

**ISSN:** 2315-7844

**Website:** [www.arabianjbm.com/RPAM\\_index.php](http://www.arabianjbm.com/RPAM_index.php)

**Publisher:** *Department of Public Administration Nnamdi Azikiwe University, Awka, Nigeria and Zainab Arabian Research Society for Multidisciplinary Issues Dubai, UAE*

## **ORIGIN, NATURE AND TRAJECTORY OF THE LEADERSHIP TUSSLE IN THE CHRIST APOSTOLIC CHURCH, NIGERIA: 1989-2010**

**Adeoti, E.O**

*Department of History and International Studies, Lagos State University*

*Lagos, Nigeria*

[dellyz08@yahoo.co.uk](mailto:dellyz08@yahoo.co.uk), [deleadeoti@gmail.com](mailto:deleadeoti@gmail.com)

### **Abstract**

This work examines the evolution of the CAC, and the challenges which culminated in the crises that rocked the entire foundation of the church in 1989. It recalls the establishment of the church in the second decade of the 20<sup>th</sup> century when Apostle Joseph Ayodele Babalola had a divine encounter with the Lord. The paper identified some of the challenges bedeviling the church from the beginning and traced its misfortunes to doctrinal matters, structural deficiencies, organizational and leadership failures culminating in the scuffle that engulfed the church in 1989. It argues that the bone of the church arose out of vices such as corruption, insubordination, leadership ineptitude and disunity that assailed its rank and file. It adds that the emergence of charismatic prophets and evangelists coupled with the establishment of parallel ministries and administrations within the parent church by these powerful individuals with massive followership, enormous wealth and influence tended to cripple the supreme authority of the once-united body. Consequently, all attempts to restore order and sanity and make the contending forces toe the part of peace and redeem the battered image of the church proved ineffectual, a situation that ultimately led to a crisis of unimaginable proportion which polarized the church into two irreconcilable camps: the Interim and Forum Administrations which development had compromised the leadership and unity of the church. The paper concludes that inordinate ambition of the leaders, worldliness, love of power, positions, greed and avarice, among other vices, have been the nemesis of the CAC, hence the desired unity has continued to elude the church. As a way out, of logjam the paper, recommends among others that a provisional council be set up to midwife a single leadership structure that would take care of all interest groups within a united CAC and that the two warring factions should be encouraged to start joint programmes that would bring their members together with a view to forging unity and concord among them. The work adopts the descriptive and analytical method of historical discourse as the framework of analysis.

**Keywords:** Ayo Babalola, Worldwide, Prophets, Pastor, Crisis.

## **Introduction**

Undoubtedly, Christ Apostolic Church is one of the foremost indigenous Pentecostal churches in Nigeria that grew out of a prayer group called Egbe Adura. And by the very nature of the circumstances that led to its birth in 1928, one would not have expected that CAC could expand and gain foothold where it is today. Apart from having majority of its members in Yorubaland, South West Nigeria, it has branches in many West African countries and as well as Britain, Italy and USA (Ayegboyin, D. and Ademola, S.I: 1997).

The uniqueness of this denominational prayer church lies in the fact is the doyen of all the Aladura Pentecostals in the history of Nigeria Pentecostalism (Oshun, C.O., 1983: 105). Christ Apostolic Church is ‘...the parent/mother of every Pentecostal/gospel church in Nigeria’(Olushey, E.H.L., n.d.: 40) With the outbreak of Great Revival of 1930 championed by the prophetic ministry of late Apostle Joseph Ayo Babalola,(Adebola, A.E. (2001), (Oshun, C.O.: 1981) C.A.C., indeed could be said to have revolutionized the Christian religion in Nigeria. However, the growth of the CAC would appear to have been undermined by crises in its administrative machinery. The inability of the CAC authorities to prevent these problems from the very beginning culminated in the leadership crisis of 1989. This study examines the historical factors that led to this unfortunate development within CAC. The nature of this problem and its trajectory constitute the central focus of this paper.

## **Origin of the Crisis**

Right from its inception as a prayer group at Ilesa in 1918, the Christ Apostolic Church had experienced both externally and internally induced crises. These problems usually sprang from leadership tussle and doctrinal controversies. According to Oshun, the interaction of the Nigeria Faith Tabernacle (NFT) with the British Apostolic Church (BAC) since 1931 had a telling effect on the Nigerian Church (Oshun, C.O., 1989:13). The arrival of the British Apostolic missionaries completely altered the hitherto autonomy and mutual respect enjoyed by the leaders of NFT.

## **The Remote Causes**

The first noticeable tension between the two parties centered on the issue of ordination. The BAC did not want to recognize the ordination of Pastors Esinsinade, Odubanjo, Akinyele, Latunde and Babatope of the NFT (Oshun, C.O., 1989:14). They also made attempt to undermine the position and integrity of these local pastors. This could be seen in their character as they tended to show that they were superior to their Nigerian counterparts. The attitude of these British missionaries clearly showed that they had intention of keeping the Nigerian church as an overseas extension of the BAC. The relationship between the two groups has been described by Professor Oshun as that of ‘mutual suspicion and constant friction’ (Oshun, C.O., 1989:15).

Little wonder, the leaders of the NFT became suspicious of the motives of the foreigners in their handling of several important issues such as trivializing the cardinal doctrinal issue of “divine” healing. Hence, the use of anti-malaria drug, quinine in particular by the white missionaries as a preventive measure against the malaria parasite that was prevalent in Nigeria then was strongly condemned by their Nigerian counterparts who saw the act as a breach of agreement on the doctrine of divine healing which the NFT stood for. In fact, the white missionaries that were using anti-malaria drugs were seen as unbelievers (Awojobi, P.O. 2010) by their Nigerian counterparts who had natural immunity against the disease. So, the strained relationship between the two groups over the question of divine healing eventually led to separation between the two

contending parties in 1930. The Nigerian group eventually formed the present CAC in 1940 and the new church was officially registered in 1943 (Alokan, J.A., 2010).

If the above incident between NFT and BAC is regarded as externally induced problem, definitely there were internal wranglings as well within the Church. Since the revival years, a number of defections had taken place within CAC over doctrinal and moral issues. The first prominent member to break away from CAC was Prophet Peter Olatunji, who left the church in 1947 over allegation of adultery (Oshun, C.O. 1989:17-18). Another prominent leader of the Church, Prophet Olawuni Durojaye of CAC Oke-Aanu Akintola Road, Ibadan was also accused of sexual immorality in 1975. This clergy man did not only reject the church disciplinary measures meted out to him but also went as far as preaching against the Church authority that sanctioned him in the first instance. He pulled out of the church eventually along with his co-sympathizers and formed a new denomination called the Blood of Jesus Apostolic Church (Alokan, Q.A.P., ET AL, 2011, 2 (4):364). With bad precedent laid by these rebellious ministers, other errant ministers like Prophets Ajilore, Ayodele, Iyanda (The Sunday Sketch, 1985:11) and Prophetesses like Mrs. Ogunranti, Dorcas Siyanbola and Bishop Bola Odeleke followed suit.

Another source of friction between the authority of the CAC and its ministers is the issue of incorporating the churches and ministries founded by the CAC field evangelists into the parent body. In most souls for the church without receiving financial assistance from the parent church. Really, if these field evangelists can get the necessary support from the leadership of the church before launching into the field or proper planning is made to compensate them after returning, annexing the fruits of such evangelistic outreaches would not have proved difficult to achieve. However, attempts by the CAC authority to take over such churches founded by these field evangelists who had labored for years before their churches could stand always lead to conflictual situations. The fear of the unknown emanating from poor remuneration and pension benefits for CAC ministers make some of the church planters to see the churches they established as “real economic assets”, (Oshun, C.O., 1989:20) hence they hold on to them tenaciously and resist any move to merge them with the parent church and equally oppose any move by the parent church can be found in different parts of Nigeria. Majority of them operate as independent bodies under the banner of CAC and are not ready to negotiate with anybody not to talk of taking directive from the authority of CAC National executive. According to Elder Komolafe (Komolafe, Elder, 2015) it is doubtful if most of these church planters would ever agree on total submission of their churches to CAC National Body because of the material benefits that accrue to them from their churches and ministries. In fact, these churches and ministries have become real investment to their founders.

Similarly, the issue of who is administratively in charge of the local churches in CAC is another source of contention between the pastors, prophets as well as other spiritually gifted ministers in the CAC. From Biblical point of view, none of the five leadership gifts mentioned in the bible<sup>15</sup> is greater than the other. Scripturally, these ministry gifts are given to leaders in the Church for the perfection of the saints and for the edification of the body of Christ and not to cause confusion in the church. However, in the context of the Nigerian contemporary church history, particularly the Aladura Pentecostals, much recognition is given to prophets over the pastors. This is so because a small percentage of pastors (whose task is to shepherd, overseas and cater for the spiritual needs of their members) (Donald, C.S., 2003: 1866-1869) can operate in the prophetic ministry which indeed is the office of the prophets. More often than not, greater percentage of members of the church tends to consult prophets to seek for spiritual solutions to their social, religious, existential and psychological challenges. This makes the prophets more

popular than other ministers. So in CAC, rivalries and jealousies often arise between the pastors and prophets who are always at loggerheads over who controls the local church.

### **The Immediate Causes of the Crisis**

A number of important factors can be adduced for the outbreak of the CAC crisis in 1989. Oral interview conducted with members of the church maintained that Apostle Ayo Babalola had earlier foreseen this disunity in the CAC (Babalola, Pastor, 2015, Personal Interview). In the words of Pastor Otonu, "God Himself knew about this crisis and He alone can offer solution to it". (Akinosun, A., 2013). Similarly, another related vision came out during the selection of Late Pastor Orogun as CAC Fourth President in 1982. Several prophecies were said to have come out through the *CAC Good Women Association* the theme of which bordered on the tenure of office of Pastor Orogun. It was prophesied that if Orogun is eventually chosen as CAC President, his regime would be full of crises. (Akinola Elder (2014) Personal Interview). According to Professor Oshun, the resultant appointment of Orogun was viewed with suspicion. (Oshun, C.O., n.d.:16). Disobedient to this directive of the Holy Spirit by the leadership of the church, indeed proved consequential for CAC. These prophecies seem to be true if we consider the time the CAC crisis broke out. It coincided with the regime of Pastor Orogun.

Another factor for the CAC crisis can be located in the financial improprieties leveled against the former Sunday School General Superintendent, Pastor Olusheye and the General Treasurer, Pastor Olaoye in 1988 (Oshun, C.O., n.d.:9). Consequent upon this, the Supreme Council set an investigative panel of enquiry headed by Pastor Obadare, the CAC General Evangelist, who found these two senior officers guilty of the charge leveled against them. Unfortunately, the CAC Supreme Council did not act on the Obadare committee's Report on time. Rather than taking the cooperate interest of the church at heart and sanction the erring ministers, the CAC authority allowed the disciplinary case to degenerate into personality classes as each contending party began to attract sympathy of its loyalists. Eventually, the turn-out of event at the leadership level of the church was one of vacillation between taking a prompt disciplinary action and gross indecision. Perhaps, the on-going CAC crisis would have been checkmated if prompt and immediate disciplinary action was taken against the erring pastors.

Prior to the 1989 face-off in the church, many charismatic and spiritually endowed ministers had established independent ministries in CAC. Evangelists like Obadare, Abiara, Bola Are, Akinade, Oladapo and a host of other ministers were operating parallel ministries and administrations within the church. For instance, Prophet Timothy Obadare established a prayer group. Within the national CAC in the early 70s and called it *World Soul Winning Evangelical Group* which soon metamorphosed into a Ministry called *World Soul Winning Evangelical Ministry* (WOSEM) (Alokan, J.A. 2010:450). The ministry was known worldwide before the death of its founder in 2013. Similarly, the incumbent CAC General Evangelist under the General Executive Council Administration, Pastor S.K. Abiara established his own ministry called *Christ International Evangelical Ministry* (CIEM), otherwise known as *CAC Agbala Itura*. The ministry still exists with followers in Africa, Europe AND North America. Also a female singer in the church, Lady Evangelist Bola Are equally set up a music ministry called the *Spiritual Covenant Gospel Singer International* (Alokan, J.A. 1991:239-240). The ministry enjoys worldwide recognition too. Late Prophet Elijah Akinade also established his own church and named it *CAC Lion of Judah*. The ministry dominated the Nigerian airwaves during his life time. Another group that is currently in the news is *CAC Agbara Olorun Nigbani* founded by Prophet Olagunju. The Church has grown and developed beyond imagination to the extents that

it now holds its periodic crusades at the National Stadium, Lagos. Some of these ministries have their own Bible Schools, Nursery, Primary and Secondary Schools, printing presses and separate constitutions (Alokan, O.A.P, 2011:364). Their founders run parallel administrations without obtaining proper permission from the CAC central authority.

However, in a bid to bring these different independent ministries and churches under the CAC central administration, the CAC Supreme Council was a bit hasty and appeared to be biased in the method it adopted in achieving this objective. For instance, Pastor Obadare who had earlier indicted two senior pastors of embezzlement was expelled from CAC while his counterparts like Abiara were protected by the Supreme Council of the church. Commenting on this expulsion saga, a writer explained that:

*while Obadare the Leader of the World Soul-Winning Ministry, an interdenominational organization was directed to bring his organization under authority of the CAC, an order which he flouted and for which reason, the Forum Administration dismissed him from service and he had insisted that no one could remove him from the CAC, a similar order against Pastor Abiara to bring his evangelistic ministry and churches under control of the parent body was not pursued with such vigour. Uptill now Pastor Abiara remains autonomous or semi-independent and is still well received within the hierarchy of the Forum Administration (Oshun, n.d. 401; Omojuwa, T. 2014).*

This is a clear case of double standard! At least, what is sauce for the goose should equally sauce for the gander. That is why we disagree with people like Pastors Oyebanji (Oyebanji, J.O., n.d.:5-30) and Akinosun (Akinosun, A., 2013:22-23) who claimed that Obadare alone should be held responsible for the ongoing crisis in CAC. Although, some or all the allegations of anti-church activities that were alleged to have been perpetrated by Obadare might be true, it will amount to sheer mis-judgment to hold only one person responsible for a crisis of such magnitude. After all, it takes two to tango. The totality of this developments was that the church was thrown into a full blown crisis in 1989.

One major cause of the crisis in CAC could be traced to the formation of *Christ Initiative Forum* (CIF) in 1989. This association comprised some reformist elders in CAC. The aims and objectives of this group, among others include raising fund for the development of the CAC projects and also to use such money for the welfare of the church personnels. The association also aimed at restructuring the administration of CAC. Considering its lofty goals, the Supreme Council did not hesitate to give the group the necessary approval and support to operate. Not only this, some of its members were ordained as honorary non-stipendiary pastors in 1989 in the hope that they would be of great assistance to the regular pastors in the task of moving the church forward. The leading members of CIF included Pastors E.O. Makinde, G.O.E. Okafor, J.OK. Agbede, G.A. Tewogbade, Dare Omoboye, J.M. Olutimehin, E.O. Ogunmefun, Femi Adewusi, A.A. Odunuga and J.O. Opadare (Adesida, S.O.A., n.d.:11).

Many of these honorary pastors were very rich, educated and highly influential members of the society and because of their wealth and positions in the society, it was not long before they began to manipulate the power of the church leaders (Alokan, SO.A., n.d: 11). In order to get to the corridor of power, the group went as far as bribing the leadership of the church. For instance, the leader of the group and the richest and most influential among them, Elder (later) Pastor Tewogbade was alleged to have hijacked the leadership of the church by wielding enormous financial influence over the members of the CAC Supreme Council. It was alleged that Pastor

Orogun the CAC President then got a personal house from Tewogbade (Oshun, C.O., n.d. 9). The General superintendent in the Orogun's administration was reported to have received a car also, from Tewogbade.

Having collected gifts from this set of desperado ministers, the Supreme Council did not only lose grip of the administration, they also compromised their positions and lost their integrity. Ultimately, the bubble burst in 1990 at the annual Pastors' Conference when CIF presented a draconian legislation demanding, among other things, the compulsory retirement of all ministers who had attained the age of seventy-five years and above and the scrapping of the *World Soul Winning Evangelistic Ministry* (WOSEM) which was an inter-denominational body under the renown Prophet Timothy Obadare (Adesida, S.O.A., n.d.:11). This marked a turning point in the history of CAC. The proposal was a complete departure from the aims and objective of *Christ Initiative Forum*. According to Adesida, "...the proposal... did not go down well with thousands of pastors who attended the conference and conference itself ended in total disarray" (Adesida, S.O.A., n.d.: 12).

The effect of this action was that the Supreme Council was thrown into utter confusion which has remained unresolved and led to attacks and counter attacks and schisms which culminated in the formation of two warring factions namely, Forum and Interim groups.<sup>33</sup> Inability of the two sides to settle their differences amicably had forced them to recourse to the law courts. Very soon, Nigerian law courts were inundated with all sorts of litigations from CAC members. The first of such litigations was the suit No./B/10/990 filed at the Ibadan High Court of Justice by the Forum Group (Adesida, S.O.A., n.d. 13) challenging the confiscation of the original CAC Certificate of Incorporation by the Church's Secretary, Pastor N.E. Udofia, who had pitched his camp with the Interim Group.

While the case was pending, series of other related events continued to unfold. The CAC President, Pastor J.B. Orogun, was lured into the Forum camp. He and other senior like Pastors Olutimehin, the General Superintendent and Babajide, the General Evangelist were advised to retire by the Forum Group. Eventually, the three Trustees tendered their letters of retirement in April 1991 and their send forth services took place in December, 1991 (Adesida, S.O.A., n.d. 14).

Prior to this development, Pastor J.B. Orogun was alleged to have sworn to a false affidavit to obtain another certificate of incorporation from the Corporate Affairs Commission in Abuja and the new document excluded the name of the sitting Secretary, Pastor N.E. Udofia, a member of the Trustees and the top of CAC Supreme Council (Adesida, S.O.A., n.d. 14). The issuance of new Certificate of Incorporation in 1991 to Pastor Orogun's group was to lead to the final break-up of the CAC into two warring factions as the original certificate was neither invalidated by any court of law nor tendered (Corporate Affairs Commission, 1996:103).

For a while, Orogun led the Forum Administration. His short spell in office has been described as "lacking total control and most of his policies were ineffective, inconclusive and biased" (Oshun, C.O. n.d.). His exit however led to the struggle for leadership positions in the church. After his forced departure, Pastor Faniyan was appointed as acting Chairman of the General Executive Council (GEC) under Forum. Between 1993 and 1994, the Forum Administration appointed a new cabinet comprising leading officers like Pastor J. Olu Obafemi, President, Pastor E.H.L. Olusheyeye, General Superintendent and Pastor Alokun, General Evangelist. The retirement of Pastor Obafemi in 1997 paved way for Pastor Olusheyeye as President. The aftermath of the appointment of this relatively young pastor as President showed a clear displeasure of the move by the Interim Administration. The Leadership of the Interim faction of CAC was first

headed by Pastor S.A. Oduniya whose regime saw itself as a peace-broker and thereby refused to overstay in office. He was succeeded by Pastor Adegoroye. The Interim Administration was later led by Pastor Udofia as President with Prophet Obadare as General Evangelist (Oshun, C.O. n.d.)<sup>38</sup> Perhaps, it is necessary at this juncture to comment briefly on the level of involvement of both parties in the scuffle in CAC. Our candid opinion which strongly corroborates the views of Pastors Babatunde, (Babatunde, Pastor, 2015: Personal Interview). Babalola, (Babalola, Pastor, 2015, Personal Interview). Elders Akinsulere (Akinsulere, Elder, 2015, Personal Interview), Popoola (Popoola, Elder, 2015: Personal Interview), Akinola (Akinola, Elder, 2015: Personal Interview), Komolafe (Komolafe, Elder, 2015: Personal Interview), and a host of other CAC members is that the leaders on both sides of the divide were guilty of power tussle. None of them was willing to bow for each other and that was why the crisis continue unresolved. Both factions had continued to claim superiority and to be the bonafide trustees of CAC. No wonder the word “CAC Worldwide” always appears in every publication and announcement of both parties (CAC, 2000: Sunday School Pamphlets, Almanacs, Watchwords (1990-2000)).

There is no doubt that the National CAC whether Forum or Interim had derailed from its main goal of Soul Winning to one of empire-seeking, and unless there is timely curtailment of this derailment, the church may find it difficult to achieve total reconciliation.

The activities of both parties since 1990 clearly justify the charge of power-seeking against them. For instance, Pastor Olusheyeye became the leader of the Forum in 1997 after his predecessor, Pastor Obafemi had retired having spent four years in office (Oshun, C.O., n.d.: 11). In 1998, the new CAC constitution that was published in that year by the General Executive Council states that the President shall remain in office until he attains the age of seventy-five or he dies, retired, suspended or removed from office by the General Executive Council (CAC, 1998: CAC Constitution, 1998:38).

The new formula on the tenure of office of the CAC President left much to be desired in the mind of every member of CAC most especially when pastor Olusheyeye was relatively young when he became President under the Forum Administration. The Forum constitution was followed to the letter particularly the aspect that concerns the age a president must attain before leaving office. Pastor Olusheyeye stayed in office until he clocked seventy five years in 2012 and was subsequently replaced by Pastor A. Akinoshun who was the General Superintendent during Olusheyeye’s administration.

Also on the side of Interim Administration, the allegation of power seeking made against its leaders is equally justified. Consider the controversy that engulfed the appointment of Pastor Udofia as CAC President under Interim. According to pastor Popoola, this appointment nearly split the CAC into three different factions (Popoola, Elder, 2015: Personal Interview). If the appointment of Udofia, an Efik man from Calabar, South-South Nigeria, was based on the need to give him a sense of belonging having found himself in a Yoruba dominated church, his elevation to the post of a CAC President would have been justified. Or could it be said that his choice as the head of the Interim Administration was meant to prevent him from defecting to Forum side along with the original certificate of incorporation of CAC that was in his custody? Better still was his appointment an appreciation or compensation for his solidarity with the Interim Group at the initial stage of the crisis?

From whatever perspective one may look at it, his appointment indeed defiles logic. Based on the available evidence at our disposal, Udofia’s choice as the head of the Supreme Council under Interim Administration is a clear case of usurpation of power. Constitutionally, the right person that was supposed to succeed pastor Adegoroye was Pastor Adenekan. In the hierarchy of

leadership in the CAC, Pastor Adenekan the General Superintendent was the next in command to Pastor Adegoroye while Udofia was the third in command as General Secretary. Pastor Adenekan was not chosen as CAC President on the ground of his poor educational qualification. He was said to be an illiterate. This immediately triggered the break-away of Pastor Adenekan along with his co-sympathizers from the Interim Group. Only the voice of reason prevented the splinter group from forming another parallel faction within the Interim. The group later joined Forum Administration and Pastor Adenekan was subsequently retired (Popoola, Elder, 2015: Personal Interview).

One fundamental question that readily comes to mind at this point is that why was Pastor Adenekan allowed to rise to the post of Vice – President when the Interim authority knew he was not educated? Perhaps, the Supreme Council of the Interim group did not realize the gravity of its action. Whatever the reason, this development indeed made many members of the CAC to lose absolute confidence in their leaders as far as fairness, equity and justice are concerned. If the interim leader believed so much in spiritual leadership of the CAC and not on educational qualification as canvassed by the Forum group why was Pastor Adenekan sidelined an accounts of being an illiterate. Does literacy confer spiritual gift on its recipient.

### **Recommendations**

Apparently, many attempts had been at crisis resolution in the CAC; however, none has brought the desired peace and unity to the Church. This is so because of the conflicting conditions attached to the re-unification process. None of the parties to the crisis is ready to compromise its position. Whatsoever for the sake of unity of the church. Coupled with this is the fact that much importance is attached to the post of CAC President. The two parties are yet to work out an acceptable modality on who will occupy this, secondly juicy and sensitive position after reconciliation. Each of the faction insists that the position of President of the church must come from its camp.

For instance, Professor (Pastor) Christopher Oshun, former Vice-Chancellor of Joseph Ayodele Babalola University Ikeji-Arakeji and a well known sympathizer of the Forum Camp, once boasted that "...reconciliation of both parties would not include a re-assigning of offices especially the top administrative posts, since there are no vacancies. This posture as expressed by professor Oshun is extremely dangerous for the unity of the church. Such uncompromising stand will only prolong the crisis. If the ultimate goal is the restoration of peace in CAC, it \*\* on both parties to yield grounds embrace the spirit of give and take. In the spirit of reconciliation, all parties to the crisis must enter into dialogue and work out modalities on how to resolve the crisis. However, since Forum side appears to have the numerical superiority over the Interim group in the negotiation process (due to its influence and financial capability), it is hereby suggested that it retains the post of CAC President while the Vice President comes from the Interim side.

Other top administrative posts in CAC should also be shared in this manner between the two parties. It is equally suggested that all ministers that have clocked seventy years and above should be made to embark on compulsory retirement and adequate severance package and pension programme should be put in place for them.

Apart from this, the Church authority should try as much as possible to sue the independent church owners (bearing the name of CAC) to a competent court of law. This is indeed a winning case for the church because it is certain none of these church planters using the name of CAC to establish churches here and there have the Certificate of Incorporation from Corporate Affairs Commission to operate an independent church. The church authority should get court injunction to clamp down on them. Two options should be given to them: it is either they hand-over their

churches to the National CAC in return for adequate financial compensation or be on their own entirely without bearing the name, CAC. Though, this step may pose some challenges, to the church at the initial stage, however, if the authority could carry out this recommendation, the church will have the last laugh because it will stop anti-church activities and divided loyalty emanating from the camp of Church planters.

Finally, it is hereby suggested that the authority of the Church should not intervene in the court cases hanging over those CAC National Officials that were indicated for one thing or the other. They should be left to ace the music so as to serve as deterrent to others.

### **Conclusion /Way Forward**

Since the controversial appointment of Pastor Udofia as the factional President of the Interim Group, the Supreme Council, just like its counterpart in the General Executive Council of the Forum side had demonstrated high level of unseriousness towards the reunification of the Church. The love of money, material wealth and positions had prevented the leadership of the church to resolve their differences and forge unity with a view to achieving the much needed peace in CAC. Although, Pastor Ogunlade who succeeded Udofia in 2009 (following Udofia's death in that year) did little he could do to reunite the church, the long awaited peace could not be achieved before he himself passed on in 2013. His deputy, pastor Olagunju took over the leadership of the Supreme Council and the status quo in the CAC as a whole remained the same. While the unity and peace of the church continued to suffer, both parties were busy waging the battle for supremacy and allegiance. None of the warring faction was ready to sacrifice any position particularly the office of the CAC President and other principal posts for the sake of peace in the church. Their attitude of no retreat, no surrender, coupled with their uncompromising principle of winner-takes-all and loser loses-all had indeed made peace difficult to achieve (Olaniyan, S.O., 2003:51-54).<sup>50</sup> So, the over two decade leadership tussle in CAC continued unresolved.

As a way forward, the two factions should be encouraged to start joint programmes like seminars, workshops and crusades, that would bring the youth, women, elders and pastors together in order to weaken the hostilities that had been in existence for too long.

There should be a single, leadership structure. Both the General Executive Council (GEC) and the Supreme Council should be dissolved while a provisional council should be set up to midwife a single leadership structure and if dissolution is not feasible, positions should be shared between both factions. There are five principal offices. It is hereby recommended that the GEC should take three, being the largest faction while the Supreme Council should take two or additional positions should be created to accommodate most of the officials of both groups.

### **References**

- Ayegboyin, D. and Ademola, S.I, (1997), Africa indigenous churches: an historical perspective, Lagos: greater heights, publication
- Oshun, C.O. (1983), "The Pentecostal perspective of the Christ apostolic church," ORITA , Vol.15 (2), December 1983
- Oshun, C.O. (1989), proliferation of churches in Nigeria: a consideration of the Christ apostolic church" in Adewale, S.A.(ed), (1989), proliferation of churches in Nigeria, Ibadan: N.A.C.S publishers.
- Oshun, C.O.(n.d), "Rediscovering and fostering unity in the body of Christ", An unpublished manuscript by professor C.O Oshun, department of religions and peace studies, Lagos State university Ojo, Lagos Nigeria.

- Olushey, E.H.L. (n.d), A short history of the Christ apostolic church (revised edition), Ibadan: IBT press publishing coy
- Adebola, A.E. (2001)m, conflict and cooperation among selected Churches in Ijesa land, 1927-1990. An unpublished Ph.d Thesis, department of religions, Obafemi Awolowo University. Ile-Ife
- Oshun, C.O, (1984), “Aladura presence in Nigeria Pentecostal re-awakening” in Abogunrin, S.O. (led), *Christian Presence and West African Response Through the Years*, Ibadan: WATT.
- Ohun C.O. (1981), “Christ Apostolic Church: A Consideration of Its Historical, Theological and Organisational Development , 1918-1978”, Ph.D Thesis, University of Exeter.
- Awojobi, P.O., “Leadership Conflict in the Nigerian Church’ Retrieved from <http://www.biblicatheology.com> accessed on 27 October, 2014.
- Alokan, J.A. (2010), *The Christ Apostolic Church At 90*, Ile-Ife: Timade Ventures.
- Alokan, J.A. (1991), *The Christ Apostolic Church, 1928-1980*, Lagos: Ibukunola Printing Press.
- Alokan, O.A.P. et al, (2011), “A Critical Analysis of Church Politics and Crises Within the Indigenous Christianity in Nigeria”, *American Journal of Social and Management Sciences*, 2(4).
- Holy Bible, *Book of Ephesians*, 4:11-12.
- Folarin, G.O. (1987), *The Unity of The Christians*, Ile-Ife: His Love Publishers.
- Donald, C.S. (ed), (2003), King James Version: *Life in the Spirit Bible*.
- Oyebanji, J.O. (n.d), *Ise Atunse To N Lo Lowo Ninu Ijo* C.A.C.
- Adesida, S.O.A. (nd), *Christ Apostolic Church, Peace-moves*, An Unpublished Manuscript. Obafemi Awolowo university Library.
- Akinosun, A. (2013), “C.A.C. Will Re-Unite Through God’s Intervention”. *Daily Times*, (Lagos), Nigerian Independent Nig.com/2013/12/CAC.
- Akinosun, A. (2013), “I Have Done My Best To Bring Prophet Obadare’s Camp Back To C.A.C.”, *The Punch*, (Lagos) 30 March.
- Olaniyan, S.B. (2003), “Historical Overview of the Leadership Crisis Christ apostolic Church, 1989-2002” Unpublished B.A. Project Essay, Department of History And International Studies, Faculty of Arts, Lagos State University, Ojo, Lagos, Nigeria.
- C.A.C. (1998), *CAC Constitution*, Agege-Lagos: CAC Press.
- C.A.C. (2000), Sunday School Pamphlets, *Watchwords*, Almanacs. 1990-2010.
- Omojuwa, T.O., *The Punch*, (Lagos), 6 April, 2013.

## **ORAL INTERVIEWS**

- Akinola, Elder (2014), Personal Interview, C.A.C. Mountain of Redemption, Okokomaiko, Lagos, October 7.
- Popoola, Elder (2015), Personal Interview, C.A.C. Mountain of Blessing, Okokomaiko, 25 January.
- Akinsulire, Elder (2015), Personal Interview, C.A.C Mountain of Blessing, Okokomaiko, 25 January.
- Babalola, Pastor, (2013), Personal Interview, C.A.C Miracle City, Ile-Ife; Osun State, 14 October.
- Babatunde, Pastor (2014), Personal Interview, C.A.C. Victory Palace, Church Bus Stop, Badagry Expressway, 26 August.
- Itunu, Pastor (2015), Personal Interview, C.A.C. Amukoko, Lagos, Nigeria.
- Komolafe, Elder (2015), Sunday School Teacher, Personal Interview, C.A.C. Amukoko, Lagos.