employed ICT to reach and communicate with its members globally. The General Superintendent of CAC - Pastor (Dr.) J.D. Onagwa is online every Tuesday for Bible study at 5pm. The same is true of CAC President - Pastor Henry Ojo whose programme “Conqueror Hour” by 2pm on Sundays remains a veritable medium for religious worships.

4.1.2 Seminars and Retreats

The term refers to a small group of students meeting regularly under the guidance of a tutor, professor, etc., to exchange information and discuss theories. A seminar is a gathering of people for the purpose of discussion, learning or training on a specific topic or subject. A retreat is a period of time spent away from one’s usual environment for the purpose of rest, reflection, or spiritual renewal (Merriam-Webster, nd)

It is a small group of students in a university, engaged in advanced study and original research under a member of faculty and meeting regularly to exchange information and

hold discussions. It holds after the lecture with a smaller size for easier understanding. During the conference period, hundreds of people or thousands of people attend it, while people will be divided into smaller groups for a seminar, with a maximum of a hundred in a class. It helps students to improve their knowledge and understanding of a topic by engaging with key issues. Seminar enables students to be closer to their tutor than lecture and conference (www. dictionary.com). Seminars and retreats play a prominent role in the growth and evolution of CAC.

A retreat is a purposeful and often restorative period away from one's usual environment and responsibilities, intended to provide a space for reflection, relaxation, and renewal. It is typically designed to help individuals reconnect with themselves, recharge their energies, and gain new perspectives. Retreat helps to reduce stress, allows for relaxation and mental clarity, it helps to discover self, a time alone, or a supportive group that fosters personal insights and growth. It offers a valuable opportunity to step back from the hustle of everyday life, gain new perspectives, and return rejuvenated and inspired.

Every February and March is slated for all categories of church ministers and workers. It starts on Thursdays and Saturdays for each category. Youth always have their own in January with their leaders converging in Ibadan. Individual towns may decide to have theirs apart from the National one. The National Youth seminar takes place at CAC Odo Ona Olugbode, Ibadan, while at the coordinating level held at the Districts Coordinating Council (DCC) Headquarters. Each Coordinating Council differs from each other. In Ondo DCC, it usually holds in December, which is the third Wednesday-Friday of December. The fliers are attached under the appendix.

4.1.3 Outreaches

Outreach is a strategic effort by organizations to connect with individuals, groups, or communities; to build relationships, promote initiatives, or gather support. It requires

continuous effort, adaptability, and a genuine commitment to engaging with understanding your audience (McGavran,1990). CAC assemblies have embraced this method of evangelism which is hitherto unknown to the church.

CAC outreaches often organized during weekends are spiced through the Mission department; CAC visits villages and some new areas in the cities to preach the will from God and services. Many have been attracted to the church through these services.

4.1.4 Crusade

It is an activity that leads or takes place in a vigorous campaign for social, political or religious change. It is any of the military expeditions made by Christian countries in the 11th, 12th, and 13th centuries to recover the holy land from the Muslims; a campaign to get things changed for the better. CAC has the history of organizing crusades. What was lacking was altar call and follow up of new converts which are now taken seriously.

4.1.5 Discipleship

Discipleship is the process of learning and following the teachings of a religious or spiritual leader. It involves studying their teachings, emulating their actions, and striving to live according to their principles. In Christianity, for example, discipleship often involves following the teachings of Jesus Christ and seeking to embody his example of love, compassion, and service to others. Discipleship programmes were unknown to the church in the early decades. Today such programmes have become an integral part of church's practices. Discipleship is a concept often associated with religious or spiritual contexts, where it refers to the process of learning and following. This is a process of following and

imitating Jesus Christ, learning from Him, and becoming like Him in character, values, and mission. It involves a deepening relationship with God, spiritual growth, and transformation. It is a lifelong journey, not a programme or event. It requires commitment, vulnerability, and a willingness to learn and grow. It helps individuals develop a deeper relationship with God and become more like Jesus in their thoughts, words, and actions. It is not just about personal growth but also about reproducing disciples who can make a positive impact in the world. The emphasis of discipleship in CAC is to produce mature, fruitful believers who impact their communities for Christ.

CAC has a strong emphasis on discipleship, which is reflected in all assemblies through various practices and programmes. Here are some aspects of discipleship in CAC assemblies:

- i. New Converts' Class - this is a fundamental programme for new believers;
- ii. Baptismal Class- this is a preparation for water baptism;
- iii. Leadership Training – this is to equip leaders for ministry;
- iv. Bible Study Groups- this is an in-depth study of scripture;
- v. Mentorship Programmes- this is meant to pair experienced believers with new converts
- vi. Prayer and Fasting- regular prayer and fasting sessions that involve all members;
- vii. Encouraging members to share the gospel;
- viii. Involvement in community service- this allows members to serve the needy and vulnerable;
- ix. Accountability – this encourages members to hold each other accountable.

4.1.6 Bible Study Programme / Sunday School / Daily Devotional

Bible study programmes in churches often aim to deepen the understanding of scripture, foster spiritual growth, and build community. Bible study is a deep exploration and

understanding of the teachings, stories, and principles found in the Bible, which is divided into the Old Testament and the New Testament. Bible study entails the following:

- i. Scripture Study: Participants usually read and discuss passages from the Bible, exploring their meanings, context, and application to daily life.
- ii. Prayer: Prayer is often integrated into the study sessions, allowing participants to connect with God and seek guidance as they delve into scripture.
- iii. Discussion: Group discussions provide opportunities for sharing insights, asking questions, and learning from one another's perspectives.
- iv. Teaching: A leader or facilitator may provide guidance, explanations, and background information to help participants understand the text more deeply.
- v. Fellowship: Building relationships with fellow believers is an important aspect of Bible study programmes, fostering a sense of community and support.
- vi. Application: Participants are encouraged to apply the principles and lessons learned from scripture to their daily lives, seeking to live out their faith more fully.
- vii. Variety: Some programmes may incorporate different formats, such as lectures, small group discussions, or multimedia presentations, to cater for different learning styles and preferences.

The goal of a Bible study programme in the church is to help individuals grow in their knowledge and understanding of God's word, and to deepen their relationship with Him and with one another. Bible study is not about intellectual but discourse about the growth and application of scriptures in daily life. This was not part of the CAC programmes *abinitio*, but now it has become a part of the church liturgy (Retrieved from ChatGPT).In fact, the Church constitution makes it obligatory.

Sunday school typically involves religious education and instruction for children and sometimes adults. It often includes Bible study, lessons on religious teachings, stories from

the Bible, and activities to engage participants in learning about their faith. It's a foundational part of Christian education for both children and adults. The purpose of Sunday school is to educate, evangelize, and disciple the members. It serves to deepen understanding of the faith, build community, and foster spiritual growth among participants. The effects of these have been seen in CAC. Sunday school which was adopted in CAC in the early 70s has become an integral part of church service and has helped to deepen members' understanding of the scriptures (Retrieved from www.google.com on 2nd September, 2023)

The introduction of Daily Devotional books was initially resisted by some members who felt that Sunday School and Sunday sermons were sufficient for the Christian faithful. Today such books as Apostolic Testimony and Living Water have gained wide acceptability by members of CAC.

The challenges associated with the Devotional Books include:

- i. Lack of consistency: Poor reading habits, making it difficult to establish a daily devotional routine. Most members are not consistent in the daily use of the devotional books.
- ii. Limited understanding: struggling to comprehend complex biblical concepts or interpretations.
- iii. Personal struggles and distractions: life challenges, emotions, or surroundings distracting believers from focused reading and reflection.
- iv. Difficulty in applying teachings: struggling to relate devotional insights to everyday life and personal experiences.
- v. Lack of accountability: No system of support or encouragement to maintain devotional habits.
- vi. Limited access: inability to obtain devotional books due to financial constraints or geographical location.

- vii. Time management: balancing devotional reading with other responsibilities and activities, pose a challenge.

Efforts must be made to enhance believers' commitment to understanding the gospel through Sunday school, Bible study, and the use of Bible devotionals.

4.1.7 Children Ministry

CAC Children ministry was introduced in the 1950s, shortly after the church's founding in 1931. Children ministry department was introduced in local churches in 1960s. However, it gained more structure and emphasis in the 1970s when it was formalized and became expanded in 1980s.

Children's ministry is a crucial aspect of many religious and community organizations, focusing on nurturing the spiritual, emotional, and social development of children. The following are the vision and mission of children's ministry in CAC:

- i. to provide a safe and nurturing environment where children can learn about faith, values, and community;
- ii. to employ age-appropriate activities such as storytelling, songs, games, and crafts to teach biblical principles and values;
- iii. to mobilize dedicated volunteers and staff members who have a passion for working with children and helping them grow in their faith;
- iv. to ensure that ministries have structured curricula tailored for different age groups to ensure learning is engaging and relevant;
- v. to ensure that families and the broader community support children's spiritual growth and provide a network of support;
- vi. to ensure the safety and well-being of children is paramount, with policies and procedures in place for child protection.

Overall, children's ministry plays a vital role in building a strong foundation of faith and values in children equipping them to navigate life with resilience and compassion.

Challenges of the Children Ministry in CAC

The Children's Ministry in Christ Apostolic Church (CAC) faces some challenges like capturing and maintaining children's attention and interesting spiritual activities, adapting biblical teachings to suit different age groups and learning styles, recruiting, training and retraining dedicated volunteers to assist with children's ministry, securing a good environment for children, protecting them from harm or abuse, encouraging parents to participate in their children's spiritual development, creating relevant, engaging, and biblically sound curriculum for children, limited access to resources, materials, or funding for children's ministry programmes, and fostering meaningful relationships between children, volunteers, and parents.

4.2 Constitutional Reforms

The constitution of the church (CA

C) has been amended three times to accommodate the challenges of a dynamic world, and to adjust and prepare the church to compete favourably with other actors on the mission field.

1943 Constitution- the first constitution of CAC was made in 1943 by the founding fathers of the church. The first Oba Isaac Babalola Akinyele- the first President of the church, and the *Olubadan of Ibadan*, Pastor David Ogunleye Odubanjo as the General Superintendent and in charge of all ministers. Apostle Joseph Ayodele Babalola was the General Evangelist while Pastor Sanya served as the General Secretary. These four leaders were the trustees of the church. The highest decision-makers of the church were known as the

“General Executive Council”. The decision-makers included some selected elders (a reference to the former discussion under the constitution).

The 1943 Constitution addressed such issues as the name of the church, the Motto of the church, the tenets of the church, the organs of the church- the leadership of the church, church Elders- Board of Elders, the offices in the church, prayer and fasting, church services, general administration and sundry matters. Developments in the church necessitated a review or amendment of the Constitution in 1970.

The Need for the Amendment of the 1943 Constitution

The need to amend the 1943 Constitution arose because of the following:

- i. Demise of all the trustees;
- ii. Desire to change the leadership structure from “General Council” to “Supreme Council”;
- iii. Council”;
- iv. The expansion of the administrative officers like the Assistant General Superintendent, and General Treasurer;
- v. Need to establish theological training for ministers;
- vi. Establish other groups for easy administration.

When CAC started, Bible College and theological seminary were not included because of the level of education of the pioneer leaders. Ministers were trained under the senior ministers as “*TULE*”, this can take a minimum of two to three years depending on the senior ministers’ willingness to release the trainee or the efficiency of the trainee. This did not allow the ministers in CAC to match their counterparts or compete with ministers in other denominations, hence a need for theological training. Theological training will equip leaders for effective ministry; provide in-depth study of the scripture, developing skills for church leadership, preparing workers for global evangelism and fostering spiritual growth and maturity. This develops ministers to enhance biblical knowledge and interpretation, and also develops character. The challenges of the theological seminary are balancing

academic rigor and spiritual formation, addressing cultural and contextual issues, ensuring practical application, maintaining Pentecostal distinctive.

Another reason for an amendment to constitution was the need to establish some groups like Good Women, CAC Men Association, Youth Fellowship for easy administration. Groups encourage accountability and support, spiritual mentorship, fellowship and connection, pastoral support, conflict resolution, decision-making and planning give support for ministry effectiveness.

1970 edition- The name of the highest decision-makers which was known as “General Executive Council”, was changed in the 1969 constitution that was published in 1970 as “Supreme Council” after the demise of the four registered trustees. In the 1970 Constitution, there was no provision for the laity. This according to an interviewee was because of the excesses of the laymen who not only used their office to resist the transfer of favoured clergy but frequently challenged the authority of the clergy. The highest decision-makers “SUPREME COUNCIL” included the four principal officers like President, the General Superintendent, the General Evangelist, the General Secretary, and some selected senior ministers from all sections.

The structures of the 1970 constitution

The name of the church, the Motto of the church, the Tenets of the church, the organs of the church- the leadership of the church, church Elder- Board of Elders, the offices in the church, prayer and fasting, church services, general administration, pastoral training institute, the bible training college, school and colleges, area and district, groups in the church.

1985 edition- The death of President E.T. Latunde who was installed in 1969 prompted an amendment to the 1970 constitution in 1985.

The features of 1985 constitution remain the same except few changes that occurred due to the expansion of the church.

The need to amend the 1970 Constitution arose because of the following:

- i. Demise of the President and the General Superintendent;
- ii. The expansion of the administrative offices like the Assistant General Secretary, and inclusion of publicity secretary, and the
- iii. Need to include the Head of Departments

This edition increased the number of members of the SUPREME COUNCIL and it also has SUPREME EXECUTIVE MEMBERS which all members of the Supreme Council are not included. The function of this SUPREME EXECUTIVE MEMBERS is to ratify any decision made at the Supreme Council meeting. Those included in SUPREME EXECUTIVE COUNCIL are the National officers and the departmental heads. (This information was collected through interviews with some retired ministers who were actively involved in 1985)

4.3 Administrative Reforms

CAC presidency since inception of the church was not occupied by full time ministers, Oba Isaac Babalola Akinyele, *the Olubadan of Ibadan* was not a full time minister due to his position as an *Oba*, the second and the third president were not on full time assignment namely: Pastors S. Oduona and E. T. Latunde. Education was not included in the requirements for the leadership position but now anyone who will occupy the position of President must be a full time minister and must be able to express himself in English language and must possess a minimum of Diploma in Religious Studies/ Theology or Diploma from any government recognized institutions. Coordinating councils were created to break sections into sizeable units for efficiency.

4.4 Theological Training/Leadership

In Christ Apostolic Church, the President is the overall leader while the General Superintendent is the field officer in charge of all ministers. The General Evangelist is in charge of evangelism while the General Secretary administers the church. CAC did not emphasize theological training in the early decades of the church. However, realizing the benefits of the theological training, some pastors

of the church began to attend seminaries owned by other churches for personal development. This was the case until the church authority prioritized theological training. The church established a Bible Training College in 1952 and the institution was later upgraded to Theological Seminary in 1979. Since then, several seminaries have been established to enhance the quality of priests in the church.

Leaders of the Church at its inception believed in the efficacy of prayers and the leading of the Holy Spirit, and would do nothing except as directed by the Holy Spirit. According to one of the founding members, Prophet David Babajide, “The Church doesn’t have a specific time for service until the Holy Spirit permitted them”.

The role of the Holy Spirit cannot be underestimated in the choice of leadership, in Christ Apostolic Church. The organization as one of the indigenous Pentecostal groups believe in the importance of leadership, hence, uttermost care and caution are exercised in the selection of leaders of the church. Prayers, discernment, capacity for preaching amongst other conditions were paramount. In the early years of the church, educational qualifications were not listed among the criteria for choosing leaders. Today, theological education is a basic condition for ordination into the priesthood. Again, before now, leadership positions were life long, presently; leaders retire at the mandatory age of seventy - five.

4.5 Involvement in Ecumenical Activities

The word ‘ecumenism’ pertains to efforts, dialogues, or movements aimed at fostering cooperation, understanding, and common ground among various branches of Christianity. These initiatives can range from theological discussions to joint social actions or collaborative worship services and shared activities, to foster understanding and commonality among Christian communities despite theological differences (ChatAI). CAC engages in ecumenical programmes, being a part of the

CPFN/PFN block, one of the five blocks under the Christian Association of Nigeria (CAN). CAC is also an active member of the Bible Society of Nigeria. The authorities of CAC mandated all its branches to be actively involved in all CAN and CPFN/PFN programmes. In Ondo, a CAC Pastor was the chairman of the CPFN/PFN block, between 2016 and 2018; a CAC Pastor was also the Secretary of CAN in Ondo West Local Government, Ondo State. Likewise, in Oyo State, a CAC Pastor had occupied the position of State CAN chairman.

Before Nigeria's independence in 1960, the government's attitude towards African Indigenous Churches (AICs) was complex and varied. British colonial viewed AICs with suspicion, seeing them as potential threats to colonial control, the colonial authorities then implemented policies limiting AICs' growth, such as restricting land acquisition and requiring registration. Even the European missionaries often influenced colonial authorities to view AICs as "heathen" or "syncretic." Towards Nigeria's independence, the government began to acknowledge AICs' contributions to national development, some colonial officials and African politicians started to see AICs as potential partners in nation-building. In the 1950s, government established "Nigeria Council of Churches" (NCC) which initially excluded AICs; but in 1957 government recognized AICs as legitimate denominations. After independence, the Nigerian government's attitude towards AICs continues to evolve with increased recognition and partnership. AICs enjoyed increased freedom to practice and propagate their faith, government partnered with AICs for education and healthcare services (extract from www.google.com on 10th September, 2024)

4.6 Youth Empowerment

The ordination of a pastor is not limited to a certain age when the church started, and even till now, but must be at least twenty- five years of age. However, an evangelist must have served as the church teacher for a minimum of five years before ordination, many spent more than that. In 1988, some

people were ordained as pastors after spending between 45 and 50 years as Evangelist. Today, however, some Evangelist are being ordained while still in seminary.

Youth are now actively involved in church service which was not like that when the church started. Youth are now having Youth Sunday nationwide. In Ondo town, Youth are given the second Sunday of every month, this is the extent to which Youth are now involved in the church service and accord recognition. They are now actively involved in evangelism, outreach, Sunday teaching, and other church programmes. They were not allowed when the church started.

Youth Conference

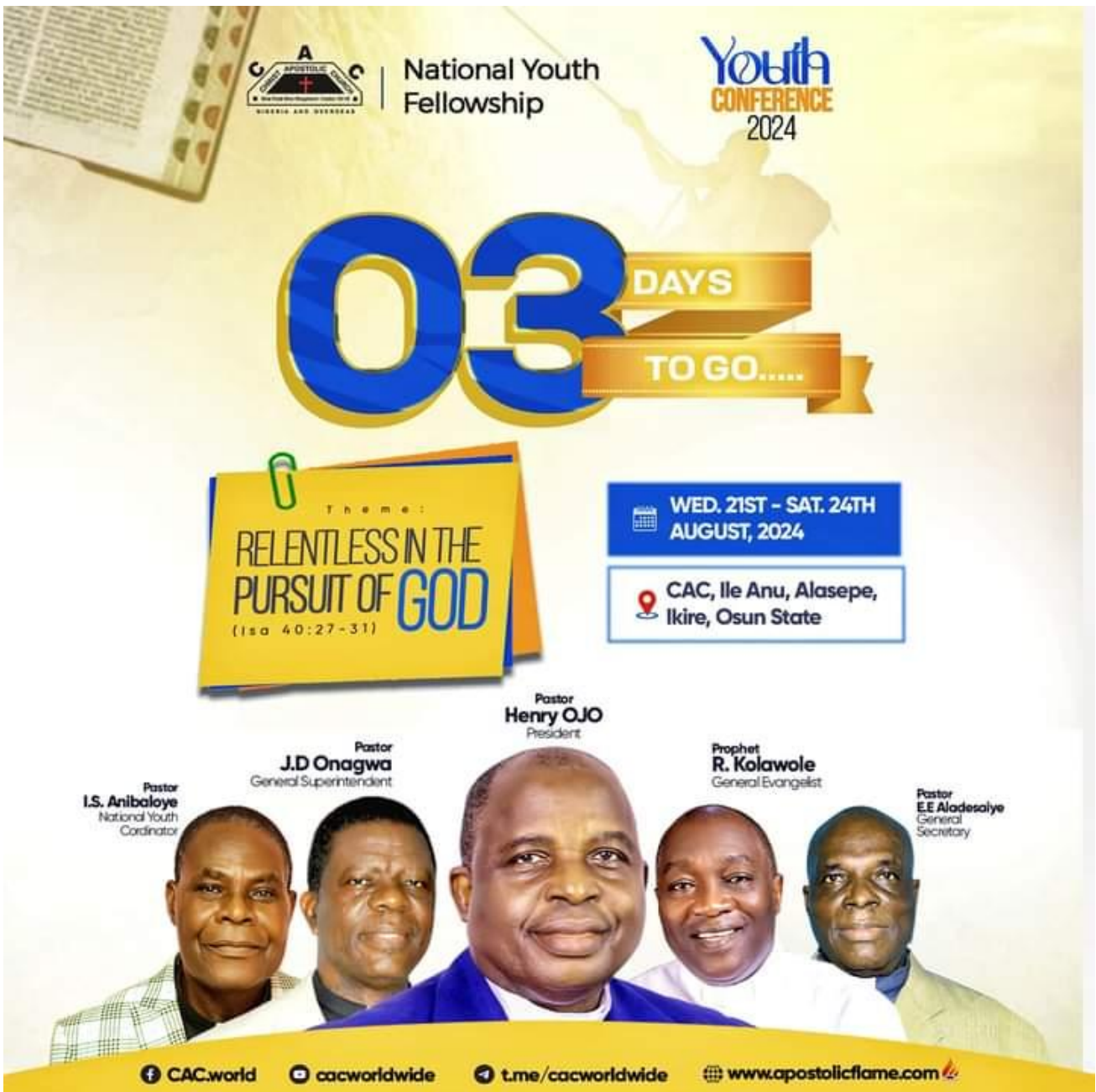


Fig 1-retrieved from CAC youth website (supreme council)

Reference to fig 1: Youths do hold annual conferences in Ikire, Osun State in the third week of August. Youths also hold Easter conferences at the state and local level. This conference is sponsored by individual assemblies to the national purse; this includes feeding, registration, and transportation.

There is a training which comes up on the last Thursday and Saturday of January, at Odo Ona Olugbode, Ibadan. States also have their training programmes depending on each

state's annual planning. They do have periodic meetings at the national level, at least three times a year.

Youth are given more roles to play than before; youth are occupying some key positions in the church as majority of youth are now among the church workers.

CAC is taking various steps to empower and make the youth self-reliant, in the following ways:

1. Vocational training: offering skills acquisition programmes in areas like tailoring, soap making, catering, and technology. This came up at CAC Oke Isegun, Akure, ref to fig,2
2. Educational support: CAC offers scholarship to indigent members of the church and the general public.
3. Mentorship programmes: CAC has a programme which involves pairing youths especially new members with experienced members for guidance and support.
4. Career guidance: offering counseling and guidance to help youth empowerment and development.
5. Apprenticeship programmes: partnering with professionals to provide hands-on training and work experience.
6. Agricultural training: teaching farming skills and providing resources for youth to engage in agriculture.

In RCCG, they prioritize youth empowerment through various programmes and initiatives like special services and programmes for teenagers and young adults - having youth fellowship which is meant for spiritual growth, fellowship, and mentorship; young adults' ministry - making provision for youths within the age of 18-35years to function as ministers, focusing on career, relationships, and spiritual growth. They have empowerment programmes like vocational training e.g. technology, entrepreneurship, leadership

development like training and mentorship for youth leaders, education support like scholarships, academic counseling, and mentorship, career guidance like workshops and seminars on career development. They have annual youth conference for spiritual refreshment; youth summits, focusing on specific issues like education, youth camps for retreats and spiritual growth, and talent shows showcasing creative skills e.g. music, art, drama, etc.



Annual Youth Empowerment

OKE ISEGUN YOUTH FELLOWSHIP

The Youth Fellowship Executive Arm, Initiated this program under the inspiration of the Holy Spirit.

The Empowerment program started in 2021, and since then over 350 youth members have been empowered directly or indirectly through procurement of machines and tools, cash gifts, educational support and business training.

YOUTH FELLOWSHIP EXECUTIVES



- ✓ Educational Grants
- ✓ Business Support
- ✓ Skill Acquisition
- ✓ Procurement of tools

1

Fig. 2- CAC youth fellowship, oke isegun Akure

4.7 Women Empowerment

CAC has made significant strides in women empowerment, recognizing the crucial role women play in the church and society. CAC Good Women Society was established to

unite women for spiritual growth, service, and evangelism, regular prayer meetings for women.

Women are now involved in evangelism and outreach in CAC, even allowed to plant churches like men, as the authority sees their availability compared to men. Their zealously is not going unnoticed. The leaders of the church are now commissioning for the work of evangelism.

Women are committed to the things of God; they are committed physically, morally, and financially. Women are more in any programme, compared to men.

Women always have their annual national conference in the second week in August, at Ile-Aanu, Apete, Ibadan. It is a week-long programme with varieties. This conference features: prayer, symposium, share and care, vigil, etc. The Good Women's Society has a Pastor as coordinator. The coordinator is the representative of the church leaders in the group. The church pays for conference fees which cater for feeding, while transportation and registration are paid by individuals who go to the conference.

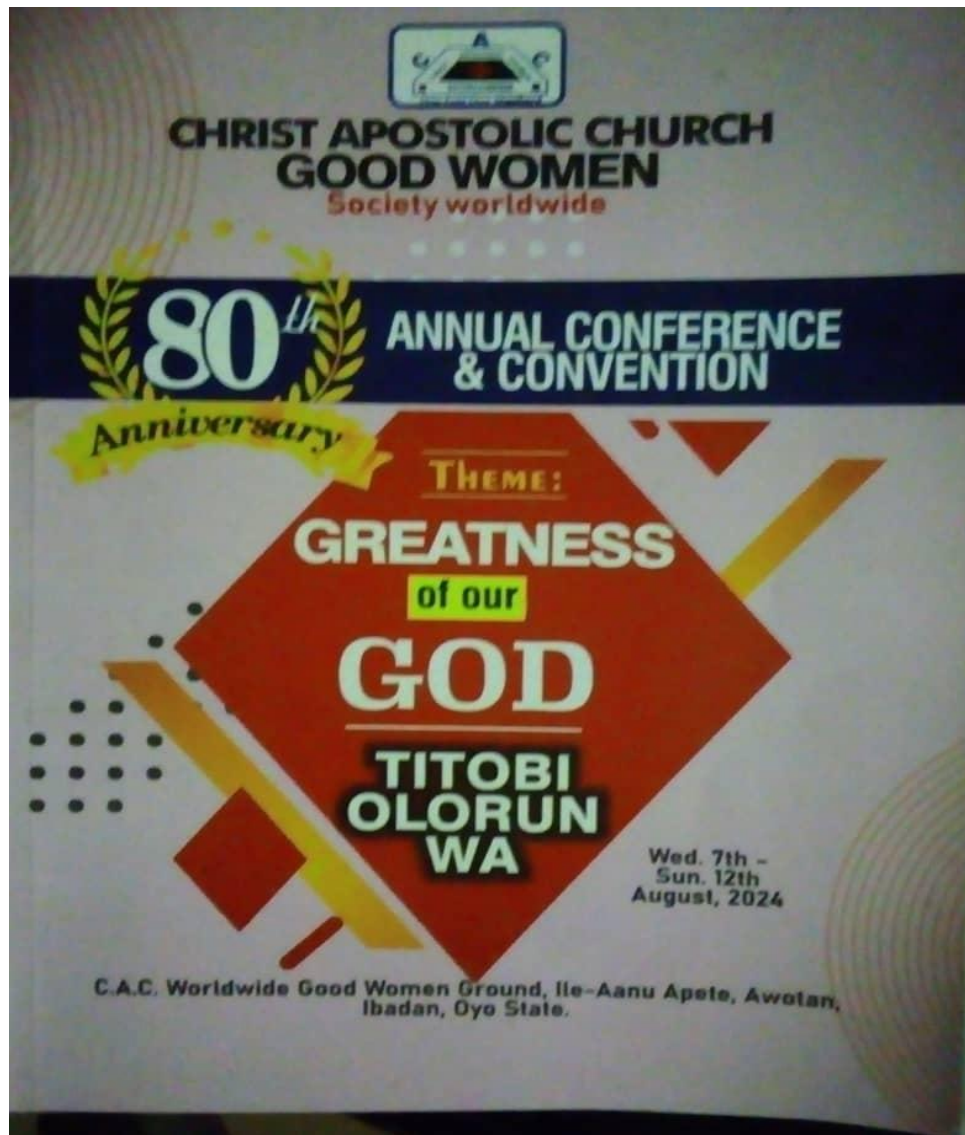


Fig. 3- CAC National Goodwomen

This is a reference to Christ Embassy; a Pentecostal church founded by Pastor Chris Oyakhilome, having various initiatives and programmes aimed at empowering women. The church has various women ministries like Women's Institute of Leadership and Community Development, Ladies of Honour and International Women's Day of Prayer. The church has different empowerment programmes like vocational training e.g. fashion design, arts; economic empowerment e.g. microfinance, entrepreneurship training; health and wellness e.g. health education, medical outreach, education and literacy programmes, leadership development for women leaders.

At Mountain of Fire Ministries, founded by Dr. Daniel Olukoya, priorities were also given to women's empowerment. They have women's wing which unites women for spiritual growth, prayer and service, women's fellowship which holds their meetings for teaching, prayer, and fellowship monthly. They also have a group called the "Daughter of Zion" created for the empowerment of teenage girls and young women. They have empowerment programmes like vocational training, economic empowerment, health education, education and literacy, and training for women leaders.

The leaders of the church also empower the single mothers and the widows. The church is involved in women empowerment initiatives, including:

1. Women's fellowship: a platform for women to come together, share experiences, and support one another.
2. Leadership training: equipping women with leadership skills to take on roles within the church and community.
3. Economic empowerment: providing skills training, microfinance, and entrepreneurship support to enhance financial independence.
4. Education and literacy programmes: promoting education and literacy among women, especially in rural areas.
5. Health and wellness initiatives: organizing health talks, screenings, and workshops on women's health and wellness.
6. Counseling and mentorship: offering counseling services and mentorship programmes to support women's personal and spiritual growth.
7. Supporting women in ministry: encouraging and supporting women in ministry, recognizing their valuable contributions.
8. Celebrating women's achievements: recognizing and celebrating women's achievements within the church and community (Retrieved from online)

4.8 Educational services

CAC educational services have been an integral tool for evangelism from the church's inception. CAC established primary schools, focusing on holistic development which is spiritual, intellectual, and physical, schools served as centres for evangelism, reaching children and families. In 1950s-1960s, CAC established secondary schools, colleges, and teacher training institutions. Church leaders recognized education as a strategic tool for spreading the gospel. In 1970s-1980s, CAC introduced Bible studies and Christian education programmes in schools, church established university and seminaries to train ministers and educators, educational institutions became platforms for evangelism and discipleship. There are notable CAC educational institutions like CAC Theological Seminary (CACTS), Joseph Ayodele Babalola University, CAC Primary and Secondary Schools (from CAC Worldwide-website, assessed on 5th October, 2024).

Between 1960 and 1990, Pentecostal churches in Nigeria significantly impacted lives through educational services, this contributes to increase access to education provided to Nigerians, it helps to reduce illiteracy, Christian education instilled values, discipline and faith, it promotes social services and it produced influential leaders in various fields. According to online statistics, as at 1980, Pentecostal churches operated 1,000 primary and secondary schools; between 1960 and 1990, Pentecostal churches established 10 theological seminaries and enrolment in Pentecostal schools increased from 10,000 (1960) to 500,000 (1990). We have some educated and influential leaders in Nigeria like Pastor Enoch Adejare Adeboye (RCCG) who had PhD in Mathematics and also Pastor Williams Folorunso Kumuyi (Deeper Life) had PhD in Mathematics. These men of God excel in the ministry with their level of education and their churches are exposed to online services with the use of ICT.

CAC keyed into educational services after they have seen the impacts of educational services in the Pentecostal churches especially in the areas they have not explored. CAC has now introduced online educational platforms and digital resources and even expanded vocational training programmes. Community outreach and service, evangelism and discipleship are now established in all assemblies. Pastor Elijah Howard Lajuwomi Olusheye became educational pioneer in CAC.

Pentecostal churches, including CAC, have a strong emphasis on educational services which include:

- i. Sunday school: Bible-based education for children and adults. CAC started Sunday school in the early 70s for adults, while, children Sunday school started late 90s, although CAC started as a church with federal government registration in the early 40s. Sunday school has been helping the growth of the church.
- ii. Bible Colleges and Seminaries: These are training institutions for ministers and church leaders. CAC started Bible College in 1952 and Seminary in 1979. The improvement and encouragement for ministers to go for training, has been helping ministers' productivity.
- iii. Primary and Secondary Schools: This provides quality education to children and teenagers. CAC started primary and secondary schools in the early 60s before all mission schools were taken over by the government. Since then, CAC has not been able to establish new ones except few assemblies that just started a few years ago.
- iv. Literary programmes: promoting adult literacy and basic education. CAC was able to develop adult literacy to bridge the gap between literacy and non-literacy. The motivation was on how Pentecostal churches can conduct their services in English language.

- v. Theological Education: Pentecostal churches are providing in-depth biblical and theological studies for church members and leaders. CAC is now borrowing a leaf from this by including Bible study in her weekly services.
- vi. Leadership Development Programmes: A platform for training and equipping leaders for effective ministry and service. Pentecostal churches train and equip church leaders for effectiveness, and CAC is now emulating this for effective ministry and service.
- vii. Online Educational Resources: Pentecostal churches offer digital access to educational materials, courses, and sermons. CAC is now moving in the same direction by using online services for sermons and educative aspects.

These educational services demonstrate the Pentecostal church's commitment to holistic development, empowering individuals, and transforming communities (source: www.google.com assessed on 10th October, 2024, and extract from CAC leaders)

4.9 Health Services

Health services encompass a broad range of medical, therapeutic, and supportive services aimed at promoting, maintaining, or restoring health. These services include primary care, specialist consultations, hospital care, emergency services, mental health care, rehabilitation, preventive services (like vaccinations and screenings), and long-term care. CAC members were forbidden not to attend clinic, hospital for no reasons, and even no members of the church were allowed to go medical courses, they cannot even marry medical practitioners because they believe in faith healing. The authority were soft on this based on those who are working with the government that would need the maternity leave and also for those that are still babes in Christ whose faith cannot carry them. Faith healing is still part of the church tenets but leaders just kept silent on for the sake of weaklings.

Not that God cannot do things as before but for the sake of those that are not yet matured in faith, it has to be accommodated. In the old days, especially in the early decades of the church, members that visited hospital would be excommunicated; if the person died in the hospital would not be buried by the church ministers nor attend the funeral.

What separated CAC and TAC (The Apostolic Church) was the issue of divine healing, this occurred in the late 30s, one faction agreed that there was nothing wrong in using quinine and the other faction said it was very wrong. From the oral tradition, CAC members were forbidden to go for medical consultation, any member of CAC that visited the hospital for medical care will be excommunicated because of divine healing that the Church holds. Members of CAC in the early days were not permitted to study any medical course or marry medical practitioners. Today, the tenet has not been proscribed but individuals have been able to find solutions to his or her health because many have died of ignorance. Most pregnant women die in the labour room at the maternity homes.

In 1959, when Pastor D.O. Odubanjo passed away, according to Pastor James Deke Onagwa (the General Superintendent), Pastor Odubanjo's children took his body to hospital for embalment, the authority of the church decided not to allow any member to attend the burial because their father's corpse was taken for embalment. Pastor J.D. Onagwa said, (interviewed on 29th August, 2024), it took many interventions and pleas before the corpse was buried by the church leaders. After the golden era had gone, there was a relapse on the issue of divine healing. It was early 70s that the leaders began to overlook those who had accidents and were taken to hospitals. According to an anonymous, Apostle Joseph Ayodele Babalola had a sore that was not treated and he did not take it to the hospital, this sore did not heal till he died, some believed that it was tetanus that affected the wound or sore which probably caused his early death. He died at age 55. No documents supported the relapse but it was not taken seriously like when the

church started. Many Pastors are now marrying medical practitioners and their children are now studying medical courses. With the new trend, government workers need maternity leave before proceeding on leave and the maternity leave should be obtained from the General hospital. The leaders have been silent on these medical issues with little flexibility on the CAC tenets, but not officially pronounced. In 1983, when Pastor E.T. Latunde died, the then President and his children took him to the mortuary, this action did not augur well with the church leaders, but their reaction was not as tough as that of Pastor Odubanjo.

4.10 Advantages and Disadvantages of the Ongoing Transformation in CAC

4.10.1 Advantages:

CAC has benefited from the ongoing transformation in the following ways:

- i. **Personal Development:** The educational qualifications of the clergy have really improved: 10% of the clergy are SSCE holders, 40% are Diploma holders, 30% are degree holders and 20% are postgraduate holders which include Masters and PhDs. This shows that CAC clergy have now improved educationally. At the inception of CAC, the highest educational holders were Standard Four; but today, there is a development in the aspect of education.
- ii. **Effective Ministry:** CAC continues to raise and equip leaders for impactful ministry and service. 60% of the respondents who are clergy and youths have accepted that there is a development to discipleship programme in CAC now than when it was first introduced in the early 80s. Today, many assemblies have adopted the programme.
- iii. **Spiritual Growth:** CAC in the crucible of change is equipped to deepen members' relationship with God and enhance their spiritual maturity. 75% accepted that Bible study, discipleship, daily devotional books and Sunday school have been

contributing to their spiritual growth. These have been helping them based on the oral interview conducted by the researcher. They have improved their personal devotion and quiet time. Categories of these people are clergy, youths and the educated men and women.

- iv. **Community Impact:** The church of God is transforming communities through outreaches, evangelism, and corporate social responsibility. 90% of the respondents accepted that there is an improvement in their outreaches, evangelism and other social activities in their communities since there is transformation in the church. These are youths, clergy, men and women who are committed and efficient in their various churches.
- v. **Cultural Relevance:** While adapting to changing times, CAC maintains biblical integrity. 60% accepted that CAC is culturally relevant on the course of transforming from an African Indigenous Church to Pentecostal model, because the transformation has made the church to have more impacts in the neighboring communities. The categories of these people that supported this are clergy and youths.
- vi. **Discipleship:** CAC is raising dedicated and knowledgeable Disciples of Christ who are able to win and sustain the Lords sheep. 65% accepted that many are more knowledgeable than before due to various seminars opened to members to equip them. The categories of people who supported this are clergy, youths, and few men that are educated.

4.10.2 Disadvantages

- i. **Theological Shift:** Moving towards the Pentecostal genre of Christianity may involve a shift in theological tradition, potentially alienating members who are attached to the original vision of the church. 40% said that theological shift would affect the church because it would make the church to derail from the original foundation of the church.
- ii. **Cultural Dissonance:** Pentecostal practices may clash with some indigenous cultural norms, some of which are practiced in CAC, thereby resulting in tension within the Church community. 35% supported that CAC will lose her norms because of transformation and those who responded on this are older men and women.
- iii. **Loss of Identity:** There is the danger of eroding the unique identity and historical roots of the Indigenous Church as it adopts a globalized Pentecostal framework. 30% responded that CAC is a praying church, why should it copy another forms of faith. This is coming from those who knew little about the beginning of the church, they are older men and women, and all they want is prayer, prayer and prayer.
- iv. **Leadership Challenges:** Any attempt to adopt the leadership styles and structures of Pentecostal churches may lead to conflicts or confusion within the Church leadership. 10% responded that there will be a conflict if CAC want to adopt leadership styles and structures of Pentecostal churches. This is supported by elders of the church that are lay men, thinking their position may be re-positioned.
- v. **Membership Dynamics:** Some existing members may resist or feel uncomfortable with the changes, potentially leading to a decline in membership or an increase in content within the congregation. 40% responded that many members may leave the church if CAC decides to be fully Pentecostal, because most of the adopted programmes may not be attractive to the older ones who supported this view.

While a shift to a Pentecostal denomination may promote growth and new opportunities, there is the need for careful consideration of the inherent challenges and impacts on the Church community.

CHAPTER FIVE

RESULTS AND DISCUSSION

Members Perception/Reaction to the transformation/Application of the theories of transformation

5.0 Introduction

This chapter presents data analysis, findings interpretation, and presentation.

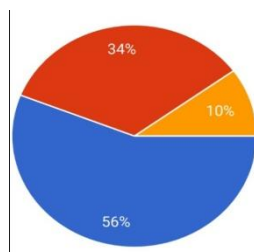
The purpose of this study is to investigate the process of transformation from an African Indigenous Church to the Pentecostal model. Relevant to the study is the perception and reaction of the church faithful to the transformation. Some churches were randomly chosen from North-Central, South-West, South-East, and South-South to get a broad picture of members' reactions.

In the second segment of the chapter, the transformation of the church is analyzed through the theories of transformation. The positive aspect will be Yes (SA+ A) and the negative will be No (SD+D)

The first set of questionnaires was administered online and the response was submitted online. The second set of questionnaires was administered manually. In addition, to the questionnaire, a structured interview was used to have additional data for this research work.

5.1 Members Perceptions/ Reaction to the Transformation of the church

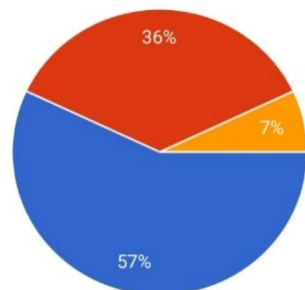
1. Are Indigenous spirituality and practices important to you?



90% said **Yes**, that Indigenous spirituality and practices were important to them because of the practices of Indigenous Churches; the reason for their support was that they wanted

Indigenous cultures and identities to be preserved because Indigenous frequently prioritizes community and collective well-being, while 10% said **No** because Indigenous spirituality might bring painful memories of colonization, forced assimilation, and cultural suppression. Most that supported the indigenous spirituality and practices were clergy and few laities, while few clergies disagreed. Those that supported were older clergy between age 57 and above. The clergy below 57 years wanted a change. According to the interview conducted, the older interviewees said they are in support of Indigenous spirituality and practices because it would preserve traditional knowledge and cultural heritage; this would also help them to maintain community identity that would provide a sense of belonging. The elderly people believed CAC can still be African Indigenous church without a shift. The younger people view spirituality and practices as personal rather than communal, they believed in the dominance of Western cultural norms and values. This was supported by acculturation theory which (Linton,1952) principles supported and they were interactions between cultures, cultural changes in response to contact, blending of cultural traits; and complete integration into dominant culture. Berry (1997), also said that, acculturation was more successful when individuals had a choice and avoided cultural superiority attitude.

2. Are you satisfied with the transformation of your church from an Indigenous church to a Pentecostal type?



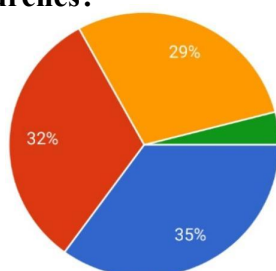
92% said **Yes**, that they were satisfied with the transformation from an indigenous Church to a Pentecostal model, and 8% said **No**. Those who supported the transformation said they supported it because of the experience of spiritual rebirth and renewal, a sense of personal

connection with God. The age categories are people born after independence, both clergy and elders. Those who were against it did that because of the loss of traditional practices and cultural heritage. People belonging to this group were old people among clergy and laities.

Extract from the interviews conducted by the researcher, the younger ones from under 50years of age said they were satisfied with the transformation of their church because it gives them deeper connection with their faith and access to inspiring sermons and teachings. The elderly ones from 57years and above said they were satisfied because there was a shift in core beliefs or values and changes in worship style or liturgy; this has led to introduction of new teachings or practices.

This is supported by Social Identity theory which describes how individuals derive a sense of belonging and identity from group membership. In this theory it helps to illuminate how AIC members negotiate their African and Christian identities within Pentecostal context. This is how Individuals or groups strive for positive social identity, enhance self-esteem and social change occurs when groups challenge existing status, and this was supported by Tajfel (1978) principles.

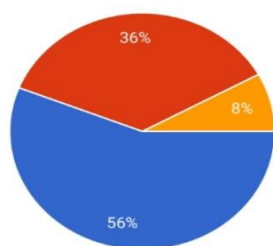
3. Do you perceive the differences in beliefs or doctrines between indigenous and Pentecostal churches?



67% said **Yes**, that they there were differences in beliefs or doctrines between the indigenous and Pentecostal and 33% said **No**. The majority who supported it did this because they believed Indigenous churches emphasized the connection with nature and ancestors, like the God of Ayodele Babalola, this was supported by clergy and laities

above 56 years old, those who were against the shift said that, both indigenous churches and Pentecostal churches shared a Christian foundation. This was the opinion of younger clergy and laities. From the interviews conducted, it was observed that the older clergy and laities above 57years saw nature as sacred, viewed Pentecostalism as created by God. The younger clergy and laities below 56years perceived no differences between Indigenous and Pentecostal beliefs, seeing similarities in spiritual practices like emphasis on prayer and overlapping values. This was supported by Social Identity Theory, Brewer (1979), said in his principles that minimal group membership influences bias, groups emphasizes differences, and perceiving one's group as homogenous.

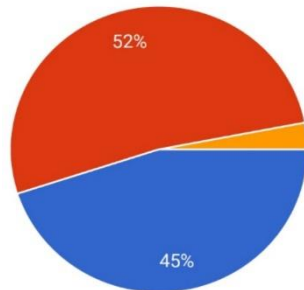
4. Are you experiencing spiritual change courtesy of the ongoing transformation?



93% said **Yes**, that they experienced spiritual change courtesy of the ongoing transformation, while 7% said **No**, those that supported said, it allowed them to have a greater awareness and spiritual maturity, this is supported by younger people between the ages of 25 and 56 years which include clergy and laities while those that said **No**, were comfortable with existing beliefs and practices and they were afraid of the uncertainty about the outcome of spiritual change. From the interviews conducted, the younger clergy and laities said, they experienced spiritual transformation through a shift in values and priorities, sense of connection to something larger. The older ones aged 57years and above did not experience spiritual change through transformation due to lack of exposure to new perspectives, life circumstances and stress. This was supported by acculturation theory and

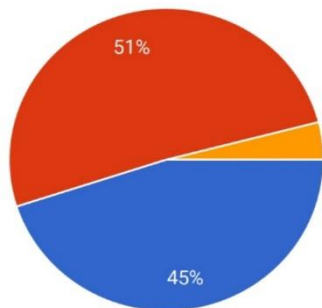
according to Hannerz (1987) principles who argue that acculturation theory over-simplifies the complexities of cultural exchange and ignores power dynamics.

5. Do you feel a stronger sense of community in CAC because of the transformation?



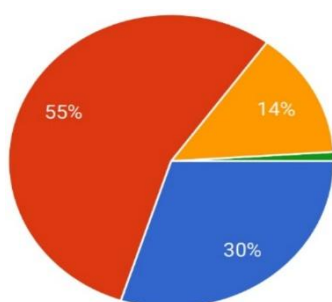
97% said **Yes**, that they feel a stronger sense of community in CAC because of the transformation in the church, while 3% said **No**. The reason for those who supported the transformation was that it allowed them the opportunities the other church members from Pentecostal churches were having like leadership charisma, mode of worship, organizational structure and others. The minority were not comfortable with the transformation process, because they want the foundational doctrines, beliefs and liturgy to remain without copying any others. Based on the information collected from the interviewees, the younger ones from the age 25 and 56years said, they felt stronger sense of community in CAC through a transformation due to a deeper understanding of God's word, increased prayer and devotion and the sense of unity in Christ. The older ones of age 57years and above said they did not feel a stronger sense of community in CAC through transformation because of personal struggles, challenges and unclear sense of purpose or belonging. This was supported by Social Identity Theory, according to Sherif (1962), in his principles of social identity theory that, Individuals derive a sense of self from group memberships, and group membership influences inter-group attitudes and behaviours.

6. Have worship practices changed with the ongoing transformation?



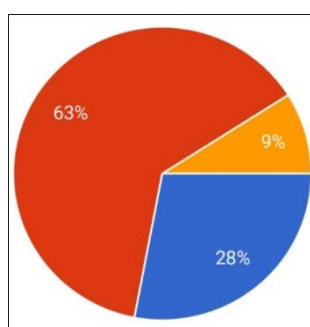
96% said Yes, that worship practices have changed and 4% said they could not see much difference since most of them don't come to weekly programmes. The younger clergy and laities accepted that there was a shift from traditional to contemporary styles, with emphasis on charismatic expressions like speaking in tongues, incorporation of diverse musical styles and the use of technology. The elderly ones said they did not see any change in worship practices with the ongoing transformation because they wanted to avoid unnecessary disruptions, and wanted the church to focus on spiritual growth over external changes. This was supported by Social Identity Theory, Acculturation and Organizational change. Acculturation explains cultural exchange and adaptation in worship practices, Organizational change examines structural and systemic changes in worship practices and Social Identity examines how the group membership and identity shape worship practices, Sherif (1962), supported the Social Identity in his principles that social identity is dynamic and influenced by power dynamics.

7. Do you think cultural identity plays a role in shaping religious beliefs and practices?



85% said Yes, that it had an important role to play, 15% said No, that it had no role to play. It was observed through the interviews that, elders want a cultural identity preserved to shape religious beliefs and practices, like maintaining cultural heritage, while the youth wanted new ideas and perspectives and innovating cultural expressions. This was supported by Social Identity Theory with aspects of cultural influences on religious practices and this was supported by Tajfel (1978) in his principles of Social Identity Theory.

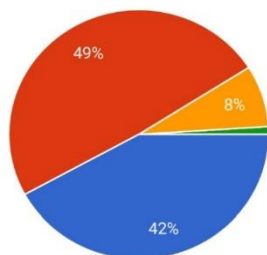
8. Are there challenges or conflicts in reconciling indigenous traditions and Pentecostal worship?



91% said **Yes**, that there were challenges in reconciling the two traditions together, while the remaining 9% said **No**, they did not see any challenge or conflict but just a shift. From the interviews by the researcher, that the younger ones from clergy and laities under the ages 25 and 56years believed that reconciling holistic spirituality which has something to do with ancestors, community and emphasis on biblical authority and conversion would be difficult. This includes different understandings of spirituality and faith. The older members could not see any challenge to reconcile Indigenous traditions and Pentecostal worship; it is just to integrate the two.

This is supported by Social Identity Theory which explains how Indigenous and Pentecostal Identities intersect and conflict; this was supported by Henri Tajfel principles.

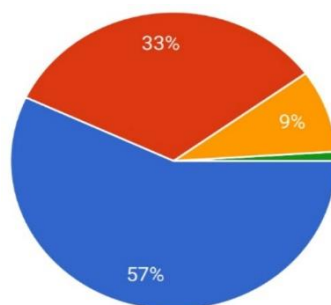
9. Are there symbols or objects used in indigenous worship that are unacceptable in Pentecostal worship?



91% said Yes, that there are symbols or objects in Indigenous churches that are unacceptable in Pentecostal, 9% said No, that there were no symbols or objects. The youth and laity believe that charms cannot be acceptable in Pentecostal worship, in Pentecostal it was seen as idolatry or syncretism. The older members believed that many Indigenous symbols and objects hold spiritual significance and can be integrated into Pentecostal worship; this will enrich the faith experience.

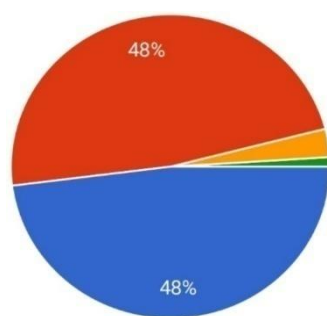
This was supported by Acculturation theory which explains cultural differences in symbol usage, addresses power dynamics in cultural exchange. Robert (1941), supports this in his principles of acculturation that, there will be an interaction between two cultures and alterations in cultural practices.

10. Does the concept of faith healing / deliverance in indigenous churches differ from Pentecostal churches?



90% said **Yes**, that the concept of healing in Indigenous churches was different in Pentecostal churches, 10% said **No**, it was the same thing. It was the clergy that believed through the interview that healing/ deliverance are traditional practices and ceremonies in Indigenous churches, and Pentecostal churches emphasize on divine healing through prayer and laying on of hands. The older members believe that you can combine traditional practices with Pentecostal faith for healing/deliverance. This was supported by two theories of transformation and they are Acculturation and Social Identity Theories. The theory of Acculturation explains cultural exchange, adaptation in healing practices; helps understand cultural retention and modification conflicts; this was supported by Linton (1952) on his principles of acculturation like cultural changes in response to contact and blending of cultural traits; while Social Identity Theory addresses role of cultural values and norms in shaping healing practices and this was supported by Sherif (1962) in his principles that, social context shapes identity salience and expression.

11. Does leadership structure in indigenous churches differ from Pentecostal churches?

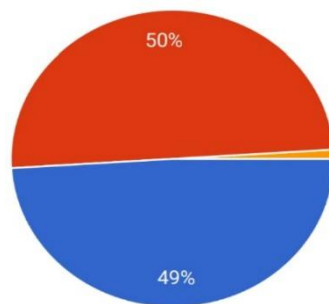


96% said **Yes**, that the leadership structure in Indigenous churches differs from Pentecostal churches, those who supported said, there are regular gatherings and services in Pentecostal churches and it was supported by both clergy and laity especially those below 50 years while 4% said **No**, those who said No thought that, traditional practices and

ceremonies foster community, and this was supported by clergy and laities who were above 60years. According to information collected through interview, it was observed that in Indigenous churches members respect traditional leaders and wisdom while in Pentecostal churches it is Pastor-led, centralized authority and vision. This was supported by the young members under 56years and the clergy. The older members above 57years did not see anything different.

This was supported by Social Identity Theory which explains cultural differences in leadership norms, addresses role of cultural values and norms in shaping leadership, this is by Brewer's (1979) principles of social identity theory which emphasizes cultural differences.

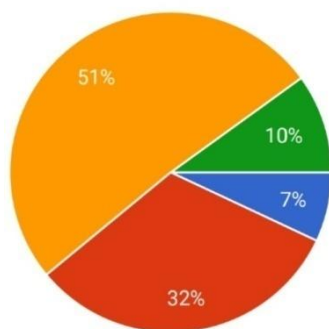
12. Is the selection of leadership in indigenous churches the same as in Pentecostal churches?



Ninety-nine percent of respondents said **no**, indicating that the selection of leadership in Indigenous churches differs from that in Pentecostal churches. The primary reason for their viewpoint is that spiritual leaders in indigenous churches are chosen based on wisdom, experience, and cultural knowledge. In contrast Pentecostal churches tend to select their leaders primarily based on charisma and theological training. This perspective was supported by older individuals, both clergy and laity. Only one percent of respondents said yes, stating that both groups share similar biblical qualifications for leadership; this viewpoint was predominantly held by younger individuals.

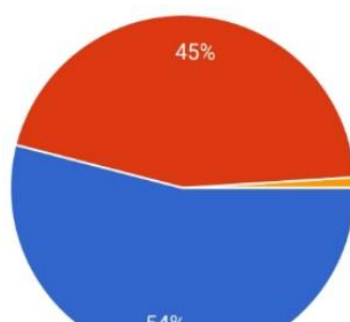
According to the information collected, nearly all interviewees agreed the selection process for leadership in Indigenous churches different from that in Pentecostal churches. This finding relates to all theories of Acculturation, Social Identity and Organizational Change.

13. Do decision-makers in indigenous churches have the same roles as in Pentecostal churches?



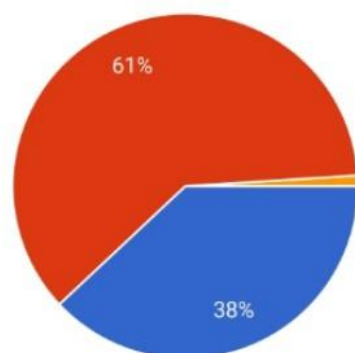
39% of respondents indicated that the decision-makers in indigenous churches have the same roles or practices as those in Pentecostal churches. Supporters of this view cited a shared biblical foundation for decision-making, which has been upheld by both clergy and laypeople for over 56 years. Conversely, 61% disagreed, stating that decision-makers in indigenous churches do not have the same roles because these churches prioritize cultural and traditional practices. In contrast, Pentecostal churches tend to follow a more uniform, global approach, as noted by clergy and laypeople less than 50 years of age. Interview revealed differing perspectives based on age: older adults tended to believe that decision-makers in Indigenous churches have roles similar to those in Pentecostal churches, while younger individuals felt that their roles differ. The distinction is supported by various theories, including Social Identity Theory which explains cultural differences.

14. Are the qualifications for leadership positions the same in Indigenous and Pentecostal churches?



A survey revealed that 99% of respondents believe the qualifications for leadership positions differ between Indigenous and Pentecostal churches. Most of those who responded in this way were younger clergy and laity under the age 56; they argued that these differences are based on community validation and recognition. Only 1% of respondents disagreed, and this small group comprised older clergy and laity who believed that the leadership qualities, such as integrity and wisdom are similar in both contexts. The interviews conducted support this finding, indicating clear differences in qualifications for leadership roles. This perspective aligns with various theoretical frameworks: Social Identity Theory explains cultural differences in decision-making roles; Acculturation Theory examines cultural adaptation in decision-making; and Organizational Change Theory addresses structural changes in decision-making processes.

15. Does leadership style in Indigenous churches differ from Pentecostal churches?

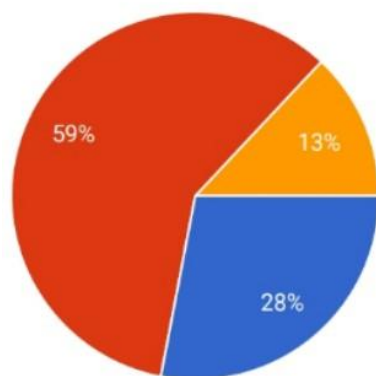


All participants confirmed that the leadership styles in Indigenous differ from those in Pentecostal churches. They noted that in Indigenous churches, they place a strong emphasis on respect for elders and traditional knowledge, maintaining a hierarchical leadership structure. This perspective was shared by both the clergy and laity. According

to interviews conducted, it was clear that the decision-making process in Indigenous churches is characterized by shared decision-making and consensus, whereas Pentecostal churches focus on charismatic leadership that emphasizes spiritual gifts. Some years back, between 1930-1969 CAC chose their leaders through prayer but since 1983 it was through education and charismatic gifts.

These observations align with several theories: Social Identity Theory explains cultural differences in decision-making roles; Acculturation Theory looks at cultural adaptation and exchange in decision-making; and Organizational Change Theory addresses structural changes in decision-making processes.

16. Are there differences in conflicts resolution mechanism between Indigenous churches and Pentecostal churches?



A total of 87% responded ‘Yes’, indicating that there are differences in conflicts resolution approaches between Indigenous churches and Pentecostal churches while 13% answered ‘No’, suggesting they are the same. The information collected during the interview revealed some interesting insights. When asked whether traditional customs receive the same level of attention in Indigenous and Pentecostal churches, 96% of the respondents answered ‘Yes’. They noted that norms of tradition were equally emphasized in both contexts. However, it was found that conflict resolution mechanisms differ based on cultural, theological, and historical contexts, a point notably supported by the younger participants, including members of the clergy. In Indigenous churches, elders often mediate conflicts, and their decisions are respected due to the traditional authority they

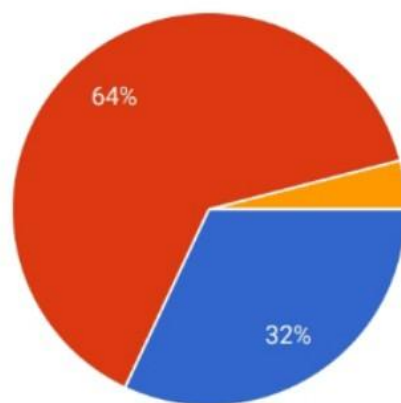
hold. In contrast, in Pentecostal churches, pastoral counseling focuses on spiritual guidance, primarily referencing scripture. Interestingly, older respondents did not perceive any significant difference between the two groups regarding the attention given to traditions. This observation aligns with Social Identity Theory (SIT), which explains that differences in cultural identity can lead to conflicts. SIT addresses the importance of cultural adaptation and exchange for resolving conflicts.

This principle resonates with

Turner's (1979) assertion that context influences the salience of social identity and that social change occurs through categorization.

Leaders in CAC which include some selected elders mediate in conflict resolution starting from the local assemblies but have now changed for Pastors to handle alone through his personal experiences.

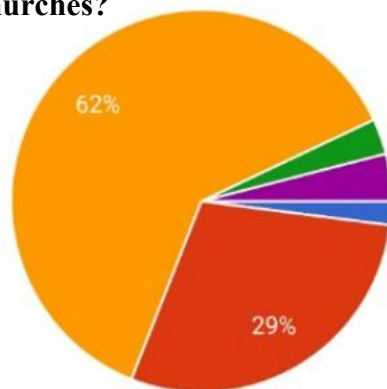
17. Are traditional customs given the same attention in Indigenous and Pentecostal churches?



Ninety-six percent responded Yes, indicating that traditions receive comparable attention in both. A survey revealed that thirteen percent of respondents felt that Pentecostal churches received the same level of attention as Indigenous churches. Among participants aged 57 and older, many believed that different levels of attention were given in Indigenous versus Pentecostal churches. In Indigenous churches, traditions were passed down through generations, while Pentecostal churches emphasized teachings and evangelism. Younger respondents were less likely to accept that the traditions in both types

of churches were the same. This observation is related to Social Identity Theory (SIT) which explains how traditional customs shape cultural identity and emphasizes the importance of these customs in preserving cultural heritage (Turner, 1979). Additionally, the concept of Acculturation illustrates how traditional customs are adapted or modified during cultural exchange (Berry,1997).

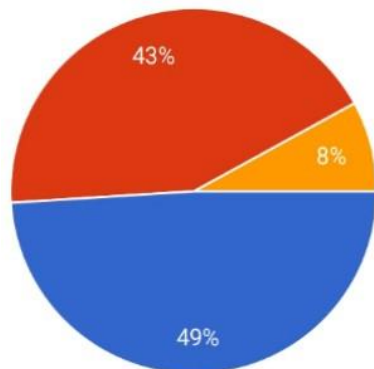
18. Do cultural influences impact leadership equally in both Indigenous and Pentecostal churches?



Thirty-one percent said **Yes** that cultural influences did not have the same influences in both Indigenous and Pentecostal churches, while sixty-nine percent said **No**, that they have the same equal influences. The interview conducted showed that cultural influences did not impact leadership equally, this view was supported by the younger ones, in Indigenous churches cultural heritage and tradition emphasized and in Pentecostal churches charismatic leadership is emphasized. The older ones supported the view that cultural influences impact leadership equally in both Indigenous and Pentecostal churches.

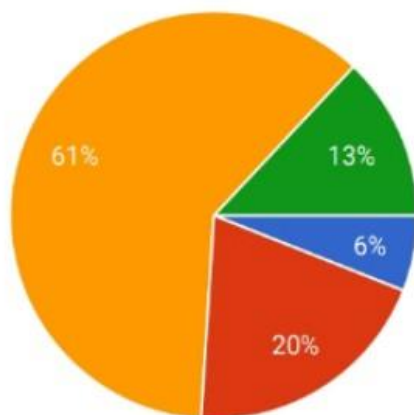
All the theories supported the response and was backed by (Tajfel, 1972), (Berry, 1980) and (Schein, 1980).

19. Does gender play role in the selection of leaders in Pentecostal and Indigenous churches?



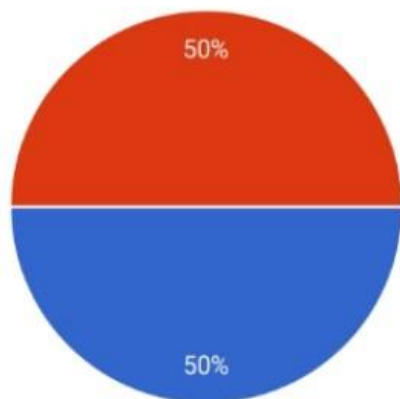
Ninety-two percent of respondents from Pentecostal and Indigenous churches supported the idea, while eight percent disagreed. Interviews conducted revealed that gender influenced the selection of leaders in both types of churches. The youth noted that in Pentecostal churches, leadership is predominantly male, with men often occupying senior positions. In contrast, Indigenous churches tend to respect women’s roles more. However, older generations were generally less supportive of women’s ministry. Women are allowed in CAC for ministerial assignments but not for leadership positions. This observation aligns with Social Identity Theory (SIT), which explain gender-based discrimination and bias, as supported by Tajfel (1972) and his principles of SIT.

20. Is leadership authority the same in Indigenous churches and Pentecostal churches?



Twenty-six percent of respondents indicated that they believe the leadership authority in the Indigenous churches and Pentecostal churches is the same, while seventy-four percent disagreed, stating that they are not the same. Interviews with older participants revealed that they perceive similar characteristics in the leadership authority of both churches types. In contrast, younger respondents argued that the leadership authority in Indigenous churches and Pentecostal churches differs due to variations in cultural, theological, and historical contexts. This viewpoint aligns with three theories, Social Identity Theory explains how leadership authority is influenced by cultural identity, Acculturation Theory which describes how leaders motivate and empower others to achieve their goals; and Organizational Change Theory, examines how leadership authority adapts to evolving environmental and cultural contexts.

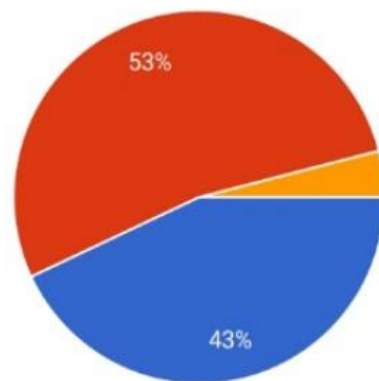
21. Are educational strategies in Indigenous churches different from Pentecostal churches?



All respondents (100%) supported that educational strategies within the Indigenous and Pentecostal churches are different. This perspective was supported by all those interviewed including older clergy and laity. The distinction arises from the holistic approach taken in Indigenous churches, which encompasses spiritual, emotional, and physical dimensions. Interview conducted with representatives from both groups indicated that educational strategies differ significantly. Indigenous churches tend to

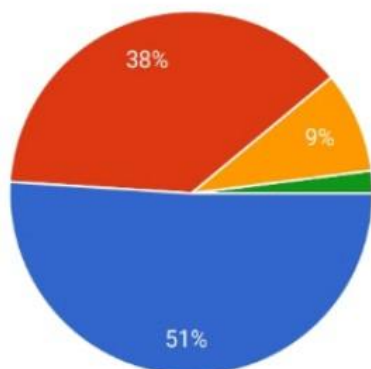
focus on Indigenous theology and biblical interpretation, while Pentecostal churches emphasize spiritual gifts, personal experiences, evangelism and discipleship training. This perspective is reinforced by Transformative Learning Theory proposed by Mezirow (2000), an American adult education theorist, introduced the theory in the 1970s.

22. Do methods of teaching or learning vary between Indigenous and Pentecostal churches?



A significant ninety-six percent of respondents indicated that the methods of teaching or learning in Indigenous and Pentecostal churches are not the same. They attributed these differences to the reliance on oral traditions and storytelling, as well as the guidance and mentorship of elders in indigenous churches. This perspective was predominantly supported by older clergy and laity. Conversely, four percent disagreed, stating that in Pentecostal churches, teaching often occurs through sermons and lectures, Bible studies, and discipleship training. This view was mainly held by younger clergy and laity. This finding aligns with Transformative Learning Theory.

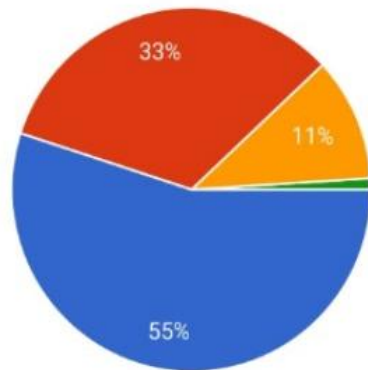
23. Is secular education given more priority in the Pentecostal than Indigenous churches?



Regarding the prioritization of secular education, eighty-nine percent of respondents agreed that it was given more importance in Pentecostal churches than in indigenous churches. This consensus was shared by both clergy and laity. Majority of respondents believed in biblical literacy and theological education, while eleven percent disagreed. This sentiment was particularly supported by older individuals. Interviews conducted with clergy and laity under the age of 56 indicated that secular education is prioritized more than in Indigenous churches, highlighting the importance of Bible colleges, seminaries, and the encouragement of higher education for leadership development. Older respondents, on the other hand, emphasized that community-based learning and oral tradition are what Indigenous churches prioritize. This aligns with Berry's Acculturation Model (1980), which explains how Pentecostal churches adopt secular education to integrate into mainstream society. In CAC, education

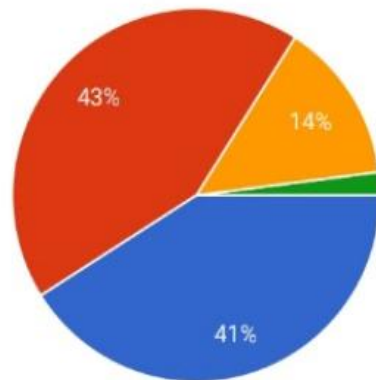
was not given priority at the inception but has now taken priority before any position could be occupied. The leaders of the church saw how the churches which are occupied by educated leaders were growing like RCCG, Winners', Deeper Life, and MFM, and saw the need for adjustment.

24. Do Pentecostal churches prioritize training and re-training more than Indigenous churches?



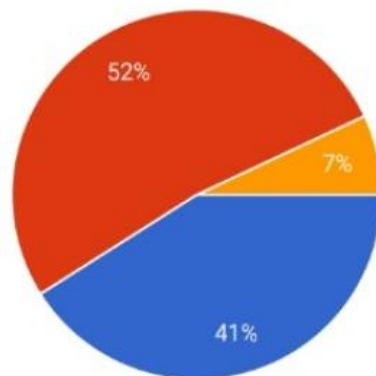
A significant eighty-eight percent responded ‘Yes’, indicating that training and re-training are prioritized in Pentecostal churches over Indigenous churches. This is largely due to an encouragement of lifelong learning emphasizing spiritual gifts and empowerment. This view was supported by clergy and laity under the age of 56. Conversely, twelve percent responded ‘No,’ asserting that both types of churches prioritize spiritual growth and development. This perspective was supported by clergy and laity over the age of 60. Majority of those interviewed believed that training and re-training were prioritized in Pentecostal churches more than in Indigenous churches. CAC did not include training and re-training at the inception of the church but has now started to train its ministers and church workers. This observation aligns with Organizational Change Theory proposed by Lewins (1951) which posit that Pentecostal churches adapt to changing environmental demands by prioritizing training and re-training.

25. Spiritual and Biblical teachings in Pentecostal churches are better than Indigenous churches?



The results showed that eighty-four percent of respondents answered ‘Yes,’ indicating that they believed the spiritual teachings in Pentecostal churches were more robust than those of Indigenous churches. This view was primarily supported by younger clergy and laypeople, who emphasized the focus on biblical doctrine, scripture and structured teaching programmes such as Bible studies. In contrast sixteen percent of respondents answered ‘No,’ arguing that both types of churches emphasize spiritual growth and significant of prayer and worship. This viewpoint was supported by older clergy and laypeople. Additionally, this finding is backed by Tajfel’s Social Identity Theory (SIT) from 1972, which suggests that Pentecostal churches significantly influence their emphasis on Biblical teachings. Bible study, Sunday school and Daily devotional were not prominent in CAC before 1970 but have come to stay.

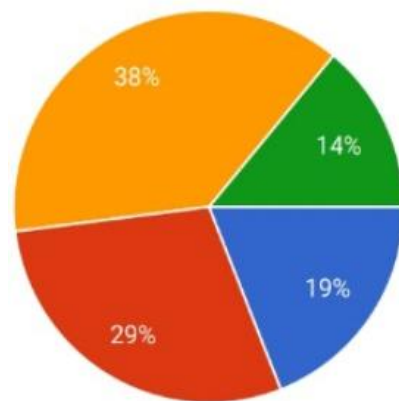
26. Is the laity given more attention in Pentecostal churches than in Indigenous churches?



The findings revealed that eighty-one percent of respondents believe that laity receives more attention in Pentecostal churches compared to Indigenous churches, while nineteen percent disagreed. Those under 56 years of age tended to think that the laity is empowered and given more attention in Pentecostal churches, citing encouragement for spiritual gifts and personal experiences. In contrast, older respondents believed that elders and traditional leaders are given more recognition in Indigenous churches. This observation aligns with Berry (1980) principle of Acculturation, which suggests that Pentecostal churches adopt Western style of lay empowerment, thereby influencing their focus on lay participation.

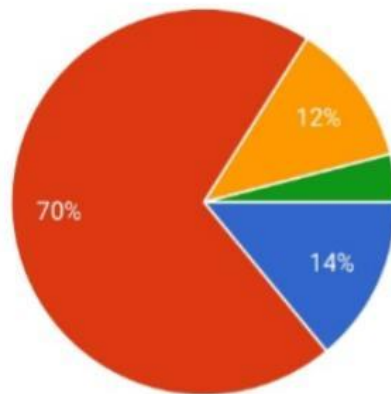
In this aspect, CAC is still transforming not yet there.

27. Do Indigenous churches have more formalized training programmes or institutions than Pentecostal churches?



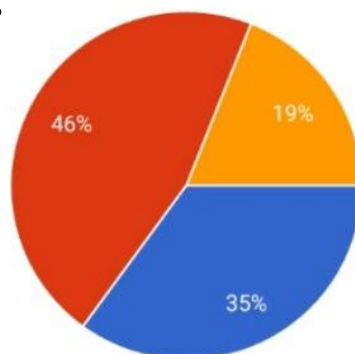
A survey revealed that forty-eight percent of respondents believed that Indigenous churches have more formalized training programmes or institutions than Pentecostal churches, while fifty-two percent disagreed. The interviews conducted suggested that older individuals did not support the notion that Indigenous churches have less formalized training compared to Pentecostal churches. In contrast, the younger group, those under 56years old, felt that Indigenous churches do, in fact, have more structured training programmes than Pentecostal churches. This perspective aligns with Organizational Change Theory which posits that Pentecostal churches adapt to changing environmental demands by investing in formal training.

28. Do Indigenous churches prefer the integration of cultural teachings into educational practices more than Pentecostal churches?



The findings indicated that eighty-four percent of respondents believe Indigenous churches prefer the integration of cultural teachings into their educational practices more than Pentecostal churches do. While sixteen percent of respondents disagreed, the emphasis on the integration was particularly noted by individuals over 57years old during interviews. However, the youth perceived the situation differently. This alignment with cultural relevance in education is supported by Cultural Relevant Pedagogy, as proposed by Cajete (1994).

29. Do Pentecostal churches prepare followers for leadership positions more than indigenous churches?

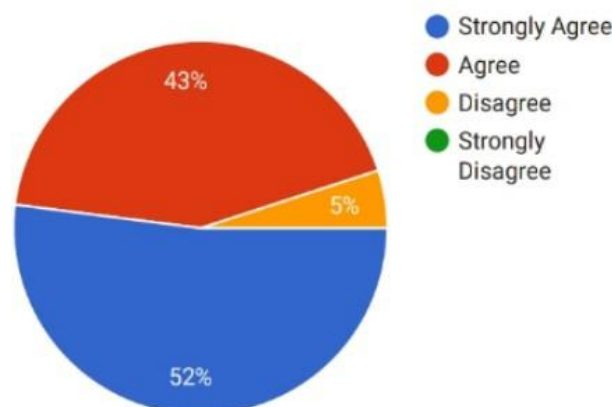


Regarding the leadership development of followers, ninety-three percent of respondents indicated that Pentecostal churches better prepare congregants for leadership roles compared to indigenous churches. Only seven percent of respondents disagreed with this

statement. Youth who participated in the discussions expressed that Pentecostal churches tend to have more structured leadership development programmes, offering systematic preparation for leadership positions. In contrast, elders within indigenous churches highlighted that mentorship and guidance are more often provided through elder-led initiatives. This perspective is reinforced by three theoretical frameworks, including Social Identity Theory (SIT) which promotes a strong social identity, and encourages leadership development. In Organizational Change Theory posits that Pentecostal churches invest in leadership training, while Acculturation Theory adopts western-style leadership practices.

CAC leaders have not started working on this aspect.

30. Christ Apostolic Church has been adopting the educational practices of Pentecostal churches.



Christ Apostolic church (CAC) has been incorporating the educational practices of Pentecostal churches. It was revealed that ninety-five percent Strongly Agreed, only five percent disagreed that Christ Apostolic Church is implementing these educational practices. Both the youth and some older members strongly agree that CAC is transforming and adapting to educational methods of Pentecostal churches. This aligns with Acculturation Theory which indicates that CAC is adjusting to changing environments.

To gather this additional information, questionnaires were administered manually and categorized into three sections with “Yes” or “No” responses.

The first is Acculturation of Transformation

1. Does your church have formal process for integrating new members?

All respondents (100%) confirmed that their church has former process for integrating new members. This aligns with the data collected during the interviews, which revealed that the church conducts a new members’ class. This educational session introduces new members to the church’s history, beliefs, and values. Leaders greet new members and pair them with experienced members for guidance. To ensure effective integration, new members are encouraged to participate in small groups such as house fellowships, and engage in church activities. Several Pentecostal churches have formal processes for integrating new members. For example, Deeper Life Bible Church offers discipleship programmes, small group fellowships, and follow-ups. The Redeemed Christian Church of God (RCCG) has a new convert’s class and mentorship fellowship. Winners’ Chapel provides orientation, discipleship, and small group fellowship, while Mountain of Fire Ministries (MFM) has a new converts’ class, mentorship, and a welcome pack. These initiatives help new members develop a sense of belonging and Identity. CAC didn’t start this at the inception but now doing it.

2. Are cultural exchange programmes available for existing and new members?

No. All members, both young and old, reported that such programme do not exist. According to the Pentecostal Fellowship of Nigeria source, sixty percent of its member churches offer cultural exchange programmes for both existing and new members. Furthermore, eighty percent of participants in these programmes provided positive feedback as reported by Church Growth International. CAC started early 90s and still in progress. Some Pentecostal churches actively practicing cultural exchange include RCCG, which has a missionary outreach programme. RCCG has Missionary Exchange Programme, Winners’ chapel has Cultural Exchange Initiatives, MFM has Global Outreach and Deeper Life has a Missionary Fellowship Programme. These are

types of programmes that are short-term mission trips, long-term missionary assignments, language training programmes and International Conferences Seminar. The goals of this cultural exchange programmes are to promote cross-cultural understanding and unity: enhance missionary work and evangelism; foster global partnerships and collaborations; to develop leadership and ministry skills. This is supported by Social Exchange Theory which was proposed by Emerson (1962) who posits that social interactions are based on exchange of resources such as:

- i. Rewards such as social support and approval;
- ii. costs such as time and effort; and
- iii. investments like emotional and financial.

3. Does your church regularly review and update the core values?

Yes and No. 70% supported that there were regular reviews of core values of the church. The Majority of those supported were youth and a few elders testified that this usually happen during annual Convention which combine majority of the church members, sometimes the leadership of the church included it in the seminar manual for all categories of church workers. Most of the older people do not agree with the opinion since they did not usually attend annual convention which combined the majority of the church members, sometimes the leadership of the church included it in the seminar manual for all categories of church workers. Most of the older people did not agree with the opinion since they did not usually attend the annual convention which is usually held on the last Sunday in September. Regular review and updates of core values are essential for churches to stay relevant, vibrant, and aligned with their mission. There are Pentecostal churches that do review and update the core values such as RCCG- like vision 2020 and 2030 initiatives; Winners' chapel- vision 2025 and "The mandate reviews"; MFM- "20/20 vision" and "MFM 2030" updates; Deeper Life – "vision 2025 and Deeper Life mandate reviews". The reasons for the update is to change societal needs and contexts, growth and expansion of the church; shifting cultural and demographic trends;

and new challenges and opportunities in ministry. Most of the Pentecostal churches like 80% review their core values between 5-10years interval (Source: NPF), 70% members gave the positive reports (source: Church Growth International). This is supported by Organizational Development Theory and it was propounded by Warren (1969)

4. Do leaders model and promote acculturation practices?

Yes. 100% accepted that leaders' model and it promoted acculturation practices. This aligned with the result collected by the researcher through interview that, effective leaders play a crucial role in modeling and promoting acculturation practices within the organization and communities. Leaders in CAC demonstrate commitment to diversity and inclusion, this showcase acculturation practices in their own actions.

There are leaders in Pentecostal churches that model and promote acculturation practices like RCCG- Pastor E.A. Adeboye- "Africa Focused", this is a ministry incorporated African music and art. MFM- Pastor D.K. Olukoya- "African-oriented", these are prayer styles and worship; and Deeper Life- Pastor W. F. Kumuyi. Indigenous African church governance on leadership. These are churches using African languages in services and publications, celebrating African festivals and holidays, they also encouraging traditional African attire in services. This is supported by SIT. 85% Pentecostal churches incorporate African cultural elements (source: NPF) and 70% of members appreciate acculturation practices (source: Church Growth International)

5. Are new members encouraged to participate in church decision-making?

No. 100% said new members are not encouraged to participate in church-making. Based on the information collected through oral interview, this was caused by lack of trust or understanding which may be as a result of insufficient training by the new members.

6. Do internal and external stimuli bring transformation to the church?

Yes and No- 80% Yes and 20% No. Internal stimuli can bring transformation in the church through various mechanisms. The sources of the internal stimuli are:

- i. Spiritual renewal and revival;
- ii. leadership vision and goals;
- iii. biblical teachings and scripture study;
- iv. prayer and discernment; and
- v. internal conflicts.

Pentecostal churches like RCCG grow through the internal stimuli like “Holy Spirit- Inspired transformation through prayer and fasting; Winners- “Word-based” transformation through Bible study and meditation; Deeper- “Sanctification and holiness” teaching for inner transformation; MFM- “Prayer and holiness” emphasis on personal transformation. 80% Pentecostal churches accepted that internal stimuli grow their churches (source: NPF), 75% church members report positive transformation (source: Church Growth International). This is supported by Spiritual Transformation Theory and propounded by Hill (2001). CAC assemblies grow through revival and prayer on the mountains this is one of the internal stimuli that grows the church in CAC.

The external stimuli can also bring transformation and the sources are:

- i. cultural shifts and societal changes;
- ii. technological advancement (social media, online platforms)
- iii. global events (pandemic and economic crises); and
- iv. interfaith dialogue.

This also affirm the external stimuli in some selected Pentecostal churches like RCCG- “conferences and crusades” for mass evangelism and transformation; Winners’- “Covenant Hour of Prayer” and Winners’ Chapel International conferences; MFM- “Power Must Change Hands” , this is a prayer programme; and Deeper Life – “crusades and revivals” for community transformation. This is supported by Social Learning Theory and propounded by Bandura (1977)

CAC is doing crusades at the assembly level but not as a joint denomination programme and it has been helping the growth of the church.

7. Has your church been assimilating its transformation structure?

Yes and No. 70% Youth and 30% Adults. Few adults and youth accepted that the church has been assimilating and the reason for their support through oral interview was because the church has been adapting to the Pentecostal forms of faith. The older people could not see the reason the church should shift from foundational traditions.

The second one is Organizational Theory of Transformation

1. Does your church have a flexible organizational structure?

100% said Yes, that's why they could shift to other style of faith. A flexible organizational structure is crucial for effective African Indigenous churches to adapt to changing community needs and culture. This allows them to have decentralized roles, collaborative team work, that encourage innovation and creativity and enhance adaptability which promote spiritual growth. Flexible organizational structure helps Pentecostal churches adapt to changing circumstances and growth. There are Pentecostal churches which involve in this, like RCCG-which decentralizes the structure with autonomous regions and provinces; Winners'- this is with flat organizational structure with empowered departmental leaders; MFM- which has a flexible leadership hierarchy with emphasis on spiritual authority; and Deeper Life- this is with simple bureaucratic structure and focus on discipleship. This is supported by Organizational Adaptation Theory which was propounded by Thompson (1967).

2. Are innovation and experimentation encouraged?

100% said Yes, that's the reason there was shift in the church administration due to encouragement from the leaders. Encouragement from the leaders' fosters growth, relevance and effective ministry. This led to contemporary worship styles, digital evangelism and online platforms.

3. Do leadership styles bring transformation?

90% said Yes, and 10% said No. All the youth believed that leadership styles brought transformation, while 10% that said No, they are older people who were clergy. This could be supported by the extract from the interview that a leader must have a vision which would help to project the future, empowering and serving others, be able to build teams and partnership, must be able to embrace change and innovation; all these will model growth and integrity.

This was supported by these Pentecostal churches, RCCG has visionary leadership; Winners' has charismatic leadership; MFM has spiritual leadership; and Deeper Life has servant leadership. This is organizational theory. This is propounded by Burns (1978). He explores the concept of transforming leadership that empowers followers to achieve a higher level of motivation morality and purpose.

4. Is leadership style adaptive to change of community needs?

100% of both youths and older people said Yes, that the leadership styles had been bringing transformation. The interview conducted with members of the church showed that adaptive leadership style was crucial to addressing changing liturgy and practices. This involves a visionary and proactive approach. Continuous learning and self-reflection which bring pastoral care and counseling will emphasis spiritual discernment. There are Pentecostal churches which support leadership style adaptive to change of community needs and they are RCCG with a flexible leadership structure that accommodates growing membership; Winners' "Also known as Living Faith" has an entrepreneurship approach that addresses economic empowerment; and Deeper Life

operates servant leadership with an emphasis on community services. This is supported by Adaptive Leadership Theory, and is propounded by Ronald, H and Linsky, M. (2002).

5. Does the church have a clear vision for transformation?

Yes and No. 80% said Yes, and 20% No. Youths supported the opinion that the church has a clear vision for transformation while older laymen said No, the church did not. From the extract of the oral interview conducted the youth said, their leaders have a deeper relationship with God, and this helped them in raising visionary leaders like spreading the Gospel, and addressing societal needs. These helped them to have focus and direction that were helping them to bring unity and cohesion among leaders and members.

6. Does the church foster collaboration among departments?

100% said Yes. They all said Yes that the church foster collaboration among departments. According to the researcher's extract from the interview conducted, collaboration among departments enhances communication, coordination, efficiency and productivity. This improved decision-making and problem solving. There were good relationships between youths, women, evangelism department and this enable them to work together for the unity of the church.

There are Pentecostal churches that foster collaboration among departments like RCCG which has Integrated Ministry Departments (IDM) to coordinate outreaches; Winners' has a Central Planning Committee (CPC) for unified church programmes; MFM has an Inter-Departmental Collaboration Committee (IDCC) for joint projects; and Deeper Life has a Ministry Coordination Team (MCT) for harmonized departmental activities. CAC has not got to that level, all departments are coordinated by the church leaders through group representative. This is supported by the Teamwork Theory which was propounded by Senge (1990). 80% of Pentecostal churches prioritize the collaboration among

departments (source: Nigeria Pentecostal Fellowship) and 90% of members gave a positive report about collaboration (source: Church Growth International)

The third one is Social Identity theory of Transformation

1. Are shared values, norms, and practices clearly defined?

Yes, all supported that shared values, norms, and practices were clearly defined. Social identity plays a crucial role in shaping its members' beliefs and practices. The shared values are:

- i. Holiness and righteousness;
- ii. evangelism and missions;
- iii. prayer and fasting;
- iv. Bible-based teachings;
- v. spiritual growth and development;
- vi. community and fellowship; and
- vii. respect for authority and leadership.

These are norms of the church and are as follows:

- i. Regular attendance at church services and fellowships;
- ii. active participation in prayer meetings and Bible studies;
- iii. tithing and giving offerings;
- iv. model dressing and behaviour;
- v. active involvement in evangelism and outreach programmes.

These are practices of CAC and as follows:

- i. Baptism by immersion;
- ii. the Lord's supper (communion);
- iii. speaking in tongues and other spiritual gifts;
- iv. anointing with oil for healing and blessings;

- v. prayer for the sick and needy;
- vi. regular fasting and prayer sessions; and
- vii. evangelistic outreach programmes and crusades.

There are other areas of social identity in CAC:

- i. The church places a high value on the role of Pastors, Prophets, Evangelists and other leaders in guiding the congregation;
- ii. CAC branches engage in charitable activities, such as supporting orphans, widows, and the less privileged; and
- iii. CAC incorporates African cultural elements into its worship and practices reflecting its Nigerian heritage.

Nigeria is home to many vibrant Pentecostal churches with well-defined shared values, norms and practices. RCCG with more than 7,000,000 (7million) congregation globally, it has a strong emphasis on prayer, evangelism and community service; Winners' has a clear vision for empowerment and prosperity with a large followers in Nigeria and beyond; Deeper Life is known for its conservative values, and emphasis on holiness with a strong focus on Bible study and discipleship; and MFM has a strong emphasis on prayer and spiritual warfare and has a distinct approach to Pentecostalism. These churches have well-defined structures and practices that guide their members' behaviours and decision-making. This is supported by SIT and propounded by Schein (1985).

2. Does your church engage in regular community outreach?

Yes and No. 40% said Yes, while 60% said No. Those who said Yes are some youths and adults, they said they were usually involved in community outreach. Those who said No were mainly elderly people and a few youths, said it was not regular, but they engage in community outreach.

3. Are intergroup conflicts addressed promptly?

100% said Yes. The church has mechanisms in place to resolve conflicts, but the effectiveness and speed of resolution can vary depending on several factors such as:

- i. Nature and types of the conflict;
- ii. communication and willingness of parties involved;
- iii. leadership's involvement and guidance; and
- iv. church policies and procedures.

Therefore, conflict resolution in CAC requires effort, understanding, and a commitment to Christian values. This is supported by Pentecostal churches like RCCG which has Conflict Resolution Committee (CRC); Winners' has Peace and Reconciliation Committee (PRC); Deeper Life has Mediation and Arbitration Board (MAB); and MFM has Conflict Resolution Team (CRT). This is supported by Conflict Resolution Theory and propounded by Williams (1982)

CAC did not have a conflict resolution committee; everything is handled by the church leaders, right from the assemblies to the national secretariat.

4. Is membership open to diverse groups?

100% said Yes that membership is open to diverse groups. CAC is open to diverse groups of people, regardless of their background, ethnicity, or social status. The church welcomes individuals from various walks of life to join its community. The CAC mission spreads the Gospel and provides a spiritual home for all regardless of their differences.

Pentecostal churches love diverse membership, churches like RCCG has over 7million members from various ethnic and socio-economic backgrounds; Winners' has membership that spread across Nigeria's 36 states and beyond, Deeper Life reaches across 60 countries with diverse membership; and MFM draws members from various ethnic group. This is supported by SIT and propounded by Tajfel & Turner (1979).

5. Are church activities inclusive of diverse perspectives?

Yes, 100% supported that church activities of diverse perspectives. This includes the youths and the older ones. This is supported by the view that CAC emphasizes the Holy Spirit's work which fosters an environment where diverse spiritual expressions and experiences are valued. CAC focuses on biblical teachings, encourages its members on various interpretations. CAC often priorities community outreach, evangelism, and social services, which can attract people from diverse backgrounds.

Several Pentecostal churches in Nigeria strive to incorporate diverse perspectives into their activities. RCCG usually present "Operation Take Over", outreach programmes involve diverse community engagement; Winners' usually have "Empowerment Programmes" which address economic, social, and spiritual needs of diverse members; Deeper Life usually have "Reaching All Peoples" with evangelism initiatives and diverse cultural contexts; and MFM has "Prayer Cities" which foster unity among members from various backgrounds. This is supported by SIT and it was propounded by Bass (1985). 85% Pentecostal churches prioritize inclusivity (source: NPF) and 95% church members value diverse perspectives (source: CGI). Bass explores the concept of transformational leadership which goes beyond transactional leadership by inspiring and motivating followers, fostering a shared vision, and encouraging innovation and creativity by developing followers' potential.

6. Does technological innovation bring transformation to the church worship?

Yes and No. The youths are in support of Yes and they are 70% while 30% are older people. Youths believed that technology had brought transformation to the church worship. This included online worship, digital evangelism and outreach, virtual bible studies and discipleship, social media engagement, online giving and stewardship, virtual events and conferences. The older people don't want anything changed from the way it was at the inception of the church.

Several churches have embraced technological innovation to transform their worship experiences. RCCG utilizes digital platforms for online services, Bible studies and prayer meetings; Winners'

employs multimedia presentations, live streaming, and social media engagement; Deeper Life leverages technology for online evangelism, Bible teachings and prayer sessions; and MFM incorporates digital tools for worship, prayer, and fellowship. These have increased accessibility and have reached many; this enhanced worship experiences, improved community engagement, helped efficient administration and management, which enhanced evangelism and outreach. This is supported by Diffusion of Innovations Theory and it was propounded by Roger (2003)

7. Does Identity change bring transformation to organizational structure?

Yes. 100% supported that identity change had brought transformation to organizational structure. This has led to rethinking mission and purpose, reexamining values and beliefs, redefining leadership roles and structures. There was a cultural shift which included new values, norms and practices. This had brought structural change- new leadership, governance, and policies.

Some Pentecostal churches have undergone Identity changes that transformed their organizational structures. RCCG shifted from ethnic-focused to inclusive multicultural identity; Winners' transformed from local assembly to global empowerment-focused ministry; Deeper Life evolved from conservative fundamentalist roots to more contemporary missions-oriented approach; and MFM changed from prayer-focused to holistic community driven ministry. This was supported by SIT and it was propounded by Tajfel & Turner (1979). 80% of Pentecostal churches undergone this in Nigeria (source: NPF) and 90% members gave positive reports about the identity-driven transformation (source: Church Growth International).

The Researcher viewed Transformation Principle that:

CAC came from the principle which was based on Community-centred to Christ-centred living. However, not all features of Community-centred were found in CAC. Camping for sick people in the church for healing has stopped or almost stopped due to enlightenment or civilization. Going to mountains for prayer is still functioning but not in all assemblies. Using of sanctified water is still in operation but not like the inception of the church when people would bring their kegs of water and keep them in the church for days/weeks. Fasting and prayer are not like the olden days when people will be in the church for days.

5.2 Analysis of the Questionnaire about unacceptability or changes in the Church was keenly observed.

Not all the transformations that were happening in the church were supported by the older people, youths, clergy and the laities. Some of the elders believed that all the changes happening in the church are not comfortable with them, but the reason they could not question it was because they could not query the leadership authority, and they know that leaders had reasons for doing what they were doing. Some of the laities said they support Indigenous churches because of the following:

- i. They preserved cultural heritage.
- ii. Promoted cultural revitalization.
- iii. Prioritized community needs
- iv. Emphasized collective spiritual growth.
- v. Integrated emotional and spiritual well-being.
- vi. Resisted colonialism
- vii. Challenged Western dominance
- viii. Affirmed Indigenous sovereignty.
- ix. Developed theology rooted in Indigenous experiences.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

Christ Apostolic Church started as an indigenous Church in 1918 with a group called Diamond Society from an Anglican Church (St. Savior's Anglican Church, Ijebu-Ode), where they began meeting regularly for prayers and spiritual guidance. Mr. D. O. Odubanjo soon developed contact between members of the 'Praying Band' and Pastor A. Clark, the leader of Faith Tabernacle in Philadelphia, USA through correspondence and receipt of tracts and magazines such as 'The Sword of the Spirit'. Soon, tension rose between the group and the Anglican Church over such practices as divine healings, opposition to infant baptism, reliance on dreams and visions, abstention from dancing, drumming, debt-owing, drinking of alcohol, gambling, and mixing with non-Christians. Mr. Joseph Sadare was compelled to give up his post in the Synod and others were forced to resign their jobs and to withdraw their children from the Anglican School. The group was registered as a Church in Nigeria in 1943 after it split from The Apostolic Church due to divine healing. The Church continues to transform gradually from an indigenous Church to a Pentecostal Church. There have been some Pentecostal features in the doctrine and practices of Christ Apostolic Church before, the Youth got attracted to Pentecostal churches due to the glamour and advantage of their worship, and many orthodox churches now emulate aspects of Pentecostal worship to improve on their liturgy and forestall defection of their members to other Church groups. Emphasis on prosperity, healing, exorcism and the claim to have solutions to all life challenges are major attraction to Pentecostal Churches. CAC is now involved in outreaches, camping for days for the youth retreats and seminars, empowerment for youths and women, and commissioning of women ministers for the expansion of the gospel. It was discovered that most of the members, including clergy between the ages of 25-56 years supported the changes and

transformation while the older people between the ages of 57-72 did not see the need for the change, they believe in remaining with foundational doctrines.

CAC Beliefs and Practices

- i. CAC believes in the Father, Son, and Holy Spirit;
- ii. CAC affirms the authority of the Bible as the word of God;
- iii. CAC teaches salvation through faith in Jesus Christ;
- iv. CAC emphasizes the importance of living a holy life;
- v. CAC believes in the manifestation of spiritual gifts like speaking in tongues, healing, and prophecy;
- vi. CAC services often feature vibrant music, dancing, and prayer;
- vii. CAC emphasizes the importance of prayer and fasting;
- viii. CAC encourages evangelism and missionary work;
- ix. CAC prioritizes building a sense of community among members;
- x. CAC has a hierarchical leadership structure, with apostles, prophets, evangelists, pastors, and teachers;
- xi. CAC observes baptism and communion;
- xii. CAC encourages members to seek spiritual gifts, like speaking in tongues and healing;
- xiii. CAC incorporates African music, dance, and art into her worship.

Constitutional and Incidental Reforms in CAC

There are constitutional and incidental reforms that occurred in CAC in the late 1980s like: updating of church governance, leadership structure, and others. There is an amendment of

leadership tenure to prevent lifelong appointments; and there is also the recognition of women's ministry.

The incidental reforms also took place like modernization of worship which occurred in the early 1980s by introducing contemporary music and instruments. There was an expansion of evangelism that took place in the early 90s. The establishment of educational institutions like: seminaries and universities between the late 70s and 2000.

CAC is coming from this principle which is from community-centred to Christ-centred living. Though not all features of community-centred were found in CAC, now camping of sick people in the church for healing has stopped or almost stopped due to enlightenment or civilization. Going to mountains for prayer is still functioning but not in all assemblies. Using of sanctified water is still in operation but not like the inception of the church when people would bring their bottles of water and keep them in the church for days. Fasting and prayer are not like the old days when people will be in the church for days.

These following things have changed from where they were from the inception: western lifestyle especially dressing mode, charismatic leadership, deployment of ICT (Information Communication and Technology), using of social media to reach many people for kingdom expansion and they preach prosperity messages especially when they want to embark on capital projects. Educational qualification is part of the qualities for choosing leaders in CAC now. CAC has been able to shift from using medication and studying medical courses and Law courses, though, it was not officially written, members are allowed to decide where to go when having health challenges, unlike in the olden days, when, if any member was caught going for medication, such would be excommunicated, members are not allowed to study medical courses and Law. Today, CAC has several medical Doctors, Nurses, Pharmacists, and Lawyers. The reasons for these changes according to the interview conducted are to be able to meet up with the contemporary

challenges and to save lives because many pregnant women lost their lives during child labour due to complications because they were not allowed to go for antenatal. Also, if any member had an accident in those days, they were only treated with anointing oil and water, many died because of tetanus. The new set of leaders now found it as ignorance to deprive people of access to medication.

The reasons that support the transformation are:

- i. It will deepen their spiritual experiences and encounters;
- ii. Encourages personal holiness and righteousness;
- iii. It will train and empower new leaders;
- iv. Embracing technology for ministry expansion;
- v. Develop contemporary worship styles;
- vi. It will encourage interdenominational partnerships;
- vii. It will enhance administrative efficiency;
- viii. Encourage members' active participation;
- ix. Fostering a sense of belonging;
- x. Empowering members for ministry.

The older people who knew most of the founding fathers were saying new leadership is derailing from the foundation, while the educated ones are not totally against the move of change. CAC leadership should strive not deviate from all foundational teachings, like going to the mountain for prayers, weekly vigil, and so on.

The reasons the elderly, both clergy and laity are against the transition are:

- i. Loss of unique identity- CAC's distinct heritage and tradition may be compromised and the risk of becoming a shadow in Pentecostal churches;
- ii. Doctrinal concerns - Potential shift from CAC's foundational teachings and incorporating Pentecostal doctrine may alter theological stance;

- iii. Cultural and traditional changes - possible erosion of African cultural expressions and traditions; likewise new practices, may alienate traditional members.

Members should be sensitized to the development that is taking place, especially the old members of the Church to be carried along. Change is always the constant thing that must take place.

Looking at the future direction of the Christ Apostolic Church (CAC) regarding its transformation into a Pentecostal model, several key considerations could be explored:

1. Integration of Cultural Identity: Maintaining a balance between adopting Pentecostal practices, and preserving its African cultural identity is crucial. Future directions could focus on how the CAC can authentically express its spirituality while embracing contemporary worship styles and theological frameworks.
2. Community Engagement and Outreach: Emphasizing community engagement and outreach efforts can enhance the Church's relevance and impact. This could include initiatives in education, healthcare, social services, and youth development, aligning with Pentecostal emphasis on holistic ministry.
3. Leadership and Training: Investing in leadership development and training programmes is essential for sustaining the Church's growth and effectiveness. This involves equipping clergy and lay leaders with skills in pastoral care, counseling, administration, and effective communication of Pentecostal teachings.
4. Technology and Media Utilization: Leveraging technology and media platforms can amplify the church's message and reach a broader audience. This could involve streaming services, online communities, and social media engagement to connect with members and seekers globally.
5. Mission and Evangelism: Strengthening missions and evangelism efforts can expand the Church's influence beyond its current geographic boundaries. This

includes planting new Churches, supporting missions abroad, and engaging in cross-cultural outreach.

6. Adaptation to Contemporary Issues: Addressing contemporary social, ethical, and theological challenges is vital. Future directions may involve developing stances on issues such as human rights, environmental stewardship, and social justice, reflecting Pentecostal values in these areas.
7. Interfaith and Ecumenical Relations: Building bridges with other Christian denominations and religious traditions can foster unity and collaboration in addressing common societal concerns while respecting theological distinctives.

By focusing on these areas, the Christ Apostolic Church can navigate its transformation into a Pentecostal model while maintaining its cultural roots, relevance in society, and spiritual vitality for future generations.

6.2 Conclusion

Christ Apostolic Church appears to have evolved from an African Indigenous church to the Pentecostal brand of Christianity because of visible changes in the church's theology, and liturgy, to mention a few. Certain characteristics of Pentecostal churches such as Bible study, discipleship, seminars and retreats, training and re-training of leaders and members, women empowerment, youth empowerment, conferences for various categories of Church workers, homiletics, music patterns and sundry reforms have been adopted by the church management. The summary of the feelings of different categories of members and some of their reasons tells us that the result of the transformation only time can tell. The above-listed features have been able to improve the liturgy and education standards of the Church. Selection of leadership has also changed from the way it was at the inception of the Church, prayer, education, and charisma are the criteria for chosen leaders now. The

transformation of the Christ Apostolic Church from African Indigenous Churches to a Pentecostal model can be summarized as a complex and multifaceted process. It involves shifts in theology, worship practices, organizational structures, and community engagement. This transformation reflects broader trends within global Christianity towards Pentecostalism, characterized by an emphasis on spiritual gifts, experiential worship, and evangelism, why it has brought growth and dynamism.

6.3 Recommendation

Arising from an in-depth research into the trajectory of transformation of CAC from the indigenous brand of Christianity to the Pentecostal genre, it is trite to make the following informed recommendations:

1. The foundation must not be distorted; CAC leadership should look back at the instructions received at the inception and careful
2. Dynamisms are needed but care must be taken by the church leadership not to derail from the foundation.
3. The changes that will occur must be critically looked at before it is implemented so as not to affect the beliefs and practices of the church.
4. The church is a spiritual organization that must not be administered by physical outlook or carnally in order not to jeopardize the spiritual things.
5. God's vision and directive must be critically observed and not be self-centred, therefore, individual churches with specific assignments must be strictly followed.
6. The church must be seen as a spiritual laboratory where lives must be transformed; the organization of the church must be Christ-centred.
7. The ancient landmark must not be removed despite societal pressure.

8. Study and understand Pentecostalism – gain a deep understanding of Pentecostal theology, practices, and culture. This includes studying Pentecostal texts, attending Pentecostal services, and engaging with Pentecostal leaders so as not to be undervalued.
9. Leadership Training – identifying and training leaders within the indigenous Church who are willing to embrace Pentecostal beliefs and practices. This may involve sending leaders to Pentecostal conferences, seminars, or training programmes.
10. Teaching and Discipleship- Provide comprehensive teaching on Pentecostal doctrines, including the baptism of the Holy Spirit, speaking in tongues, divine healing, and spiritual gifts. Encourage members to participate in small groups for deeper study or discipleship.
11. Cultural Adaptation- While adapting Pentecostal beliefs and ways, there is the need to relate indigenous music, dance, and traditions to worship services.
12. Empowerment of Laity- Encourage the active participation of lay members in ministry and decision-making processes. Equip them with the necessary skills and resources to effectively minister to others and spread the Pentecostal message.
13. Community Outreach – Engage in Evangelism and community outreach initiatives to spread the Pentecostal message and attract new members to the Church. This may include organizing crusades, medical missions, or social welfare programmes.
14. Care must be taken to avoid the pitfall of Pentecostalism.
15. Spiritual Renewal- The church must foster an atmosphere of spiritual revival and renewal within the Church by encouraging members to seek personal encounters with the Holy Spirit. Provide opportunities for individuals to experience the power and presence of God in their lives.

16. Accountability and Oversight- The church must establish structures and mechanisms to ensure that the transformation process remains on track and aligned with Pentecostal principles that will help in accountability. This may involve forming oversight committees or partnering with established Pentecostal denominations for guidance and support.
17. Patience and Persistence- Recognize that the transformation process may take time and require patience and persistence. Be prepared to overcome obstacles and challenges along the way, trusting in God's provision and guidance throughout the journey.
18. Recommendations for maintaining cultural identity amid transformation in order not to derail from foundational practices.
19. Christ Apostolic Church should balance church tradition and modernization for future posterity.
20. The church must ensure doctrinal stability and preserve doctrinal integrity amidst changes.
21. Prayer and fasting- Leaders should seek God's guidance and wisdom through collective prayer and fasting to give them direction.
22. Leadership Consensus- Leaders should ensure they are united in their decision to transition.
23. Members Education- Leaders should educate their members about the Pentecostal model, its benefits, and what to expect.
24. Gradual Implementation- Leaders should make the transition a gradual process.
25. Be Patient- Transformation is a gradual process, leaders should be patient, sensitize members, and be involved in biblical teachings.

6.4 Contribution to Knowledge

The study contributes to knowledge in:

- i. Dynamism is needed in every organization- socio/religious, political, economic, otherwise, such a group will not be able to meet the ever-changing needs of the changing world, it is needed in every field of human endeavour but this must be well articulated and coordinated otherwise things may begin to fall apart and copy Catism could cause an organization to derail from its mission statement.
- ii. It offers significant contributions to the fields of religious studies, sociology, and African studies. This brings to light the dynamics of religious adaptation, identity reconstruction, and cultural interplay within a changing socio-religious landscape.
- iii. Christ Apostolic Church's evolution illustrates the phenomenon of religious hybridization, where elements of indigenous African religious practices blend with global Pentecostal characteristics. This hybrid model challenges the rigid classifications of religious movements and emphasizes the fluid nature of religious identity.
- iv. The study highlights how traditional African spirituality, which includes practices such as prophecy, healing, and exorcism, has been re-contextualized within the framework of Pentecostalism, leading to a unique religious expression that resonates with local cultural contexts while aligning with global Pentecostal trends.
- v. It also provides insights into how theological education and liturgical practices evolve in response to changing congregational needs and global influences.

REFERENCES

- Adedayo, D.A (1994) *A History of Christ Apostolic Church: A Historical Survey of the Christ Apostolic Church Worldwide, 1918-1988*
- Adeboye, E.A. (2005). *The Christ Apostolic Church: A study of its history, doctrine, and practices*. Lagos: CAC Publications
- Aghina, Wonter et al (2018) “The Five Trademarks of Agile Organization”. Mckinsey and company
- Alexander, Strauch (1986) *Biblical Eldership*. Littleton: Colorado, USA
- Alokan, S. O (1971) *History of Christ Apostolic Church*. Nigeria: publishing house
- Allan, Anderson (2000) “An Introduction to Pentecostalism: Global Charismatic Christianity.” Cambridge: Cambridge University Press, UK
- Allen, Olatunde (2016) “Emergence of African Indigenous Churches in Nigeria and Its Impact on Christianity” africantheology.wordpress.com assessed on 24/01/24
- Alyson, Castilo (2020). *What is Faith Healing And How Does It Work*.www.google.com retrieved on 25/05/24
- Albrecht, S.L & Heaton, T.B (1984) “Secularization Higher Education and Religiosity” *Review of Religious Research* 26(1) 43-58
- Arnold, M (2019) “Acculturation and International Learning in International Education”. New York: Routledge
- Anderson, Allan (2004) *An Introduction to Pentecostal: Global Charismatic Christianity*. Cambridge University Press.
- Anderson, A. (2009) *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge University press
- Anderson, A. (2010). *African Reformation: African Initiated Christianity in the 20th century*. Trenton NJ: Africa World Press
- Anderson, A. (2013) *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge university press
- Ayandele, E.A. (1966). *The Missionary Impact on Modern Nigeria, 1842-1914*. London: Longmans
- Ayegboyin, Deji I & Ishola Ademola S. (2013). *African Indigenous Church: An Historical Perspective*. Lagos: Greater Heights publication

- Babalola, J.A. (1956). *The Christ Apostolic Church: Its history and teachings*. Lagos: CAC Publications
- Babatunde, A. Adedibu. "Approaches to transformation and development": The case of the Redeemed Christian Church of God, Nigeria. www.researchgate.net assessed on 24/01/24
- Barrett, D.B. (1968). *Schism and renewal in Africa: An analysis of six thousand contemporary religious movements*. Nairobi: Oxford University Press
- Barrett, D.B. (1970). *Africa Initiatives in Christianity*. Nairobi: East Africa Publishing Press
- Bayeh, Endalcachew. (2016). "The role of empowering women and achieving gender equality to the sustainable development of Ethiopia" *Pacific Science Review B: Humanities and Social Sciences*. 2(1):38
- Becker, Carl (1960) "How to receive Healing from God". Springfield: Missouri, USA, Gospel publishing House
- Bee, M., Eisenstat, R.A., & Spector, B. (1990) *Why Change Programmes, don't produce Change*. Harvard Business Review
- Benson, Herbert (1996). *Timeless Healing*. New York: Scribner
- Benveniste, E (1971) "Problems in General Linguistics" (Translated by M.E. Meek). Miami: university of Miami press
- Berry, W. John (1997) "Immigration, Acculturation and Adaptation- Applied Psychology" *An International Review* vol. 46 Issue DOI: 10111/j. 1464-0597.1997tbo1087x
- Billing, M (1987) "Arguing and Thinking: A Rhetorical Approach to Social Psychology". Cambridge: Cambridge university press
- Birgit, Meyer (2004) "Christianity in Africa: from African Independent to Pentecostal-Charismatic Churches". Research Centre Religion and Society. Amsterdam: University of Amsterdam.
- Bridges, W (2009) *Managing Transitions: Making the Most of Change*. Cambridge: Da Capo Lifelong Books, Massachusetts, USA
- Bourhis, R.Y (1997) "Language and Ethnic Identity in Minority Contexts. *Journal of Language and Social Psychology*. 16(3), 296315
- Bowler, P.J. (2003). *Evolution: The history of an idea*. University of California Press
- Brown, Steren (2012) "Faith Healing: A study of Divine Healing". Bloomington: Indiana, USA, Xlibris
- Brown, R (1995) "Prejudice: Its Social Psychology". Oxford: Wiley-Blackwell

- Brewer, M. B (1979) "In-Group Bias in the Minimal Intergroup Situation: A Cognitive-Motivational Analysis". *Psychological Bulletin*, 86(2) 307-324 Washington, DC: America Psychological Association
- Bruce, P. Powers (1997) *Church Administration Handbook*. California: Sage publications
- Cajete, G (1994) "Look to the Mountain: Ecology of Indigenous Education" Kivaki Press
- Cajeke, G. (1999) *Igniting the Sparkle: An Indigenous Science Education Model*. Clear Light publishers
- Cajeke, G. (1999) *A People's Ecology: Explorations in Sustainable Living*. Clear Light publishers
- Cajete, G (2000) *Native science: Natural laws of Interdependence*. Clear Light publishers
- Cajeke, G. (2003) *Spirit of the Game: Indigenous wellsprings (Anthropology of Everyday Life)*. Waveland press
- Cranston, Ruth (1955). *The Miracle of Lourdes*. New York: McGraw-Hill
- Coleman, Simon (2000) *The Globalization of Charismatic Christianity: Spreading the Gospel of Prosperity*. Cambridge University Press
- Coleman, E. Robert (1963) "The Master Plan of Evangelism". West hood: New Jersey, USA, Fleming H. Revell company
- Conner, D.R (1998) "Leading Change: A Guide to Implementing New Strategies and Transforming Your Organization". New York: John Wiley & Sons
- Cox, H (1995) "Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the twenty-first century." Dacapo press
- Christ Apostolic Church (2017) *Church Manual*. Nigeria: Supreme Council
- Christ Apostolic Church. *Constitution and Guides for Christ Apostolic Church*. Revised edition 1970
- Clifford, James (1988) "The Predicament of Culture: Twentieth Century Ethnography Literature & Art". Cambridge: Harvard university press
- Czarniawska, B (2006) "Doing Globalization: Management and Learning". Thousand Oaks: Sage publish, 37(2), 139-154

- Deloria, V. Jr (1973) "God is red: A Native View of Religion" fulcrum publishing
- Deloria, V (1999) *Spirit and Reason: The Vine Deloria Jr.* Reader: University of Colorado press
- Dever, Mark (2000) "The Deliberate Church: Building Your Ministry on the Gospel" Wheaton: Illinois, USA, crossway books
- Dever, Mark (2007) "The Gospel and Personal Evangelism. Wheaton: Illinois, USA, crossway
- Ehianu, W.E. (2012) "Christ Chosen Church of God: A Critique of its Transformation Process from an African Indigenous Church to Pentecostal Model" in *Jalingo Historical Review: A Journal of the Department of History and Archaeology, Taraba State University, Taraba State: Vol. 2 No 1 and 11, pp 60-72*
- Elphick, R. (1997). *A Comparative Study of African Indigenous Churches in South Africa. Journal of Religion in Africa 27(2), 147-164*
- Engel, G.L. (1977). *The need for a new medical model: A challenge for biomedicine, science, 196(4286), 129-136*
- Eskridge, Larry (1997) "One Lord. One Faith, One Baptism: Studies in Christian Ecclesiology vol. 2, Christian Leadership". Canton: Ohio, Pathway publishing
- Franz, Boas (1928) "Anthropology and Modern Life". New York: W.W. Norton
- Geertz, C (1973) "The Interpretation of Cultures: Selective Essays". New York: Basic Books
- Girard, Rene (1978) "Things Hidden since the Foundation of the World" (Des Choses Cashees Depuis la Foundation du Monde)
- Golay, Dominique; Malatesta, Dominique. (2014). *Children's council's implementation: a path toward recognition? In D. Stoecklin & J.M. Bonvin (Eds), Children's Rights and the Capability Approach. Challenges and Prospects. Dordrecht: Springer, pp. 109-130*
- Green, Michael (1970) "Evangelism in the Early Church". Grand Rapids: Michigan, USA, Eerdmans publishing company
- Guerrero, Eduardo (2005) "Healing: A Biblical Perspective". Miami: Florida, USA, Editorial Unilit
- Hacket, C. & McClendon, D. (2017) "Pentecostalism in Brazil: Emotion of the Poor and Theology of Prosperity InThe Wiley- Blackwell Companion to World Christianity" (pp 236-253)
- Hall, S (1992) "The Questions of Cultural Identity". London: Sage publications
- Hanciles, J.J. (2008). *Beyond Christendom: Globalization, African migration, and the transformation of the West.* Maryknoll, NY: Orbis Books

- Hannerz, Ulf (1987) "The World of Creolization." Chicago: University of Chicago Press
- Hatch, M.J (1997) "Organization Theory: Modern Symbolic, and Postmodern Perspectives". New York: Oxford university press
- Herskovits, Melville (1938) "Acculturation: The Study of Culture Contact." New York: J.J. Augustin
- Hiatt, J. M (2006) ADKAR: A model for Change in Businesses, Government and other Communities. Prosci Research.
- Hiatt, J & Creasy, T.J (2012) *Change Management: The people side of Change*. Colorado: ProsciLoveland, USA
- Hiebert, P. G. (1999) "*Transforming worldviews: An Anthropological understanding of how people change.*" Grand Rapids: Michigan, Baker Academic
- Hoeken, Peter (2009) *The Challenges of the Pentecostal Charismatic and Messianic*. Tedish Movements, Wipf, and stock publishers.
- Hollenweger, W.J (1997) *Pentecostalism: Origins and Development worldwide*. Hendrickson publishers
- Hultkrantz, Ake (1987) "The Spiritual Path: A Compilation of Teachings" Native American Indian Ministries
- Hufford, D.J (1982) "Religion and Healing in America". New York: USA, crossroad publishing
- Humphrey, Nicholas. (1996). *Science, Miracles and the Search for Supernatural Consolation*. New York: Basic Books
- Hunter, G. George (1983) "To Spread the Power and Church Growth in the Wesleyan Spirit". Nashville: Tennessee, USA, Abingdon press
- James, C (1997) "C. L. R. James and American Civilization". Jackson : university of Mississippi press
- Johnson, Paul Christopher (2015) "Syncretism and Religious Identity: A Global Perspective" Journal of Ecumenical Studies. Colombia University press
- Johnson, Todd (2016) *Syncretism and Hybridity*. London: UK, Palgrave, Macmillan
- Kabeer, Naila. (2005). "Gender equality and women empowerment: A critical analysis of the third-millennium development goal 1." *Gender & Development* 13.1, 13-24
- Kalu, O. (2008). *African Pentecostalism: An introduction*. Oxford: Oxford University Press
- Kanter, R.M (1999) "From Impossible to Inevitable: Turning Crisis into Opportunity". Boston: Harvard Business publishing, *Harvard business Review*, 77(5), 57-65

- Kar, Snehenhu B; Pascual, Catherine A; Chickering, Kirstin. (1999). "Empowerment of women for health promotion; a meta-analysis". *Social Science & Medicine*. 49(11): 1431-1460
- Kalu, O. U (2008) *African Pentecostalism: An Introduction*. Oxford University Press
- Kelm, G. A. (2003) *Life, Land and Agriculture on the Plains of Regina Beach: A Cultural Geography*. University of Regina press
- Kim, Yun (2001) "Becoming Intercultural: An Integrative Theory of Communication and Cross-cultural Adaptation". Sage publication
- Kollman, Paul (2003) *Inventing Africa: History Archaeology and Ideas*. James Currey publishers
- Kollman, P. (2013) *Indigenous Churches in Africa: An Inside Look at Their Social and Political Role* University Press of America
- Kotter, J.P (1995) "Leading Change: Why Transformation Efforts Fail". Harvard Business
- Kotter, J.P (1996) *Leading Change*. Boston: Harvard Business Review Press, Massachusetts, USA
- Kotter, J.P & Cohen, D.S (2002) *The Heart of Change: Real-Life Stories of how people change their organizations*. Boston: Harvard Business Review Press, Massachusetts, USA
- Kotter, J.P (2007) "Leading Change: Why Transformation Efforts Fail". Boston: Harvard Business School
- Kirmayer, L.J et al (2011) "Rethinking resilience from Indigenous perspectives." *Canadian Journal of Psychiatry*. 56(2) 8491
- Kritzinger, J.N.J & Saayman, W (2005) "African Initiatives in Christianity: The Growth Gifts and Diversities of Indigenous African Churches- A challenge to the Ecumenical Movement" cluster publication
- Kwabena, Asamoah- Gyadu (2005). "Contemporary Pentecostal Christianity: Interpretations from an African Context". Oxford: Regnum Books International
- Ledford, Meredith King; Lucas, Bronwyn. (2013). "Youth Empowerment: The theory and its implementation.
- Lewin, K (1947) "Frontiers in Group Dynamics: concept, Method and Reality in Social Science". London: Sage publications, Human Relations. 1(1), 5-41
- Linton, Ralph (1952) "Acculturation in Seven American Indian Tribes." New York: D. Appleton-century
- Mark, Dever. (2000) *Marks of a Healthy Church*. Wheaton: Illinois, USA
- Mariz, Cecilia Loreto (2013) *Pentecostalism in Brazil: Emotion of the Poor and Theological Romantic*. Palgrave Macmillan Books.

- Martin, David (2002) *Pentecostalism: The world their Parish*, Wiley- Blackwell.
- Mbiti, J.S. (1969). African religions and philosophy. London: Heinemann Schism and renewal in Africa: An analysis of six thousand contemporary religious movements. Nairobi: Oxford University Press
- McGregor, D (1960) "Theory X and Theory Y: Organization and Management". New York: American Management Association, 21(5), 17-25
- Meyendorff, John (1989) "Imperial unity and Christian Divisions: The Church 450-680AD" St Vladimir's Seminary press
- Mosedale, Sarah. (2005). "Assessing women's empowerment towards a conceptual framework". *Journal of International Development*. 17(2):243-257
- Nahban, G.P (1994) *Enduring Seeds: Native American Agriculture and Wild Plant Conservation*. University of Arizona Press.
- Nakata, M.N (2007) "Disciplining the Savages, savaging the disciplines Australian Aboriginal Studies" (2) 53-61
- Ogunleye, A. Richard "Elimination by Substitution: Christ Apostolic Church and Indigenous Faith Interplay in Nigeria" Department of Religion and African Culture, Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria. www.google.com assessed on 26/01/24
- Ogbu, Kalu (1998) "African Pentecostalism: An Introduction". Oxford: Oxford University, United Kingdom
- Ojo, M. A. (1988). *The Christ Apostolic Church: A study of its growth and development*. Ibadan: University Press
- Olasupo, Moses (1986) "The History of Prophet Ayodele Babalola: The Prophet of Our Time". Nigeria: Ilesa, Evangel publishing House
- Olumuyiwa, O.F. (2020). "The Church & Development: A study of social transformation activities of the Chapel of the Resurrection, University of Ibadan, Ibadan, Nigeria". An abstract from PhD Dissertation, Department of Religious Studies, Faculty of Arts, University of Ibadan, Ibadan, Nigeria
- Oswald, J. Sanders. *Spiritual Leadership*. Grand Rapids: Michigan, USA
- Otner, S. B (1984) "Theory in Anthropology Since the Sixties". *Comparative Studies in Society*. Cambridge: Cambridge university press. 26(1), 126-166
- Owoyemi, S.K (2005) *Hallmark of Leadership*. An uninformed leader is a deformed leader. Nigeria: Osogbo, the light of Christ publications. Part One.
- Peel, J.D.Y. (1968). *Aladura: A religious movement among the Yoruba*. London: Oxford University Press

- Poloma, Margaret (1989) "The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas" University of Tennessee press
- Poloma, M. M & Green, J.C (2010) "The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas" University of Tennessee press
- Pratt, Marry Louise (1991) "Arts of the Contact Zone". New York: Alfred A knopf
- Ranger, Torence O and Kimambo, Isaria N eds. (1972) *The Historical Study of African Religion*. University of California press
- Redfield, Robert (1941) "The folk of Culture Yucatan." Chicago: University of Chicago Press
- Rick, Warren (1995) *The Purpose Driven Church*. Grand Rapids: Michigan, USA
- Robin, Daniel. (2014). "Biblical Missiology": A university (Tamarisc). Pp 79-81
- Robbins, Joel (2004) *Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society*. University of California Press
- Rogers, E.M. (2003) *Diffusion of Innovation*. New York: Free Press, USA (5th ed.)
- Said, Edward (1993) "Culture and Imperialism". New York: Alfred A knopf
- Sam, D. L (2010) "Psychological Well-being and Socio-cultural Adaptation". In A.E. Kazdin(ed). *Encyclopedia of Psychology* (vol. 6, pp.121-126). Hoboken: Wiley
- Sanders, J. Oswarld (1997) "Spiritual Leadership: Principles of Excellence for Every Believer". Chicago: Illinois, USA, Moody press
- Schein, E.H (1985) "Organizational Culture and Leadership". Sanfrancisco: Jossey-Bass
- Senge, P.M (1994) "The Fifth Discipline Field book: Strategies and Tools for Building a Learning Organization". New York: Doubleday
- Sheriff, M (1962) "Intergroup Conflict and Cooperation: Their Social Psychology". In H.H Hyman & E. Singer(eds). *Readings in Social Psychology*. New York: Holt, Rinehart & Winston (pp. 443-456
- Sibusiso, T. Masondo "The African Indigenous Churches". www.google.com assessed on 25/01/24
- Simon, H.A (1947) "Administrative Behavior: A Study of Decision-making Processes in Administrative Organization". New York: Macmillan
- Sloan, Douglas (2006) "Spirituality and Faith Healing: Intersections of Theology and Psychology". New York: USA, Peter Long publishing
- Smith, L. T (1999) "Decolonizing methodologies: Research and Indigenous Peoples" Zed books
- Smith, D.G (2000) *Pentecostal Power Expressions, Impacts, and Faith of Latin American Pentecostalism*. Brill Academic publication

- Smith, A. K (2015) Indigenous Leadership. Past, Present & Future. *The American Indian Quarterly* 39(3), 277-306 DOI: 10.5250/amerindi Quar.39.3.0277
- Smith, I. Craig (2010) "The Leadership Ellipse: Shaping How We Lead". Downers Grove: Illinois, IVP Books
- Spark, G. C (1987) "In Other Worlds: Essays in Cultural Politics". New York: Routledge
- Stacey, R.D (2011) "Strategic Management and Organizational Dynamics: The Challenge of Complexity to Ways of Thinking About Organizations". Harlow: Pearson Education
- Stewart, Charles (2009) "Syncretism and its Synonyms: Reflection on cultural mixture" *Diogenes*, vol.56 no 1, pp12-18
- Stiles, J. Mark (2014) "Evangelism: How the Church Speaks of Jesus". Wheaton: Illinois, USA, crossway
- Strauch, Alexander (1985) "Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership". Littleton: Colorado, USA, Lewis and Roth publication
- Synan, V. (1997). *The Holiness-Pentecostal tradition: Charismatic movements in the twentieth century*. Grand Rapids. MI: Eerdmans
- Tajfel, H (1978) "Differentiation Between Social Groups: Studies in the Social Psychology of Intergroup Relations". London: Academic press
- Thomas, Christine & Hollenweger, J. Walter (2009) *Global Pentecostalism, Encounter With Other Religions Traditions*. New York/ London, Routledge
- Thomas, Christine & Robeck, M. Cecil Jr (2006) "Azusa Street to the Nations: Pentecostal Mission and Global Christianity". Pasadena: Radiant international
- Thomas, Nelson.; Robeck, C. M., Jr. (Ed.). (2006). *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement*.
- Thomas, Nelson. Hollenweger, W. J. (2009). *Pentecostalism: Origins and Developments Worldwide*. Hendrickson Publishers.
- The United Nations (2015) "Transforming our World: The 2030 Agenda for Sustainable Development". New York, United Nations
- Troelisch, Ernst (1912) "The Social Teaching of the Christian Churches". Tübingen: J.C.B Mohrs, the sociallehrender Christlichen, kitchen
- Turner, H.W. (1979). *African Independent Church*. Oxford: Oxford University Press
- Turner, J.C (1987) "Rediscovering the Social Group: A Social Categorization Theory". Oxford: Basil Blackwell

- Udo, E.A. (1980). *The Kingdom of Benin and the Portuguese, 1485-1807*. Lagos: Ethiopian Publishing Corporation
- Ukah, A. (2008). *African Christianities: The history and theologies of African Christian churches*. Trenton, NJ: Africa World Press.
- Van de Ven, A.H., & Poole, M.S. (1995). Explaining development and change in Organizations. *Academy of Management Review*, 20(3), 510-540.
- VanDijk, Rijk. (2006) "Syncretism in Religion A Reader." Routledge
- Village, Andrew. (2005). "Dimensions of belief about miraculous healing". *Mental Health, Religion & Culture* 8(2):97-107
- Walker, Barbara; MsClenon, James. (1995). *Out of the Ordinary: Folklore and the Supernatural*. Utah State University Press. Pp. 107-121
- Warren, Rick (1995) "The Purpose Driven Church: Growth Without Compromising Your Message and Mission". Grand Rapids: Michigan, USA, Zondervan publishing House
- Weber, Max (1922) "The Sociology of Religion" (*Watschasft and Gesellschaft Parks*). Turbinger: J.C.B Mohrs
- Weidermann, C.C (2019) "International Competence Ensuring Successful Interactions in a Globalized World". Charlotte, NC: Information Age Publishing
- Weick, K.E (1995) "Sensemaking in Organization". Thousand Oaks: Sage publications
- Wolf, Eric (1988) "Incorporation and Identity in the Making of the Modern World" Dordrecht. Springer: *Dialectical Anthropology*, 13(2), 55-156
- Young, Amos (2010) "The Spirit Poured out on All flesh. All Pentecostalism and the Possibility of Global Theology." Baker Academic
- Young, A. (2017) "Pentecostal Ecclesiology: An Essay on the Develop of Doctrine." *Journal of Pentecostal Theology*. 26(2) 215-233 D01. 10. 1165/17455251-02602005

Internet Sources

- Administrative Reform. www.google.com Assessed 12 Feb. 2024
- Administrative Reform. www.yourarticlelibrary.com Assessed 12 Feb. 2024
- Akindele, E. Gbenga (2014) "The Prophet Joseph Ayodele Babalola's Call to the Ministry" www.doit.life/org Assessed on 8th August, 2024
- Apostolic <https://www.merriam-webster.com> assessed on 8th January, 2025

Bible study/Sunday school/Daily Devotional- www.google.com Assessed on 10th September, 2024

Change. info@theoryofchange.org Assessed on 15th January, 2023

Change www.google.com assessed on 8th January, 2025

“Christ Apostolic Church, It’s History, belief and organization”. Research DE & I statement and publishing policies. The Ecumenical Review/vol. 28, Issued 4/ p. 418-428. Assessed on 7/02/2023

Christ Apostolic Church History. www.doit.life/org retrieved on 08/07/23

CAC History: Christ Apostolic Church Faith Chapel.www.doit.life/org. assessed on 07/02/2023

CAC Manual -2017

Christ Apostolic Church History. cacpenn.com assessed on 30th June, 2024

Christ Apostolic Church History.christapostolicchurch.org.ng assessed on 30th June, 2024

Church. <https://www.merriam-webster.com/dictionary/church>. Assessed 12th February, 2023

Church. www.google.com Assessed 8th February, 2023

Church. www.en.m.wikipedia.org assessed on 8th January, 2025

Crusade. www.google.com Assessed 12th February, 2023

Church - <https://www.merriam-webster.com> assessed on 4th April, 2024

Educational services. www.teachmint.com Assessed 12th February. 2024

Evangelization –<https://www.usccb.org> Assessed on 5th May, 2024

Evolution of Leadership theory. <https://bmjleader.bmj.com> retrieved on 28th August, 2023

Evangelization – <https://www.usccb.org> assessed on 4th April, 2024

Faith Healing. www.en.m.wikipedia.org/wiki/faith_healing Assessed 12th February. 2023

History of Indigenous Church. www.unrevs.com Assessed 11th February. 2023

History of Joseph Ayo Babalola. <https://en.m.wikipedia.org> retrieved on 15th November, 2023

Indigenous Church. www.en.m.wikipedia.org Assessed 9th February, 2023

Information and Computer Technology www.google.com Assessed 12th February, 2024

Leadership position. www.en.m.wikipedia.org Assessed 9th February, 2024

Leadership Training. www.go.hks.harvard.edu Assessed 12th February, 2024

Leadership www.google.com assessed on 8th January, 2025

Leaders, Problems, and Prospects. “Leadership and Management”. Nigerian Tribune, Jan 21, 2019.
<https://tribuneonlineng.com/leader> retrieved on 29th August, 2023

Leadership Basics. <https://www.managementstudyguide.com> retrieved on 29th August, 2023

Leadership. <https://techtarger.com/leadership>. retrieved on 29th August, 2023

Liturgy. www.google.com . Assessed 12th February, 2023

Liturgy. www.en.m.wikipedia.org. Assessed 12th February, 2023

Organizational Change Theory- Mangold, Mathew www.google.com Assessed on 12th November, 2024

Pentecostal www.google.com Assessed 9th February, 2023

Pentecostal churches <https://en.wikipedia.org> Assessed 8th January, 2025

Role of the Church. www.en.m.wikipedia.org Assessed 9th February, 2023

Retreat www.google.com assessed on 7th July, 2024

Schism – <https://en.wikipedia.org> assessed on 10th April, 2024

Schism – www.britannica.com/event/Great-schism assessed on 10th April, 2024

Seminar www.google.com Assessed 11th February, 2023

Seminar. www.dictionary.com Assessed 12th February, 2023

Solomon, O. Akanbi (2017) “The Church as a catalyst for transformation in the society”
www.google.com assessed on 25/01/24

Spiritual formation. www.en.m.wikipedia.org Assessed 9 Feb.2023

“The Evangelical work of Prophet Joseph Ayodele Babalola” www.doit.life/org Assessed on 8th August,2024

“Prophet Joseph Ayodele Babalola foremost followers” Assessed on 3rd April, 2024

“Prophet Joseph Ayodele Babalola Miracle” <https://en.m.wikipedia.org> Assessed on 3rd April, 2024

Transformation. Barton's definition and meaning. www.collinsdictionary.com Assessed 9 Feb. 2023

Theological Training. www.collinsdictionary.com Assessed 11 Feb. 2023

Theory of change info@theoryofchange.org assessed on 05/12/23

Theory of change – “United Nation Development Group” assessed on 05/12/23

Theory of transformation principle- “Blue Marble Evaluation” assessed on 05/12/23

Youth empowerment www.youthempowermentnigeria.org assessed on 16th November, 2023

APPENDIX I

Section A: Demographic Variables:

Age:

The name of your church-----

Years of Experience:

SECTION B LITURGY

S/N	ITEMS	YES	NO		RESPONSE
1.	Are indigenous spirituality and practices important to you?				
2.	Are you satisfied with the transformation of your church from Indigenous church to Pentecostal type?				
3.	Do you perceive the differences in beliefs or doctrines between indigenous and Pentecostal churches?				
4.	Are you experiencing change courtesy of the ongoing transformation?				
5.	Do you feel a stronger sense of community in CAC because of the transformation?				
6.	Have worship practices changed with the ongoing transformation?				
7.	Do you think cultural identity plays a role in shaping religious beliefs and practices?				
8.	Are there challenges or conflicts in reconciling indigenous traditions and Pentecostal worship?				
9.	Are there symbols or objects used in indigenous worship that are unacceptable in Pentecostal worship?				
10	Does the concept of faith healing /deliverance in indigenous churches differ from Pentecostal churches?				

Table 1

SECTION C
Leadership and Governance

S/N	ITEMS	YES	NO		RESPONSE
1.	Does leadership structure in indigenous churches differ from Pentecostal churches?				
2.	Is the selection of leadership in indigenous churches the same as in Pentecostal churches?				
3.	Do decision-makers in Indigenous churches have the same roles as in Pentecostal churches?				
4.	Are qualifications for leadership positions the same in Indigenous and Pentecostal churches?				
5.	Does leadership style in Indigenous churches differ from Pentecostal churches?				
6.	Are there differences in conflict resolution mechanism between Indigenous churches and Pentecostal churches?				
7.	Are traditional customs given the same attention in Indigenous and Pentecostal churches?				
8.	Do cultural influences impact leadership equally in both Indigenous and Pentecostal churches?				
9.	Does gender play equal role in the selection of leaders in Pentecostal and Indigenous churches?				
10	Is the domination of leadership the same in both Indigenous and Pentecostal churches?				

Table 2

SECTION D**Education and Training**

S/N	ITEMS	YES	NO		RESPONSE
1.	Are educational strategies different between Indigenous and Pentecostal churches?				
2.	Do methods of teaching or learning vary between Indigenous and Pentecostal churches?				
3.	Is secular education given priority in the Pentecostal than indigenous churches?				
4.	Do Pentecostal churches prioritize training and re-training more than indigenous churches?				
5.	Is spiritual teaching more emphasized in Pentecostal churches than in Indigenous churches?				
6.	Is laity given more attention in Pentecostal churches than in Indigenous churches?				
7.	Do Indigenous churches have more formalized training programmes or institutions than Pentecostal churches?				
8.	Do Indigenous churches integrate cultural teachings into educational practices more than Pentecostal churches?				
9.	Do Pentecostal churches prepare followers for leadership positions more than Indigenous churches?				
10.	Christ Apostolic Church has been adopting the educational practices of Pentecostal churches?				

Table 3

The following tables will be divided into two age groups and they are between 25- 56 which will be under youth according to this study while 57-75 will be under older people.

SECTION E

Acculturation- Yes/No

S/N	ITEM	YOUNG 25-56	OLDER 57-75
1.	Does your church have formal process for integrating new members?		
2.	Are cultural exchange programmes available for existing and new members?		
3.	Does your church regularly review and update the core values?		
4.	Do leaders model and promote acculturation practices?		
5.	Are new members encouraged to participate in church decision-making?		
6.	Do internal and external stimuli bring transformation to the church?		
7.	Has your church been assimilating transformation structure?		

Table 4

SECTION F

Organization-Yes/No

S/N	ITEM	YOUNG 25-56	OLDER 57-75
1.	Does your church have a flexible organizational structure?		
2.	Are innovation and experimentation encouraged?		
3.	Do leadership styles bring transformation?		
4.	Is leadership style adaptive to change of community needs?		
5.	Does the church have a clear vision for transformation?		
6.	Does the church foster collaboration among departments?		

Table 5

SECTION G

Social Identity-Yes/No

S/N	ITEM	YOUTH 25-56	OLDER 57-75
1.	Are shared values, norms, and practices clearly defined?		
2.	Does your church engaged in regular community outreach?		
3.	Are intergroup conflicts addressed promptly?		
4.	Is membership open to diverse groups?		
5.	Are church activities inclusive of diverse perspectives?		
6.	Does technological innovation brings transformation to the church worship?		
7.	Does Identity change bring transformation to organizational structure?		

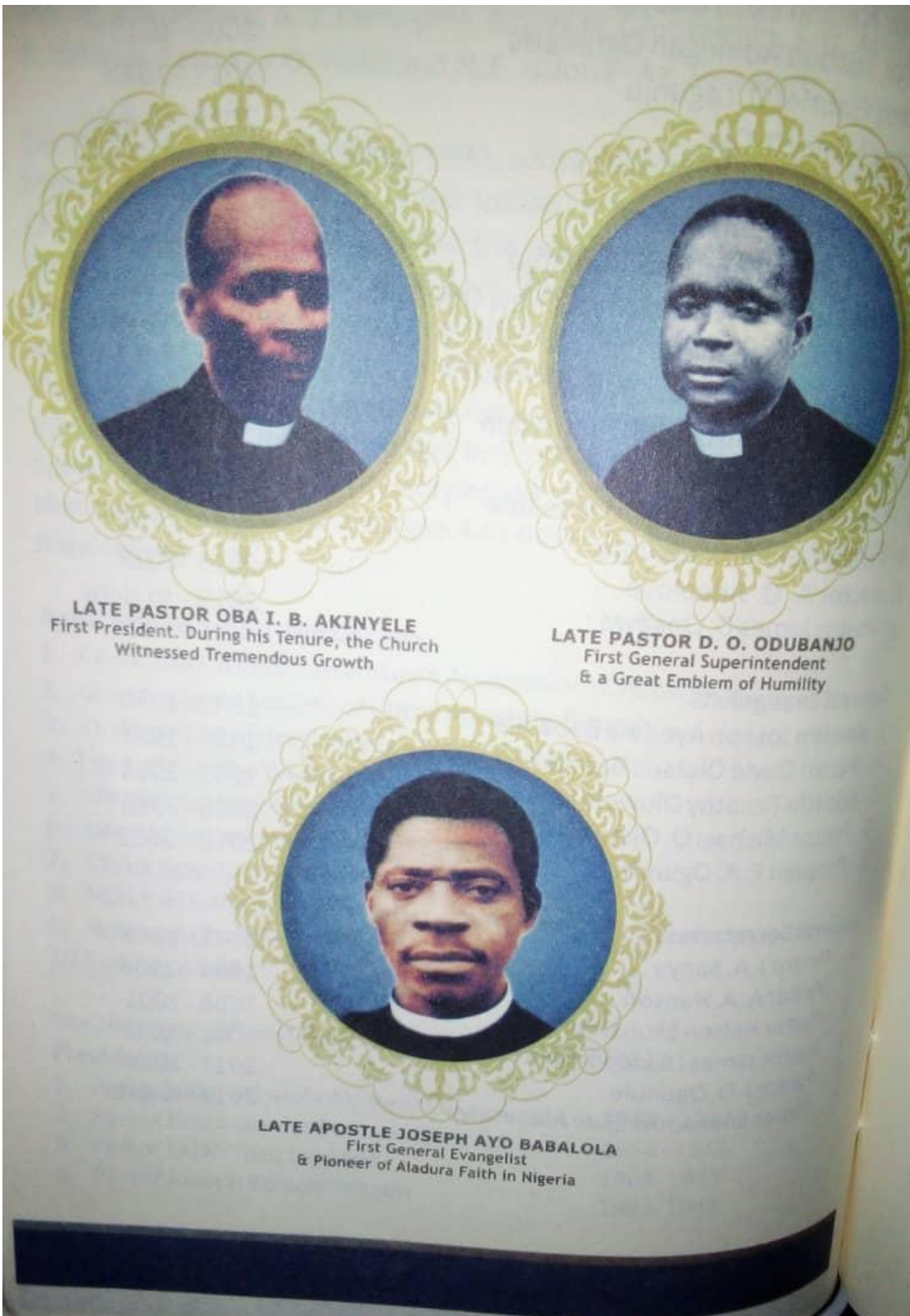
Table 6

TABLE OF INTERVIEW RESPONDENTS

S/N	NAME	OCCUPATION	PLACE	AGE	SEX	DATE
1.	Pastor Ojo Henry Olayiwola	Clergy	Ibadan	64	Male	02/05/24
2.	Pastor Onagwa James Deke	Clergy	Ibadan	65	Male	29/08/24
3.	Pastor Aladesaiye Emmanuel E.	Clergy	Ibadan	74	Male	02/05/24
4.	Pastor Oluwatoba Michael S.	Clergy	Akure	75	Male	12/02/24
5.	Pastor Olowo Joseph Jide	Clergy	P/Harcourt	56	Male	02/09/24
6.	Pastor Akindurotijesu Emmanuel	Clergy	Abuja	55	Male	10/09/24
7.	Pastor Odetayo Isaiah	Clergy	Ondo	39	Male	01/09/24
8.	Pastor Kolapo Amos	Clergy	Ondo	40	Male	14/09/24
9.	Pastor Emmanuel Omobolawa	Clergy	Akure	55	Male	07/06/24
10.	Pastor Afolabi Gbotemi.	Clergy	Akure	55	Male	08/07/24
11.	Pastor Ajani Ezekiel	Clergy	Ibadan	56	Male	02/05/24
12.	Pastor Adeoye O.	Clergy	Akure	40	Male	07/08/24
13.	Pastor Suberu David	Clergy	Ado Ekiti	56	Male	10/07/24
14.	Pastor Oyeranmi Emmanuel	Clergy	Ado Ekiti	56	Male	10/07/24
15.	Pastor Ojo O.	Clergy	Akure	56	Male	12/09/24
16.	Pastor Feyisara Samuel	Clergy	Akure	39	Male	07/08/24
17.	L/Evang. Familoni Kehinde	Clergy	Akure	71	Female	12/09/24
18.	L/Evang Abimbola Veronica	Clergy	Ondo	56	Female	02/02/24
19.	L/Evang Jolayemi Ruth	Clergy	Ondo	55	Female	13/03/24
20.	Mrs. James Christianah	Clergy	Ibadan	40	Female	29/08/24
21.	Elder Alade Johnston	Laity	Akure	55	Male	05/09/24
22.	Elder Yusuf Ayo	Laity	Akure	48	Male	12/09/24
23.	Elder Oladele	Laity	Ado	65	Male	06/04/24
24.	Elder Ibikunle Dare	Laity	Akungba	52	Male	06/06/24
25.	Elder Oyeniran Michael	Laity	Edun Abon	57	Male	03/03/24
26.	Mr. Odejimi Gbemileke	Laity	Oke Igbo	41	Male	25/04/24
27.	Mr. Jubril Olawale	Laity	Ikare	57	Male	15/02/24
28.	Mr. Akinnigbagbe Precious	Laity	Ile Oluji	41	Male	06/06/24
29.	Mr. Adedeke Kehinde	Laity	Akure	41	Male	12/04/24
30.	Mr. Chukwu Eze	Laity	Owerri	57	Male	06/09/24

Table 7

APPENDIX II
CHURCH FOUNDERS

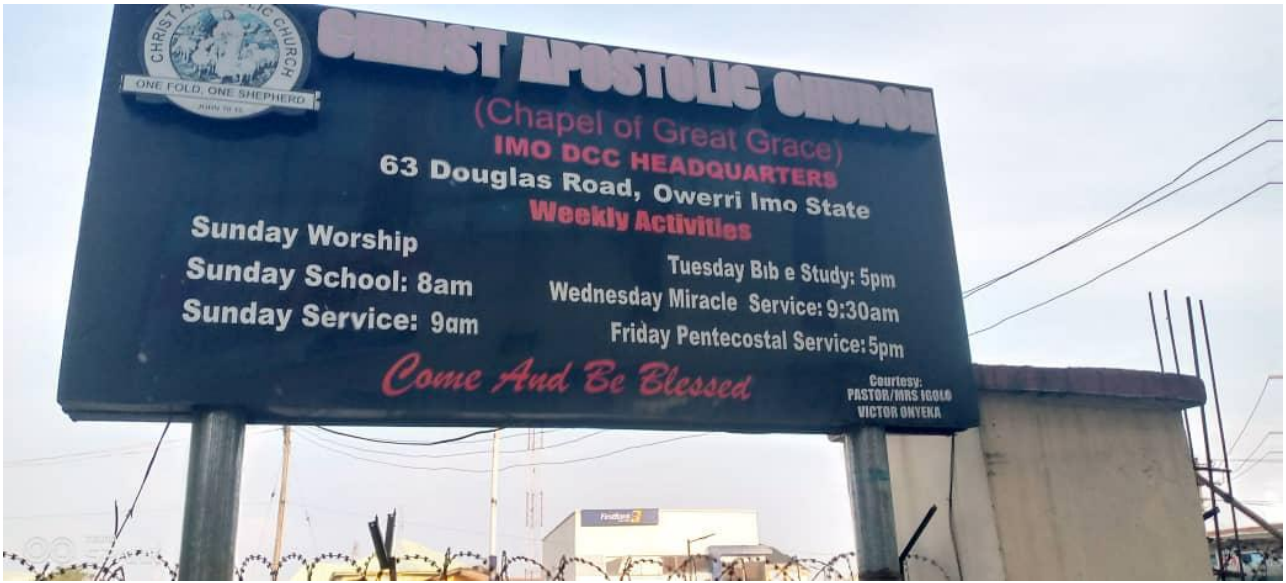


**APPENDI
X III
EARLIER**

CHURCH BUILDING



CAC – RUMUOGBA, PORTHARCOURT



CAC CHAPEL OF GREAT GRACE, OWERRI



CAC CHAPEL OF GREAT GRACE, OWERRI



CAC CHAPEL OF VICTORY CENTRE (CACSA), SULEJA

CAC BETHEL GROUND ASSEMBLY, ONDO





CAC MOUNT OF VICTORY, AKURE

CAC BETHEL GROUND ASSEMBLY, ONDO -FRONT VIEW





OE



CAC OKE ISEGUN, IROWO, AKURE-FRONT VIEW

APPENDIX IV
NATIONAL HEAD QUARTERS, IBADAN



APPENDIX V
YOUTH FLIERS

CAC | National Youth Fellowship

Youth CONFERENCE 2024

03 DAYS TO GO.....

THEME:
RELENTLESS IN THE PURSUIT OF GOD
(Isa 40:27-31)

WED. 21ST - SAT. 24TH AUGUST, 2024

CAC, Ile Anu, Alasepe, Ikire, Osun State

Pastor Henry OJO
President

Pastor J.D Onagwa
General Superintendent

Prophet R. Kolawole
General Evangelist

Pastor I.S. Anibaloye
National Youth Coordinator

Pastor EE Aladesaiye
General Secretary

CAC.world | **cacworldwide** | **t.me/cacworldwide** | **www.apostolicflame.com**

CAC NATIONAL YOUTH CONFERENCE



Annual Youth Empowerment

The Youth Fellowship Executive Arm, Initiated this program under the inspiration of the Holy Spirit.

The Empowerment program started in 2021, and since then over 350 youth members have been empowered directly or indirectly through procurement of machines and tools, cash gifts, educational support and business training.

OKE ISEGUN YOUTH FELLOWSHIP

YOUTH FELLOWSHIP EXECUTIVES



- ✓ Educational Grants
- ✓ Business Support
- ✓ Skill Acquisition
- ✓ Procurement of tools

1

CAC OKE ISEGUN, IROWO, AKURE



**CHRIST APOSTOLIC CHURCH
ONDO STATE YOUTH FELLOWSHIP**



RETREAT, REFRESH, REFINISH

2023

**EASTER
RETREAT**

THEME:

LOST IN THE CHURCH

MATT 7: 22

**DATE: THURSDAY, 6TH APRIL - SATURDAY,
8TH APRIL 2023.**

ANTICIPATE

CAC YOUTH FELLOWSHIP, ONDO STATE EASTER RETREAT



National Youth Fellowship

21st - 24th
August 2024

CAC Ile Aanu Alasepe,
Ikire, Osun State

2024 National Youth Conference

Theme:

Relentless
in the Pursuit of

God

ISAIAH 40:27-31

Pst. (Dr)
Henry Ojo
PRESIDENT,
CAC WORLDWIDE

Pst. I. S.
Anibaloye
NATIONAL YOUTH
COORDINATOR

CAC NATIONAL YOUTH CONFERENCE FLIER

BE PART OF THIS PROJECT



OKE ISEGUN FOOTBALL TEAM

Contact Us

ST. JAMES
CAC OKE ISEGUN HQ, IROWO STREET,
AKURE. ONDO STATE.

We Solicit your financial support for this project. Your contribution will make a significant impact. With your generosity, we can achieve our goals and create a positive change in the lives of our youth.

Zenith Bank
CAC OKE ISEGUN
YOUTH FELLOWSHIP
1215812822

8

CAC OKE ISEGUN YOUTH, IROWO, AKURE

CAC OKE ISEGUN, IROWO, AKURE



The Youth Fellowship

CHRIST APOSTOLIC CHURCH OKE ISEGUN

IROWO DISTRICTS' HEADQUARTERS, AKURE, ONDO STATE.


2023 Youth Week

THEME:

YE ARE THE LIGHT OF THE WORLD

MATTHEW 5:14-16

DATE: MONDAY 12TH – SUNDAY 18TH MAY, 2023

MONDAY 12TH -14TH WEDNESDAY JUNE, 2023 -	4PM	REVIVAL AND DELIVERANCE
THURSDAY 15TH JUNE, 2023 -	4PM	LECTURES
FRIDAY 16TH JUNE, 2023 -	10PM	VARIETY NIGHT
SATURDAY 17TH JUNE, 2023 -	4PM	TRAININGS/GAMES AND SPORTS
SUNDAY 18TH JUNE, 2023 	10AM 	ANNIVERSARY THANKSGIVING/EMPOWERMENT FUND RAISING/PRESENTATION OF AWARDS

FEATURING:

- SPECIAL TRAININGS (CERTIFICATIONS)
- GAMES AND SPORTS
- EMPOWERMENT
- TALENTS DEVELOPMENT
- PRIESTHOOD AND DELIVERANCE

PASTOR ODERINDE J.A
YOUTH COORDINATOR

PASTOR ASHAOLU J.O
ASSEMBLY PASTOR

PASTOR OLUWATOBA M.S (AGS)
CHAIRMAN OKSCDC

CAC MOUNT OF VICTORY, AKURE

HALLELUJAH WORSHIP

THE
ANNUAL
*Praise
& Worship*
CONCERT

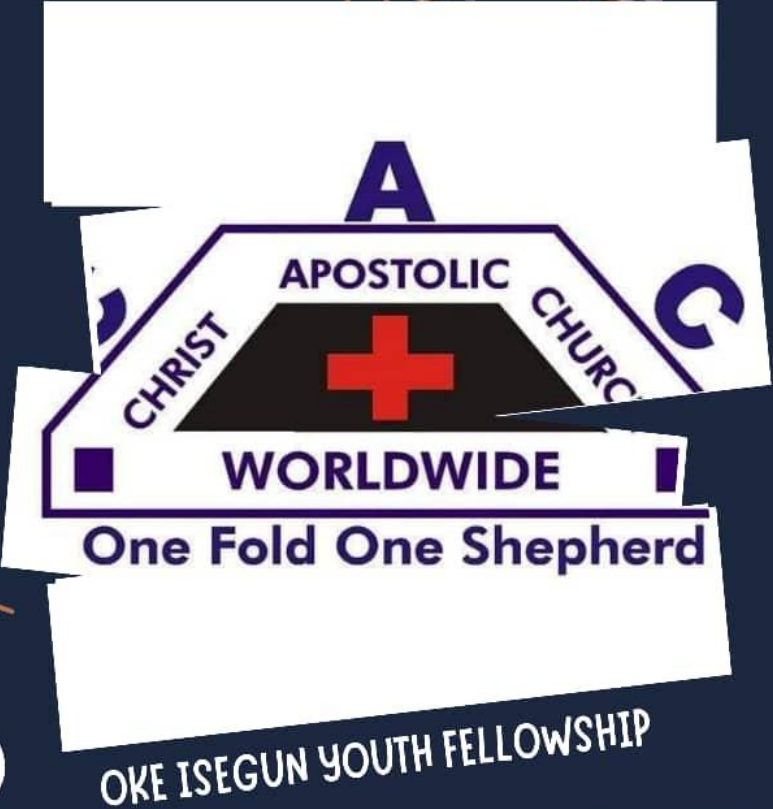
8 AM

19, NOV 2023

CAC MOUNT OF VICTORY, IROWO STREET AKURE

(OKE ISEGUN ENGLISH CHAPEL)

Want to experience
a new level of
increase? Be part of
this project!



© okeisegun2024

CAC OKE ISEGUN YOUTH FELLOWSHIP



THE CHOIR CHRIST APOSTOLIC CHURCH YOUTH FELLOWSHIP, ONDO STATE

PRESENTS HER:-



23rd

MUSICAL CONCERT

Theme:- **I WILL REJOICE IN THY SALVATION**

Psalms 9:14 b

Featuring:

- Chorales
- Classics
- Spiritual Hymns



Sunday 3rd December, 2023



2:00PM prompt

Venue: CAC OKE ISEGUN IROWO, AKURE (ENGLISH CHAPEL)

PASTOR T.D ADEBAYO
State Youth Coordinator

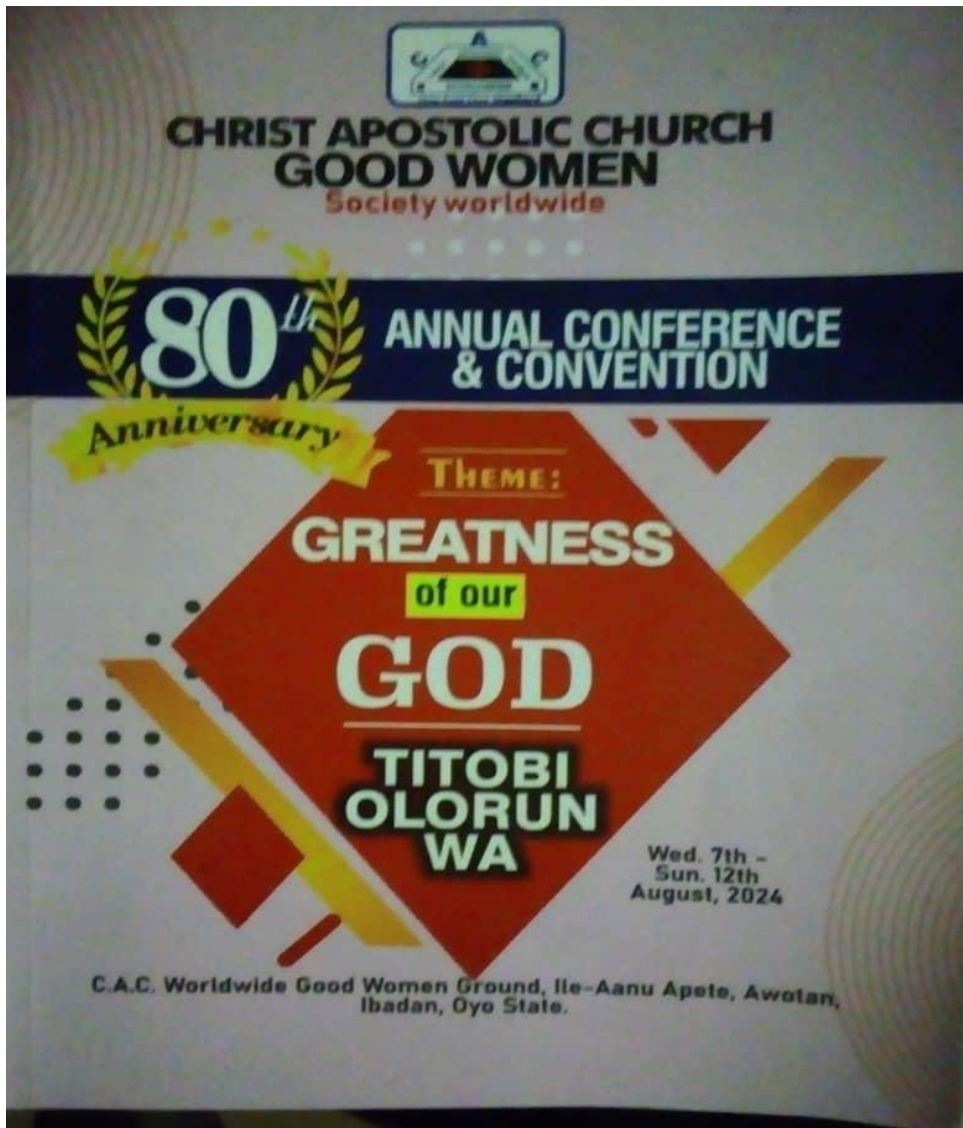
PASTOR I.S ANIBALOYE
National Youth Coordinator

PASTOR (DR) HENRY OJO
CAC President Nigeria and Overseas



ONDO STATE CAC YOUTH FELLOWSHIP MUSICAL CONCERT

APPENDIX VI



CAC GOOD WOMEN ANNUAL CONFERENCE