

**THE CONTRIBUTIONS OF PROPHET MICHAEL OLOWERE TO THE  
EXPANSION OF CHRIST APOSTOLIC CHURCH IN IBADANLAND, 1978 - 2015**

**BY**

**OYELAKIN, DAVID OYEKOLA**

**MATRIC NO: 137597**

**B.A (Hons); M.A. (Hons)**

**A DESERTATION IN THE DEPARTMENT OF RELIGIOUS STUDIES, SUBMITTED TO  
THE FACULTY OF ARTS IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR  
THE AWARD OF THE DEGREE OF MASTER OF PHILOSOPHY (M.Phil.), UNIVERSITY  
OF IBADAN, IBADAN, NIGERIA.**

**JUNE, 2019**

## ABSTRACT

1 Prophet Michael Olowere (PMO) is one of the foremost prophets within Christ Apostolic Church  
2 (CAC) in Nigeria. Existing works on CAC have focused mainly on its origin and growth,  
3 contributions of its alms, other CAC prophets and leadership crises, with little attention paid to the  
4 contributions of PMO. The contributions of PMO to the expansion of CAC in Ibadanland, from 1978  
5 to 2015, were examined with a view to determining his ministerial significance.  
6

7 Wilmot Blyden's approach to evangelization in Africa which postulates the inclusion of African  
8 agency for rapid expansion of Christianity in the continent, and Peter Berger's theory of socio-  
9 economic development which emphasises symbolic relationship between faith and development were  
10 adopted. A key Informant Interview was conducted with PMO and In-depth Interviews were  
11 conducted with 50 purposively selected respondents: 30 functionaries of the Church (11 Pastors, nine  
12 Elders, 10 aged Church leaders), and 20 non-members of CAC. Copies of a questionnaire were  
13 administered on 567 respondents across forty eight churches planted by PMO. The Church records  
14 were also consulted. Data were subjected to historical analysis.

15 The contributions of PMO to the expansion of CAC were establishment of church assemblies and  
16 activities, a theological institute, health centres, and socio-economic empowerment. Between 1978  
17 and 2015, PMO established 48 church assemblies in Ibadanland and a bi-weekly interdenominational  
18 programme tagged "Automatic Prayer" in November 1995. He advanced ecumenism by his financial  
19 contributions towards the mission works in other denominations and counseling of ministers from  
20 other churches through counseling. He promoted theological education through the establishment of  
21 Thy Will Theological Institute (1997). He also engaged in ministerial tutelage: a unique concept  
22 derived from what existed in other seminaries, and through it, over 2000 ministers were trained  
23 between 1997 and 2015 in the art of effective ministering. He emphasised gender equality in church  
24 ministry by engaging 18 prophetesses and 32 lady evangelists in active church ministry. In the field  
25 of health, he founded 13 mid-wifery centres in Ibadan between 1978 and 2015; and established three  
26 *cura divina* based healing centres in Kajola (1989), Ashi (2000) and Olodo (2005). Olowere's  
27 ministry contributed to infrastructural development: building of two guest houses at Ashi (2005) and  
28 Olodo (2010) which gave job opportunities to people; donation of a police post at Olodo (2013);  
29 construction of roads in Agbowo (1989); digging of a borehole at Agbowo (2004); organisation of  
30 Workers' Cooperative Society at Ashi (2002); supply of electricity at Ashi (2006); and economic  
31 empowerment of 50 youths and 60 widows. These were achieved in spite of educational constraints,  
32 insufficient funds, and heavy local levies.

33 The contributions of Prophet Michael Olowere significantly expanded Christ Apostolic Church in  
34 Ibadanland by establishing new churches, fostering ecumenism and engaging the female gender.  
35 Other Church leaders could imbibe this evangelism approach for expansion.

**Keywords:** Prophet Michael Olowere, Christ Apostolic Church, Church expansion in Ibadanland.

**Word count:** 458

## ACKNOWLEDGEMENTS

I give all glory and honour to God Almighty, who, in His infinite mercy gave me the opportunity to study this course and for granting me the grace to complete it successfully. I thank God for making it possible for me to overcome all forms of challenges that surfaced in the course of the study.

I am greatly indebted to my supervisor, Ven. Dr. S. M. Mepaiyeda for his contributions to the success of my study. He patiently encouraged me, stimulated my thoughts, gave scholarly criticisms and suggestions and provided prompt attention and all forms of counsel without which I could not have succeeded in the whole exercise. Thanks a million.

I greatly appreciate the contributions of our H.O.D., Prof. J.K.Ayantayo for his fatherly care and encouragement all the time. My sincere appreciation goes to Prof. S. A. Fatokun whose regular concern, care, encouragement, scholarly suggestions and assistance made this work a reality. My appreciation also goes to Prof. A. O. Dada, Dr. J. S. Adekoya, Prof. H. O. Labeodan, Dr. O. O. Familusi, Dr. O. O. Obijole, Dr. H.M. Sewapo, Dr. A.O. Adebo, Dr. O.O. Berechiah, Dr. O.P. Oke, and all other members of the academic staff in the Department of Religious Studies for their untiring support and encouragement. I also appreciate all the support given by the non-teaching staff of the department.

My profound appreciation also goes to Prof. E. A. Bamigboye, former Deputy Vice Chancellor (Administration) for his love, care, and encouragement and my mentor, Prophet M. O. Olowere, the church planter, Christ Apostolic Church, Oke-Imole DCC, Agbowo, Ibadan. May the almighty God continue to strengthen and empower you in the ministry. In addition, I say a big thank you to Pastor S. Adebisi Adams, the Zonal Superintendent, C.A.C. Oke-Imole, Agbowo DCC, Ibadan for his counsel and advice. I am equally very grateful to the following ministers of God: Pastor J. O. Farayola – the District Superintendent, C.A.C. Oke-Agbara, Ashi, Ibadan. Pastor S. O. Gbuyiro – Youth Officer of Christ Apostolic Church. Pastor Charles Benson – Assembly Pastor, C.A.C. Oke-Agbara, English Chapel, Ashi Ibadan where I am an associate pastor, Pastor Samuel Olowere who also is an associate pastor. Pastor Toye Bosinuola, C.A.C. Oke-Agbara Eleiyele branch, Pastor D. G.

Adeoye, C.A.C. Oke-Agbara Gbagi branch, Pastor J. E. Olufolaji, Music Director, Oke-Imole DCC Ibadan. To my capable assistants in the Accounting Department of the Church, Mrs Bola Adeniyi, Lady Evangelist Dorcas Adebiyi and Pastor S. A. Adeleke, I thank you all. At the same time, I thank all the lecturers and administrative staff of Michael Olowere College of Theology, Ibadan

My deepest gratitude goes to my wife, Mrs, Deborah Oyelakin for her sacrifice towards the success of this academic pursuit. I say a big thank you to my children, Grace Mercy Oyelakin and Toluwanimi Oyelakin for bearing with me during my period of absence from home, due to my academic work. You are just too wonderful. You shall all be great by God's grace. I also acknowledge the following people that I come across during the course of my study: Mr. Phillip Olokede, Mr. Abel Iyanda and Rev. Israel Olanrewaju.

I acknowledge the contributions of all members and ministers of C.A.C. who were interviewed, respondents and those that answered the questionnaire for their great support. I am equally thankful to all ministers and members of C.A.C. Oke-Agbara, Yoruba and English Assembly, Ashi, Ibadan.

Finally, I thank all those who have contributed to the success of my programme in one way or the other, and those whose names are not mentioned because of lack of space. You did it for the Lord and He will surely reward you all. Amen.

**OYELAKIN, David Oyekola**

**June, 2018**

## CERTIFICATION

I certify that this thesis was carried out by **David Oyekola OYELAKIN** under my direct supervision in the department of **Religious Studies, Faculty of Arts, University of Ibadan**, in partial fulfillment of the award of the degree **Master of Philosophy in Religious Studies**.

.....  
**Date**

.....  
**Supervisor**  
**Ven. Dr. S.M. Mapaiyeda**  
**B.A. (Ibadan), M.A. (Ekpoma)**  
**Ph.D. (Ado-Ekiti)**  
**PGD Ecumenical Studies(Geneva)**  
**Senior Lecturer**  
**Department of Religious Studies**  
**Faculty of Arts, University of**  
**Ibadan, Ibadan, Nigeria.**

## **DEDICATION**

This work is dedicated to the Almighty God, who has called me into the Ministry, Jesus Christ, my Lord and saviour, and to Holy Spirit, my guide, comforter and senior partner for seeing me through this phase of my academic life. To God (the Trinity) be the glory, honour and adoration now and forever and ever. Amen.

## TABLE OF CONTENTS

Title page	i
Certification	ii
Abstract	iii
Dedication	iv
Acknowledgements	v
Table of Contents	vii
List of Abbreviations	xi
List of Plates	xii
<b>Chapter One: General Introduction</b>	
1.0 Background to the Study	1
1.1 Statement of the Problem	1
1.2 Purpose of the Study	2
1.3 Scope of the Study	4
1.4 Significance of the Study	5
1.5 Research Methods	5
<b>Chapter Two: Literature Review</b>	
2.0 Introduction	9
2.1 Christ Apostolic Church in Ibadanland	9
2.2 Church Planting in Ibadanland	17
2.3 Conclusion	26
<b>Chapter Three: Prophet Michael Olowere: A Background Study</b>	
3.0 Introduction	27
3.1 Family Background (1930 – 1960)	27

3.2	Childhood and Educational Training (1930 – 1962)	28
3.3	Religious Influence on Prophet Michael Olowere	29
3.4	Conversion and Early Christian Life	31
3.5	Call and Ministerial Experience (1962 – 2015)	31
3.6	His Mandate for Church Planting (1978 – 2015)	34
3.7	Conclusion	35

**Chapter Four: Contributions of Michael Olowere to the Expansion of C.A.C. in Ibadanland, 1978 – 2015.**

4.0	Introduction	37
4.1	Church Planting in Ibadanland	37
4.1.1	C.A.C. Oke Imole DCC	37
4.1.2	C.A.C. Oke Agbara Olorunkiseti Kajola District	41
4.1.3	C.A.C. Oke Agbara Ashi District	42
4.1.4	C.A.C. Oke Agbara Akobo District	42
4.1.5	C.A.C. Oke Agbara Ologuneru District	46
4.1.6	C.A.C. Oke Agbara Olode District	48
4.1.7	C.A.C. Oke Agbara Oluyole District	49
4.1.8	C.A.C. Oke Agbara Monatan District	50
4.1.9	C.A.C. Oke Agbara Moniya District	52
4.2	Ecumenical Impacts	54
4.2.1	His Roles in the Advancement of Christian Association of Nigeria in Oyo State	54
4.2.2	Bi-Weekly Automatic Prayer Meeting	56
4.2.3	Contributions of C.A.C. Mission work	
4.2.4	Networking with Ministers from other Denominations	62
4.2.5	Mentoring of Church Founders in C.A.C.	64

4.3	Establishment of Theological Institute and Healing Centers	65
4.3.1	Thy Will Bible Institute Ibadan	65
4.3.2	Establishment of Sacred Place of Prayer	68
4.3.3.	Healing Ministry	71
4.3.4.	Mid-Wifery Centres	
4.4	Socio- Economic Significance and Infrastructural Impacts	
4.4.1	Establishment of Guest Houses	75
4.4.2	Organized Worker Co-operative Society	76
4.4.3	Construction and Tarring of Roads and Digging of Bore Hole	77
4.4.4	Supply of Electricity and Construction of Police Post	79
4.4.5	Economic Empowerment	79
4.4.6	Mini Market and Automatic Market	81
4.4.7	Opening of a Bookshop	82
4.4.8	ATM Banking Services	82
4.4.9	Conclusion	82

### **Chapter Five: Challenges to the Ministry of Prophet M.O. Olowere**

5.0	Introduction	84
5.1	Educational Constraints	84
5.2	Ministerial Constraints	85
5.2.1	Ministers/Workers Difficulty to Interpret His Vision	85
5.2.2	Initial Lack of Fund for Evangelism and Outreaches	86
5.2.3	Lack of Foreign Supports	86
5.2.4	Christ Apostolic Church's Authorities	87
5.2.5	Conservative Principle	87
5.3	Socio-Political Constraints	89
5.4	Family Challenges	90

5.5	Conclusion	91
-----	------------	----

### **Chapter Six: Assessment of the Strategies adopted by Prophet M.O. Olowere**

6.0	Introduction	92
6.1	Construction of Church Building before Evangelical Activities	92
6.2	Multiplication of Ministers in a New Church	93
6.3	The Legacy of Collaborative Mission	94
6.4	Personal Integrity on Finance	95
6.5	Use of Women as Ministers (Evangelists and Prophetess)	96
6.6	Divine Guidance	97
6.7	Principle of Peaceful Co-existence	98
6.8	Conclusion	98

### **Chapter Seven: Summary, Findings, Recommendation and General Conclusion**

7.0	Introduction	99
7.1	Summary of the Study	99
7.2	Findings and Recommendations	100
7.3	General Conclusion	102

## **LIST OF ABBREVIATIONS**

C.A.N	Christian Association of Nigeria
C.A.C	Christ Apostolic Church
D.C.C.	District Coordinating Council
C.P.F.N.	Christian Pentecostal Fellowship of Nigeria
WOSEM	World Soul Winning Evangelical Ministry
a.k.a.	Also known as
C. & S.	Cherubim and Serephim Church
R.C.C.N.	Redeemed Christian Church of Nigeria
C.M.S.	Church Missionary Society
C. of O,	Certificate of Ownership of Land
P.A.Y.E.	Pay As You Earn System of Taxation
PMO	Prophet Michael Olowere

## LIST OF PLATES

- Plate 1. Picture of Prophet Michael Olowere (1930 – date)
- Plate 2. Picture of C.A.C Oke-Imole DCC Headquarters, Agbowo, Ibadan
- Plate 3. Front View of C.A.C. Oke-Agbara District Headquarters, Ashi, Ibadan
- Plate 4. C.A.C. Oke-Agbara Manatan District Headquarters, Iwo Road, Ibadan
- Plate 5. People at Automatic Prayer Programme, Ashi, Ibadan
- Plate 6: Picture showing Front page Automatic Magazine
- Plate 7. Thy Will Bible Institute of Theology, Religious and Ministerial Studies, Ashi, Ibadan
- Plate 8. Front View of 55 square meters Sacred Place of Prayer Building, Banke-Essa Village, Odo-Omi, Olodo, Ibadan
- Plate 9. Front View of C.A.C. Oke-Agbara Mid-wifery Center with staff at Ashi, Ibadan
- Plate 10. Picture of access road between C.A.C. Oke—Imole DCC premises and Iwo/Ojo road Express, Ibadan constructed by Prophet Michael Olowere
- Plate 11. Access Road constructed with the influence of Prophet Michael Olowere by Oyo State Government from Ashi-Bodija Road into C.A.C. Oke-Agbara District Headquarters premises at Ashi, Ibadan and beyond
- Plate 12. Police Post constructed by Prophet Michael Olowere at Banke Essa village, Odo-Omi, Olodo, Ibadan

# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.1 Background to the Study

Christ Apostolic Church is one of the foremost African Indigenous Churches in Nigeria.<sup>1</sup> This church started as an indigenous prayer group called “Precious Stone Society” at Saint Saviour’s Anglican Church, Italupe, Ijebu-Ode in 1918<sup>2</sup> and later went through many stages of transformation. These include affiliation with Faith Tabernacle, (USA) and The Apostolic Church with general headquarters in Great Britain<sup>3</sup> till finally in 1940 when some of the Nigerian leaders moved out of the affiliation and adopted her present name “Christ Apostolic Church”.<sup>4</sup>

The expansion of Christ Apostolic Church over the years was made possible through her many leaders who are heroes, in that they provided selfless services that led to the expansion and development of the church. Prominent among these visionary leaders are Pastor Isaac Babalola Akinyele, the Olubadan of Ibadan, who became the first President of Christ Apostolic Church;<sup>5</sup> Pastor D.O. Odubanjo who established a branch in Lagos called Precious Stone in 1920;<sup>6</sup> Apostle Joseph Babalola who held the revival at Oke-Ooye in Ilesa, in 1930;<sup>7</sup> and Prophet Daniel Orekoya who started the revival in Ibadan in the same year.<sup>8</sup> Pastor D.O. Babajide became the General Evangelist of Christ Apostolic Church after Babalola;<sup>9</sup> Pastor J.S.B. Odusona was a vessel in many ways for the growth of the church;<sup>10</sup> and Pastor J.A. Medaiyese, the first General secretary was a great administrator for the growth of the church.<sup>11</sup>

Meanwhile, many other ministers of Christ Apostolic Church that sprang up in the late 1970s and early 1980s worked to build on the foundation laid down by their predecessors. Many among these set of ministers that are called called into this church, established new church assemblies in the name of that denomination.<sup>12</sup> These include Prophet T.O. Obadare, the founder of Christ Apostolic Church – World Soul Wining Evangelical Ministry (WOSEM) with its headquarters at Akure;<sup>13</sup>

---

<sup>1</sup> Deji Ayegboyin & Ademola Ishola. 1997. *African Indigenous Churches*. Lagos: Greater Heights Publications. 9.

<sup>2</sup> J.A. Ademakinwa. 1971. *History of Christ Apostolic Church*. Lagos: The Battle Cry Christian Ministries. 13.

<sup>3</sup> .A. Alokun. 2010. *Christ Apostolic Church @90*. Ile-Ife: Timade Ventures. 73.

<sup>4</sup> Ademakinwa. 1971. *History of Christ Apostolic Church*. 41.

<sup>5</sup> Alokun. 1991. *The Apostolic Church (C.A.C.) 1928-1988*. 173.

<sup>6</sup> O. Olusunmbola. 2001. *The Growth of Christ Apostolic Church in Nigeria*. Ibadan: Ayoxpress and Publishing Co. 24.

<sup>7</sup> Idowu. 2007. *African God’s General Series: Joseph Ayo Babalola*. Lagos: Divine Artillery Publications. 34.

<sup>8</sup> J.O. Ojo. 1985. *The Life and Ministry of Apostle Joseph Babalola (from 1904 -1959)*. Ikirun: Prayer Band Publications.

<sup>9</sup> Idowu. 2007. *African God’s General Series: Joseph Ayo Babalola* 183.

<sup>10</sup> Olusunmbola. 2001. *The Growth of Christ Apostolic Church in Nigeria*. 34.

<sup>11</sup> C. Ekundayo. 2004. *History and Ministerial Life of Joseph Ayo Babalola*. Lagos: United Christian Publications.

<sup>12</sup> Alokun. 2010. *Christ Apostolic Church @ 90*. 96

<sup>13</sup> Ojo. 1985. *The Life and Ministry of Apostle Joseph Babalola (from 1904 -1959)*. 56.

Prophet Samson Oladeji Akande who founded Christ Apostolic Sacred Mountain in Ede; Prophet G.O. Oyelami, founder of Christ Apostolic Church Alasepe Sacred Mountain at Ikire;<sup>14</sup> Prophet D.O. Babajide, who laboured for the development of Christ Apostolic Church as the Proprietor of Christ Apostolic Church School of Prophets at Ilesa;<sup>15</sup> Pastor E. A. Babalola, pioneer of Christ Apostolic Church in Osogbo;<sup>16</sup> Prophet S.K. Abiara founded Christ Apostolic Church, Agbala Itura, Ibadan;<sup>17</sup> and Prophet M. Olowere, the founder of Christ Apostolic Church, Oke-Agbara, Ibadan.<sup>18</sup> This set of ministers could therefore be seen as individual church planters under the umbrella of Christ Apostolic Church world-wide. These ministries make the church to grow and expand at the same time could be source of division to the main church.

Prophet M. Olowere of Christ Apostolic Church, Oke-Agbara is a significant church founder under the umbrella of Christ Apostolic Church Worldwide and his contributions cannot in anyway be undermined.<sup>19</sup> He established Christ Apostolic Church, Oke-Imole Oluwatedo, Agbowo Ibadan in 1978.<sup>20</sup> This church has grown to become one of the District Co-coordinating Councils<sup>21</sup> of Christ Apostolic Church in Ibadanland. Christ Apostolic Church Worldwide's Secretariat has grouped the churches established by Prophet Olowere into nine districts. They are as follows: Christ Apostolic Church, Oke-Imole District; Christ Apostolic Church, Oke-Agbara, Ashi District; Christ Apostolic Church, Oke-Agbara, Akobo District; Christ Apostolic Church, Oke-Agbara, Ologuneru District; Christ Apostolic Church, Oke-Agbara, Olode District; Christ Apostolic Church, Kii Seeti District Kajola; Christ Apostolic Church, Moniya Alase District; Christ Apostolic Church, Monatan District and Christ Apostolic Church, Oke Agbara, Oluyole District.<sup>22</sup>

## 1.2 Statement of the Problem

Existing works on Christ Apostolic Church, trace the origin and growth of the church. Authors like J.A. Ademakinwa,<sup>23</sup> J.A. Alokun,<sup>24</sup> T.A. Adamolekun<sup>25</sup> and Fanibe<sup>26</sup> focus their

---

<sup>14</sup> Biograph, 2016. Funeral Programme Bulletin for Prophet Oyelami. Ibadan: Christ Apostolic Church, Alasepe Assembly.

<sup>15</sup> Biography. 2016. Funeral Programme Bulletin for Prophet D.O. Babajide. Ilesa, Osun State: Christ Apostolic Church.

<sup>16</sup> E.O. Olajide. 2009. *C.A.C. Past and Present Leaders and Officers*. Ibadan: Gedion Global Press.

<sup>17</sup> Olajide. 2009. *C.A.C. Past and Present Leaders and Officers*.

<sup>18</sup> J.O. Adedeji. 2002. *Itan Igbe-Aye Prophet Michael O.Olowore*. Lagos: Herimat Ventures. 2.

<sup>19</sup> A. Adams. 2005. *Historical, Theological and Pentecostal Analyses of Christ Apostolic Church Oke Agbara*. Ibadan: Samlad Printers. 15.

<sup>20</sup> Adedeji. 2002. *Itan Igbe-Aye Prophet Michael O.Olowore*. 4.

<sup>21</sup> District Coordinating Council is a division of Christ Apostolic Church for the purpose of administration. Each District Coordinating Council harbours about four to ten numbers of Districts in Christ Apostolic Church.

<sup>22</sup> Christ Apostolic Church Worldwide 2014 Almanac.

<sup>23</sup> Ademakinwa. 1971. *History of Christ Apostolic Church*. Lagos. 13.

<sup>24</sup> J.A. Alokun. 1975. *The Establishment and Growth of Christ Apostolic Church at Efon Alaaye*. Ibadan: Certon Press.

attention on various historical accounts of Christ Apostolic Church in her early days. Some other scholars pay attention to Christ Apostolic Church as an offshoot of African Indigenous Churches. Deji Ayegboyin and Ademola Ishola write on Christ Apostolic Church as one of the early churches established without the efforts of White Missionaries;<sup>27</sup> while G.A. Oshitelu<sup>28</sup> includes Christ Apostolic Church in his work on ‘the Aladura Churches’. A.O. Ogunrinade<sup>29</sup> uses Christ Apostolic Church as the focus of his work on the indigenous churches. In spite of these, much is not written by scholars on some of the individual church planters of Christ Apostolic Church like like Prophet M.Olowere.

Furthermore, S.B. Mala<sup>30</sup> reflects on the pre-occupation of Christ Apostolic Church among other African Indigenous Churches, and J.B. Webster<sup>31</sup> makes reference to the origin of Christ Apostolic Church in his work. Few of these scholars take notice of the efforts made by the individual church planters in the expansion of Christ Apostolic Church. Some other scholars have written on Pentecostal features of Christ Apostolic Church. These include C.O. Oshun,<sup>32</sup> I. Vaughan,<sup>33</sup> M.O. Idowu<sup>34</sup>, H. Turner,<sup>35</sup> S.A. Fatokun<sup>36</sup> and Kalu Ogbu,<sup>37</sup> among others, with little emphasis on the contributions on some of individual church planters to the expansion of Christ Apostolic Church. Also, there are other scholarly works on the founding fathers of Christ Apostolic Church with little emphasis on the contributions of individual church planters such as Prophet M. Olowere. Some of these authors include S.E.A. Oludare<sup>38</sup>, Ekundayo Clement,<sup>39</sup> J.B. Orogun,<sup>40</sup> and Abi Olowe<sup>41</sup> among others.

---

<sup>25</sup> T.A. Adamolekun 2002. “A Historical Account of the Advent and Growth of Christ Apostolic Church in Akoko, Nigeria”. *British Journal of Arts and Social Sciences*. <http://www.bjournal.co.uk/BJASS.aspx> Retrieved 28th July, 2014.

<sup>26</sup> M.A. Fanibe. 2003, *Christ Apostolic Church, Latona Assembly @70*. Oshogbo: Atmain Ltd.

<sup>27</sup> Deji Ayegboyin & Ademola Ishola. 1997. *African Indigenous Churches*. Lagos: Greater Heights Publications. 9.

<sup>28</sup> G.A. Oshitelu. 2007. *History of the Aladura Independent Church, 1918 -1940*. Ibadan: Hopeful Publication. 1.

<sup>29</sup> A.O. Ogunrinade. “Predelection for African Indigenous Practices in the Pentecostal Tradition of African Indigenous Churches Agbala Itura”. *Cyberjournal for Pentecostal-Charismatic Research* [www.com](http://www.com). Retrieved 28<sup>th</sup> July 2014.

<sup>30</sup> S.B. Mala (ed.) 1983. *Christ Apostolic Church its present Pre-occupation in African Independent Churches in the 80s*. Lagos: *Organisation of African Instituted Churches*.

<sup>31</sup> J.B. Webster. 1964. *The African Churches Among the Yoruba 1888 – 1922*. Oxford: Clarendon Press. 65 - 68.

<sup>32</sup> C.O. Oshun. 1983. “Pentecostal Perspective of Christ Apostolic Church”. *Orita, Ibadan Journal of Religious Studies*, Vol. 15, Dec. 105.

<sup>33</sup> I. Vaughan. 1999. *The Origin of Apostolic Church Pentecostalism in Nigeria*. Warri: Triumph Printing Press, 23.

<sup>34</sup> M.O. Idowu. 2007. *The Origin of Modern Day Pentecostalism in Nigeria*. Lagos: Divine Artillery Press. 23.

<sup>35</sup> H. Turner. 1972. “Pentecostal Movement in Nigeria”. *Orita, Ibadan Journal of Religious Studies*. June.

<sup>36</sup> S.A. Fatokun 2007. “Historical Sketch of Pentecostal Movement in Nigeria (with emphasis on South West)” *Christianesimo Mehstoria* 28.

<sup>37</sup> Kalu Ogbu. 2008. *African Pentecostalism: An introduction*. New York: Oxford Press.

<sup>38</sup> S.E.A. Oludare. 1999. “The Trio of Christ Apostolic Church Founding Fathers: Odubango Akinyele and Babalola”. M.A. Dissertation, Department of Religious Studies, University of Ibadan.

<sup>39</sup> Ekundayo Clement. 2004. *History and Ministerial Life of Joseph Ayo Babalola, (1904 – 1959)*. Ibadan: Internal Christian Publication.

In the light of available works on Christ Apostolic Church, works on individual church planters of Christ Apostolic Church of which category Prophet M. Olowere belongs, remain a major vacuum to be filled in church history. Hence, these questions are to be addressed: To what extent has Prophet M. Olowere contributed to the expansion of Christ Apostolic Church in Ibadanland? What are his ecumenical impacts on Christ Apostolic Church in Ibadanland? What has he done concerning the establishment of theological institutions and healing centres? What are his socio-economic and infrastructural contributions to the expansion of Christ Apostolic Church and society in Ibadanland? Does Prophet M. Olowere have significance in the history and expansion of Christ Apostolic Church? These and other pertinent questions call for scholarly attention.

### **1.3. Purpose of the Study**

From the foregoing, this work attempts an examination of the ministerial labour and impact of Prophet Michael Olowere on the expansion of Christ Apostolic Church and society in Ibadanland. This is aimed at discovering his strategies and programmes that led to the rapid expansion of Christ Apostolic Church Oke-Agbara in Ibadanland.

Consequently, the study traces the early life, conversion and ministerial mandate of this church planter with the view to bringing out the leadership skills he possesses for the benefit of the future leaders in church planting and evangelistic activities. Significantly, the study examines not only the strength, but also brings to the limelight the weakness of Prophet Olowere's life and ministry which can serve as lessons to other Christian ministers. Therefore, this study reveals both positive and negative aspects of Prophet M. Olowere's life and ministry as he contributes to the expansion of Christ Apostolic Church and society in Ibadanland.

### **1.4. Scope of the Study**

This study concentrates on Prophet M. Olowere, who is one of the renowned individual church planters under the umbrella of Christ Apostolic Church. The choice of Ibadanland is premised on the fact that many of the churches founded by Prophet Olowere are located within the area. Ibadan is the capital and most populous city in Oyo State, Nigeria with a population of about four million. It is the third most populous city in Nigeria after Lagos and Kano; it is the country's largest city by geographical area. At the time of Nigeria's independence in 1960, Ibadan was the largest and most

---

<sup>40</sup> J.B. Orogun. 1989. *A Short History of the Founding of Christ Apostolic Church*. CAC Printing Press.

<sup>41</sup> Abi Olowe. 2007. *Great Revivals, Great Revivalist, Joseph Ayo Babalola*. Texas: Omega Publishers.

populous city in the country, and the second most populous in Africa behind Cairo. Ibadan is located in South –western Nigeria, 128km Northeast of Lagos and 530km Southwest of Abuja, the federal capital. It is a prominent transit point between the coastal region and the areas in the hinterland of the country. Ibadan had been the centre of administration of the old Western Region since the days of the British colonial rule. The principal inhabitants of the city are the Yorubas, as well as various tribes from other parts of the country. There are eleven Local Government Council in Ibadan Metropolitan area consisting of five in the urban and six in the less city<sup>42</sup>.

Moreover, the years between 1978 and 2015 have been chosen as the period which this research covered. The year, 1978 is significant because it witnessed the establishment of the first Christ Apostolic Church through Prophet Olowere which is called Christ Apostolic Church Oke-Imole, Oluwatedo, Agbowo, Ibadan. Likewise, the ending period, 2015 is equally important as it marked the celebration of his thirty-seven years in the ministry as a church planter.

### **1.5. Significance of the Study**

This work is significant in that it will add to the existing records on the expansion of Christ Apostolic Church by providing scholarly information on the influence and contributions of Prophet Olowere in the expansion of Christ Apostolic Church and society in Ibadanland. It is important and useful, since it reveals certain strategies that will be of benefit to researchers, theologians and church planters now and in the future. Significantly, through this research the contributions of Prophet M. Olowere will be added to historical records on the expansion of Christ Apostolic Church and society in Ibadanland.

### **1.6. Research Methods**

This research employed historical method which enabled the researcher to investigate into the activities of the Prophet Olowere as accurately as possible, using primary and secondary sources. The choice of this method is based on the fact that the issues involved in the research are essentially historical. This method further helped the researcher to present facts and figures with much accuracy.

The primary sources used by the researcher are archival materials (which include written documents such as minutes of administrative meetings of the church), interviews and questionnaire; while the secondary sources used include books and other bibliographical materials that have been written on this church planter. These include existing relevant literature such as articles in journals, reports, newspapers and magazines.

---

<sup>42</sup> O. Oyebiyi 2007: The Traditional Rulers of Great City – Ibadanland and Notable Events 1810 – 2007 Ibadan: Boom Art /Printing Co. 14 – 15.

Oral interviews were carried out by random sampling on 30 functionaries of the church. This consisted of both structured and unstructured questions. The categories of people interviewed are: Assembly Pastors, Church leaders, aged people, adults and youth members of the Church (both male and female) - who are eye witnesses and/or have facts about the activities of Prophet M. Olowere and twenty non member.

A total of 600 copies of questionnaire were administered on various districts in ibadanland: 100 at Oke-Imole, 100 at Kajola, 100 at Ashi, 50 at Akobo, 50 at Ologuneru, 50 at Olode, 50 at Oluyole, 50 at Manatan and 50 at Maniya. In all, 567 questionnare were retrieved. The questionnaire is made up of two sections: A and B. Section A of the questionnaire covers the backgrounds of the respondents while section B covers some specific issues that concern Prophet M. Olowere’s life and ministry. The data collected from the questionnaire were interpreted using simple percentages:

$$\frac{N}{TN} \times 100$$

TN = 1

“N” stands for number of respondents while “TN” stands for the total number of respondents per question.

Section A of the questionanaire provides the background information on the respondents to the questions. The data are analysed below:

### Demographic Data of Questionnaire Respondents

**Table 1: Numbers of the Years in the Church Distribution Frequency**

S/N	Variable	No of Respondents	Percentage
1	Above 10 years in the Church	285	50.3
2	Between 5-10 years in the Church	142	25.0
3	Below 5 years in the Church	140	24.7
	<b>Total</b>	<b>567</b>	<b>100</b>

**Source: Field work, December 2016 – February, 2017**

The above table shows that respondents that have been in the church for 10 years and above are 285 with the percentage of 50.3. Respondents between 5-10 years are 142 with the percentage of 25.0, while respondents below 5 years are 140 with the percentage of 24.7. The table reveals that most of the respondents are people that are in the church for 10 years and above which imply that they must have known Prophet M.Olowere and his church planting activities for quite some time.

**Table 2: Gender Distribution of Respondents**

S/N	Variable	No of respondents	Percentage
1	Male	236	41.6
2	Female	331	58.4
	<b>Total</b>	<b>567</b>	<b>100</b>

**Source: Field work, December 2016 – February, 2017**

Table 2 reveals that male respondents are 236 constituting 41.6% while female respondents are 331 and 58.4 %. Which suggest that there are more females in the church than males.

**Table 3: Position of the Respondents in the Church**

S/N	Variable	No of respondents	Percentage
1	Members	197	34.7
2	Workers	260	45.9
3	Ministers	110	19.4
-	<b>Total</b>	<b>567</b>	<b>100</b>

**Source: Field work, December 2016 – February, 2017**

Table 3 reveals that among the respondents, church members are 197 making 34.7% while the church workers are 260 constituting 45.9%. The ministers are 110 making 19.4%

**Table 4: Denominational Distribution of Respondents**

S/N	Variable	No of respondents	Percentage
1	C.A.C	514	90.7
2	Others	53	9.3
	<b>Total</b>	<b>567</b>	<b>100</b>

**Source: Field work, December 2016 – February, 2017**

From the above table, the respondents from the C.A.C denomination are 514 constituting 90.7% while other denominations are 53 with 9.3%.

**Table 5: Religions of the Respondents**

S/N	Variable	No of Respondents	Percentage
1	Christianity	562	99.1
2	Islam	5	0.9
	<b>Total</b>	<b>567</b>	<b>100</b>

**Source: Field work, December 2016 – February, 2017**

From the above table, respondents that are Christians are 562 constituting 99.1% while Islamic religion respondents are 5 with 0.9%. This infers that almost all the respondents are Christians. The Muslim respondents are equally significant in that it provides information on the views of non-christians on Prophet Olowere’s life and ministerial activities.

### **Theoretical Framework**

Two theoretical frameworks were used for this study. The first is premised on the concept of evangelisation of Africa given by Wilmot Blyden in December 1890, which states that “as long as evangelisation of Africa was in foreign hands, firm Christianity cannot be established in Africa”. He therefore called on Africans to come tighter and shun denominationalism.<sup>43</sup> In the same vein, Henry Venn said “as early as possible, local leadership should replace the missionary”.<sup>44</sup>

The second is premised on Peter Berger’s theory of symbolic relationship between faith and development. The theory is an extension of Weber’s theory on Protestant ethics and spirit of capitalism. He explained that over the years the protestant trait has been unconsciously copied in different christain denominations, missions, and other religion in various parts of the world. He specifically noted its impact in Spain, Japan, China and Indonesia. It was proven that there were signficiant developments economically and socially there.<sup>45</sup>

These theories were employed to determine the contributions of Prophet M.Olowere, who is an African indigenous Church planter, to the expansion of Christ Apostolic Church in Ibadanland. Wilmot Blyden’s and Peter Berger’s lectures could be said to have been put into practice by Prophet M. Olowere who believes that evangelisation should be in the hands of Africans for Christianity to achieve its desired results.

---

<sup>43</sup> J.B. Webster. 1964. *The African Churches Among the Yoruba 1888-1922*, Oxford: Clarendon Press 65-68

<sup>44</sup> Deji Ayegboyin & Ademola Ishola. 1997. *African Indigenous Churches*. Lagos: Greater Heights Publications. 9.

<sup>45</sup> P.L. Berger. 2008. “*Faith and Development: A global perspective*”. CDE Lecture accessed and retrieved from [www.cde.org.za](http://www.cde.org.za) on 12/11/2016. 4-5

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

This chapter reviewed scholarly works on Christ Apostolic Church in Ibadanland. The aim of the review is to show how much scholars have contributed to the discussion at hand and the gaps to be filled. The review was carried out under two main headings. Part one reviewed Christ Apostolic Church in Ibadanland while the second part reviewed church planting in Ibadanland.

#### 2.1 Christ Apostolic Church in Ibadanland

Oshitelu<sup>46</sup>, opines that Christ Apostolic Church, which started as a prayer group called ‘Precious Stone Society’ in Ijebu-Ode in 1918 has grown to become a renowned denomination, not only in Nigeria, but also among other nations of the world. In the same vein, the Cherubim and Seraphim Society (C & S) and the Church of the Lord (Aladura), which have little beginnings have grown to become great denominations. He also enumerates the remarkable achievements of leaders of African Indigenous Churches, such as, Apostle Joseph Ayo Babalola in 1930’s; who solidified the group that later became Christ Apostolic Church. His effective and aggressive evangelistic outreaches to every nook and cranny of South-western Nigeria was productive and did not go unnoticed. This work gives more details of what is happening in Christ Apostolic Church. However, Oshitelu does not mention the works of Prophet Michael Olowere as an individual founder in Christ Apostolic Church. This is the gap that this new research intends to fill.

In his work, J.A. Alokan<sup>47</sup> identifies Christ Apostolic Church believers as *Aladura* (prayer people). They are to pray day and night, which include three hours daily prayer and some other occasional prayer meetings. There could be prayer meeting for women in various groups of “Alabiyamo” (nursing mothers), “Alaboyun” (pregnant women) and “Onibisi” (women expecting fruit of the womb). According to Alokan, C.A.C. has many sacred mountains or hills where prayers are offered to God. He stresses that the Church believes in divine healing, which is one of its thirteen tenets and the use of consecrated water for healing. Alokan, in his work, has offered relevant information on C.A.C. in Nigeria. However, the work is not comprehensive enough as it does not

---

<sup>46</sup> G.A.Oshitelu. 2007. *Expansion of Christianity in West Africa up to 1914*. Ibadan: Visual Resources Publishers. Iv.

<sup>47</sup> J.A. Alokan . 1991. *Christ Apostolic Church 1928 – 1988*. Ile-Ife: Ibukunolu Printers Ltd.

include the contribution of Prophet M. Olowere to the expansion of Christ Apostolic Church in Ibadanland.

In another work titled *Christ Apostolic Church at Ninety*<sup>48</sup> Alokun, reveals that C.A.C. as at 1976 when government took over the schools had One hundred and Twenty Primary Schools; Eighteen Secondary Modern Schools; Five Grammar Schools and One Teachers Training College. However, this action did not stop the church from making efforts to improve education programmes in the country. The church has restructured its Central Education Board such that several private schools and higher institutions were established. Alokun adds that the recent statistics shows that the institutions and schools under the umbrella of Christ Apostolic Church rose to 162 primary schools, 27 grammar schools and 13 theological seminaries together with one university, which the National University Commission approved to take off from 6<sup>th</sup> March, 2006 with Professor C.O. Oshun as the pioneering Vice-Chancellor<sup>49</sup>. The contribution of Alokun on the impact of Christ Apostolic Church to education is commendable, but he fails to include some educational contributions of the individual church planters in Christ Apostolic Church, of which Prophet Olowere is one.

Ademakinwa,<sup>50</sup> in his book *History of Christ Apostolic Church: The Faith of our Fathers* does some breakdown and analysis of how Christianity was expanding through Christ Apostolic Church in her early days. He records the Great Revival of 1930s as the starting point for the church expansion. He uses good space to trace the movement of Apostle Babalola from one place to the other and how he established churches wherever he visited. Some of the places recorded by Ademakinwa are as follows: Usi town in the present day Ekiti State, Efon Alaaye, where according to Ademakinwa the king of the town was among the first converts of Prophet Babalola<sup>51</sup>. Ademakinwa adds that Babalola worked for the expansion of Christianity in certain parts of the present states in the South-west, these include Ogun, Osun, Ekiti and Lagos States, and sent his team that established C.A.C. in Oyo and Kwara States. The book focuses on Prophet Babalola's missionary activities and has no record of C.A.C. Oke-Agbara or its founder Prophet M.Olowere, which is the concern of this study.

E.O. Olajide,<sup>52</sup> writing on *C.A.C. Past and Present Leaders and Officers (1943-2009)*, traces the pre-occupation of C.A.C. among the African Independent Churches to her leaders from the period

---

<sup>48</sup> J.A. Alokun. 2010. *Christ Apostolic Church @ Ninety (1918-2008)*. Ile-Ife- Tinuade Ventures.

<sup>49</sup> J.A. Alokun. 2010. *Christ Apostolic Church @ Ninety (1918-2008)*. ... 347.

<sup>50</sup> J.A. Ademakinwa. 2012. *History of Christ Apostolic Church: The Faith of Our Fathers*. Lagos: The Battle Cry Christian Ministries.

<sup>51</sup> J.A Ademakinwa. 2012. *History of Christ Apostolic Church: The Faith of Our Fathers*.... 86.

<sup>52</sup> E.O. Olajide. 2009. *Christ Apostolic Church Past and Present Leaders and Officers (1943-2009)*. Ibadan: Beulah Christian Literature.

of Babalola. Olajide gives the names, contributions and biographies of the various leaders of C.A.C.<sup>53</sup> Some of the names he mentioned are Pastor I.B. Akinyele who was the president of C.A.C. for twenty one years, Pastor E.T. Latunde, who was the church's president for seventeen years, Pastor D.O. Odubanjo who was the church's general superintendent for sixteen years and Prophet J.A. Babalola who was the church's general evangelist for sixteen years among others. According to him, these leaders aimed at purifying the Church; ensured that Christian religion is being practiced the same way it was done during the early apostolic days. The leaders served as example of religious morality with total dedication to God. Maintaining absolute trust in God, they shunned the use of medicine, alcoholic drinks, gambling and other moral laxities. Olajide has done a good job as regards the profile of the leaders in C.A.C., but he fails to mention M. Olowere as one of the present leaders and officers.

In another related work by Dayo Oluwamakin,<sup>54</sup> *C.A.C. Heroes and Heroines: Past and Present* shows that C.A.C. occupies a very significant position among all other African Independent Churches. He traces the historical contributions to religion by the biblical leaders from the period of Abel in the Old Testament. He compares their lives and deeds with certain leaders of Christ Apostolic Church among whom was Prophet Babalola. He stresses the exploits and contributions of some contemporary leaders of C.A.C. in church planting, development of various religious groups within the church, as well as the maintenance of religious growth and development<sup>55</sup>. Oluwamakin shows that the leaders of Christ Apostolic Church are exemplary as they move Christianity forward and promote the interest of African Independent Churches through their various programmes, doctrines and practices in this contemporary generation. However, the important role played by Prophet M. Olowere to the expansion of Christ Apostolic Church in Ibadaland is completely absent in his book, hence this research has become a necessity so as to critically examine the works and ministry of this contemporary leader.

Ogunrinade in his work, "Christ Apostolic Church and Health Care Delivery in South-western Nigeria with reference to Divine Healing in the 80s and 90s"<sup>56</sup>, stresses that C.A.C. has contributed to the health care and sustained the adherents of Christianity during the outbreak of disease in the

---

<sup>53</sup> E.O. Olajide. 2009. *Christ Apostolic Church Past and Present Leaders and Officers (1943-2009)*... Viii.

<sup>54</sup> Dayo Oluwamakin. 2012. *Christ Apostolic Church Heroes and Heroines: Past and Present*. Ilorin: Divine Grace Print.

<sup>55</sup> D. Oluwamakin. 2012. *Christ Apostolic Church Heroes and Heroines: Past and Present*...

<sup>56</sup> A.O. Ogunrinade. 2011. "Christ Apostolic Church and Health Care Delivery in South-western Nigeria with Reference to Divine Healing in the 80s and 90s", *Journal of Arts and Contemporary Society*, Vol. 3. Dec. 2011. [www.cenresinpub.org](http://www.cenresinpub.org) Retrieved on 1<sup>st</sup> November, 2014.

history of South-western Nigeria. He emphasises how the church engaged in the use of: sanctified water and anointing oil for performing healing and miracles, prayers for barren women; and establishment of Faith Home (Ile Agbebi) to cater for those who are expecting fruit of the womb, the pregnant women and nursing mothers. This brought about positive results especially at a moment when the country was passing through very difficult socio-political and economic crises. He identifies that if home grown methods of dispensing healing are engaged in the church, effective result could be produced and such could lead to increase in membership and retention of the members. Ogunrinade also envisages that this means of problem-solving is still potent today in a spiritually awoken society. As good as this work is, it was limited in its scope, since the author did not pay attention to the individual church planters in C.A.C. like Prophet M. Olowere and this research is out to bridge this gap.

Writing on Christ Apostolic Church (C.A.C) and its present pre-occupations, S.B Mala<sup>57</sup> gives a historical development of the church. He writes that the C.A.C came into being as a result of the fusion of two movements: first is the Faith Tabernacle which had existed independently from 1918 to 1930, led by Pastors D.O. Odubanjo, J.B. Esinsinade and I.B. Akinyele, all of them were former Anglican members. The second was entirely new and truly Pentecostal movement founded between 1928 and 1930. He maintains that it was 1930 revival, accompanied by extensive travelling in Nigeria that strengthened the fusion. He adds that the revival made it possible for the church to spread into many parts of Nigeria and Ghana. The name C.A.C was adopted in 1941 and the church was duly registered in May 1943.

Mala,<sup>58</sup> points out that evangelism occupies such an enviable position and there is no doubt that it is a special task for the church and it could be assumed that all other activities are supplemented to aid it. The involvement of the Church in this important endeavour at different levels accounts for the very rapid growth of the church in Nigeria. He observes that education and health, the two most important means of evangelism before the seventies have been taken over by the government and so, the C.A.C. plays no role whatsoever in these fields at that time. Nevertheless, Mala's work is not detailed enough to include the contributions of church planter like Prophet M.Olowere. This research, therefore, intends to fill the gap left untouched by the author.

---

<sup>57</sup> S.B. Mala. (ed.) 1983. *Christ Apostolic Church: Its Present Pre-occupation in African Independent Churches in the 80s*. Lagos: Organisation of African Instituted Churches.

<sup>58</sup> S.B. Mala (ed.) 1983. *Christ Apostolic Church: Its Present Pre-Occupation in African Independent Churches in the 80s*. 79.

Olusheye<sup>59</sup> in his book, *The legacies of our Church Patriarchs* mentions and analyses the various types of impact, which the Christ Apostolic Church has made upon the society and the existing churches. He says that C.A.C. as the premier Pentecostal Church in Nigeria has influenced the establishment of almost 98% of Pentecostal churches in Nigeria and West Africa. Baptism in the Holy Spirit and speaking in tongues, which had been frowned at with contempt, is now becoming a common experience in Christendom in Nigeria today. It has revolutionised the Christian religion in Nigeria, bringing into it powerful meaning, purpose and spiritual enlightenment. According to Olusheye, C.A.C. was responsible for the development of the spiritual gospel songs in Nigeria<sup>60</sup> and that, the use of unpolluted sanctified water was introduced by C.A.C. to bring perfect cure to the sicknesses, which most people declared incurable. He also records that the establishment of Prayer Mountain is another obvious contribution of C.A.C. to Christianity in Nigeria. Without mincing words, Olusheye's book is a good material on Pentecostal perspectives of C.A.C. in Nigeria as a whole. However, he fails to enumerate the contributions of Prophet M. Olowere to the expansion of Christ Apostolic Church.

Olu Olusumbola<sup>61</sup> in his work titled, *The Growth of Christ Apostolic Church in Nigeria* records list of founders and leaders of C.A.C. from the time of Apostle Babalola. Among the leaders whose profiles were recorded by Olusumbola include Prophet Daniel Orekoya – a prophet who woke up a woman who died for four days; Pastor J.A. Medaiyese – second General Superintendent of C.A.C. up to 1975; Pastor A.A. Hanson – first General Secretary of C.A.C. who died in 1968, and retired Pastor A.O.A. Olutimehin – General Superintendent of C.A.C. among other ministers. Olusumbola's work was good, but does not include the contributions of Prophet Olowere to the expansion of C. A. C. in Ibadanland.

Moses Oludele Idowu<sup>62</sup> in his work, *The Great Revival of 1930 – The Origin of Modern-day Pentecostalism in Nigeria* records that Oke-Oye Revival led by Apostle J.A. Babalola, occupies a special place in Nigeria's Pentecostal – evangelical historiography because it is the beginning of what may be called Pentecostalism in Nigeria. It is about a religious awakening that occurred in Nigeria in 1930. According to him, the revival literally woke the Mission churches out of their slumber and

---

<sup>59</sup> E.H.L.Olusheye. 2010. *The Legacies of our Church Patriarchs*. Ibadan: Gideon Global Press. 55.

<sup>60</sup> E.H.L.Olusheye. 2010. *The Legacies of our Church Patriarchs*. Ibadan: Gideon Global Press. 55.

<sup>61</sup> Elder Olu Olusunmola. 2001. *The Growth of Christ Apostolic Church in Nigeria*. Ibadan: Ayo Express and Publishing Co. 75 – 80.

<sup>62</sup> M.O. Idowu. 2007. *The Great Revival of 1930*. Lagos: Divine Artillery Publications.

drudgery of their operational tactics. The revival caused spiritual renewal in churches<sup>63</sup>. The Mission churches had preached that the age of miracles was past, but with their own eyes, they saw the products of the revival among their own members with proof of miracles.

He adds that the revival brought spiritual hunger, which is one of the marks of its genuineness as a Holy Ghost revival. The revival also stirred the churches to her role in evangelism and missions. The revival massively increased the membership of the Aladura or Apostolic movement thereby putting it into prominence and thus, laying the foundation for the modern new religious movements, which are the real forerunners of modern-day evangelicals and Pentecostals. According to him, awareness of God among people through the revival of Apostle Babalola and other succeeding ministers gave rise to quick proliferation of the church. The work of these ministers also gave rise to the creation of mass movement towards Christianity, as a consequence, the religion was able to address the local conditions and practical needs of the Africans. This brought about increase in the number of Christian converts and peaceful co-existence among the people of South-western Nigeria<sup>64</sup>. However, Idowu's work is not detailed enough to include the individually established assemblies in Christ Apostolic Church, to which Prophet M. Olowere is one of the founders. Hence, there is the need for this present research.

In a similar view, S. A. Owoeye in his work, "Healing in Some Pentecostal Churches in South-western Nigeria"<sup>65</sup> opines that Pentecostal churches are protestant sects that emphasise spirit baptism as an experience different from conversion and evidenced by speaking in tongues. The churches teach the inspiration of the Bible, salvation by conversion, revival, sanctification, divine healing; and claim to be a restoration of original Christianity. Pentecostal churches centre on the emotional, mystical, and supernatural: miracles, signs wonders, and "the gifts of the spirit". The supreme importance is attached to the subjective religious experience of being filled with or possessed by the Holy Spirit<sup>66</sup>.

Owoeye links the beginning of Pentecostalism in Nigeria to the evangelistic outreaches and the revival of July 1930 by Joseph Ayo Babalola of the then Faith Tabernacle, which later

---

<sup>63</sup> M.O. Idowu. 2007. *The Great Revival of 1930...* 135.

<sup>64</sup> M.O. Idowu. 2007. *The Great Revival of 1930*.

<sup>65</sup> S.A Owoeye. N/D. "Healing in Some Pentecostal Churches in South-western Nigeria". N/A. *European Scientific Journal*, Vol. 8. 30. December.

<sup>66</sup> S.A. Owoeye N/D. "Healing in Some Pentecostal Churches in South-western Nigeria".

metamorphosed to the Christ Apostolic Church.<sup>67</sup> Owoeye has done a very good work in giving us the background to Pentecostalism in Yorubaland. However, his work does not expose us to the contributions of individual church planters like Prophet M. Olowere in C.A.C., which is the focus of this work.

Reflecting on the beginning of Pentecostalism in CAC, Ogunrinade and Ogbole in their work, “Precursors of the 1930 Great Indigenous Revival among the Yoruba People of South-western Nigeria”<sup>68</sup> posit that the success of 1930 indigenous Great Revival in Nigeria was made possible by some underlined factors, which include prayer and fasting for outpouring of revival by the Faith Tabernacle members. According to them, the answer to their prayers and fasting is the call of Prophet J.A. Babalola. These Faith Tabernacle members disciplined themselves, consecrate their service wholly to the new faith they believed and received. They obeyed the three conditions that God gave them for revival i.e. total abstinence from idol worship, adultery and use of earrings by their women. They conclude that these precursors created the basis for the emergence of the revivalist and the motivation for their activities among the Yoruba people of South-western Nigeria<sup>69</sup>. The contributions of Ogunrinade and Ogbole have added to the knowledge of Pentecostalism as regards Christ Apostolic Church. Meanwhile, their work does not include the contributions of individual church planters in C.A.C like Prophet M. Olowere. This calls for the necessity of the present research work.

Joe Jacobs<sup>70</sup> in his work, *Know Your Evergreen Christ Apostolic Church* exposes youths to new and authentic information about the first Indigenous Pentecostal Church in the entire black race - Christ Apostolic Church. It especially answers questions about the church, her peculiarities, mode of dressing, the doctrine of divine healing, and other interesting issues. The book also has the detailed outline of all leaders of Christ Apostolic Church from 1931 to 2010. According to him, Christ Apostolic Church is about eighty years old as a Pentecostal Church. This church is a member of Christian Pentecostal Fellowship of Nigeria (CPFN/PFN) which is made up of all Pentecostal denominations in Nigeria and that Pastor E.H.L. Olusheye (Retired President of C.A.C.) was an ex-

---

<sup>67</sup> J.K Asamoah-Gyadu. 2005. “Born of Water and Spirit”. Pentecostal/Charismatic Christianity in Africa in Kalu O.U. *African Christianity: An African story*. Pretoria: Departmentt of Church History, University of Pretoria. 395.

<sup>68</sup> A.O. Ogunrinade and F.A Ogbole. 2013. “Precursors of the 1930 Great Indigenous Revival among the Yoruba People of South-western Nigeria” in N/D. “*Journal of Educational and Social Research*”, Vol. 3(2) May 2013. Gombe State University, Gombe Nigeria.

<sup>69</sup> A.O Ogunrinade. and F.A Ogbole. 2013. “Precursors of the 1930 Great Indigenous Revival among the Yoruba People of South-western Nigeria.”

<sup>70</sup> J. Jacobs. 2010. *Know Your Evergreen Christ Apostolic Church*. Ibadan: Gideon Global Press.

Chairman of CPFN. He says further that Christ Apostolic Church is the mother of Pentecostal churches in the black race and a spiritual force to reckon with in the Christian Association of Nigeria<sup>71</sup>. This book is indeed a reliable record on the Pentecostal perspectives of Christ Apostolic Church. However, this book fails to record anything on the contributions of Prophet M. Olowere to the expansion of Christ Apostolic Church. Hence, there is the need for this present research.

John A. Farounbi<sup>72</sup> in his book, *The Flaming Torchbearers Biographies of Past Pentecostal Heroes in Nigeria* discusses the biographies of most of the Christ Apostolic Church past leaders such as Pastor D.O. Odubanjo, Pastor Esinsinade Sadare, Prophetess Sophia Ajayi, Oba I.B. Akinyele, Prophet Daniel Orekoya and Prophet J.A. Babalola among others and links them with Pentecostalism in Nigeria. He says that they have bestowed on us the legacy of fasting, prayer, evangelism and practice of divine healing. There were manifestations of outpouring of Holy Spirit including manifestations of gifts of the spirit in their life, ministry and revivals. Meanwhile, these Pentecostal acts imbibed from these past heroes have become part and parcel of CAC. Besides, the activities of these heroes have made C.A.C. mother of Pentecostal Churches in Nigeria. Farounbi has done a good job in giving us an insight into the root of Pentecostalism in C.A.C. However, nothing is said about the Pentecostal acts of the living heroes such as M. Olowere of C.A.C Oke Agbara, hence, there is need for this present research.

C.O. Oshun in the “Pentecostal Perspectives of the Christ Apostolic Church”<sup>73</sup> submits that the Church can be regarded as the doyen of the emergent Aladura Pentecostals. He says further that the main objective of C.A.C Pentecostalism is the eventual allegiance of the whole world to Christ. Vital to the essential life of the Church as a Pentecostal Church are: Prayer and fasting which is the core of C.A.C. religiousity and basis of its Pentecostal practice. Charismatic manifestations of prophecy, visions, dreams and speaking in tongues, form a good build-up of Church religiousity. According to him, worship in C.A.C. is highly informal, dynamic and Pentecostal in nature. Prayers are said impromptu and are therefore flexible, spontaneous, free flowing from the heart, and, as a result, reaching the inner recesses of the hearts of the participating audience. Oshun asserts that the C.A.C. is distinctly Pentecostal and African. However, Oshun’s article is not detailed enough to

---

<sup>71</sup> J. Jacobs. 2010. *Know Your Evergreen Christ Apostolic Church*. Ibadan: Gideon Global Press. 18 – 22.

<sup>72</sup> A. John Farounbi. 2010. *The Flaming Torchbearers Biographies of Past Pentecostal Heroes in Nigeria*. Lagos: Lemuel Printing Press. 28.

<sup>73</sup> C.O.Oshun. 1983. Pentecostal Perspective of Christ Apostolic Church in Orita. Ibadan: Journal of Religious Studies. Vol 15, Dec. 105

contain information about the contributions of Prophet M. Olowere to the expansion of the entire body of C.A.C. in Ibadanland; hence, the need to fill this gap.

## 2.2 Church Planting in Ibadanland

Maku Loremikan<sup>74</sup> traces the life and ministry of Samuel Ajayi Crowther, who was the first African Bishop of the Anglican Church, explorer and missionary in Niger Area. According to him, Crowther was captured in his home town of Osogun during civil war around 1821 and was sold to Portuguese traders on the coast. He was seized by the British antislavery patrol, and was released at Freetown in Sierra Leone. Crowther was educated at Fourah Bay Institute and was baptized in 1825. He worked as Church Missionary Society minister. He participated in the British Niger Expedition of 1841 before was ordained in 1845. After his ordination in England, he returned to West Africa as a missionary, serving briefly at Badagry before being posted to Abeokuta in Yorubaland. Crowther joined Henry Townsend in planting the first Church Missionary Society Mission station in Abeokuta in 1846. The work of Loremikan is limited to Anglican church, he fails to mention Prophet M. Olowere among contemporary individual church planters under the umbrella of Christ Apostolic Church Worldwide.

Johnson Samuel and Johnson Obadiah<sup>75</sup> traced the church planting activities of Henry Townsend – Church Missionary Society Missionary in Nigeria –. According to them, Henry Townsend arrived at Badagry and worshipped with Reverend Birch Freeman<sup>76</sup> who was an adherent of Methodist faith. Townsend left Badagry for Egba land where he was received by Oba Sodeke of Abeokuta. The missionary established mission station in Abeokuta in July, 1846 and made Abeokuta the Headquarters of the other Church Mission Stations for Yorubaland. Through the ministry of Townsend many mission stations were built all around the Yorubaland. He contributed to Yoruba language development and wrote several hymns in Yoruba which aided the growth of Christianity among the Yorubas. He retired in 1876. The work is a thorough job on the early planting of Christianity in Yorubaland, but there was no reference to the contributions of Prophet M. Olowere to the expansion of Christ Apostolic Church in Ibadanland, which is the focus of this research.

---

<sup>74</sup> Maku Loremikan. 2007. "The Slave Boy who Turned Bishop – Samuel Ajayi Crowther" In Afe Adedayo Emmanuel (Ed). 2013. *African Research Review*. Vol. 7(28). <http://dx.doi.org/10.4314/afrrrev.v7il.7> Retrieved 21/06/2016

<sup>75</sup> Johnson S. and Johnson O. 2008. *The History of the Yorubas: from the Earliest Times to the Beginning of the British Protectorate*. Lagos: Diocese of Lagos West Anglican Communion.

<sup>76</sup> Ade – Ajayi, J.F. 1977. *Christian Missions in Nigeria 1841 – 1891: The Making of a New Elite*. London: Longman

Ayegboyin and Ishola<sup>77</sup> trace the establishment of African Independent churches to the nineteenth century. The origin was traced to the planting of some prayer groups in Africa. The groups have not only taken root, but have shown historical growth particularly in sub-Saharan Africa. The planting of these religious organisations added new religious attitude. As a result of this, they are often variously characterized and defined as African Indigenous Churches or African Independent churches. The work of Ayegboyin and Ishola provide background knowledge to the present researcher, but it does not include the substance that the current research intends to reveal.

Akinyele Omoyajowo<sup>78</sup> writing on *Religion, Society and the Home*, opines that, the establishment of Aladura movement, which began as a reformation movement during the second decade of Christian century in Nigeria was traceable to the African Church planters that opened another phase of the Christian movement. According to him, the first was the Diamond Society, which began from St. Saviour's Church at Ijebu-Ode in 1918 under the leadership of Pa Odubanjo and Sadare. This developed into the Faith Tabernacle in 1923 and culminated in the establishment of the Apostolic Church in the 1930s following Joseph Babalola's revival at Ilesa<sup>79</sup>. In the same vein, Owolabi<sup>80</sup> confirmed that Joseph Babalola used his gifts and skills as church planter for rapid spread and development of the church. Around 1940s, the Church became an independent church known as Christ Apostolic Church under the leadership of Joseph Babalola who continued his healing and revival activities as active church planter until his death. However, this work does not include the activities of some other church planters in Aladura circle like M.Olowere which is the concern of this present study.

Ogunbiyi<sup>81</sup> reveals that, the Cherubim and Seraphim Church, was a very strong Aladura movement established in 1925 by both Moses Orimolade Tunolase and Abiodun Akinsowon. The work of Orimolade as church planter assisted the rapid spread of Cherubim and Seraphim Church because he makes use of African methods and elements in its practices and liturgy. He reiterated that Orimolade mission volunteered to spread the Christian religion to several places including Northern Nigeria without having been invited by the people or taken permission from the local chief of the land

---

<sup>77</sup> D. Ayegboyin and Ishola S.A. 2013. *African Indigenous Churches*. Lagos: Greater Height publication. 1

<sup>78</sup> A. Omoyajowo. 2001. *Religion, Society and The Home*. Ijebu-Ode: Vicoo International Press. 12

<sup>79</sup> A. Omoyajowo. 2001. *Religion, Society and The Home*. Ijebu-Ode: Vicoo International Press. 13

<sup>80</sup> Owolabi, A. J. 2005. *The Growth of the Anglican Church in "Akoko – Kabba District."* Unpublished Thesis: Department of Religions, University of Ilorin; Ilorin

<sup>81</sup> Ogunbiyi, O.O. 1996. 'Religion and Cultural Identity; The Experience of the Cherubim and Seraphim church, Nigeria ' in *JARS: Journal of Arabic and Religious Studies, The Department of Religious, University of Ilorin, Nigeria.1996. Vol. 13.3* December.

or government before planting churches in the area. Orimolade also recognized the power of women and used Abiodun and other women as Lady Evangelist and Prophetess in his church planting activities among the Nigerians. Even though, Ogunbiyi's work is a good material on church planting in Yorubaland, but he fails to include other church planters outside Cheribim and Seraphim Church like Prophet M.Olowere to the expansion of Christ Apostolic Church in Ibadanland. This justifies the need for this present research.

Jegede Gabriel Gbenga<sup>82</sup> gave the charismatic initiative of Josiah Olunowo Ositelu that led to planting The Church of the Lord (Aladura) in 1930 and her inauguration in 1930 at Ogere Remo, in present day Ogun State, Nigeria. Jegede opines that Josiah Ositelu believe in the power of prayer and faith in healing and uses various elements associated with Pentecostalism; hence the church was said to be another very strong Aladura Church established by an African church planter. The church under the leadership of Josiah Ositelu opposed traditional African religion and sometimes burn cult images as "idols". The church opposed polygamy and witchcraft as the church tend to avoid politics and focus on "holiness movement". Jegede revealed that in spite of the debut of the Church of Lord (Aladura) in Ekitiland since 1937, it did not have as much tentacles in Ekiti when compare with Cherubim and Seraphim Society and Christ Apostolic Church which were in same genre of Aladura Christianity<sup>83</sup>.

The opinion of Jegede gives very good background to understanding the impact of African Indigenous Church planter in the expansion of Christianity in Yorubaland. However, there was no information concerning the contributions of Prophet M. Olowere to the expansion of Christ Apostolic Church in Ibadanland, which is the subject of this current research.

Contributing to the write up on Church planters in Yoruba land, Daudu and Gbule<sup>84</sup> examine some factors that stimulate the indigenous church planters. Among the causal factors discussed were: authoritarian and racist tendency of the mission churches; leadership tussle; unbelief of the Africans; polygamy controversy; inadequate contextualisation of the Christian gospel that European missionaries imposed on their African converts; search for purer form of Christianity by the Africans;

---

<sup>82</sup> Jegede G.G. 2010. "The church of the Lord (Aladura, CLA): An Examination of a Charismatic Movement in Ekitiland (South-Western Nigeria), 1937 -2005. In N/E. 2010. *Journal of Social Sciences*. Vol. 5(2). Ekiti: Medwell Publishing 89-95.

<sup>83</sup> Jegede G.G. 2010. "The church of the Lord (Aladura, CLA): An Examination of a Charismatic Movement in Ekitiland (South-Western Nigeria), 1937 -2005. In N/E. 2010. *Journal of Social Sciences*. Vol. 5(2). Ekiti: Medwell Publishing 89-95.

<sup>84</sup> M. Daudu & J.N. Gbule. 2013. *An Outline of the History of Christianity in West Africa*. Zaria: Micsons Press & Publishers. 118

socio-economic conditions during the First World War; and the recrudescence of nationalism by the African educationalists. Daudu and Gbule also trace some general characteristics of African Independent Churches and mention things like: local autonomy, strict adherence to old testament passages, belief in visions, dreams and prophecies, emphasis on pure and practical religion, belief in the efficacy of prayer and faith-healing, use of African music and musical instruments, tendency to split into groups and female leadership. His observations are also true about African Indigenous Churches in Yorubaland. The work is a thorough job on African indigenous church planters but, there was no reference to the contributions of Prophet M.Olowere to the expansion of Christ Apostolic Church in Ibadanland, which is the concern of this research.

Ogunrinade Adewale, in his work, “Predilection for African Indigenous Practices in the Pentecostal Tradition of African Indigenous Churches with reference to Christ Apostolic church Agbala Itura” says that Indigenous Christianity came into being in Africa through the initiatives of the concerned indigenous Africans who felt that Christianity should be better expressed in the African perception and worldview. This initiative was deployed to wipe off factionalism and bring together African Christians with their African feelings and passions towards generating African thoughts in Christianity. He adds that, the strategy was necessary to connect the gulf created by the ‘foreign evangelists’ who came to pioneer Christianity. As a result of the efforts of these church planters, Africans found solace in the indigenous African methods of solving existential problems like sickness, barrenness, and spiritual afflictions and these led to establishment of many indigenous churches<sup>85</sup>. Ogunriade indicates the worldview of Christianity among the Yoruba. However, his work lacks any record on the contributions of Prophet M.Olowere to the expansion of Christ Apostolic Church in Ibadanland.

In another work, Ogurinade explores the “Development in Christianity in South-western Nigeria immediately after the First World War”<sup>86</sup> where he identifies the introduction of nationalism to Christianity in Southwestern Nigeria. The occasion for it and the foremost nationalistic churches founded between the late 19<sup>th</sup> and the early 20<sup>th</sup> centuries. He also observes the events of the outbreak of epidemics together with the aftermath of the war on Christianity in Southern Nigeria and how people responded to it. Nationalism emerged when the African Christians felt that the foreign

---

<sup>85</sup> A.O. Ogunrinade. “Predilection for African Indigenous Practices in the Pentecostal Tradition of African Indigenous Churches, Agbala Itura”. *Cyberjournal for Pentecostal-Charismatic Research* [www.com](http://www.com). Retrieved 28<sup>th</sup> July 2014.

<sup>86</sup> A.O. Ogunriade. 2013. “Developments in Christianity in Southwestern Nigeria Immediately after the First World War”. In F.A. Ogbole . (ed.) *Mediterranean Journal of Social Sciences*. Sapienza: MCSER-CEMAS. 4 – 6.

missionaries had taken grip of every facet of church planting and administration in Africa. It is further interpreted as reactions exhibited by the natives in their own land concerning the disgusting attitudes of the foreign missionary personnel and government about the people's values, customs, culture and worldviews. Ogunrinade succeeds in adding to the knowledge of the factors that stimulate the establishment of indigenous churches from the mission churches. However, he does not write anything on individual church planters under the umbrella of Christ Apostolic Church such as Prophet M. Olowere.

Bello Thomson in his work *The Emergence of First Generation African and Independent Churches in Nigeria*,<sup>87</sup> considers the independent movement campaigns and what motivated the establishment of the African and Independent churches in Nigeria. He identifies religious, cultural and political reasons for the emergence of the African Independent Churches in Yorubaland. According to him, the traditional Africans were very religious, and very loyal and faithful to their objects of worship. Besides, their depth of love for religion is unfathomable and this was demonstrated in the rosy welcome accorded to the missionaries when they came to Yoruba towns. Bello's work gives the history of the beginning of African Independent Churches in Yorubaland, but fails to record anything concerning the contributions of Prophet M. Olowere to the expansion of Christ Apostolic Church in Ibadanland.

Thomson Temitope Bello<sup>88</sup> in his work considers the independent movement campaigns and what motivates the establishment of the African and independent Churches in Nigeria. It examines the condition that led to the emergence of the independent church; the abuses and proliferation of the church was also examined. He identifies the common characteristics of African independent churches to include passion for prayer, divine healing, exalted position given to women, and contextualisation of Christianity in African culture. Nevertheless, the paper does not touch African Independent Church planters like Prophet M. Olowere. Hence, the need for this project.

Omotoye<sup>89</sup> brought up the dramatic change in religious space in Yorubaland from the 1970s, because of the emergence Pentecostal churches planters and the phenomenal growth of Pentecostal

---

<sup>87</sup> Bello Thomson. 2004. *The Emergence of First Generation African and Independent Churches in Nigeria*. Lagos: Greeter Height Publications.

<sup>88</sup> T.T. Bello. 2013. "The Emergence of First Generation African and Independent Churches in Nigeria: Historical Survey". *Journal of Philosophy, Culture and Religion*, Ekiti State University. <http://www.eksujournalphilosophy/9index.php/eksu.edu.ng> 51 - 57. Retrieved on 5/7/2016.

<sup>89</sup> Omotoye R.W. 2015. "Christianity as a Catalyst for Socio-Economic and Political change in Yorubaland, Nigeria: Account of Church Historian". Ilorin: The Library and Publications Committee University of Ilorin, Ilorin, Nigeria. 20

churches in Yorubaland. The first among these sets of church planters was Reverend Josiah Olufemi Akindayomi (1909 – 1980) who founded Redeemed Christian Church of God in 1952 and hand over the church by naming his successor to be Pastor Enoch Adeboye before his death in 1980<sup>90</sup>. Omotoye’s work is a good material on the planting of Pentecostal Churches in Yorubaland and it is limited to Redeemed Christian Church. He records no information about activities of church planters in Christ Apostolic Church Worldwide of which Prophet M. Olowere is one.

In his work Donald E. Miller<sup>91</sup> opines that Pastor Adeboye’s appointment was formalized by the reading of Pa Akindayomi’s sealed pronouncement after his burial and since 1981, Pastor Adeboye had been demonstrating his church planting skill with the number of parishes growing in leaps and bounds. Donald added that there are at least about 2000 parishes of Redeemed Christian Church of God in Nigeria and Redeemed Christian Church of God had a presence in One hundred and eighty-nine (189) nations of the world. The church is still rapidly expanding, utilizing evangelism as a core tool along with church planting<sup>92</sup>. However, the work does not record anything on the activities, of other church planters outside Redeemed Christian Church of God of which Prophet M. Olowere is prominent to expansion in the Christ Apostolic Church in Ibadanland.

Idowu<sup>93</sup> in his work “African God’s General Series: Joseph Ayo Babalola” opines that Babalola was a wonder working Apostle that was endowed with great spiritual power following his divine call. Evil spirits and the traditionalists recognized the gift and therefore spontaneously acknowledge his superiority. He possessed so great spiritual power that he healed the sick either present at his revival meetings or in their homes or in the prison yard or even at some distance from the venue of his revivals. He was noted for the healing of sicknesses, barrenness, blindness, suffering from witchcraft and abominable diseases such as leprosy, madness, epilepsy, insanity and tuberculosis. In practical terms, he was much more than an ordinary preacher; he performed signs and wonders and mighty deeds. According to him, he was a great church founder of his time. He went about establishing many assemblies in all cities where he conducted revivals. He planted assemblies at Oke-Ooye, Ilesa, Efon-Alaye, Ikare-Akoko, Aramoko, Ile-Oluji. Osogbo, Lagos, Oyo among other Yoruba towns. He records that in Christ Apostolic Church circle, Babalola is regarded

---

<sup>90</sup> Warren Bird. N/D. “World Mega-churches” Leadership Network, USA, <http://www.worldmegachurches.org/rccg/akidayomi.html> . Retrieved 21/08/2016

<sup>91</sup> Miller, D. E., Sargeant K.H., and Richard F. 2013. *Spirit and Power: The Growth and Global Impact of Pentecostalism*. <http://www.eventbrite.co.uk/eaadeboye> Retrieved 22/10/2016

<sup>92</sup> Miller, D. E., Sargeant K.H., and Richard F. 2013. *Spirit and Power: The Growth and Global Impact of Pentecostalism*. <http://www.eventbrite.co.uk/eaadeboye> Retrieved 22/10/2016

<sup>93</sup> M.O.Idowu. 2007. *African God’s General Series: Joseph Ayo Babalola*. Lagos: Divine Artillery Publications

as a progenitor who occupied such a unique position which no other person could adequately fill. It is crystal clear that Idowu's book is a good material on church planting in Yorubaland but he fails to mention Prophet M.Olowere of Christ Apostolic Church Oke-Agbara among the contemporary church founders under the umbrella of Christ Apostolic Church Worldwide. This makes this present research to be necessary.

Falayi<sup>94</sup> comments on W.F. Kumuyi of Deeper life Christian Ministry as one of the church planters with fastest growing churches. According to him, Kumuyi's church in Lagos has 120,000 members, making it one of the five largest churches in the world. He adds that in less than 25years, the Deeper Life movement has grown dramatically to include 5,000 other churches throughout Nigeria, and 3,000 churches outside of Nigeria. Deeper Life Church under the leadership of Kumuyi has also started churches in 40 African nations, Europe and North America. Complementing the work of Falayi about William Kumuyi, Tokunbo<sup>95</sup> points out the Pentecostal charismatic leadership skill of Kumuyi by which he implore the use of certain strategies such as relevant preaching for personal holiness, evangelism and church growth, leadership training, the role of prayer and miracles in church growth, meeting in the temple and from house to house a functional structures for pastoral care, among others. These balance approach are used in the other churches that are part of the Deeper Life movement<sup>96</sup>. The works of Falayi and Tokunbo give comprehensive information about Deeper Life movement nevertheless, it says nothing on the expansion of Christ Apostolic Church through the efforts of Prophet M. Olowere. Therefore, there is need for this present work. -

In his book *Africa's Notable Prophets Series, David Olulana Babajide – The Last of the Mighty Ones*, Idowu<sup>97</sup> records that David Olulana founded many churches for Christ Apostolic Church both directly and indirectly through the evangelists that he trained and empowered. From 1944 till his active retirement, he was in the business. According to him, we may never know the number of churches that he founded directly but we know that he founded the Christ Apostolic Church on Lagos Street at Ebutte-meta, the Araromi assembly at Osogbo and many in Ekiti and Ijesa district. He says further that Babajide was a loyal church man who walked in the footsteps of the apostles. He does not lay claim to any church founded by him. All his churches were for the church

---

<sup>94</sup> Falayi O.O. 1998. "Proliferation of Churches: Causes and Effects on Church Growth, A Case Study of Ikere Local Government Area of Ekiti State" Unpublished: RCCG, Bible College, Lagos. 42

<sup>95</sup> Tokunbo D.O. 2002. "Pentecostal and Charismatic Perspectives of Deeper Life Bible Church" in *Ondo Journal of Religion*, Vol. 111.1,2,3,

<sup>96</sup> Tokunbo D.O. 2002. "Pentecostal and Charismatic Perspectives of Deeper Life Bible Church" in *Ondo Journal of Religion*, Vol. 111.1,2,3,

<sup>97</sup> Idowu, M.O. 2012. *David Olulana Babajide: The Last of the Mighty Ones, Africa's Notable Prophets Series*, Ikeja:Lagos, Divine Artillery Publications

and reported to the leadership. Babajide believes in revivals and it was his view that the church should be engaged in revivals. Just as there can be revival in a town or nation that will sweep many heathens to the church so he also believes that the church herself must be continually revived and empowered through constant revivals among believers themselves. He was a regular invitee in many churches to stir revivals within the church. It was during one of these revivals that was held at Christ Apostolic Church Olugbode that he was inspired to form what has been known today as the Light of the World Society, a movement which was to advance and entrench the principles and doctrines of the church.

Moreso, Idowu also records that in 1960, Babajide took one of the major steps in life and ministry, when he established the school of Prophets and Evangelists in Ilesa. He had received a leading to train the prophets and evangelists as far back as 1942. He became the General Evangelist of the church after Apostle Joseph Ayo Babalola. Babajide was a prophet, evangelist, pastor and writer. This book concentrates on David Olulana Babajide and gives no information on contemporary church founders like Prophet M. Olowere as he contributes to the expansion of Christ Apostolic Church in Ibadanland.

M.O. Idowu<sup>98</sup> in another book titled *African Notable Prophet Series, In the Footsteps of an Apostle: The story of Samson Oladeji Akande* says that Samson Oladeji Akande belongs to the 2<sup>nd</sup>/3<sup>rd</sup> generation of prophets of Christ Apostolic Church and bore his prophetic witness to this nation for almost fifty years from 1940's to his retirement in 1990 and his death in 1992. He was possibly one of the first notable convert from Islam who became a notable prophet/evangelist in the evangelical history of Nigeria. In spite of difficult personal challenges, he was instrumental in establishing many assemblies for Christ Apostolic Church denomination. According to him, Akande, altogether, by his own admission was instrumental in establishing over 52 assemblies across the length and breadth of Nigeria, mostly in the Southwest. This was made possible through his evangelistic outreaches and campaigns spanning a period of 44 years (1944-88). That is a feat by any standard but some of them like the one at Osuntedo has ceased to exist save only the dilapidated building. He opines that Akande was a man with apostolic spirit and calling. A man with a missionary spirit and passion for souls. A watchman to a nation that has been brought to ruins. A prophetic witness to a church torn by strife whose sonorous voice brought calm to troubled souls. This is a good researched and well

---

<sup>98</sup> Idowu, M.O. 2014. *In the Footsteps of an Apostle; The Story of Samson Oladeji Akande a.k.a. Baba Abiye*, Ikeja: Lados State, Divine Artillery Publications.

investigated piece on church planting in Yorubaland on one man while other contemporary church founders like Prophet M.Olowere under the umbrella of Christ Apostolic Church were not researched or investigated. This present work is meant to fill this vacuum..

Idowu traces Prophet Daniel Orekoya church planting activities in his work *African God's General Series, Daniel Orekoya Born to Die, Bound to Reign: The Untold Story of the Prophet Who Sparked the Oke-Bola Revival in 1930*<sup>99</sup>. He records that on 12<sup>th</sup> September, 1930 there was pandemonium at Oke-Bola, which was to engulf the entire Ibadan city. Early that morning the corpse of a middle-aged woman who was also pregnant was brought wrapped with banana leaves to the prophet and revivalist right there in the presence of the crowd. This woman was Madam Alice Abeo who had died since 9<sup>th</sup> of September 1930 and for four days she had shown no sign of life. Thirty minutes later the woman was up and the prophet's name became a household name throughout the town and environs for several weeks and months. According to the author, Christ Apostolic Church, Olugbode, Ibadan was one of the churches which resulted from Orekoya's revival. So also Christ Apostolic Church Isale Ake, Abeokuta was another church that resulted from Orekoya's work among others. The book exposes the untold evangelistic and church planting activities of Orekoya but silent on the activities of other contemporary church planter under the umbrella of Christ Apostolic Church Worldwide like Prophet M.Olowere..

In his work, Opoola<sup>100</sup> examined church planting activities of David Oyedepo the founder and Bishop of the Living Faith Church (Winners) with her headquarters in Ota Ogun State. According to him, David Oyedepo in Ilorin started Living Faith Church with about 48 members in 1980 and within nine months of its existence, membership rose to about 128. He eventually established the Living Faith Outreach Centre in May, 1981. Oyedepo then relocated to Kaduna. It was from Kaduna that he went to Lagos in September 1989 before he moved to Ota, Ogun State which is now regarded as Cananland and International headquarters of the church. Oyedepo demonstrated his ability as church planter in that, the church has over three hundred branches in Nigeria alone. In the same vein, the church building at Ota is assumed to be the biggest auditorium in Nigeria seating fifty thousand and four hundred congregation as at September, 2000. Living Faith Church was said to have contributed greatly to the education sector in Nigeria; because Oyedepo adopted the strategy used by the early missionaries to get converts into Christianity. Hence Oyedepo led The Living Faith Church into the

---

<sup>99</sup> Idowu, M.O. 2010. *Daniel Orekoya Born to Die, Bound to Reign: The untold story of the Prophet who sparked the Oke-Bola Revival in 1930*, Ikeja: Lagos State, Divine Artilery Publications.

<sup>100</sup> Opoola M.O. 2010. "The Influence of Pentecostal Churches on the Development of Education, Living Faith Church (Winners Chapel) as a Case Study"

establishment of schools in different categories from Nursery, Primary, Secondary and Universities. Opoola's opinion about David Oyedepo is quite appreciated but he does not make any reference to Michael Olowere who labored in Christ Apostolic Church for expansion of Christianity in Ibadanland.

Ayodele Peter<sup>101</sup> gives detail about the life and ministry of Dr. Kolawole Daniel Olukoya who founded Mountain of Fire and Miracle Ministry in 1989 at his sitting room with Twenty-five people at the first service. They later moved to No. 60, Old Yaba Road, Alagomeji and finally to the present Headquarters site on 24<sup>th</sup> April, 1994. Ayodele points out that Mountain of Fire and Miracle Ministry has thousands of branches spread across Nigeria, Africa and Asia. A huge percentage of branches are also located in the United State and Europe. He adds that the ministry is known for its unique, powerful prayer strategy. Without mincing words, Ayodele's work is a good material on church planting in Ibadanland, but he fails to mention any church planter outside Mountain of Fire and Miracle Ministry like that of M.Olowere to the expansion of Christ Apostolic Church in Ibadanland.

## **2.4 Conclusion**

This chapter has reviewed a significant number of books, articles and journals by various authors on Christ Apostolic Church. Review was also made of the various church planters and the strategies implored by them in planting churches in Ibadanland. However, the various materials reviewed reveals that there is no particular work on the contributions of Prophet M. Olowere to the expansion of Christ Apostolic Church in Ibadanland. This is a major gap in ecclesiastical history. This gap further justifies the choice of this topic for research.

---

<sup>101</sup> Ayodele Peter. 2012. "Biography of Nigerian Pastors (6)" <http://ayodelepeters.blogspot.com/2012/07/biography-of-nigerian-pastors-6.html> . Retrieved: 21/10/2016

## CHAPTER THREE

### PROPHET MICHAEL OLOWERE: A BACKGROUND STUDY

#### 3.0. Introduction

This chapter presents a detailed family background of Prophet Michael Olowere from his birth and early childhood, his educational achievements and religious influence from the environment where he grew up. The chapter also examines his conversion, his ministerial experience and mandate for church planting.

#### 3.1. Family Background (1930 – 1960)

Prophet Michael Olowere is the third son in the family of Chief Dada Olowere and Mrs Alice Olowere of Ifaki-Ekiti, in the present Ido-Osi local government area of Ekiti State, Nigeria. There was no written record in the family, neither was there any registration of his birth at the then Colonial government controlled Province. According to John Adeyemi Olowere, his birth can be linked to the 1930 revival at Oke-Ooye in Ilesa that his mother had just given birth to baby Michael Olowere, when the news of miracles and healings at Oke-Ooye reached Ifaki.<sup>102</sup>

Chief Dada Olowere was the *Baba Ijo* of Saint Michael Anglican Church, Ona-Oja, Ifaki-Ekiti in Ekiti State.<sup>103</sup> His maternal grandfather (Borode) was the Patron of the Church Missionary Society in Ifaki-Ekiti at that time. His father and mother were traders: while his mother traded in sugar-cane, his father was a cocoa produce merchant like his predecessor. It is important to mention that Chief Dada Olowere had three wives: Mrs. Alice Olowere, the mother of Prophet Michael Olowere was the first wife. She had additional three sons apart from Prophet Michael Olowere. These are Mr. Oke Ogunsakin, Mr. Adebisi Dada and Mr. John Adeyemi Olowere.<sup>104</sup>

His parents were religious, yet their religiosity was such a syncretic one. Chief Dada, most of the time, used to take his children to the herbalist to make incisions on them with razor blade and rob with charms after incantations. The reason for such was the fear of witches and wizards attack on the children. In addition to this, Chief Dada together with other church elders and members were constantly found drinking palm wine to the point of being intoxicated. According to Prophet Michael

---

<sup>102</sup> John Adeyemi Olowere. Interview Respondent. C.A.C. Oke-Imole Agbowo, Ibadan. Above 75 years. Interviewed on 27<sup>th</sup> September, 2016

<sup>103</sup> Prophet M.Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

<sup>104</sup> John Adeyemi Olowere. Interview Respondent. C.A.C. Oke-Imole Agbowo, Ibadan. Above 75 years. Interviewed on 27<sup>th</sup> September, 2016

Olowere, there was no thorough teaching of the Bible at that time in the church at his home town. This contributed to the widespread syncretism among the Christians.<sup>105</sup>

Prophet Michael Olowere lost his father when he was seven years old while his mother lived long before she died in 1981. She relocated from Ifaki-Ekiti to Prophet Michael Olowere's house in Ibadan, Oyo State before her death. After the death of his father, he lived with his uncle – Mr. Samuel Ogunmoroti – who took care of him in his early childhood.<sup>106</sup>

### **3.2 Childhood and Educational Training**

The death of his father coincided with the time he was to start school, and his uncle who could have sent him to school was not disposed enough to do so. Therefore, he had no opportunity of formal Education, yet he can read Yoruba Bible and write in Yoruba language<sup>107</sup>. This suggests that he learnt the alphabets and pronunciation informally. Prophet M.Olowere narrated how he became educated. He said, 'God usually ministered to him through His words, and instructed him to read whether in English or Yoruba.' He said further that, 'God is so wonderful that whenever he opens the Bible, He ministers to him, and at other times, directs him to particular portions of the Bible'.<sup>108</sup>

When Prophet M.Olowere was twelve years old, his uncle, Mr. Samuel Ogunmoroti, who was a trader, took him to Egbadoland and many other towns and villages where they engaged in merchandising their wares. For the first five years, he and his uncle lived in Idogo, and the following four years at Ilaro all in Egbado area of Yorubaland. The trading journey took him together with his uncle, to many French speaking territories, such as Coutonue in the present Republic of Benin, before returning to Ibadan where he later settled. Other places where he was engaged in petty trading include Ajilete, Ojaodan and Ebute Igboora. He was also engaged in menial jobs from time to time for his uncle. He trained as a bricklayer when he came to Ibadan in 1952. He worked as a bricklayer for about two years, and he was quite good at it. According to him, he could lay about 100 blocks in one day.

In addition to bricklaying, Prophet M. Olowere learned some other trades. He was an apprentice in blacksmith for about five years and eight months. The name of his master was Mr. Samson who hailed from Ayede Ekiti.<sup>109</sup> He was skillful in blacksmithing to the extent that he was

---

<sup>105</sup> Prophet M.Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Church Planter. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

<sup>106</sup> John Adeyemi Olowere. *Interview Respondent*. C.A.C. Oke-Imole Agbowo, Ibadan. Above 75 years. Interviewed on 27<sup>th</sup> September, 2016

<sup>107</sup> John Adeyemi Olowere. *Interview Respondent*. C.A.C. Oke-Imole Agbowo, Ibadan. Above 75 years. Interviewed on 27<sup>th</sup> September, 2016

<sup>108</sup> G.O. Omidiji. *Interview Respondent*. C.A.C. Oke Agbara Ashi Ibadan. above 70. 23<sup>rd</sup> January, 2017

<sup>109</sup> J.O. Adedeji. 2002. *Itan Igbesi-Aye Michael Ojo Olowere*. Lagos: Herimat Venture. 2

able to fabricate different plumbing materials. From the research findings, he could fabricate any type of bolts, nuts, radiators, cocoa scales and any other thing that can be manufactured from steel during that period. As modern technology was not common then, many works were done manually but that notwithstanding, he demonstrated himself as a skillful artisan of his time.

Prophet M. Olowere used his knowledge to benefit all that came in contact with him in area of his specialization. For instance, he worked with Water Corporation, PZ Company, and Kingsway Stores- all in Ibadan. He was reported by some construction companies as very dutiful to the extent that, he had about fifty four (54) apprentices that learned and worked under his direct supervision. He was also said to be trustworthy, faithful and honest, and these qualities earned him a good name in the presence of all people both great and small as none of his bosses or apprentices under him ever accused him of any wrongdoing.<sup>110</sup>

### **3.3 Religious Influence on Prophet Michael Olowere**

The religious experience of Prophet Michael Olowere from his early life was that of syncretism. According to a reliable source, he was exposed by his father to two religions, namely, Christianity and African Traditional Religion.<sup>111</sup> As a matter of fact, Chief Dada Olowere did not allow his children to see anything wrong in combining the two in the area of religious practices. He led his children from the church to herbalists' homes. On the other hand, Prophet M.Olowere revealed that his parents did not approve of his socialising with other children so that they would not be corrupted. He also stated that his father did not teach them to know the efficacy of prayer and the word of God for their lives instead; his father exposed them to seeking the assistance of traditional priests for protection from any possible attack from the enemies.<sup>112</sup>

While commenting on the religiosity of his parents, Prophet M.Olowere said that, it was amazing, once in a blue moon while coming from the Church, his father would take them to herbalists who made incisions on them with razor blades and robbed the places with some powdery substance after some incantations. He also reported that, the reason his father was doing that was, according to him, to protect them from witches and wizards that might want to kill them. He went further to say that, there was no thorough teaching of the Bible at that time and that it was not uncommon for

---

<sup>110</sup> H.O. Oladeji (Ed). 2014. "If I Cannot Deliver You, Why Did I Create You?" in Cannan Mirror Magazine. Olode: C.A.C. Canaan-Land World-Wide Publication. No 4. Vol. 21 June, 2014. 5

<sup>111</sup> R.F. Olowere. *Interview Respondent*. C.A.C. Oke Agbara Ashi. Above 70 years. Interviewed on 22<sup>nd</sup> January, 2017

<sup>112</sup> R.F. Olowere. *Interview Respondent*. C.A.C. Oke Agbara Ashi. Above 70 years. Interviewed on 22<sup>nd</sup> January, 2017

church ministers, church leaders and church members to go to palm wine stands and drink until they became intoxicated.<sup>113</sup>

After the death of his father, he lived with his uncle who was by practice neither a Christian nor a traditional worshiper. He was exposed to means of economic development by his uncle, but nothing was given to him in the area of religion. His uncle, Mr. Samuel Ogunmoroti was only a Christian by profession: he did not have any specific church denomination. He said, his uncle, Mr. Ogunmoroti was of the view that, in as much as you could be serious with your business, working diligently with your own hands with no wrong thoughts or action against other people, God will reward you with good profit in your endeavours. And due to that, he did not believe in church attendance; he would not attend any church service nor let those around him attend.<sup>114</sup>

In all the years that Michael Olowere spent with his uncle, there was limited number of times that he was opportuned to attend church activities. This could probably be during the tail end of the year, during Christmas programmes or Cross over Night into the New Year (that is, the last day in December and first day in January) or any special ceremony such as that of Easter programmes. Even though Mr. Samuel Ogunmoroti did not expose his nephew to any acts of syncretism, no religious lesson was learned through him. Working on Sunday was natural and church anniversaries were seen as time for making more profit in their business. They travelled far and near for business purpose, but never set time aside to seek God or perform any religious rites. Hence, Prophet M. Olowere was negatively influenced and developed the mindset of no time for God or things of God at that time.

Prophet M.Olowere reportedly continued with such religious experience until about three years of his stay in the city of Ibadan. Until that time, there was no teaching or preaching of any kind from anybody that could have led him to a religious life. Nobody invited him to church programme and he did not see any reason to attend. He used his leisure to rest and relax in company of other apprentices under him and his friends. On Sundays, he would either be in his working place or in a relaxing mood with his friends. According to A.S. Adebisi, a time came that his heart desired to serve God. He decided and began to attend church services. He also communicated with and invited two of

---

<sup>113</sup> S. Ajiferuke. "The End Time is Here" in E.O. Oladele (Ed). Windows Magazine. Vol. 2 No.2 2014. Ibadan:Holadex Global Intergrated Ltd. p.2

<sup>114</sup> R.F. Olowere. *Interview Respondent..* C.A.C. Oke Agbara, Ashi. Above 70 years. Interviewed on 22<sup>nd</sup> January, 2017

his friends whose names were Joseph and Jacob that they should begin to go to church. From that time, he became a member of Christ Apostolic Church, Oniyanrin in Ibadan.<sup>115</sup>

Within a short time, he became a zealous Christian and joined the Ushering Unit of the church. Having become one of the church ushers, he was exposed to the teaching of the undiluted words of God and gave himself to practice of Christian pious life .H.O. Oladeji, informed that, he used to be the first person to get to the church auditorium and performed his role faithfully as church usher,<sup>116</sup> to the extent that his service was recognized by many regular members of the church. Soon after this, he joined the prayer team of the church and learned how to pray zealously both day and night.

### **3.4 Conversion and Early Christian Life**

The strong desire to know more about God drove Prophet M. Olowere to a rigorous study of the scripture and this brings about a great change in his life. Michael Olowere said, he began to evangelise;<sup>117</sup> he told his friends about God and the Church, and even invited them. He joined other Church members who went about after the church services on Sundays, evangelizing, singing choruses and jingling the bell as they went about, inviting people to Jesus and the Church. He became a good example for others to emulate in the church. Within three months of his joining the church, he allegedly received the Holy Spirit baptism with the outward evidence of speaking in an unknown tongue, even though he was still an apprentice in his vocation. Apart from attending general church prayer programmes, he now decided to join Prayer Warrior Group (*Egbe Afadurajagun*), who used to meet by 7pm for two hours, twice a week. This prayer warriors group, also meet at nights for vigil programmes as well. This was in addition to his being an usher in the church. He was reportedly very busy serving as Church worker in almost every area or unit in the church.

### **3.5 Call and Ministerial Experience**

The call of Prophet M.Olowere into full time church ministry began in a dramatic way like that of the biblical Samuel. He claimed that he had several experiences where he had seen the angels

---

<sup>115</sup> A.S. Adebisi. 2005. Christ Apostolic Church, Oke Agbara: *Historical, Theological and Pentecostal Analyses*. Ibadan: Samlad Printers. 16

<sup>116</sup> H.O. Oladeji (Ed). 2014. "If I Cannot Deliver You, Why Did I Create You?" in Cannan Mirror Magazine. Olode: C.A.C. Cannan-Land World-Wide Publication. No 4 Vol. 21 June, 2014. 2

<sup>117</sup> M.O Olowere. *Interview Respondent*.C.A.C Oke- Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

of God inside the church auditorium at Oniyanrin in Ibadan.<sup>118</sup> This experience reportedly started from his third year of worshiping in the church. According to him, at first he used to run out of the church at the sight of the angels, but later he developed the confidence to communicate with some of those angels. He would ask these angels: “How is Baba? (Referring to God)” and they would answer him. Most of the times, whenever he was the first to enter the church auditorium at Oniyanrin, he claimed he would see the angels playing on the church platform. This experience reportedly happened several times.

Consequent upon this, he allegedly began to experience different manifestations of spiritual gifts in his life. He claimed that he began to experience hearing from God audibly. Though, he could not communicate his experience with those around him at that time because of fear of misrepresentation, yet, many of those people that were serving in the church with him at that time testified that, the hand of God was upon him and that he would probably become a prophet of God.<sup>119</sup>

Prophet M. Olowere, who was still living in his uncle’s house at that time, was allegedly told in an audible voice to go out of his uncle’s house and rent his own apartment. He did not respond to this instruction at first until God told him about an imminent punishment, if he failed to obey His command. He therefore told his uncle about it, but his uncle disagreed and discouraged him. According to R.F. Olowere, the voice of God was persistent on this issue until he left his uncle’s house and rented his own apartment.<sup>120</sup>

Prophet M.Olowere was about thirty five years old when he began to hear the voice of God. This experience came at a time when he had two more years to complete his apprenticeship as a blacksmith. The voice of God allegedly would send him on special errands to perform some assignments. One big problem he had at that time was that he did not have the understanding of how to serve God in this new capacity. He also found it difficult to communicate his experience to the ministers in his church. He did not know who to approach for counseling. He went to Zaria and later to Kano on two occasions looking for opportunities to work for God as a full time minister. Unfortunately, he was sent back on each occasion because of wrong interpretation of God’s message. It was those ministers in Zaria and Kano that told him that, he had to go through ministerial tutelage before he could begin a full time pastoral ministry work.

---

<sup>118</sup> M. Olowere. *Interview Respondent*. C.A.C Oke- Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

<sup>119</sup> H.O. Oladeji (Ed). 2014. “If I Cannot Deliver You, Why Did I Create You?” in *Cannan Mirror Magazine*. Olode: C.A.C. Canaan-Land World-Wide Publication. No 4. Vol. 21 June, 2014 . 4

<sup>120</sup> R.F. Olowere. *Interview Respondent*. C.A.C. Oke Agbara Ashi. Above 70 years. Interviewed on 22<sup>nd</sup> January, 2017

Another problem that arose at that time was, the question of where and with whom should he begin the ministerial tutelage, since he did not know any minister of God who could be of assistance, he was counseled to return to Ibadan and communicate with the church authorities. On his return to Ibadan, Prophet M.Olowere went straight to Christ Apostolic Church's Headquarters at Kusela Close, Orita -Aperin. From there, he was directed to go for his ministerial tutelage with Prophet Budale at Orita -Aperin, Ibadan. Prophet Budale was then one of the leaders in Christ Apostolic Church.

Ministerial tutelage was the practice of Christ Apostolic Church at that time for anyone that was called of God into full time ministry, after which such a one would become a catechist, as there were very few Bible Schools at that time, to teach and train a catechist to become a pastor. Ministerial tutelage in C.A.C. was quite different from the seminary education. Anyone, whom the call of God was upon, must submit himself/herself to be trained by a senior minister to become a catechist or Lady Evangelist. He spent three years under the tutelage of Prophet Budale before he was posted to C.A.C. Onile-Aro, along Alabata Road in Ibadan as a catechist.<sup>121</sup>

Having served as a catechist for almost a year, he was instructed by God to further his evangelistic and prophetic training under Prophet T.D. Durojaiye. He claimed to have received a divine instruction that the knowledge he had acquired was not enough, compared to the magnitude of work ahead of him. Though it was difficult for the Onile-Aro church to release Prophet M. Olowere at that time; his instructor, Prophet Budale, supported him because he knew and also trained Prophet T.D. Durojaiye to whom Prophet M. Olowere was now going for further training in the work of God.

Michael Olowere reported that, he entered into another experience entirely with his staying with Prophet Durojaiye. He claimed he started learning how to hear God clearly, distinguish the voice of God from every other voice or noise, interpreting the messages from God and taking actions on God's instructions without compromise to the standard of the church.<sup>122</sup> Apart from that, he also testified that he received much more knowledge about ministerial work under Prophet Durojaiye. He went further to say that he received more inspirations and power of God. He received systematic teachings on how to pray prevailing, victorious and effective prayers. He also received teachings on how to overcome every type of problems that could confront ministers of God on the job as well as and how to practice dry fasting for days.

---

<sup>121</sup> A.S. Adebisi. 2005. Christ Apostolic Church, Oke Agbara: *Historical, Theological and Pentecostal Analyses*. Ibadan: Samlad Printers. 16

<sup>122</sup> H.O. Oladeji (Ed). 2014. "If I Cannot Deliver You, Why Did I Create You?" in *Canaan Mirror Magazine*. Olode: C.A.C. Canaan-Land World-Wide Publication. No 4. Vol. 21 June, 2014

Consequent upon Prophet Durojaiye confirmed the call, commission, and mandate of God upon the life of Prophet M. Olowere; he decided to assist, to achieve the purpose and plan of God for his life. Having stayed with him for some time, Prophet Durojaiye programmed him for pastoral training. He made efforts and recommended him for pastoral training at C.A.C. School of Prophets at Ilesa. He was admitted and was successful in his ministerial training. After his three years theological education, he was ordained a pastor in 1975 by the authorities of C.A.C worldwide.<sup>123</sup>

### 3.6 The Mandate for Church Planting

According to J.E. Olufolaji,<sup>124</sup> in 1975 when Prophet M. Olowere was ordained into the work of the ministry, he was posted to pastor C.A.C. Adamasingba, Ibadan. A year later, Prophet Durojaiye wanted to leave C.A.C. to establish his own denomination that is, ‘The Blood of Jesus Apostolic Church’; he wanted Prophet M.Olowere to follow him but he claimed that God instructed him to stay in C.A.C. denomination for that was where he was ordained to work. Upon that instruction, he remained in C.A.C. till date and was reportedly performing his ministerial work according to God’s instruction.

Christ Apostolic Church, Oke –Anu, Adamasingba, witnessed tremendous growth and progress under the pastoral and prophetic ministry of Prophet M. Olowere between 1975 and 1978. The membership of the church increased and many non members participated in the various prayer and revival programmes organized by the church. During this time, Prophet M. Olowere was not the sole minister in C.A.C. Oke-Anu, Adamasingba, He was under the leadership of Pastor J.A. Idowu. The cooperation between Pastor Idowu and Prophet Olowere led to the distinct spiritual growth and numerical increase in the membership of the church.

In 1978, Prophet M. Olowere was said to have a revelation from God telling him to start a new C.A.C. branch. He claimed to have a revelation of a life wire from heaven descended on Agbowo area in Ibadan. He also claimed to have heard the voice of God instructing him to go and establish another branch of C.A.C. at the place where the life wire in his revelation rested. Based on that, he left C.A.C. Oke – Anu and established another branch to be named C.A.C. Oke-Imole, Oluwatedo, in Agbowo, Ibadan.<sup>125</sup>

---

<sup>123</sup> R.F. Olowere. *Interview Respondent*. Clergy. C.A.C. Oke Agbara Ashi. Above 70 years. Interviewed on 22<sup>nd</sup> January, 2017

<sup>124</sup> J.E. Olufolaji. *Interview Respondent*. Clergy. C.A.C. Oke Agbara Ashi. 68years. Interviewed on 8<sup>th</sup> February, 2017.

<sup>125</sup> M.Olowere *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

Prophet M.Olowere stated that, God told him specifically that, “his calling is for Africa and peradventure if a church is established by him outside Africa, it will also flourish”.<sup>126</sup> As said further by him, his mandate was to spread the gospel of the Lord Jesus Christ through the establishment of branches of C.A.C. assemblies all over Africa.

---

<sup>126</sup> M.Olowere *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016



**PLATE 1. This is the picture of Prophet Michael Olowere (1930 –till date)**

### **3.7 Conclusion**

This chapter has provided detailed information about the family background, early life, training and ministerial experience of Prophet M. Olowere. The findings here have clearly revealed his religious background which was a syncretic type of Christianity as well as his experience when staying with his uncle. Thus, we can conclude that M.Olowere's family and religious background did not in any way prepare him adequately for the ministerial assignment that God later entrusted him with. He could therefore be said to be a man who passed through a spiritual wilderness to his Canaan land of prophetic ministry in Christ Apostolic Church.

**CHAPTER FOUR**  
**CONTRIBUTIONS OF MICHAEL OLOWERE TO THE EXPANSION OF C.A.C. IN**  
**IBADANLAND**

**4.0 Introduction**

In this chapter, detailed history of churches planted by Prophet M. Olowere are brought into view. Also, his ecumenical impact as a C.A.C. pastor are looked into. His roles in Christian Association of Nigeria, his influence among other Christ Apostolic Church ministers, as well as his influential prayer programme that led to the spread and development of C. A. C. in Ibadanland are examined.

**4.1 Church Planting in Ibadanland**

Prophet M.Olowere's church planting activities began in 1978 with the establishment of C.A.C. Oke-Imole, Oluwatedo Agbowo, Ibadan. This church has grown to become a C.A.C. District Co-coordinating Council (DCC). C.A.C. Oke-Imole DCC has grown tremendously and has produced three (3) District Headquarters. These are: C.A.C. Oke-Imole Agbowo District Headquarters (with three church assemblies under its control), C.A.C. Olorunkiseti Kajola District Headquarters (with three church assemblies) and C.A.C. Oke-Imole Alase District Headquarters (with six church assemblies).<sup>127</sup> C.A.C. Oke-Imole DCC therefore has a total of twelve (12) church assemblies.

In addition, in 1988, Prophet Olowere established C.A.C. Oke-Agbara Ashi, Ibadan. Like Oke-Imole, Oke-Agbara has grown to become a District Headquarters with thirty six (36) church assemblies in various places in Ibadanland. In all, Prophet M.Olowere has established forty-eight (48) assemblies in various parts of Ibadanland between 1978 and 2015.<sup>128</sup> Details of of these churches established by Prophet M. Olowere are as follows:

**4.1.1 C.A.C. Oke Imole DCC**

---

<sup>127</sup> A. Oyewole. n/d. *Akoni Iranse Olorun Olokiki*. Unpublished.

<sup>128</sup> A. Oyewole. n/d. *Akoni Iranse Olorun Olokiki*. Unpublished.

Prophet M. Olowere was at C.A.C. Oke-Anu Adamasingba when he claimed that he received the instruction for the establishment of the church at Agbowo.<sup>129</sup> Even though he was not financially bouyant, he obeyed the alleged divine instruction and moved to Agbowo area of Ibadanland where he was dwelling with one Elder Ajadi Akinrinde. Elder Akinrinde served as an encouragement to him, by joining him in prayer. He also released his sitting room for the commencement of the church.

He started prayer meeting with the family of Elder Akinrinde and his own family. People in that compand were invited to join the prayer meeting programme and gradually attendance was on the increase. Later, the prayer meeting developed into Sunday Service at the same venue. Some other C.A.C. ministers were invited to minister in the church service in order to encourage membership. Later, he started the training of would be ministers called “ministerial tutelage.” Among the ministers he trained who also assisted Prophet Olowere in the work of the ministry were Evangelist Sunday Alabi, Evangelist Sunday Akiodu, Evangelist Adesola, and Evangelist J.A. Daniel, to mention but a few.<sup>130</sup>

The church that started in June 1978 was formally inaugurated by the C.A.C. authorities on 11<sup>th</sup> of March, 1979. The church has a rapid growth in membership and this made Pastor J.O. Yerokun who was the then District Superintendent, C.A.C. Sango District Headquarters, to give the topic of his inauguration message as “Praise and Thanksgiving to God.” According to him, C.A.C. Oke-Imole should dedicate a day to praise and give special thanks to God on monthly basis for His goodness and faithfulness.<sup>131</sup> The inauguration address of Pastor Yerokun was the genesis of “Praise Sunday Service” held at C.A.C. Oke-Imole on every last Sunday of the month since that time.<sup>132</sup> It should be noted that C.A.C. Oke Imole Agbowo was under the control of Sango District Headquarters in Ibadan at inception.

The increase in membership and strong attendance at the programmes of C.A.C. Oke-Imole led to the challenge of securing a permanent place where the church could be built. A piece of land was secured and the church paid for the property. To the surprise of Prophet M. Olowere and others, that portion of land was the exact place where the life wire in Prophet M. Olowere’s revelation rested (which implies that, that was the exact place where God wanted the church to be situated). All

---

<sup>129</sup> D.E. Makinde. *Interview Respondent*. C.A.C. Oke Agbara Ashi. Above 70. Interviewed on 16<sup>th</sup> February, 2017.

<sup>130</sup> D.E. Makinde. *Interview Respondent*. C.A.C. Oke Agbara Ashi. Above 70. Interviewed on 16<sup>th</sup> February, 2017.

<sup>131</sup> S.T. Osundara. *Interview Respondent*. C.A.C. Oke Imole Agbowo. Above 50. Interviewed on 16<sup>th</sup> February, 2017.

<sup>132</sup> S.T. Osundara. *Interview Respondent*. C.A.C. Oke Imole Agbowo. Above 50. Interviewed on 16<sup>th</sup> February, 2017.

documents concerning the property were completely signed and the portion of land became the property of C.A.C. Oke-Imole from the 12<sup>th</sup> October, 1979.<sup>133</sup>

The foundation of the church building was laid on 29<sup>th</sup> of January, 1980 and the building of the church auditorium commenced immediately. The members of C.A.C. Oke-Imole were committed and ready to give full support for the development of the church project. Some of the members gave financial and material support while others provided human labour to assist in the project. As a result of this commitment, the church building project was completed within six months of its commencement. The first year anniversary of C.A.C. Oke –Imole was held together with the dedication of the church building fully completed on 1<sup>st</sup> of June, 1980 by Pastor J.B. Akande.<sup>134</sup>

A year later, the church laid the foundation of the Mission House. The ceremony was performed by Pastor J.B. Akande, the then District Superintendent, on 11<sup>th</sup> July, 1981. On 12<sup>th</sup> May, 1983, Pastor Apere and Pastor Babatunde laid the foundation of Church Office Building.<sup>135</sup> Due to the increase in membership, the first auditorium was pulled down and a new and larger building foundation was laid by the new District Superintendent of Sango District - Pastor I.O. Lawal. The new church building was completed during the tenure of Pastor S.A. Adesuyi as the assembly pastor on 30<sup>th</sup> March, 2002.

C.A.C.Oke-Imole Agbowo was under the direct supervision of C.A.C. Sango District between 1978 and 1998. C.A.C. Oke-Imole, Agbowo became a District Headquarters in 1998 and the first District Superintendent was Pastor S.A. Adesuyi.<sup>136</sup> On Sunday 10<sup>th</sup> of October, 1999 Pastor E.H.L Olusheye, the then President of Christ Apostolic Church Worldwide officially inducted Pastor S.A. Adesuyi as the District Superintendent who also doubled as the Assembly Pastor of C.A.C. Oke-Imole, Agbowo, Ibadan. He worked tremendously until 2002 when he was transferred. The second District Superintendent of Oke-Imole District was Pastor M.O. Komolafe. He resumed work in 2003 and was promoted to the Chairmanship of a DCC in Jos. Sent- forth ceremony was organised for him on Sunday 17<sup>th</sup> July, 2005. The third District Superintendent to Oke-Imole District was Pastor S.O. Ilesanmi. He resumed work in 2005. He also was promoted to become a DCC Chairman in 2014 and

---

<sup>133</sup>A.Oyewole. n/d. *Akoni Iranse Olorun Olokike*. Unpublished. (A Founding History of C.A.C. Oke Imole with focus on Prophet Olowere)

<sup>134</sup>F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Clergy. Interviewed on 9<sup>th</sup> February, 2017

<sup>135</sup>A.Oyewole. n/d. *Akoni Iranse Olorun Olokike*. Unpublished. (A Founding History of C.A.C. Oke Imole with focus on Prophet Olowere)

<sup>136</sup>Adewumi Oyewole n/d. *Akoni Iranse Olorun Olokike*. Unpublished. (A Founding History of C.A.C. Oke Imole with focus on Prophet Olowere).

transferred out of Oke-Imole District to Kwara State. C.A.C. Oke-Imole Agbowo became a District Co-coordinating Council in 2014 and the first DCC superintendent is Pastor S. Adebisi Adams.<sup>137</sup>

C.A.C. Oke-Imole, Agbowo, Ibadan DCC has grown and as earlier stated, it has produced three District Headquarters in Ibadanland.<sup>138</sup> Hence, church assembly that started in 1978 has grown and became a DCC Headquarters in Christ Apostolic Church with three District Headquarters and has multiplied herself to a total of twelve church assemblies in Ibadanland as at 2015. The table below showcase responses to Prophet Olowere’s long year of ministry.

**Table 6 Prophet Olowere’s ministry commenced in 1978**

S/N	Agree	Disagree	Total
1	549	18	567
2	96.9%	3.2%	100%

The table above shows that 549 with 96.9% respondents agreed while those that disagreed are 18 constituting 3.2% that the ministry of Prophet M. Olowere took off in 1978.

---

<sup>137</sup> S.T. Osundara. *Interview Respondent*. C.A.C. Oke Imole Agbowo. Above 50 years. Interviewed on 16<sup>th</sup> February, 2017.

<sup>138</sup> A.Oyewole. n/d. *Akoni Iranse Olorun Olokike*. Unpublished. (A Founding History of C.A.C. Oke Imole with focus on Prophet Olowere)



**PLATE 2. This is the picture of C.A.C. Oke-Imole DCC Headquarters, Agbowo, Ibadan.**

#### **4.1.2 C.A.C. Olorun kiiseti Kajola District**

Christ Apostolic Church, *Oke-Olorun Kiiseti* was planted by Prophet M. Olowere in 1982. It was the second church planted by Prophet M. Olowere; hence it was formally called 2<sup>nd</sup> Oke Imole before the name was changed to *Oke Olorun kiiseti*.<sup>139</sup> The first Sunday Service was held on the 16<sup>th</sup> May 1982 in a wooden building constructed on a plot of land purchased by Prophet M. Olowere from a man called Jato Ebiro - an assistant to Elder Obidare, one of the church elders.

Evangelist Sunday Alabi (a.k.a. Baba Ruth) was posted by Prophet M. Olowere to pastor the new church. Evangelist Sunday Alabi was succeeded by Evangelist Isaac A.O. Thereafter, Evangelist D.A. Ijtona<sup>140</sup> (a.k.a. Baba White) was posted to the church.<sup>141</sup> The church had tremendous growth

---

<sup>139</sup> A.O. Adeoye *Interview Respondent*. 58 years. Clergy. C.A.C. Olorun Kii Se ti Kajola. Interviewed on 21<sup>st</sup> October, 2016.

<sup>140</sup> Evan. D.A. Ijtona had been an elder at C.A.C. Oke Imole before he received the call into the ministry.

under the leadership of these men of God who served with focus to maintain the vision of Prophet M. Olowere. Apart from these foundational ministers, the church had been under the pastorate of the following ministers at one time or the other. They were: Pastor S.A. Enirayetan, Pastor P.O. Oladeji, Pastor G.K. Ilesanmi, Pastor (Rtd) S.O. Ayinde, Pastor J.F. Owosowoye, Pastor M.O. Atayero, Pastor D. Adegoke, Evangelist (Mrs.) K.M. Adegoke, Evangelist (Mrs.) Janet Alabi, Pastor K.K. Adelaja, Pastor T.O. Amao, Pastor D.A. Adeyemi, Pastor A.A. Oluwalade, and Pastor (Rtd) G.O. Okanlawon.<sup>142</sup>

The foundational members of the C.A.C. *Oke Olorun Kiiseti* include the family of Elder Obidare, Elder Fasiku, Pa Onisile and Pa Oni. The ministers in training or ministerial tutelage under Prophet Olowere were also used on rotational visitation for Sunday worship services.

As the church grew, the need to choose church elders arose and the following people were ordained as the first set of elders: Elder Obidare, Elder Fasiku, Elder Ogidi, Elder Ideh, and Elder Obasuyi. The service of church elders helped the church to move forward as new members were joining the church. Prominent among them were the families of Madam Obi, Pa and Madam Ajala, Mrs Badmus among others who joined in 1985.<sup>143</sup>

Christ Apostolic Church *Oke Olorun Kiiseti* became a District Headquarters in May 2007. Pastor D.A. Okanlawon was the first District Superintendent until his retirement in 2011. He was succeeded by Pastor Kunle Adeoye on 5<sup>th</sup> July 2012 till date. The church has been growing in strength physically, numerically and materially with over four hundred members who worship every Sunday. In addition, the church the vision of Prophet M.Olowere forward by planting other branches. These include: C.A.C. *Oke Irapada* Abule Egba Olodo, C.A.C. *Oke Olorun Kiiseti* Aroro Makinde, C.A.C *Oke Olorun Kiiseti* English Assembly. All these branches were planted between 2002 and 2003.<sup>144</sup> The growth of this church encouraged Prophet M. Olowere to establish “Faith Home” for-a form of maternity home within the church.

#### **4.1.3 C.A.C. Oke Agbara Ashi District**

Ten years after the establishment of C.A.C. *Oke-Imole* (in July 1988), Prophet M.Olowere claimed to have received a revelation in his dream. According to him, he saw a huge man in his

---

<sup>141</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>142</sup> C.A.C. Oke Agbara Book of Record

<sup>143</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>144</sup> C.A.C. Olorun kii se ti Book of Record

dream whose head reached into heaven and the legs went deep into the earth and the man reportedly said to him ‘let us go to *Oke-Agbara*, I have gone there before you’.<sup>145</sup> The man pointed his right hand to the location and in a twinkle of an eye, they were in the location. As the revelation continued, the man took Prophet M. Olowere round that portion of land and called the place ‘*Oke-Agbara*’ for the first time. This revelation, according to Prophet Olowere was repeated on the second and third days.<sup>146</sup> This was the vision that led to the establishment C.A.C. *Oke-Agbara*, Ashi, Ibadan.

Prophet M.Olowere in obedience to what he claimed he saw in his dreams went to Ashi to start a new branch of C.A.C. He was welcomed by Alhaji Lateef Tokunbo who surrendered his house for the takeoff of the church in July, 1988.<sup>147</sup> According to S.A. Adam,<sup>148</sup> Alhaji Tokunbo was at that time looking forward for people that would dwell peacefully with him in his new apartment. He was not against Christianity and was of the habit of visiting Christian Prayer Mountains. Alhaji Tokunbo claimed to have seen in a dream, a man wearing white cassock with bell in his hand and was asking him for accommodation to which he gave a positive answer. In another dream, Alhaji Tokunbo was allegedly told that the man in his former dream would visit him within the next fourteen days.

On the ninth day of the dream, Prophet Olowere drove to the place, and Alhaji Tokunbo told him he had been waiting for him since. The landlord asked the prophet to pay any amount he wanted since he (Alhaji Tokunbo) considered it as a divine arrangement. Thus, Alhaji Tokunbo agreed to allow church assembly in his house and saw it as an opportunity to be more religious by joining the night prayer of the church. This was how the church assembly began and grew in his house, until it moved to its present site, which was the place revealed to Prophet Olowere in his dreams.<sup>149</sup>

The church took-off with evening revival prayer organized for the few Christians that were living around the area at that time in July, 1988. On the 30<sup>th</sup> October, 1988 the church held her first Sunday Service with about twenty (20) worshipers in attendance.<sup>150</sup> The church since that time

---

<sup>145</sup> M. Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 years. Interviewed on 1<sup>st</sup> October, 2016.

<sup>146</sup> M. Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

<sup>147</sup> Alhaji Tokunbo was a native of Ibadan. He hailed from Ajobo Village near Olorunkole in Akinyele Local Government. He was a motorcycle spare parts dealer and had just moved to his new house of one story building – four flats together with his only son Kaseem, at that time.

<sup>148</sup> S.A. Adams.2005. *Historical, Theological and Pentecostal Analyses of Christ Apostolic Church, Oke-Agbara*. Ibadan: Samlad Printer. 23

<sup>149</sup> S.A. Adams.2005. *Historical, Theological and Pentecostal Analyses of Christ Apostolic Church, Oke-Agbara*. Ibadan: Samlad Printer. 26

<sup>150</sup> M. Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

continued to witness divine manifestations and tremendous growth in membership and programmes. The numerical increase of the church led to the challenge of insufficient space within the sitting room of Alhaji Tokunbo to accommodate the worshipers, especially on Sundays. A temporary extension was made in front and right hand side of the house with the permission of the landlord. Even though, the rate of the growth of C.A.C. Oke – Agbara at that time called for a permanent site.

Prophet M.Olowere together with the church members prayed and searched for plots of land for the permanent site of the church and the present site of C.A.C. Oke –Agbara was purchase from Chief Layi Ojo.<sup>151</sup> The land was formerly a temporary site for ‘spider soap’ making owned by a company called Bidesam Nigeria Ltd. The remains of that company till date is the well of water that is on the left hand side front of the Yoruba Assembly of the church today. The circumstances that surrounded the portion of land before it was sold to C.A.C. Oke Agbara, confirmed that the place was set apart for religious purpose.<sup>152</sup>

Today, C.A.C. Oke – Agbara has her District Headquarters on that same site which is about five acres. On this land, the church constructed several ministerial buildings which include: an ultra modern auditorium for Yoruba worshipers; which could seat about five thousand worshippers at a time; an Automatic Prayer Meeting auditorium of not less than twenty thousand seaters; English Church Auditorium a.k.a. ‘English Chapel’; The Mid-wives building for caring for the pregnant mothers; Thy Will Bible Institute premises; ministers and staff quarters; and Prayer Guest house. C.A.C. Oke Agbara premises does not only serve as the District Headquarters but also as the office of Prophet M.Olowere. It is from this place that Prophet Olowere oversees other branches of Oke Agbara as well as Oke Imole and her branches. Most of the prayer programmes of Prophet M. Olowere also take place at this same place. Very popular among these is the prayer programme tagged: “Automatic Prayer Meeting” – a fortnight prayer programme- held on Monday morning.

C.A.C. Oke-Agbara that took-off in a sitting room in the year 1988 has grown over the years and became a District Headquarters in Christ Apostolic Church in Ibadanland. Not only that, C.A.C. Oke-Agbara Ashi has produced five District Headquarters. They are as follows: C.A.C. Oke-Agbara, Akobo District Headquarters; C.A.C. Oke-Agbara, Monatan District Headquarters; C.A.C. Oke-Agbara, Olode District Headquarters; C.A.C. Oke-Agbara, Ologuneru District Headquarters; and C.A.C. Oke-Agbara, Oluyole District Headquarters.

---

<sup>151</sup> Chief Layi Ojo was the then Chairman of “Layi Ojo Estate Valuers” located within Ibadanland.

<sup>152</sup> Charles Benson. *Interview Respondent*. C.A.C. Oke Agbara Ashi. 52years. Interviewed on 8<sup>th</sup> February, 2017.

In addition to these five District Headquarters that were carved out of C.A.C. Oke-Agbara, Ashi, the following churches are under the direct supervision and control of C.A.C. Oke-Agbara Ashi. C.A.C. Oke-Agbara, Shasha, which took off in the year 2000; C.A.C. Oke-Agbara, Amuloko, which took off in November, 2005; C.A.C. Oke-Agbara, Aba Adeun, Along Thy Will Road, Amuloko Number 2, planted in the year 2010. Others include: C.A.C. Oke-Agbara, Irapada Number One, Nihort Road, Ile Titun, March 2002; C.A.C. Oke-Agbara, Irapada II, Omi-Adio, established April, 2008; C.A.C. Oke-Agbara, Irapada, Gbopa, founded in October, 2009; C.A.C. Oke-Agbara, Awamaridi, Akobo, May, 2008; C.A.C. Oke-Agbara, Power House Olodo, January, 2010; and C.A.C. Oke-Iyanu, Ashi founded by Prophet M.O. Olowere about three years before the establishment of C.A.C. Oke Agbara Ashi, Ibadan. All these C.A.C. assemblies are within Ibadanland.



PLATE 3. This is the front view picture of C.A.C. Oke-Agbara District Headquarters, Ashi, Ibadan.

#### 4.1.4 C.A.C. Oke Agbara Akobo District

The planting of C.A.C. Oke – Agbara, Yahuri Akobo Ibadan was another giant stride through the instrumentality of Prophet M.O. Olowere. The church started on the instruction from Prophet M.O. Olowere to the youths in C.A.C. Oke – Agbara Ashi to go for evangelism outreach at Akobo area. When they returned, the youths suggested that a branch of the church be located in the area. As a result of the effectiveness of their evangelism; Prophet Olowere immediately approved the idea and a House Fellowship took-off at Dr. Bangbade’s house at Nickdel Junction, Alegongo in Akobo area, Ibadan.<sup>153</sup>

It was this House Fellowship that was developed into another branch called: C.A.C. Oke – Agbara Akobo, Ibadan. A landed property was secured as permanent site of this church and was paid for by the headquarters. The foundation of the church was laid by the representatives of Prophet M.O. Olowere in the year 1996 at Yawiri area of Akobo Ojurin, Ibadan. The following ministers worked as full time pastor or evangelist at one time or the other. They are: Pastors S.T. Osundara, E.O. Olubo, D.O. Adeyosoye, Laja Oladimeji (now late), Goke Adeoye, Elijah Olufemi, Lady Evangelist Taiwo Olanlokun, Yemi Owoseni and Pastor E.O. Olaniba (now late), all of them were posted from C.A.C. Oke-Agbara Ashi church.

C.A.C. Oke – Agbara Yawiri, Akobo Ojurin, was allowed to grow and develop her elders and deaconesses locally without any intervention. This brings about the rapid religious and numerical growth of the church which led to the consecration of the first set of deacons and deaconesses of the church in the year 2000. Six deacons and deaconesses were consecrated for the church by Prophet M.O. Olowere in company of other ministers from C.A.C. Oke – Agbara Ashi Ibadan. The deacons and deaconesses commissioned on that day were Deacon and Deaconess Kehinde, Deaconess Olokesusi, Deaconess Adekunle (now late), Deaconess Olalere and Deacon and Deaconess Alabi.<sup>154</sup>

Through the C.A.C. Oke – Agbara Yawuri, Akobo Ojurin, many other branches of C.A.C. sprouted. Based on this spectacular growth, Christ Apostolic Church Worldwide authorities raised the status C.A.C. Oke – Agbara Yawiri to a District Headquarters with effect from November 2013. Pastor Segun Oyelowo was promoted and made the first District Superintendent. Some of the church assemblies under the control of C.A.C. Oke-Agbara, Akobo District Headquarters are as follows: C.A.C. Oke-Agbara, Idi-Omo, established in 2013; C.A.C Oke-Agbara, Elewuro, which took off in March 2012; C.A.C. Oke-Agbara, Kute, which commenced January 2012; C.A.C. Oke-Agbara,

---

<sup>153</sup> Joseph Makinwa. *Interview Respondent*. C.A.C. Oke Agbara Lalupo. Interviewed on 8<sup>th</sup> February, 2017

<sup>154</sup> S.T. Osundara. *Interview Respondent*. C.A.C. Oke Imole Agbowo. Above 50. Interviewed on 16<sup>th</sup> February, 2017.

Eniosa, Akobo Area, Ibadan, established on January 2012; C.A.C. Oke-Agbara, Arulogun, Ibadan, established in April, 2012.<sup>155</sup>

#### **4.1.5 C.A.C. Oke Agbara Nla Adetokunbo Ologuneru District**

This church took off with a direction of God to Prophet M.O. Olowere to site a branch of C.A.C. Oke Agbara at Ologuneru area in Ibadan. A search was made in the area and four plots of land were purchased at Adetokunbo area in Ologun Eru community. More plots of land were purchased later. Church services commenced in October 2005. The foundation ministers were Lady Evangelist Dorcas Oyebanji, Pastor Samuel Oladimeji, Evangelist S.K. Akanni, Evangelist Machus and Evangelist T.K. Oyewole.<sup>156</sup>

In 2008, Pastor Femi Akinlotan was transferred to succeed Pastor Samuel Oladimeji as the Assembly Pastor. Evangelist T.K. Oyewole was also ordained as a pastor and the church continued to grow spiritually and numerically. Evangelist Fakojulo Stephen was transferred to this church from Ashi district to reinforce the work. In July 2009 Pastor Segun Awoniyi, Pastor Clement Olusola and Pastor Paul Aserere took over from Pastor Femi Akinlotan and Pastor T.K. Oyewole.<sup>157</sup>

By November 2013 C.A.C. *Oke Agbara Nla* Ologuneru became a District Headquarters and Pastor Paul Aserere was promoted to become the first District Superintendent. C.A.C. Ologuneru has a midwifery section with effect from 2013. In all, C.A.C. Ologuneru has seven branches under her control. These are: C.A.C. Oke Agbara Ologuneru II, Eruwa Road, (established in December, 2008); C.A.C. Oke Agbara, Ologuneru III, Gbopa, Abekoko (which took off in June 2010); C.A.C. Oke Agbara, Eleiyele I,(established in September 2005); C.A.C.Oke-Agbara Eleiyele Alaseyori II, (2013); C.A.C. Oke Aanu Atokewa; and C.A.C. Itedo Agbara, Oke Agoro -all within Ibadanland.<sup>158</sup>. There are other church assemblies controlled by this District Headquarters which are not part of Prophet M.O. Olowere's church assemblies.

The District Superintendent of C.A.C. *Oke Agbara Nla* Ologuneru shared the strategies of Prophet M.O. Olowere in organizing prayer programme to move the church forward. As a result, Pastor Paul Aserere reportedly commenced "Automatic Prayer, Automatic Answer Programme" which took off in October 2009. He said further that he started a weekly prayer programme tagged "Ipade Aanu" (Meeting of Mercy) which holds every Thursday morning between the hours of

---

<sup>155</sup> C.A.C. Oke Agbara Financial Report from branches. Achieve Material. Extracted on 17<sup>th</sup> February, 2017

<sup>156</sup> Paul Aserere. *Interview Respondent*. 60years. C.A.C. Ologun Eru. Interviewed on 16<sup>th</sup> February, 2017.

<sup>157</sup> Paul Aserere. *Interview Respondent*. 60years. C.A.C. Ologun Eru. Interviewed on 16<sup>th</sup> February, 2017.

<sup>158</sup> C.A.C. Oke Agbara Book of Records

6.00am and 9.00am<sup>159</sup>. The turn out for the programme was said to be encouraging. He latter added another prayer programme which was a Seven Day Vigil Prayer. According to him, the vigil prayer was later suspended after some time when it was discovered that the church auditorium was too small for the number of people attending the meeting. Consequentially, these prayer programmes and others have contributed to the increase in membership and growth of branches of this district.

#### **4.1.6 C.A.C. Oke Agbara Olode District**

This church was planted by Prophet M.O. Olowere in October 1999 on an invitation by a woman known as Mrs Gbadamosi<sup>160</sup> who reportedly had zeal for gospel expansion. Mrs Gbadamosi later became one of the first commissioned deaconesses of C.A.C. Oke Agbara Olode<sup>161</sup>. Prophet M.O. Olowere posted two of his evangelists to pioneer C.A.C. Oke Agbara Olode. They were Evangelist Solomon Famojuro (now deceased) assisted by Evangelist (now Pastor) David Goke Adeoye. They were both posted to the new assembly on the same day and they worked very hard with the support of the aforementioned, Mrs. Gbadamosi, to see the church grow.

The church started on a rented plot of land belonging to an Immigration Officer, part of which he lived with his family. A temporary auditorium was erected on this land with planks. This auditorium serves as church and house for the two evangelists in the beginning. Sunday services were held between 9am to 1pm while Bible Study used to hold on Mondays at 5.30pm. In addition to these, a prayer meeting called “Hours of Miracle” holds on Wednesdays between the hours of 9am and 12 noon, while night vigil used to hold on Fridays between the hours of 12.00am and 5.00am<sup>162</sup>. The foundation members of this assembly were Elder Ilesanmi, Elder Oluwasanmi, Elder Idowu, Deaconess Gbadamosi, Mrs Adeyemo, Mr. & Mrs Oladunjoye, Deaconess Awosemo, Mr Biodun among others.<sup>163</sup>

Evangelist Famojuro was later ordained as a pastor by the authorities of C.A.C. in the year 2001. He was later transferred while Pastor Clement Olusola replaced him as pastor – in – charge. The need for the church to relocate aroused as the landlord of the rented land desired to develop the plot for his personal building. The initial attempt to purchase a permanent site met with frustrations as the church representatives played into the hands of fraudasters. A widow that deceived the church

---

<sup>159</sup> Paul Aserere. *Interview Respondent*. 60years. C.A.C. Ologun Eru. Interviewed on 16<sup>th</sup> February, 2017.

<sup>160</sup> Mrs Gbadamosi was operating a Nursery and Primary School in the area; the school is still in the area till date but its venue has changed. Also, Mrs Gbadamosi was a one time a member of C.A.c. Oke Ibukun Isebo where she served as Sunday School Teacher.

<sup>161</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Clergy. Interviewed on 9<sup>th</sup> February, 2017

<sup>162</sup> C.A.C. Oke Agbara Olode Assembly Church Bulletin.

<sup>163</sup> C.A.C. Oke Agbara Olode Book of Records

representatives collected N250, 000.00 out of which she refunded N100, 000.00<sup>164</sup>. The second attempt to purchase a land also met with failure until the plot of land where the church stands today was purchased in July 2007. The work was contracted to Abimbola Afolabi Building and Civil Engineering Company in October 2007, and the house was roofed in April 2008 where church services started immediately.

C.A.C. Oke Agbara Olode became a District Headquarters with effect from November, 2013, with many church assemblies under her control. Pastor Samuel Oladimeji was promoted to be the first District Superintendent of C.A.C. Oke-Agbara Olode District Headquarters.<sup>165</sup> Among the churches under C.A.C. Oke Agbara Olode District Headquarters are as follows: C.A.C. Oke Agbara Gbagi (established in 1977) and C.A.C. Oke Agbara Airport (which also took off on 20<sup>th</sup> May, 2012). There are other C.A.C assemblies that were founded by Prophet M.O. Olowere that are outside of Ibadanland<sup>166</sup>. C.A.C. Oke-Agbara, Olode District Headquarters has both Yoruba and English services on Sundays and also a Juvenile Church.

#### **4.1.7 C.A.C. Oke Agbara Oluyole District**

C.A.C. Oke – Agbara, Power Assembly Oluyole, Ibadan started as a House Fellowship on 13<sup>th</sup> February 2004 with three families in attendance. The vision of the church came through the members of C.A.C. Oke – Agbara, English Assembly that were coming from Oluyole area of Ibadan<sup>167</sup>. These members managed themselves to be in the church for Sunday morning service but were unable to be partaking in any of the evening services, whether on Sunday or week days. This was as a result of long distance and insufficient funds for transportation.

The House Fellowship was spearheaded by Elder Debo Odepe who equally released his house as the venue for the fellowship. The families of Odepe, Gbolagun, and Ogunyemi used to meet at the Odepe's house for the House Fellowship on Sunday evenings. The interested Christians and non Christians in the environment were invited to the fellowship which served as a time for fervent prayer, praises, and meditation in the word of God. This fellowship programme was of interest to some neighbours who were joining the membership of the fellowship. The fellowship programme continued for almost a year before the suggestion to turn it into church came in.

---

<sup>164</sup> C.A.C. Oke Agbara Olode Book of Records

<sup>165</sup> D.G. Adeoye. *Interview Respondent*. C.A.C. Oke Agbara Gbagi. Above 50years. Interviewed on 21<sup>st</sup> January, 2017.

<sup>166</sup> C.A.C. Oke Agbara Financial Report from branches. Achieval Material. Extracted on 17<sup>th</sup> February, 2017

<sup>167</sup> Chares Benson. *Interview Respondent*. C.A.C. Oke Agbara Ashi. 52years. Interviewed on 8<sup>th</sup> February, 2017.

The English Assembly of C.A.C. Oke – Agbara suggested the possibility of turning the House Fellowship in Elder Odepe’s house to a church within his premises. The first Sunday Service of C.A.C. Oke – Agbara, Oluyole was held in a church auditorium constructed with wood, within the premises of Elder Odepe, by the representative of Prophet M.O. Olowere, together with the few members at Oluyole area of Ibadanland<sup>168</sup>. The team of ministers from English Assembly was led by Pastor D.O. Oyelakin to conduct the first service in first Sunday in the month of April, 2005.<sup>169</sup>

As membership increased, serious challenges of space became apparent. The facilities in the house of Elder Odepe became overstretched and an alternative place of worship became a necessity. Engineer Tokubo Maxwell who was one of the new members helped the church to secure the landed property in August, 2008 which became the permanent site of the church till date. The church building was erected and completed within the period of two years with the assistance of Prophet M.O. Olowere, the headquarters of C.A.C. Oke – Agbara and the English Assembly.<sup>170</sup> This assisted the rapid growth of the church which increased in membership to about four hundred during every Sunday worship service.

The authorities of Christ Apostolic Church Worldwide took notice of the growth of this church and thereby elevated the status of this church to District Headquarters with effect from November, 2013. Pastor Bobola Gbolagun was promoted to be the first District Superintendent.<sup>171</sup> Like in other District Headquarters, Oluyole has both Yoruba and English Services separately on Sundays. C.A.C. Oke Agbara, Oluyole District Headquarters has also produced another church assembly called C.A.C. Oke-Agbara, Olohan, in 2013; C.A.C. Oke-Agbara along Abeokuta Road, Apata, established in January, 2013.<sup>172</sup>

#### **4.1.8 C.A.C. Oke Agbara, Monatan District**

In 2008, Prophet M.O. Olowere was said to have had a revelation in his dream to establish a branch of C.A.C. Oke Agbara at Kolapo Ishola Estate, Monatan in Ibadanland. A landed property was purchased from Oyo State Government during the time of Governor Alao Adebayo Akala and the church building was erected in the area. The church commenced fully in November, 2009 when

---

<sup>168</sup> Chares Benson. *Interview Respondent*. C.A.C. Oke Agbara Ashi. 52years. Interviewed on 8<sup>th</sup> February, 2017.

<sup>169</sup> Bobola Gbolagun. *Interview Respondent*. Above 55 years. Clergy. Interviewed on 18<sup>th</sup> February, 2017

<sup>170</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Clergy. Interviewed on 9<sup>th</sup> February, 2017

<sup>171</sup> Bobola Gbolagun. *Interview Respondent*. Above 55 years. Clergy. Interviewed on 18<sup>th</sup> February, 2017

<sup>172</sup> C.A.C. Oke Agbara Olode Book of Records

she had her first Sunday Service<sup>173</sup>. The first set of ministers that worked at Monatan church include: Evangelist Femi Ajani, Evangelist Kayode Okedokun, Lady Evangelist Bose Famuyide and Pastor Toye Bosinuola-who was the first assembly pastor<sup>174</sup>. The church was upgraded by Christ Apostolic Church authorities worldwide in November 2013 and became a District Headquarters.<sup>175</sup>

The church started a “Faith Home” (midwifery house) since 2011 to cater for the pregnant women. This section was under the leadership of Lady Evangelist Bukola Fasuyi. In addition, the church commences her English Service Assembly in 2012. The following church assemblies are under the direct control of C.A.C. Oke-Agbara, Monatan District Headquarters. C.A.C. Oke Agbara Lalupon (which took off in 2013); C.A.C. Oke Agbara, Eji-Oku (which commenced in August, 2008); C.A.C. Oke Agbara Ago-Irurun (May 2010); C.A.C. Oke-Agbara, Ojuutu, Aroro Makinde (April 2002); C.A.C. Oke-Agbara, Offatedo, Ibadan (April 2010) and C.A.C. Oke-Agbara, Wakajaiye, Iyanasosi (June 2010). C.A.C. Oke-Agbara, Manatan District Headquarters controlled many others church assemblies outside Ibadanland.<sup>176</sup>

Pastor S.O. Gbuyiro became the first District Superintendent of C.A.C. Oke Agbara Monatan in November, 2013. C.A.C. Oke-Agbara, Manatan District Headquarters has grown steadily with over six hundred membership. Yoruba and English Services were conducted separately on Sundays. In addition, Juvenile Church service was held in the ground-floor of the church building. She also has a mission house for her ministers, both male and female. C.A.C. Oke-Agbara, Monatan District Headquarters flagged Automatic Prayer, Automatic Answer programme fortnightly on Mondays on alternately to that of Oke-Agbara, Ashi, Ibadan.

---

<sup>173</sup> Toye Bosinuola. *Interview Respondent*. C.A.C. Oke Agbara Eniosa, Ibadan. Clegy. Above 65 years. Interviewed on 17<sup>th</sup> October, 2015.

<sup>174</sup> C.A.C. Oke Agbara Church anniversary programme booklet

<sup>175</sup> Toye Bosinuola. *Interview Respondent*. C.A.C. Oke Agbara Eniosa, Ibadan. Clegy. Above 65 years. Interviewed on 17<sup>th</sup> October, 2015.

<sup>176</sup> C.A.C. Oke Agbara Monatan Book of Records.



**PLATE 4. This is the front view picture of C.A.C. Oke-Agbara, Monatan District Headquarters, Iwo-Road, Ibadan.**

#### **4.1.9 C.A.C. Oke-Imole Alase Moniya District**

C.A.C Oke Imole Alase started with Mr. Sesan Akinbode together with Mr. Emmanuel Adebisi in February 1995.<sup>177</sup> The two were members of C.A.C. Oke Imole, Agbowo under the pastorate of Pastor S.A. Adelabu. They suggested the establishment of a new church at Moniya, since the numbers of members coming from that place to Agbowo for church services was on the increase. In addition, the problem of transportation made it difficult for some members to be active in the church services on Sundays and during the week.

Pastor Adelabu immediately organized a prayer group which comprised of Pastor S.A. Adelabu himself, Pastor Enirayetan and Evangelist M.A Adesope (now pastor). The prayer group allegedly received God's direction to establish a church branch at Moniya on 22<sup>nd</sup> February, 1995.

---

<sup>177</sup> C.A.C. Oke Agbara Book of Records

Pastor S.A Adelabu and Evangelist M.A Adesope held a meeting with all the members of Oke Imole Agbowo who were living at Moniya and informed them about the branch coming to Moniya.

The church had her first Sunday service on 26<sup>th</sup> of February, 1995 at the house of Deacon Michael Olaoye. The service was conducted by Pastor Adelabu and some other pastors, elders, and deacons in attendance. Some of the members who attended the first Sunday Service were: Mrs. Olaoye Mary, Miss Ogunsakin (now married), Mr. Wale Ogunkanmbi (now Pastor), Elder Sunday Ogunleye and Mr. Fowotade Abraham, among others. At the end of the service, Pastor Adelabu went to inform Prophet M.O. Olowere who gave approval and consent to the newly established church. Prophet Olowere also gave the name of the church to be C.A.C. *Oke Imole Alase* Moniya and he reportedly prayed for the church to have faster growth and for Pastor Adelabu to make more progress in the ministry.

When the family of Deacon Olaoye discovered that the sitting room was becoming small for the number of worshipers attending the church services, he gave part of his land beside his house to the church for the building of a temporary structure which the church was using until they moved to the church's permanent site. The church secured a three plot land around Alase area of Moniya at the cost of ₦245, 000.00. The land was paid for with the support of C.A.C. Oke – Imole Agbowo. The church's second anniversary was held on the permanent site. Meanwhile, the foundation of the church main building was laid on 4<sup>th</sup> of April, 2000 by Prophet M.O. Olowere.

C.A.C. Oke – Imole Alase Moniya has achieved greatly and has contributed greatly to the expansion of the ministry of Prophet M.O.Olowere in Ibadanland. Through this church, the following churches were established: C.A.C. Olorisa Oko, Ibadan; C.A.C. Bagadaje, Ibadan; C.A.C. Aregbe, Ibadan; C.A.C. Alabata, Ibadan; and C.A.C. Onikankan, Ibadan. Apart from these, C.A.C. Oke – Imole built a mission house which housed the family of the church pastor and the two evangelists.<sup>178</sup> The church also constructed English Assembly and Children Church Auditorium. The church also has ordained elders and deaconesses.

The development and achievement of this church was noted by the C.A.C. authorities in Ibadanland; and consequently the church was made a District Headquarters with effect from November, 2013.<sup>179</sup> Pastor I.A. Fajuyagbe who was the Assembly Pastor was promoted to be the first District Superintendent in November 2013. Other pastors that were posted there and had worked for

---

<sup>178</sup> J.Makiwa *Interview Respondent*. 45years. Clergy. C.A.C. Oke Agbara Ashi. Interviewed on 6<sup>th</sup> February, 2017

<sup>179</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Clergy. Interviewed on 9<sup>th</sup> February, 2017

the growth of C.A.C. Oke – Imole Alase Moniya District Headquarters were: Pastor Oluwalade, Pastor M.A. Adesope, Prophet Ibikunle and Pastor Joseph Agboola.

In the analysis of the questionnaire sampled for the study, many respondents agreed that Prophet M.O Olowere was involved in the founding of many districts of Christ Apostolic Church within Ibadanland.

**Table 7 Prophet M.O Olowere’s Creation of Districts in Ibadanland.**

S/N	Agree	Disagree	Total
1	540	27	567
2	95.21%	4.7%	100

Source: Field work, December 2016 – February, 2017

The above table shows that 540 with 95.21% respondents agreed while those that disagreed are 27 constituting 4.7% that Prophet M.O. Olowere created many districts in the expansion of C.A.C. in Ibadanland.

## **4.2 Ecumenical Impact**

Prophet M.O. Olowere as a man that believed in unity of the body of Christ; his role in the advancement of Christian Association of Nigeria in Oyo State as well as his contributions to C.A.C. worldwide mission work therefore call for an examination. Hence, his relationship to ministers from other denominations and how he mentored Church founders in Christ Apostolic Church are also examined under this section.

### **4.2.1 Advancement of Christian Association of Nigeria in Ibadanland**

Prophet M.O. Olowere’s contributions to the advancement of Christian Association of Nigeria in Ibadanland were vividly seen in how he catered for the growth and unity of Christians in various denominations within Ibadanland. Prophet M.O. Olowere was very eager to build the unity of churches and assist the developing churches. In recognition of his efforts, Ibadan North Chapter of Christian Association of Nigeria created another zone and made him to oversee the welfare of the

churches in this new zone. This new zone is known as Agodi zone of Christian Association of Nigeria, Ibadan North Chapter. It was the eleventh zone in Ibadan North.<sup>180</sup>

Since the time when the Zone was created, Prophet M.O. Olowere was made the Coordinating Chairman. Meanwhile, due to his busy schedule, he appointed Pastor G.O. Omidiji, one of the senior pastors in C.A.C. Oke Agbara, Ashi, Ibadan as his representative.<sup>181</sup> While responding to an interview, Pastor Omidiji revealed that Christian Association of Nigeria, Agodi Zone comprised of all churches in Agbowo, Bodija, Gate, Ikolaba, and Basorun areas of Ibadanland.<sup>182</sup> He added that many of the developing churches and some Pentecostal churches were not responding to Christian Association of Nigeria call for meetings or programmes. Regardless of this discouraging factor, Pastor Omidiji revealed that Christian Association of Nigeria,<sup>183</sup> Agodi Zone, under the chairmanship of Prophet Olowere, did not relent in assisting the churches whenever there was an opportunity to do so spiritually, physically and financially.<sup>184</sup>

Prophet Olowere, as the Chairman of C.A.N. Agodi Zone reportedly did not abandon the organization to his representatives alone, nor used the position to lord it over others, but rather saw his position as an opportunity to serve and contribute to the expansion of Christianity in the area. According to Pastor Oluwaremilekun, he therefore made sure that all the programmes that would encourage the unity of Christians were embarked upon. In like manner, he made his own church, C.A.C. Oke Agbara to be the major financial contributor to the development of C.A.N. Agodi Zone. This he did by releasing money from his church purse to foot the bill of C.A.N., Ibadan North Chapter Agodi Zone from time to time.<sup>185</sup>

In order to enhance good participation and unity of the churches in C.A.N. Agodi Zone, Prophet Olowere encouraged his representatives to embark on visitation to various churches. According to Lady Evangelist F.A. Faniyan,<sup>186</sup> through this kind of visitation and moving the meetings from one church to the other, some churches were encouraged and it increased their participation in the programme of C.A.N. Agodi Zone.

---

<sup>180</sup> Lady Evan. F.A. Faniyan. *Interview Respondent*. C.A.C. Oke –Agbara. above 70 years. 23/01/2017

<sup>181</sup> F.A. Faniyan. *Interview Respondent*. C.A.C. Oke –Agbara above 70 years. 23/01/2017

<sup>182</sup> J.E Olufolaji. *Interview Respondent*. C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017

<sup>183</sup> Christian Association of Nigeria will henceforth be use as C.A.N.

<sup>184</sup> J.E.Olufolaji . *Interview Respondent*. C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017

<sup>185</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>186</sup> F.A. Faniyan. *Interview Respondent*. C.A.C. Oke –Agbara above 70 years. 23/01/2017

**Table 8 Contributions of Prophet M.O Olowere to Christian Association of Nigeria**

S/N	Agree	Disagree	Total
1	548	19	567
2	96.64%	3.35%	100%

Source: Field work, December 2016 – February, 2017

The table above shows that 548 with 96.64% respondents agreed while those that disagreed are 19 constituting 3.35% that, Prophet M.O Olowere contributes to Christian Association of Nigeria

#### **4.2.2 Bi-Weekly Automatic Prayer Meeting**

Prophet M.O. Olowere was known as a man of prayer and he was always in love with prayer programme. He started a Bi-Weekly Programme named “Automatic Prayer, Automatic Answer Programme” in November 1995.<sup>187</sup> This was after one of his personal prayer retreat at Akikemi Mountain in June 1995. Prophet Olowere claimed that God instructed him to start the prayer meeting which must be holding on Monday morning fortnightly.<sup>188</sup> On his return from the mountain, Prophet Olowere called the meeting of all the Board of Elders and Ministers under him, and informed them about the prayer programme, but the reaction of majority of them was negative to this issue. This was based on the consideration of people living their businesses and offices on Monday morning to attend a prayer programme. Suggestion was given to hold the meeting on Monday evening or some other day of the week, but an agreement was not reached.<sup>189</sup>

Prophet Olowere went back to the mountain at Akikemi and Ikoyi at different times in the same year between August and October. He claimed to have received clarification and confirmation about Automatic Prayer programme. Hence, he took up the challenge by starting this prayer programme on the first Monday of November, 1995.<sup>190</sup> At the beginning, Automatic Prayer, Automatic Answer Prayer Meeting used to be held inside the church auditorium with only few members and non members in attendance. The programme at that time used to be held between the hour of 7.00am and 9.00am until the number of participants were on the increase.<sup>191</sup>

In a short time, the church auditorium became too small for the number of people that were attending the prayer programme. People were reported by coming from different parts of Ibadanland

<sup>187</sup> Adebiji Adams. 2005. Historical, *Theological and Pentecostal Analyses*. Ibadan: Samland Printer. 38

<sup>188</sup> M.O. Olowere. Interview Respondence. C.A.C. Oke Agbara Ashin Bodija, Ibadan. 15<sup>th</sup> January, 2017.

<sup>189</sup> John Olayiwola. *Interview Respondence*. C.A.C. Oke Agbara Ashin Ibadan. 16<sup>th</sup> February, 2017.

<sup>190</sup> M.O. Olowere. Interview Respondence. C.A.C. Oke Agbara Ashin Bodija, Ibadan. above 70 years. 15<sup>th</sup> January, 2017.

<sup>191</sup> A.O.Alamu *Interview Respondent*. The Church of God, Mountain of Mercy. Bioku Araba area, Ibadan. Above 50 years 22/01/2017

and other towns and cities in Yorubaland to attend this prayer meeting. The challenge of a bigger place led to the purchase of another piece of land very close to the church auditorium and the erecting of another auditorium that could hold not less than thirty thousand people at a time. The plot of land was named after prayer programme (that is, 'Automatic Prayer, Automatic Answer Auditorium').

C.A.C. Oke Agbara became more popular among other churches by this particular programme since it brought together all people from different denominations and from other religions for prayer purpose. The time for Automatic Prayer Meeting was extended, starting from the hour of 7.00am to 4.00pm fortnightly. Likewise, the programme gave opportunity to ministers from other denominations to share pulpit with Prophet M.O. Olowere who permitted them to use their God's given talents to benefit humanity.<sup>192</sup>

Religiously, Automatic Prayer Meeting has been an important strategy used by Prophet M.O. Olowere to increase the number of converts to Christianity, particularly among the Islamic adherents who attended the programme. Example of these include: Mrs. Idayat Suleiman from Elewi Odo, who was delivered from an evil arrow during one of the Automatic Prayer Meeting;<sup>193</sup> Madam Falilatu Otegbola from Moniya,<sup>194</sup> among others. Apart from these, Automatic Prayer Programme has been serving as a means of boosting the economy of some traders who used the opportunity to have the goods sold at the "Automatic Market" which held fortnightly whenever the programme was on.<sup>195</sup>

Commenting on the Automatic Prayer Programme, Yemi Aladejana<sup>196</sup> informed that Prophet M.O. Olowere did not at the beginning wish that the programme should be publicised with electronic media such as Radio and Television broadcast. According to him, Prophet M.O. Olowere usually considered the limited space compared with the multitude of people in attendance for the programme. However, he later accepted the offer of placing the programme on BCOS Television broadcasting advertisement to allow other people benefit from the programme of Automatic Prayer and Automatic Answer. Hence, this prayer programme has placed Oke Agbara on the news.

The meeting among other things also served as a vantage ground for religious development of younger generation in the charismatic circle; it afforded them the opportunity to move closer to the

---

<sup>192</sup> Emmanuel Adisa. *Interview Respondent*. C.A.C. Oke Imole. 50 years. Interviewed on 23/01/2017

<sup>193</sup> Idayat Suleiman. Testifier. In Bobolar Gbolagun (Ed). *Automatic Magazine*. Vol. 1. No. 20, June 2012.18.

<sup>194</sup> Falilatu Otegbola. In Bobola Gbolagun (Ed). *Automatic Magazine* Vol. 1, No. 11, November 2013

<sup>195</sup> S.A. Adeleke. *Interview Respondent*. C.A.C. Oke Agbara, Ashi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017.

<sup>196</sup> Yemi Aladejana. *Interview Respondent*. 49years. C.A.C. Oke Agbara Media Representative. Interviewed on 16<sup>th</sup> February, 2017.

charismatic’s ministers without hindrance. Also, it has all the appearances of interdenominational service with a lot of regular officiating ministers coming from denominations outside C.A.C.<sup>197</sup>

The results and responses of people to this very important prayer programme, have gingered almost all the Oke Agbara District Headquarter assemblies to start this prayer meeting in their domain. C.A.C. Oke-Imole Agbowo District Headquarter church named it “Ona Alafia” Prayer Programme held on Mondays fortnightly, alternate Monday to that of C.A.C.Oke Agbara Ashi.<sup>198</sup> C.A.C. Oke-Agbara, Ologuneru District Headquarters has her own “Automatic Prayer Programme” on Mondays fortnightly. Olode District Headquarters Assembly calls it “Automatic Prayer Programme,” and Monatan District Headquarter Church Assembly has Automatic Prayer as well.<sup>199</sup> There are today some other church assemblies within each district headquarters that also run this prayer programme.

**Table 9 Contributions of Automatic Programme to Christendom**

S/N	Agree	Disagree	Total
1	563	4	567
2	99.3%	0.7%	100%

Source: Field work, December 2016 – February, 2017

The table above shows that 563 with 99.3% respondents agreed while those that disagreed are 4 with 0.7% that Automatic Programme contributed immensely to the Christendom. This reveals that almost all the people appreciated this prayer programme. There is a monthly magazine that is published at C.A.C.Oke-Agbara Ashi, Ibadan titles “The Automatic News”. The magazine features articles from ministers on non-ministers from inside and outside Christ Apostolic Church. It records miracles that take place in Automatic Prayer Programme. It a twenty paged magazine.

**Table 9 Contributions of Automatic Prayer Bulletin to the Expansion of the Church**

S/N	Agree	Disagree	Total
1	557	10	567
2	98.20%	1.8%	100%

Source: Field work, December 2016 – February, 2017

<sup>197</sup> Idayat Suleiman. Testifier. In Bobolar Gbolagun (Ed). Automatic Magazine. Vol. 1. No. 20, June 2012.

<sup>198</sup> S.T. Osundara. *Interview Respondent*. 50 years. Clergy. C.A.C. Oke Imole Agbowo. Interviewed on 16<sup>th</sup> February, 2017

<sup>199</sup> Yemi Aladejana. *Interview Respondent*. 49 years. C.A.C. Oke Agbara Media Representative. Interviewed on 16<sup>th</sup> February, 2017.

The above table shows that 557 with 98.20% respondents agreed while 10 with 1.8% respondents disagreed that, Automatic Prayer Bulletin contributed to the expansion of the church.



Plate 5: Picture showing Automatic Prayer Automatic Answer Programme at CAC Oke Agbara Ashi, Ibadan.

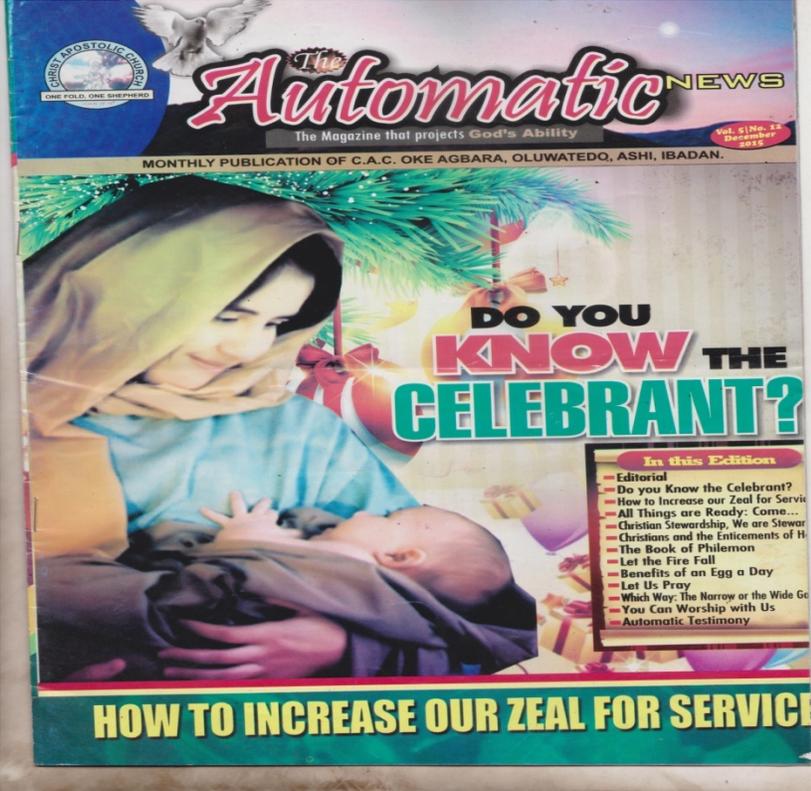


Plate 6: Picture showing Front page Automatic Magazine

### 4.2.3 Contributions to C.A.C. Mission work

Prophet M.O.Olowere in his expansion programme, from the research findings, contributed greatly to the work of mission among other C.A.C. churches. He was said to be cordial with the leadership of Christ Apostolic Church Nigeria and always ready to abide by the doctrines, rules and regulations to promote the unity of the denomination.<sup>200</sup> As part of his contributions to mission in Christ Apostolic Church Nigeria, Prophet M.O. Olowere sponsored a missionary named Pastor A. Adekanbi to Burkina Faso. The missionary is not one of the ministers trained by him but he is a minister in Christ Apostolic Church. Yet, Prophet M.O. Olowere regularly sent money collected monthly for Missionary Funds from his church assemblies to C.A.C. Missionary Headquarter at Anlugbua, Ibadan.<sup>201</sup>

Prophet M.O. Olowere engaged in missionary works from C.A.C. Oke-Agbara, Ashi, Ibadan to Benue State. His missionary works there was fruitful and has produced four church assemblies in different locations in Benue as at December 2015. The District Superintendent of C.A.C. Oke-Agbara Ashi Ibadan, Pastor J.O. Farayola has been assigned the responsibility of monitoring the progress of work in this mission field. Prophet M.O. Olowere, in continuation of missionary works has a church assembly in London. Pastor Kehinde Oyewole has been posted to London branch of C.A.C. Oke-Agbara, Ashi, Ibadan.

In the same vein, Prophet M.O. Olowere has always been assisting all the staff working in C.A.C. Missionary Headquarters Secretariat at Anlugbua, including all the six principal officers of the church. This he does annually by donating the first contribution in the New Year called “Owo Akona” as gifts which he shared to all of them annually.<sup>202</sup> Consequently, Prophet M.O. Olowere did not fail in contributing his own quota of all the annual financial contributions personally and that of all his church assemblies that are meant for development of C.A.C. church in general. As gathered from the research, he always make sure that all the dues were paid as at when due. The contributions include: Seed of Blessing, Corporate Tithe, Ministers Tithes, JABU Levies, to mention a few. In recognition of these contributions among other factors, the C.A.C. authorities consequently upgraded nine of his church assemblies to District headquarters and his first church to District Coordinating Council (DCC).<sup>203</sup>

---

<sup>200</sup> D.G. Adeoye. *Interview Respondent.* C.A.C. Oke Agbara Gbagi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

<sup>201</sup> J.E.Olufolaju *Interview Respondent.* C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017

<sup>202</sup> S.A. Adeleke. *Interview Respondent.* C.A.C. Oke Agbara, Ashi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017.

<sup>203</sup> Adisa Emmanuel. *Interview Respondent.* C.A.C. Oke Imole. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

Furthermore, Prophet M.O. Olowere used his theological institute and ministerial tutelage programme to expand Christ Apostolic Church by training young ministers who later became instrument for the expansion of C.A.C. Worldwide. Many of the graduates from “Thy Will Bible Institute” are not working directly under Prophet Olowere but they work in C.A.C. generally as pastors and evangelists. Some of them are sent as missionaries to various mission fields in the country and outside the country.<sup>204</sup>

In addition to this, some of the ministers that worked under Prophet M.O.Olowere were at one time or the other promoted to leadership positions in C.A.C., such as: Chairmen of Zones or DCC, District Superintendents, Church Planters, Pastors, Male and Female Evangelists in C.A.C. denomination. Examples of these include: Pastor S.A. Adams, the DCC Superintendent of C.A.C. Oke-Imole DCC; Pastor Paul Aserere, District Superintendent, C.A.C. Oke-Agbara, Ologuneru District Headquarters; Pastor J.O. Farayola, District Superintendent, C.A.C. Oke-Agbara, Ashi, District Headquarters, and Pastor Segun Oyelowo, District Superintendent, C.A.C. Oke-Agbara, Akobo District Headquarters among others.<sup>205</sup>

Examples of Church Planters who were formerly students of Prophet M.O. Olowere ministerial tutelage training are Pastor D. A. Afolayan-who established four assemblies at Apete area, Ibadan. He has been made the District Superintendent over the church assemblies he founded by C.A.C. authorities Worldwide. Another Church Planter who trained under him is the founder of C.A.C. Word in the World, Akobo area, Ibadan, Prophet K.O. Oyewole. He has also established four assemblies in Christ Apostolic Church, just to mention a few.

Prophet M.O. Olowere, in order to maintain good participation in C.A.C. general meetings, chose some of the ministers in his ministry to be representing him in all the C.A.C. general meetings. This afforded him the opportunity to participate actively in all events in C.A.C. in general. He was also in the habit of sponsoring the ministers serving under him on Annual Minister Conferences, Training and Re-training Programmes.<sup>206</sup> This has also contributed to the development and expansion of C.A.C. assemblies in Ibadanland.

---

<sup>204</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>205</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>206</sup> F.O Adoroju. *Interview Respondent*. C.A.C. Oke Agbara Ashi. Above 60 years. Interviewed on 22<sup>nd</sup> January, 2017.

**Table 10 Contributions to Christ Apostolic Church to Mission Work**

S/N	Agree	Disagree	Total
1	550	18	567
2	97.0%	3.0	100%

Source: Field work, December 2016 – February, 2017

The above table shows that 550 with 97.0% respondents agreed while those that disagreed were 18 constituting 3.0% that Prophet M.O Olowere contributed immensely to the Christ Apostolic Church mission work.

#### **4.2.4 Networking with Ministers from other Denominations**

Prophet M.O. Olowere from the research findings influenced other ministers both within C.A.C. and also from other Christian denominations within Ibadanland. He believed the work of church planting was not meant for only one particular denomination, hence, he was reportedly always ready to liaise with other church planters that were not in C.A.C. This he did by encouraging and sharing experience with them whenever they came in contact with him. He reportedly learns from their strength and challenges as they also learnt from him.<sup>207</sup>

To create an avenue for good relationship, Prophet M.O. Olowere used guest ministers from other denominations to minister during some of his ministry's programme. The networking programme of Prophet Olowere with other ministers was not only when they came to him; he likewise honoured invitations from them, regardless of their denominations. He has honoured invitations from Prophet A. Adeoye a.k.a. "Ase kiki Oro" of With God Prayer Ministry, Ibadan and Prophet Muidini Kasali of Hours of Mercy Prayer Ministry, a.k.a. "Ori-oke Alaseyori" at Moniya, Ibadan many times, just to mention but a few. Prophet Olowere opined that, accepting invitations from other ministers or denominations should not be based on financial gains or popularity but to encourage the development of the ministry and to win more converts to Christ.<sup>208</sup>

Moreover, Prophet M.O. Olowere networked with ministers from other ministries financially. Whenever ministers from other ministry requested for financial assistance of his ministry, he used to reply positively<sup>209</sup>. Not only that, he used to give honourarium to all ministers who attended any of

<sup>207</sup> John Olayiwola. *Interview Respondent*. Above 60. P.A. to Prophet M.O. Olowere. C.A.C. Oke Agbara Ashi. Interviewed on 16<sup>th</sup> February, 2017

<sup>208</sup> M.O. Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

<sup>209</sup> J.E. Makinde. *Interview Respondent*. 76 years. RTD Pastor. C.A.C. Oke Agbara, Ashi. Interviewed on 16<sup>th</sup> February, 2017

his major prayer programmes whether they officiated or not. It was reliably gathered that Prophet M.O. Olowere spent not less than two hundred thousand Naira (N200,000.00) as honourarium on every ‘Automatic Prayer Programme’.<sup>210</sup>

Significantly, he was in the habit of organizing prayer programme with ministers from other ministries especially from sacred mountains. The aim of this was said to be share in their burdens and rejoice with their successes. There were many instances where Prophet Olowere was called upon to lay the foundation of church building he did not found.<sup>211</sup>

Furthermore, Prophet Olowere served as an encouragement to other church planters who were not in his ministry but have contact with him through prayer, counseling and financial assistance. Pastor Isaac Akinola of Ark of Salvation Church, revealed that Prophet M.O. Olowere was to him, not just a prophet but an instructor, mentor, and exemplary leader through whom God had helped him (Pastor Isaac Akinola) to fulfill his God given assignment.<sup>212</sup>

In addition to the above, Prophet Olowere used to organizes a seminar called Fire Conference, to train and re-train ministers and church workers from every denomination on quarterly basis at his own cost.

**Table 11 Networking with Ministers from other Denominations**

S/N	Agree	Disagree	Total
1	539	28	567
2	95.1%	4.9%	100%

Source: Field work, December 2016 – February, 2017

The above table shows that 539 with 95.1% agreed while 28 constituting 4.9% disagreed to the fact that, Prophet M.O Olowere networks with other ministers from other denominations.

#### **4.2.5 Mentoring of Church Founders in C.A.C.**

Prophet M.O. Olowere through his ministry served as mentor to other ministers of the gospel in Christ Apostolic Church. This he did through the establishment of theological school known as “Thy Will Bible Institute of Theology, Religious and ministerial Studies” located at the premises of C.A.C. Oke-Agbara, Ashi, Ibadan. He also has ministerial tutelage training for people admitted to live in the mission house. He was personally involved in impacting practical knowledge to the

<sup>210</sup> John Olayiwola. *Interview Respondent*. Above 60. P.A. to Prophet M.O. Olowere. C.A.C. Oke Agbara Ashi. Interviewed on 16<sup>th</sup> February, 2017

<sup>211</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>212</sup> Isaac Akinola *Interview Respondent*. Above 50 years. Clergy. Ark of Salvation of Christ Church, Ikire.

students who on every evening gathered in his house for prayer.<sup>213</sup> Apart from this, Prophet M.O. Olowere embraced young ministers and gave them opportunities to put their talents into practice. These young ministers were usually sent along side with experienced ministers to newly establish branches or assemblies on rotational basis every Sunday.

Prophet M.O. Olowere usually gave opportunities for other ministers in his ministry to become church planters. He welcomed suggestions and encouraged attempts to plant new branch of the church from the existing branches. This has aided those ministers to continue to spread C.A.C. Oke Agbara from one place to the other in line with his vision.<sup>214</sup> Some of the District Superintendents confirmed that Prophet M.O. Olowere had never rejected any of their suggestions to plant new branches, and that, he was always ready to give prayer and financial support to such projects. For instance, Pastor Paul Aserere remarked that, Prophet M.O. Olowere was an exemplary church founder; that he was the one who encouraged him to plant all the branches that sprang up from C.A.C. Oke-Agbara, Ologun-Eru District.<sup>215</sup>

**Table 12 Mentoring of Church Founders in C.A.C.**

S/N	Agree	Disagree	Total
1	539	28	567
2	95.1%	4.9%	100%

Source: Field work, December 2016 – February, 2017

The table above shows that, 539 with 95.1% respondents agreed while 28 constituting 4.9% disagreed that Prophet M.O Olowere mentored church founders in Christ Apostolic Church

### 4.3 Establishment of Theological Institutes and Healing Centers

According to Prophet M.O. Olowere, “Apostle Joseph Ayo Babalola said that “whosoever would serve as God’s minister must learn about the work, if not, such a person may destroy the work”. For this reason he resolved that, he would not allow anyone who had no theological education to work under him.<sup>216</sup>

<sup>213</sup> D.G. Adeoye. *Interview Respondent.* C.A.C. Oke Agbara Gbagi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

<sup>214</sup> Charles Benson *Interview Respondent.* C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

<sup>215</sup> Paul Aserere. *Interview Respondent.* 60 years. D/S. C.A.C. Ologun Eru. Interviewed on 16<sup>th</sup> February, 2017.

<sup>216</sup> M.O.Olowere. *Interviewed Respondent.* Above 85, Church Planter. C.A.C. Oke Agbara Ashi. Interviewed on 1<sup>st</sup> October, 2016

### 4.3.1 Thy Will Bible Institute - Ibadan

Prophet M.O. Olowere established “Thy Will Bible Institute” for the expansion of Christ Apostolic Church in Ibadanland and C.A.C. World-wide at large. The seminary trains Evangelists, Prophets, Pastors, and other church workers and church planters. He started the school personally when he was the only teacher in his ministerial tutelage classes which turned to be “I Am Bible College” in 1990 and “Thy Will Bible Institute” in September 1997. As at December, 2015, the Bible Institute had twelve qualified lecturers and two administrative staff. The school has her permanent site at C.A.C. Oke Agbara, Ashi premises. Prophet Olowere as a mentor committed himself to impacting necessary knowledge and adequate training to the young ministers and prospective ministers that came across his ministry.<sup>217</sup>

The zeal to raise quality ministers of the gospel led Prophet Olowere to pray for more hands for the expansion of the ministry that he embarked upon. Prophet Olowere started the bible school known as “I Am Bible College” in one of the flats in his house in the year 1990<sup>218</sup>. He was the major facilitator at the college at the beginning and he later employed Pastor Adekola S.A. who assisted as facilitator and serve as the first Provost of the College.<sup>219</sup>

The Bible College was in operation for about seven years and students enrolment increased. The college at that time was running only certificate courses. Pastor Adekola was the Provost at that time and on his shoulder lied the uplifting and running of the college. Pastor Adekola later made use of the opportunity he had to establish his own Bible College with the name “I am Bible College”. He resigned his duty as the provost, withdrew some students along with himself to his new college.<sup>220</sup> This brought a temporary set - back to the Bible College in the year 1996.

In the year 1997, Pastor A. A. Falaju was invited to take up the headship of the institution. The college was renamed “Thy Will Bible Training Institute” and Diploma courses were introduced in addition to the Certificate Course that had earlier existed. The institution enjoyed dynamic growth as competent hands were employed to take the courses and the student membership was on the increase in both certificate and Diploma courses. Within few years of the administration of new provost, Pastor A.A. Falaju in agreement with Prophet M.O. Olowere introduced some religious and

---

<sup>217</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Clergy. Interviewed on 9<sup>th</sup> February, 2017

<sup>218</sup> M.O. Olowere. *Interview Response*. Founder C.A.C. Oke Agbara Ashin Bodija, Ibadan. above 70years. 15<sup>th</sup> January, 2017.

<sup>219</sup> J.E. Olufolaji. *Interview Respondent*. Thy Will Institute of Theology. Ashi Above 85 years. Interviewed on 23<sup>rd</sup> January, 2017.

<sup>220</sup> D.G. Adeoye. *Interview Respondent*. C.A.C. Oke Agbara Gbagi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

other ministerial courses to the curriculum. This made the institution to metamorphosis into “Thy Will Institute of Theology, Religious and Ministerial Studies”.<sup>221</sup>

Likewise, a permanent site was built within C.A.C. Oke-Agbara premises and the school moved out of Prophet Olowere’s house to her permanent site in the year 2011. The standard of academic work in the school improved tremendously. It established the Adult Literacy Class and also organized other short courses for ministers. It is of great interest to note that Thy Will Institute of Theology, Religious and Ministerial Studies has a Campus at Ogbomosho which took off in the year 2012.<sup>222</sup> This brought to fulfillment the aims and objectives of the founding fathers, in line with the divine revelation which Prophet M.O. Olowere allegedly received from God.

**Table 17 Contributions of ministerial Institute of theology**

S/N	Agree	Disagree	Total
1	561	6	567
2	98.9%	1.1%	100%

Source: Field work, December 2016 – February, 2017

The above table shows that 561 with 98.9% respondents agreed while those that disagreed are 6 constituting 1.1% that Prophet M.O Olowere immensely uses ministerial institute of theology for the expansion of Christ Apostolic Church in Ibadanland.

<sup>221</sup> J.E. Olufolaju. 2015. History of “Thy Will Institute of Theology, Religious and Ministerial Studies” in Adisa Emmanuel (Ed). “The Life Magazine” Vol. 1 No. 1. .5

<sup>222</sup> D.G. Adeoye. *Interview Respondent*. C.A.C. Oke Agbara Gbagi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017



**PLATE 7. This is the front view picture of Thy Will Bible Institute of Theology, Religious and Ministerial Studies, Ashi, Ibadan.**

#### **4.3.2 Establishment of Sacred Place of Prayer: C.A.C. Oke Agbara, Power House, Olodo, Ibadan**

This Sacred Place of Prayer was located on a plain ground of about two acres of land at Banke-Esa village near Oke Omi in Lagelu Local Government area of Ibadan in Oyo State, Nigeria. The founder of this Sacred Place of Prayer at the time of research was Prophet Michael Ojo Olowere himself (a.k.a. Baba Automatic). The birth of this Power house was based on three things; the first is passion. Prophet M.O. Olowere was said to be a man of prayer who enjoyed praying with passion on mountains.<sup>223</sup> Second, the founding of Oke Agbara Power House was part of his efforts to call people

---

<sup>223</sup> S.A. Adams. 2011. (Unpublished) "A Brief Historical Background of the C.A.C. Oke Agbara Prayer House" in "Order of Programme for the opening and thanksgiving service of C.A.C. Oke-Agbara Power House" 9-10.

back into serious prayers which Christ Apostolic Church was noted for, and third, to maintain the legacy of the founding fathers of the church on consecration of the sacred places.<sup>224</sup>

The dedication of the power house was performed by then president of C.A.C. Worldwide – Pastor E.H.L. Oluseye on the 15<sup>th</sup> June, 2011. From the day, Sunday Services as well as weekly and quarterly programmes commenced at the Power House. The services of three ministers were employed to handle the day to day administration of the power house. The pioneer ministers include: Evangelists Job Adeyanju, Waare Emmanuel and Adeyi Afolabi. Later Evangelist Babatope Arowomole joined them and recently Pastor A.O. Okanlawon was posted to go and lead the administration of the Power House.<sup>225</sup>

Like any other C.A.C. sacred places, Power House has some lay down codes of conduct for the users. This codes of conduct are set of rules, principles or laws (written or unwritten) that govern activities of people in the sacred place.<sup>226</sup> Besides, members and leaders of C.A.C. in Ibadanland attached great value to sacred places of prayer. It is not uncommon for the sacred places to link all their various rules and regulation to God’s direction.<sup>227</sup> It is important to state that there are certain differences in regulations from one sacred place to the other; though all of them claim to receive the code of conduct from God.<sup>228</sup>

The following are major codes of conduct in C.A.C. Oke Agbara Power House: Removal of Shoes was one of the major ethics in any of the C.A.C. sacred place of prayer. There was always a bill board at the entrance of the sacred place which indicated the removal of any foot wear before entry to the place. According to Mrs. Adelaja Ajayi, if the people were allowed to put on foot wear on the sacred mountain, such might bring dirty to the place.<sup>229</sup> Mr. Moses Aduloju put it this way ‘cleanliness is next to godliness’, when people do not put on shoes, the sacred place will be neat,

---

<sup>224</sup> T.O. Daniel. *Interview Respondent*. 72 years. Clergy. C.A.C. Oke Agbara Power House, Olodo. Interviewed on 16<sup>th</sup> February, 2017.

<sup>225</sup> Babatope Arowomole. *Interview Respondent*. Member of the council of C.A.C. Oke Agbara Power House. 50 years. Interviewed on 28<sup>th</sup> of April, 2012

<sup>226</sup> A.S.Hornby. 2010. Oxford Advanced Learner’s Dictionary 8<sup>th</sup> Edition. New York. Oxford University Press. P. 273.

<sup>227</sup> Joseph Phelps. “The Power of Sacred Places and Practices”. <http://www.resourcingchristianity.org/sacredplaces.htm> Retrieved 3rd August, 2012

<sup>228</sup> W.J. Mucker. “The Nature of Biblical Theocracy” <http://www.bibliodoctrine.org/nature-bible-theo.htm> Retrieved 3rd August, 2012

<sup>229</sup> Adelaja Ajayi (Mrs.). *Interview Respondent*. C.A.C. Ori-Oke Aanu Shasha Ibadan. 40years. Interviewed on 23<sup>rd</sup> May, 2012

clean and tidy.<sup>230</sup> However, the authorities of the sacred places maintained that, these regulations are not based on any human ideas but were commanded by God via the founders of the sacred places.<sup>231</sup>

In C.A.C. Power House, the authorities of the sacred place did not permit the use of candles or other sacrifices like breaking of pots in the cause of prayer, burning of incense among others. This according to Pastor Moses Olagbenro was contrary to C.A.C. beliefs and practices.<sup>232</sup> Meanwhile purity and virtuous behaviour were encouraged. The participants were also expected to put on Christian virtue of humility, patience, endurance, obedience and above all, love during and after the departure from the sacred place.<sup>233</sup>

Christ Apostolic Church worldwide is known to be a praying church<sup>234</sup> hence; the joint prayer session was made compulsory for all the people in C.A.C. Power House, no matter the severity of his or her situation. Responding to interview, Mrs. Christiana Aderibigbe opined that, the hourly prayer served as an eye opener for her to know more aspects that needed to be touched personally in her prayers.<sup>235</sup> Furthermore, eating of any food was forbidden in the sacred place or sacred garden. This did not mean that people would not taste any food or drink throughout their stay in the sacred place. This was to avoid temptation for those who wanted to add fasting to their prayers.<sup>236</sup> Therefore, separate space was provided where people could eat.

There are rules of hygiene being practiced in the sacred mountains. Toilets and bathrooms were provided, so no one was allowed to urinate just anywhere. No one was equally allowed to pass excreta in the surrounding bush. On daily basis, people on the mountain were made to sweep and clean the environment. The sacred place was known to be a place where people could seek divine guidance for life challenges. Prophet M.O. Olowere remarked that seeking divine guidance on sacred mountains had helped many ministers to have successful ministries. He added that retreating

---

<sup>230</sup> Moses Aduloju. *Interview Respondent*. C.A.C. Agbala Itura Prayer Mountain, Olode Ibadan. 46 years. Interviewed on 16<sup>th</sup> April, 2012

<sup>231</sup> Jacob Chinitz. 2000. "The Role of the Shoe in the Bible" in *Jewish Bible Quarterly*. Vol. 35, No.1,2007. Philadelphia, PA: Jewish Publication Society, 129

<sup>232</sup> Pastor Moses Olagbenro. 76 years. *Interview Respondent*. C.A.C. Ori-Oke Olorunkole. Ibadan. Interviewed on 16<sup>th</sup> May,2012.

<sup>233</sup> Muiyiwa Adenjiyi. 50 years. *Interview Respondent*. C.A.C. Ori Oke Aanu (Mountain of Mercy) Shaaha, Ibadan. Interviewed on 4<sup>th</sup> August, 2012.

<sup>234</sup> M.O. Olowere. Speech delivered at the occasion of dedication ceremony of Christ Apostolic Church, Oke-Agbara Power House, Olodo, Ibadan.

<sup>235</sup> Christiannah Aderibigbe. *Interview Respondent*. C.A.C. Agbala Itura, prayer mountain, Oloode, Ibadan. Interviewed 8<sup>th</sup> July, 2012

<sup>236</sup> T.O. Daniel *Interview Respondent*. 72years. Clergy. C.A.C. Oke Agbara Power House, Olodo. Interviewed 16<sup>th</sup> February, 2017

constantly to sacred places helped ministers greatly to maintain good relationship with God.<sup>237</sup> Apart from this, Sacred places make fasting and prayer easy for participants. Pastor John Olayiwola stated that, sacred mountains was more valuable for the people with intention to embark on marathon fasting and prayer than the church setting.<sup>238</sup>

**Table Contributions of Establishment of Sacred Place of Prayer**

S/N	Agree	Disagree	Total
1	542	25	567
2	95.6%	4.4%	100%

Source: Field work, December 2016 – February, 2017

The above table shows that 542 with 95.6% respondents agreed while those that disagreed are 25 constituting 4.4% that establishment of sacred place of prayer by Prophet M.O Olowere contributed to the expansion of the church.

---

<sup>237</sup> M.O. Olowere. *Interview Respondent*. Christ Apostolic Church Oke –Agbara Prayer Mountain. above 70 years. Interview on 12<sup>th</sup> April, 2012.

<sup>238</sup> Ola J.F. *Interview Respondent*. C.A.C. *Orioke Olorun Loni Idande* (Mountain of Deliverance) Lagos-Ibadan Expressway, Ibadan. Interviewed on 16<sup>th</sup> April, 2012.



**PLATE 8. This is the front view of 55 square meters Sacred Place of Prayer Building at Banke-Essa Village, Odo-Omi, Olodo, Ibadan.**

#### **4.3.3 Healing Ministry**

In the premises of Christ Apostolic Church Oke-Agbara, Asi, Ibadan and Christ Apostolic Church *Olorun Kiseti* Kajola, Prophet M.O. Olowere claimed that, God instructed him to dig a miracle and healing water well. Many people allegedly have received their healing and miracle via taking of miracle water. Miracle water was collected on Tuesdays both at Ashi and Kajola. There was also a weekly prayer meeting on the same Tuesday in both locations. The prayer meeting held between 8am-12noon. After prayer, people collected miracle water, testimonies of healings via miracle water were recorded in a monthly magazine published by C.A.C. Oke-Agbara, Ashi, Ibadan titled “The Automatic News”.

The digging of the well at C.A.C.Oke-Agbara, Ashi, where people collected the miracle water was another event according to sources that established the revelation that the area occupied by the church has been set aside by God Himself as revealed to Prophet Fajimi when Mr. Gbadebo Okunlola

contacted him on the issue of the land. The well was another product of revelation acted upon. Prophet M.O.Olowere claimed that God told him to dig a well at a particular spot within the premises for multi-purpose works of miracle. According to Pastor S.A Adams, the spot was located by Prophet M.O Olowere who consulted Mr. Gbadebo Okunlola who has then become a member of the church because of his conviction which was based on all that he had heard about the church before it came into being. Mr. Gbadebo Okunlola was later appointed an elder in the church.

He was consulted by Prophet M.O. Olowere to engage the service of the man who dug the old well used by spider soap factory. Ayuba, the man was consulted started the work. But after some days work, they discovered a rock which forced them to stop digging. Ayuba, the man was consulted with elder Okunlola and suggested that they either blew up the rock or look for an alternative location within the premises for the well. Elder Okunlola told him that Prophet Olowere would not agree with the idea of changing the location because he heard from him that it was God who chose that spot. Days later when Ayuba visited the well, a miracle had taken place. Ayuba discovered that the flat rock he saw had disappeared. He could not believe it, he continued with his work and days after, there was water.

The healing ministry of Prophet M.O Olowere was basically carried out in three places: the first one is from Automatic Prayer Meeting, (earlier discussed). The second has to do with collection of miracle water on Tuesdays at Christ Apostolic Church Oke Agbara Asi and Kiseti Kajola, Ibadan. The third was the Sacred Place of Prayer, Olodo, Ibadan. Chronic problems and spiritual warfare referred to these places and were according to the research findings, met with divine solutions from time to time. There were many testimonies recorded through the research visits to these places. Full details of more testimonies abound in the Automatic Bulletin, a monthly released magazine from C.A.C. Oke-Agbara, Ashi Ibadan.

#### **4.3.4 Mid-wifery Centers**

The vision of Prophet M.O. Olowere for expansion of his ministry in Ibadanland was not limited to founding of churches. The vision of establishing mid-wifery centers was stimulated through his wife, Lady Evangelist Rachael Funmilayo Olowere. She was the one who established the first maternity centre at C.A.C. Oke Imole around the same time when the church started. Evangelist R.F. Olowere realised that women needed not only medical attention but also prayer during the pregnancy period. Prophet M.O. Olowere shared his own vision with her, and both joined hands together to do the work. Prophet Olowere, apart from prayers, usually took part in counseling the

expectant mothers<sup>239</sup>. Through the mid-wifery center at C.A.C. Oke Imole, Prophet Olowere, together with his wife, have reportedly rescued many women from possible dangers as they were delivered safely of their babies.

C.A.C. Oke Agbara Mid-wifery Center started in 1993 by Lady Evangelist R.F. Olowere together with Lady Evangelist D.O. Amole as her assistant. It started as an avenue to cater for the pregnant women and those that were regarded as infertile. Apart from the use of prayer, Prophet Olowere employed the services of qualified mid-wives, and nurses who catered for the medical aspect of their patients. According to, through the mid-wifery centers, many infertile women had become mothers of children and many pregnant women delivered safely. In addition, some family issues were resolved and these helped the continuation of family which would have broken up.<sup>240</sup>

Mid-wifery centers were used as one of the strategies of Prophet M.O. Olowere to draw people to God in his ministry. He ensured that mid-wifery centers were established in most of the church assemblies. These mid-wifery centers were located in conducive areas close to the church premises, and were opened to both Christians and non-Christians alike. Prophet Olowere was very keen on the welfare of pregnant women and was always ready to answer calls from the mid-wifery homes at any time of the day. Through his intercessory prayer, many pregnant women who could have probably delivered through cesarean operation have safe delivery.<sup>241</sup>

Prophet M.O. Olowere has thirteen (13) midwifery centers in Ibadanland in the following church assemblies: C.A.C. Oke-Imole, Agbowo, C.A.C. Olorun-kiseti, Kajola, C.A.C. Oke-Agbara, Ashi, C.A.C. Oke-Agbara, Akobo, C.A.C. Oke-Agbara, Ologuneru, C.A.C. Oke-Agbara, Manatan, C.A.C Oke-Agbara, Irapada, Ile-titun, C.A.C. Oke-Agbara, Shasha, C.A.C. Oke-Agbara, Ggbagi-Titun, C.A.C. Oke-Agbara, Ago-Irorun, Olodo, C.A.C. Oke-Agbara, Amuloko, C.A.C. Oke-Agbara, Kute and C.A.C. Oke-Agbara, Arulogun.

**Table 18 Contributions of Employment of Women in the Ministry**

S/N	Agree	Disagree	Total
1	543	24	567
2	95.8%	4.3%	100%

Source: Field work, December 2016 – February, 2017

<sup>239</sup> E.O. OlaOjo *Interview Respondent*. C.A.C. Oke Agbara Meternity Centre, Ashi. Above 40. Interviewed on 8<sup>th</sup> February, 2017

<sup>240</sup> E.O. Ola Ojo *Interview Respondent*. C.A.C. Oke Agbara Maternity center, Ashi. Above 40. Interviewed on 8<sup>th</sup> February, 2017

<sup>241</sup> F.A. Faniyan. *Interview Respondent*. C.A.C. Oke –Agbara above 70 years. Interviewed on 23<sup>rd</sup> January, 2017

The above table shows that 543 with 95.8% respondents agreed while those that disagreed are 24 constituting 4.3% that Prophet M.O Olowere employed women ministers in the expansion of Christ Apostolic Church in Ibadanland.



**PLATE 9. This is the front view of C.A.C. Oke-Agbara Mid-wifery Center with mid-wives at Ashi. Ibadan.**

#### **4.4 Socio-Economic Significance of Prophet Michael Olowere in Ibadanland**

Another aspect of Prophet M.O. Olowere was the care of both the socio-economic and infrastructures as they affect humanity. As gathered from the research he maintained good relationship with the people that were living around all his church assemblies. He looked into the welfare of people in the community and provided certain amenities that would improve their standard of living. The socio-economic and infrastructural contributions of Prophet M.O. Olowere could be discussed under the following sub-headings:

#### 4.4.1 Establishment of Guest Houses

The growing population of worshippers outside Ibadan who attended C.A.C Oke Agbara's programme led to the establishment of two guest houses named "Prayer Guest House".<sup>242</sup> The first guest house was built within the premises of C.A.C. Oke Agbara Ashi. It is a four story building under separate management and staff. It serves as home away from home to various categories of people who come for prayer from different places within and outside Ibadanland. The guest house had been used to host the present General Secretary of Christ Apostolic Church Worldwide in the person of Pastor E.E. Mapur in the first six months of his appointment. The former General Secretary, Pastor Gideon Okegwemeh equally made use of this guest house whenever he came to represent the church on official duties. In addition, it afforded people from other denominations to hold programme and meeting to develop their ministers<sup>243</sup>. For instance, the Baptist Church made use of the place to host their participants from other states during their annual convention in Ibadan.<sup>244</sup>

Prayer Guest Houses have all the features and amenities of a standard guest house. Significantly, the guest house provided tight security and conducive environment for prayer and religious meetings. The profit realized from the venture was used, according to reports in the furtherance of the evangelization and expansion of Christ Apostolic Church in Ibadanland.<sup>245</sup>

The second Prayer Guest House built by C.A.C Oke Agbara Asi is located at the premises of C.A.C. Oke-Agbara Power House at Banke-Esa village near Oke Omi in Lagelu Local Government area of Ibadan in Oyo State, Nigeria. The guest house offered comfort to people that patronized the power house or the sacred place for prayer purposes.<sup>246</sup> The power house with the guest house is located on about two acres of land. The guest house served beyond playing host to people, as it has enough space for conferences and retreat. Ministers from other denominations often made use of this guest house for their retreats and personal prayers programmes from time to time.

---

<sup>242</sup> J.E.Olufolaju *Interview Respondent*. C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017.

<sup>243</sup> J.E. Olufolaji. *Interview Respondent*. Thy Will Institute of Theology. Ashi Above 85 years. Interviewed on 23<sup>rd</sup> January, 2017.

<sup>244</sup> J.E. Olufolaji. *Interview Respondent*. Thy Will Institute of Theology. Ashi Above 85 years. Interviewed on 23<sup>rd</sup> January, 2017.

<sup>245</sup> Charles Benson *Interview Respondent*. C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

<sup>246</sup> T.O. Daniel. *Interview Respondent*. 72 years. Clergy. C.A.C. Oke Agbara Power House. Interviewed on 16<sup>th</sup> February, 2017

**Table 13 Socio-Economic and Infrastructural Impacts**

S/N	Agree	Disagree	Total
1	551	16	567
2	97.2%	2.9%	100%

Source: Field work, December 2016 – February, 2017

The above table shows that 551 with 97.2% respondents agreed while those that disagreed are 16 constituting 2.9% to the socio-economic and infrastructural impacts of Prophet M.O Olowere

#### **4.4.2 Organized Workers Co-operative Society**

Prophet M.O. Olowere was reportedly concerned about the welfare of the people around him. He embarked on programmes that would bring improvement to the lives and status of those around him. This made him to welcome the idea of Organized Worker Co-operative Society for the Staff of C.A.C. Oke Agbara regardless of their levels and incomes.<sup>247</sup> The co-operative society was made open to both ministerial and non-ministerial staff, and it provided them with easy access to loans for individual development. The number of people, both male and female members of co-operative society as at December 2015 was one hundred and fifty (150).

This provision made the staff of C.A.C. Oke-Agbara to be committed to their works, which resulted into expansion of C.A.C. in Ibadanland. Apart from having opportunities to periodic loans, members also enjoyed the benefit of annual dividend that came from the interest paid on individual loans. The co-operative, also embarked on business of rental services of chairs, tables, tents and canopies for occasions and ceremonies within and outside the church premises. The profit from this business was added to interest on loans receivable and they served as the source of the dividend given to individual members of the co-operative at the end of the year.<sup>248</sup>

The co-operative society has also invested in real estate. Acres of land have been purchased at Olodo area of Ibadanland. The land has been divided into plots and sold to members at affordable prices. Members were allowed to pay on installment basis and this has enabled many of the church workers to have their personal houses.

---

<sup>247</sup> Charles Benson *Interview Respondent*. C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

<sup>248</sup> J.E. Olufolaji. *Interview Respondent*. Thy Will Institute of Theology. Ashi Above 85 years. Interviewed on 23<sup>rd</sup> January, 2017.

**Table 14 Organized Worker Co-operative Society**

S/N	Agree	Disagree	Total
1	551	16	567
2	97.2%	2.8%	100%

Source: Field work, December 2016 – February, 2017

The above table shows that 551 with 97.2% respondents agreed while those that disagreed are 16 constituting 2.8% to his contributions of financial and material welfare to workers.

#### 4.4.3 Construction and Tarring of Access Roads and Digging of Bore-holes

As part of the socio-economic contributions of Prophet M.O. Olowere, he used his goodwill to benefit the lives of people at Agbowo and Ashi communities where his churches are located. At Agbowo, Prophet M.O. Olowere constructed and tarred an access road that links the church to the Lagos –Ibadan Express road. The linking road constructed by Prophet M.O. Olowere was about five hundred meters from the Express junction to the church premises. The people of the community were happy and grateful for this development project. Value was added to the lives of members, non-members and people of other faiths that are living around the area.<sup>249</sup>

Also in Agbowo, Prophet M.O. Olowere showed concern to dwellers at C.A.C. Oke-Imole, Agbowo premises, by digging a bore-hole, not for the use of church ministers and members alone, but for the whole community at large. This brought solution to the problem of acute shortage of water in the area. More so, at C.A.C. Oke-Agbara, Ashi, Ibadan, Prophet M.O. Olowere used his influence on the Oyo State Government for the construction of the road that leads to the church from the main road (that is, Bodija – Ashi road) to the church premises.

**Table 15 Contributions of social development in the community.**

S/N	Agree	Disagree	Total
1	539	28	567
2	95%	4.9%	100%

Source: Field work, December 2016 – February, 2017

The above table shows that 539 with 95.0% respondents agreed while those that disagreed are 28 constituting 4.9% that Prophet M.O Olowere contributed to social development in the community by construction and tarring of access road and also digging of borehole.

<sup>249</sup> Dapo Osundiya. *Interview Respondent*. C.A.C. Oke Imole Agbowo, 69 years. Interviewed 16<sup>th</sup> February, 2017.



**PLATE 10. This is the picture of access road between C.A.C. Oke-Imole DCC premises and Iwo-Road/Ojo Express road, Ibadan constructed by Prophet Michael Olowere.**



**PLATE No. 11 This is the picture of the access road constructed with the influence of Prophet Michael Olowere by the Oyo State Government from Ashi-Bodija road into C.A.C. Oke-Agbara District Headquarters premises at Ashi, Ibadan and beyond.**

#### **4.4.4. Supply of Electricity and Construction of Police Post.**

Prophet Olowere, through his ministry, made street lights on the access road between Ashi-Bodija road and the location of C.A.C. Oke-Agbara, Ashi, Ibadan premises, which illuminated the area at night and powered by the church electric generating set that served the church between the hours of 7.00pm and 7.00am every day.<sup>250</sup>

In addition to this, Prophet M.Olowere, through his ministry, installed electric transformer for the use of the church and the community. The residents around the area were allowed to tap electricity from the transformer without any cost.<sup>251</sup> In the same vein, the people at Agbowo community also enjoyed street lights erected on the access road from the church to the express way.<sup>252</sup> These humanitarian projects improved the cordial relationship between the communities concern and the church.

Another big project undertaken by Prophet M.Olowere was the construction of a Police Post for the Olodo community, thereby improving upon the security of the area.<sup>253</sup> The Police Post though completed and made ready for commissioning, was yet to be utilised by the Nigeria Police force as at the time of the research,

#### **4.4.5 Economic Empowerment**

As a philanthropist, Prophet M.Olowere has empowered many church youths in both C.A.C. Oke-Imole and also at C.A.C. Oke-Agbara, Ashi, and many church assemblies under his control within Ibadanland. This empowerment programme ranged from financial grant, provision of free accommodation to the trainees, provision of capital for small scale businesses among others. Many youths of the church have enjoyed this benefit, and it has helped them to be more committed to the church programmes and activities. For instance, a set of twins' member, Taiwo and Kehinde Obisesan from C.A.C. Oke-Agbara, Lalupon, Ibadan, were allowed to live in the mission house of C.A.C. Oke-Agbara, Ashi Ibadan free of charge and were sponsored for the apprenticeship of carpentry work they learnt for a period of three years. Prophet M.O. Olowere single handedly sponsored these youths financially and also make money available for them to practice their vocation after the training.

---

<sup>250</sup> F.O. Adoroju *Interview Respondent*. C.A.C. Oke Agbara Ashi. Above 60 years. Interviewed on 22<sup>nd</sup> January, 2017.

<sup>251</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Clergy. Interviewed on 9<sup>th</sup> February, 2017

<sup>252</sup> Dapo Osundiya. *Interview Respondent*. C.A.C. Oke Imole Agbowo, 69 years. Interviewed 16<sup>th</sup> February, 2017.

<sup>253</sup> Afolabi A.O. *Interview Respondent*. 38 years. Clergy. C.A.C. Oke Agbara Power House, Olodo. Interviewed on 16<sup>th</sup> February, 2017

In addition to this, Prophet M.O. Olowere took care of the widows whenever they called on him. He did not pray and counsel them alone, but often provided money for them to set up small scale business at their area or at a nearby market. Not less than twenty widows were annually helped by Prophet M.O. Olowere.<sup>254</sup> Prophet M.O. Olowere, though not educated, he understood the value of education, hence, he adopted some students from poor families who were members of the church and sent them to school. A good example is one Yinka Olamijulo in 1988 when C.A.C. Oke-Agbara started. Yinka lived in Alhaji Tokunbo house with Prophet M.O. Olowere and other ministers in training.<sup>255</sup> Yinka was sent to primary school, secondary school and university, personally by Prophet Olowere. After Yinka’s NYSC programme, he worked in Lagos and he is now married.

Consequently, Prophet M.O. Olowere empowered many people during his counseling time. As a giver, he remarked: ‘I spend about One Hundred Thousand Naira (N100, 000.00) during counseling time. Even the money given to me by those who come for counseling, I give out to others at the same counseling period.’<sup>256</sup> Prophet M.O. Olowere often used his practical prophetic ministry to improve the lives of people religiously and economically.

**Table 16 contributions economic empowerment**

S/N	Agree	Disagree	Total
1	501	66	567
2	88.4%	11.6%	100%

Source: Field work, December 2016 – February, 2017

The above table shows that 501 with 88.4% respondents agreed while those that disagreed are 66 constituting 11.6% to the economic empowerment activities of Prophet M O Olowere.

<sup>254</sup> John Olayiwola. *Interview Respondent*. C.A.C. Oke Agbara, Ashi. P.A. to Prophet M.O. Olowere. Interviewed on 16<sup>th</sup> February, 2017.

<sup>255</sup> Yinka was together with S.A. Adams (DCC Oke Imole Zone and J.O. Farayola (DS Oke Agbara District) who were ministers in training under Prophet M.O. Olowere at the time.

<sup>256</sup> M.O. Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016



**Plate 12: Picture Showing Kehinde and Taiwo Obisesan that Prophet Michael Olowore Housed at CAC Oke Agbara Ashi Mission House, foot their vocation biland established them.**

#### **4.4.6 Mini Market and Automatic Market**

In the premises of Christ Apostolic Church, Oke-Agbara, Ashi, Ibadan, Prophet M.O. Olowere ensured that there was a mini-market where all essential items were sold to church members and non-members alike. Two rooms and a store were constructed by the church for this venture. Mini market was staffed by the church and their salaries paid from the church purse. The purpose of the mini-market was not to maximize profit but a place to buy necessary materials considering the multitudes that attend the programmes of the church without going out of the premises of the church and at an affordable price. The market was opened during church programmes and during the church services on Sundays and Automatic Prayer Programme.

Automatic Market as called was a child of necessity. The church did not plan for it *abinitio*. It was discovered that after the takeoff of Automatic Programme in November, 1995, retailers in all food items, Christian song cassettes, bags, caps etc. flooded the premises of the church. Initially, the authorities of the Church were tempted to send them away. Later a place was allocated for them outside the gate of the church very close to Alhaji Tokunboh's house where C.A.C. Oke-Agbara Ashi

took-off in 1988.<sup>257</sup> The market took her name from the Automatic Prayer Meeting which comes up every fortnight Mondays.

Automatic Market was made open to both church members and non-members, that have registered with the Security Department of the church. The traders were allowed to display their wares for sale. In addition, the market gave opportunities for participants in the church programmes to purchase household materials without wasting their time and energy going to another market to buy goods and other materials without stress.<sup>258</sup> The market was beneficial to the sellers as well, in that it improved their economic status.

#### **4.4.7 Opening of a Bookshop**

In order to improve the spiritual and religious standard of the people, both ministers and non-ministers to the expansion of Christ Apostolic Church in Ibadan land, a book shop where the church showcased various religious books, different versions of the bible, magazines, audio and video cassettes and other material were displayed for sale.<sup>259</sup> A sizeable proportion of materials on display at the book shop were authored by the church ministers, while others were purchased from outside the church to cater for the needs of people both secular and religious. The book shop also catered for the economic need of members who were employed to work there.

#### **4.4.8 ATM Banking service**

The influence of Prophet M.O. Olowere attracted the Skye Bank Plc to build an ATM Banking Service Payment Centre in the premises of C.A.C. Oke-Agbara, Ashi, and Ibadan. This has given opportunities to minister, members of the church and the people in the community to withdraw money with ease with the use of ATM card. However, the bank has suspended this ATM Banking Service before December, 2015 due to some logistic reasons.

#### **4.4.9 Conclusion**

The contributions of Prophet Michael Olowere to the expansion of Christ Apostolic Church and society in Ibadanland have been engrafted and discussed in this chapter. These ranges from Church Planting in Ibadanland, ecumenical impacts, establishment of theological institute, midwifery centers

---

<sup>257</sup> Charles Benson *Interview Respondent*. C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

<sup>258</sup> E. Ojo. *Interview Respondent*. 45 years. C.A.C. Oke Agbara Ashi, Interviewed on 16<sup>th</sup> February, 2017

<sup>259</sup> E.O. OlaOjo *Interview Respondent*. C.A.C. Oke Agbara Meternity Centre, Ashi. Above 40. Interviewed on 8<sup>th</sup> February, 2017

to socio-economic significance. In short, we can say that all the various activities of Prophet M.O. Olowere portray him as a church planter that contributed greatly to the expansion of C.A.C. and society in Ibadanland.

## CHAPTER FIVE

### CHALLENGES TO THE MINISTRY OF PROPHET MICHAEL OLOWERE

#### 5.0 Introduction

This chapter discusses the challenges in the ministry of Prophet M.Olowere. Some of these challenges include educational constraints, ministerial constraints, workers difficulty to interpret his vision, lack of foreign support, lack of funds for evangelism and outreaches, his conservative principles, socio-political constraints and family challenges.

#### 5.1. Educational Constraints

As written in chapter three of this work, the death of Prophet M.Olowere's father coincided with the time he was to start school and his uncle could not assist him to be schooled. Hence, Prophet Olowere had no opportunity of formal education. However, he can read Yoruba Bible and as well write in Yoruba language to a certain level based on his self development. This limited education became the major constraint to the ministry of Prophet M.Olowere.<sup>260</sup> He remarked that his ministerial assignment was limited because of his lack of education. According to him, God's mandate for him was to reach the whole of Africa with gospel and planting of churches. However, apart from a branch in London and four church assemblies in Benue State, he was unable to go beyond Yorubaland with majority of works done within Ibadanland.<sup>261</sup>

Prophet Olowere also lamented that he was not up to the task of training of ministers of the gospel because of his lack of Western education. In order to bridge the gap for this lack of Western education and to fulfill his vision of training of the ministers; Prophet M.Olowere employed the services of qualified lecturers in the Bible College established by him. The school had stunted growth at the beginning due to his lack of education and the way some people employed by him mismanaged the institution.<sup>262</sup> According to David Adeoye<sup>263</sup> in an interview, many people would have preferred to have their ministerial training under the direct supervision of Prophet M.Olowere, but for his inability to communicate in English language. Prophet M.Olowere trained Yoruba speaking ministers, and the quality he imparted to them made many of them to stand out among their peers.

In the area of administration, Prophet M.Olowere could have done much, but lack of Western education still hindered him. He however received supports from the learned ministers that are under

---

<sup>260</sup> J.E.Olufolaju *Interview Respondent*. C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017

<sup>261</sup> M.Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

<sup>262</sup> J.E.Olufolaju *Interview Respondent*. C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017

<sup>263</sup> D.G. Adeoye. *Interview Respondent*. C.A.C. Oke Agbara Gbagi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

him. Majority of those in the Council of Elders and Ministers in all his assemblies are elites. They always assisted him to handle various aspects of the ministry administration and through that bridge the gap to the success of Prophet M.Olowere as a church planter<sup>264</sup>. The success of Prophet M.Olowere was recognized by the C.A.C. authorities in Ibadanland but his illiteracy put him at a disadvantage. Commenting on this, Adeleke<sup>265</sup> remarked that many of the opportunities to be elevated by the CAC authorities was handicapped because of lack of education. Many of the elevations were given out to ministers who were lettered.

## **5.2. Ministerial Constraints**

The various ministerial constraints of Prophet M.Olowere to be discussed in this segment include ministers/workers difficulty to interpret his vision, initial lack of funds for evangelism and outreaches, lack of foreign support, policy of Christ Apostolic Church authorities, his conservative principles and socio-political constraints.

### **5.2.1 Ministers / Workers Difficulty to Interpret His Vision**

Prophet M.Olowere was called into a Prophetic Office like that of the Old Testaments Prophets. From the beginning of his ministerial calling, he had problems with those around him who could interpret his vision, as a result, there were controversies between him and his superiors in the ministry. Prophet Olowere gave an example of this misinterpretation. According to him, the day he saw the company of angels playing in the church platform, which made him to run out of the church building; the people around him misunderstood him and he himself found it difficult to explain his experience to them.<sup>266</sup>

Some of the ministers did not have a good understanding of the direct interpretation of his vision. A good example of this was his discussion with the authorities of C.A.C. Adamasingba at the beginning of his ministry. When he claimed to have received a revelation that God wanted him to start his own ministry in C.A.C, but they refused to give him the required support he needed because they could not understand his vision as a church planter.<sup>267</sup>

In another development, ministers who were working under Prophets sometimes found it difficult to understand their subordinates whether deliberately or not. More often than not they had

---

<sup>264</sup> John Olayiwola. *Interview Respondent*. 60 years. P.A. to Prophet M.Olowere. C.A.C. Oke Agbara Ashi. Interviewed on 16<sup>th</sup> February, 2017.

<sup>265</sup> D.G. Adeoye. *Interview Respondent*. C.A.C. Oke Agbara Gbagi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

<sup>266</sup> M.Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

<sup>267</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Clergy. Interviewed on 9<sup>th</sup> February, 2017

contrary views. This was what happened in the year 1995 when Prophet Olowere was instructed by God to start Automatic Prayer Programme. The elders and majority of ministers in his ministry were against holding prayer meetings in the early hours of Monday mornings. They suggested an alternative programme and time but Prophet Olowere insisted and did what God had commanded him to do.<sup>268</sup>

### **5.2.2 Initial Lack of Funds for Evangelism and Outreaches**

The ministry of Prophet M.Olowere was hindered by insufficient funds. During his early life, He found it difficult to meet his daily needs and that of his family. Though, the C.A.C. authorities gave him permission to start his ministry, there was no financial assistance given to him by the authorities. As a result he had difficulties in stabilizing his ministry to the extent that he started his first church in a rented flat which served as church and home.<sup>269</sup>

In addition, the church members were encouraged to raise money for building projects and programmes. As the church progressed, the needs were increasing because Prophet Olowere found it difficult to meet the basic needs of the ministry and could not embark on further evangelization. His vision to establish branches of his church in other towns was hindered because of lack of funds. For instance, Prophet Olowere intended to have church branches at Ilorin, Kwara State when somebody donated four plots of land for the project, but the work could not see the light of the day because of lack of funds. This explains why his ministry's growth is more pronounced in Ibadanland than other parts of Yorubaland and entire Africa.

### **5.2.3. Lack of Foreign Supports**

In his mandate to become a church planter in C.A.C, he had the focus to plant churches all over Africa, but the ministry of Prophet M. Olowere lacked foreign supports and this limited the level of his impacts. He established C.A.C. assemblies in different places in Ibadanland but could not go much beyond Yorubaland in Nigeria. Insufficient funds have an adverse effect on the London branch of C.A.C Oke-Agbara. Likewise his vision of church planting was hampered in Benue State. If he had enjoyed foreign supports, probably he would have planted Christ Apostolic Churches in every

---

<sup>268</sup> Dapo Osundiya. *Interview Respondent*. 69 year. C.A.C. Oke Imole, Agbowo. Elder. Interviewed on 16<sup>th</sup> February, 2017

<sup>269</sup> Chares Benson *Interview Respondent*. C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

state in Nigeria. This lack of foreign sponsorship affected the vision of expansion of Prophet Olowere and showed him much as a prophet sent to few Yoruba States in Nigeria and not to the whole of Nigeria or Africa at large.

#### **5.2.4. Constraints from Christ Apostolic Church Authorities**

The upbringing, call and ministerial assignment of Prophet M.Olowere was in Christ Apostolic Church, Nigeria. He therefore submitted himself and his ministry to the authorities dictate and directives. Prophet M.Olowere embraced the vision and mission strategies of C.A.C. hook, line and sinker. This affected his ministry in some areas. The internal leadership crisis in C.A.C. directly or indirectly affected the expansion of Prophet M.Olowere's ministry. As he was not ready to be subjective but ready to be objective always, hence, he was liberal to all the factions concerned in the crisis. However, this led to a negative result from each of the factions; since his concern for each faction was used against him by the factions. It was not in his power to settle the crisis; he therefore continued to manage his ministry regardless of the crisis in the church. C.A.C. authorities stand as constraints to the expansion of the ministry of Prophet M.Olowere by demanding for various financial obligations. Money that could have been used to expand his ministry would at times be diverted to pay C.A.C. authorities levies. It was expected that all C.A.C local assemblies must pay annual seed of blessing, annual sacrificial offering, Joseph Ayo Babalola University levies, authority rights, monthly missionary funds and corporate tithe, among other periodical levies.

#### **5.2.5. His Conservative Principle**

Prophet M.Olowere was conservative ideologically. It is difficult to change Prophet Olowere from his convictions, and this has affected his ministry negatively in some cases. The idea of not heeding to suggestions has made some people to label him as a prophet that would not listen to other people's view on any matter. He himself was of the opinion that, it was better to listen to God's direction, counsel or instruction than to take to the ideas or principles of men.

Another negative thing in conservative principle of Prophet Olowere is that the first person to report often got justice. If two ministers in any of his church assemblies had differences or quarrels, any of the two, be it the senior or junior that got to him first was right. According to Olufolaji,<sup>270</sup> Prophet Olowere believed in first reporter's words, regardless of who brought the idea and whether it was right or wrong. There were cases whereby wrong pieces information reached Prophet Olowere

---

<sup>270</sup> J.E.Olufolaju *Interview Respondent*. C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017

about one branch Pastor or minister, instead of investigating such information he would take the first information as being the correct one. This had watered down the work of sincere ministers serving under him many times.

Apart from the above, Prophet M.Olowere demonstrated his conservative principle that made him to retain all his church assemblies in Christ Apostolic Church. The conservative principle has on one hand positively enabled him to withstand all the challenges that would have put his ministry out of C.A.C. denomination. The challenges faced by Prophet Olowere from the different factions were enough for him to withdraw the membership of his ministry from C.A.C. denomination. He rejected the temptation whenever his colleagues who were already outside C.A.C. came with their advice. Prophet Olowere had rejected several suggestions from ministers inside and outside of his ministry to register his ministry as an independent ministry with no affiliation to C.A.C. denomination. His response was always the same, that God had warned him not to go out of C.A.C. denomination and that he must obey God rather than men.<sup>271</sup>

Some people believed that the ministry of Prophet M.Olowere would have thrived beyond the present stage if not for his conservative idea. This was based on Prophet M.Olowere method of church expansion. It was noted that, Prophet Olowere would prefer that the church auditorium was completed before evangelism commenced in any of the church location.<sup>272</sup> This looks like waste of time and resources to some people. In the early days of his ministry, he embraced the healing and deliverance ministry where he made provision for deliverance of lunatics and the devil possessed within the premises of the church, for example, C.A.C Oke-Imole, Agbowo and C.A.C. Oke Agbara, Ashi at their inception, lunatics and the devil possessed were housed, made to observe dry fasting with prayers for days. Many people with such problems after fasting and prayer were completely delivered.

Age was another constraints that made Prophet M.Olowere to stop this healing and deliverance programmes. However, some people were of the opinion that the attitude of people was the constraint that led to the stoppage of the programme. Many other reasons were given, among which are, in situation of death of a lunatic, this may lead to court case against the church by relatives of the deceased. Apart from that, some lunatics may disturb the smooth running of church programme and the peace of the people living and working in the church premises. The above mentioned

---

<sup>271</sup> S.A. Adeleke. *Interview Respondent..* C.A.C. Oke Agbara, Ashi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

<sup>272</sup> S.A. Adeleke. *Interview Respondent..* C.A.C. Oke Agbara, Ashi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

constraints led to the closure of healing and deliverance section from his ministry.<sup>273</sup> Hence, the house built for the purpose, is now being used by ministers and other staff living in the church premises.<sup>274</sup>

### 5.3 Socio-Political Constraints

The social and political situation in Ibadanland has its effect on the expansion of Prophet M.Olowere's ministry. In the area of socio-political constraint, the society which hosted the headquarters assembly at Ashi Ibadan has issues against the church. Several times, the church was accused of noise pollution in the day as well as in the night. Adeleke<sup>275</sup> in his response revealed that secondary school that was sited beside Automatic Prayer grounds of C.A.C. Oke Agbara did not find it easy especially on fortnight Mondays during the Automatic Programme. Also the residential buildings that surround C.A.C. Oke Agbara premises have no solution to noise every night; since the church has different vigil programmes that run throughout the week days, including Saturdays and Sundays. There was a time when Elder Botim who attended the Apostolic Church in Ibadan, who was also one of the landlords in Ashi community, reported C.A.C. Oke Agbara to Oyo State Police, Ashi Division, Ibadan.<sup>276</sup> At another time, C.A.C. Oke-Agbara was reported to C.A.C. Missionary Headquarters, Anlugbua, Ibadan, for noise pollution. It was Oyo State Christian Association of Nigeria President, Pastor J.O. Olabisi that was sent to resolve the issue.

Prophet M.Olowere's ministry which has broad vision has limited landed property. The landed property of Oke Agbara church premises is about five acres yet it is too small for the church programmes and projects. For instance, Automatic Prayer Ground could not contain all the participants who usually came for the programme, hence the Yoruba Church auditorium and some other departmental building were in use during Automatic Prayer Meetings. Likewise, the packing space for vehicle owners could not contain up to twenty five percent of the cars that convey participants to church programme. The negative effect of this was that cars were packed along all the neighbouring streets and roads leading to traffic jams and hold ups in the major road (that is Bodija Ashi route). The same is true of C.A.C. Oke-Imole, Agbowo, the revival ground that is in use for Ona Alafia Prayer Programme, could not contain the people and the area was always jam-packed

---

<sup>273</sup> Chares Benson *Interview Respondent*. C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

<sup>274</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>275</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>276</sup> A.Oyewole. n/d. *Akoni Iranse Olorun Olokike*. Unpublished. (A Founding History of C.A.C. Oke Imole with focus on Prophet Olowere)

with cars which led to traffic jam on the access roads. The building of English chapel at Ashi, is now too small, as it can no longer contain the members, and there is no room for expansion because there is no vacant land to use. There is plan to reconstruct the chapel to have a first floor. Thy Will Bible Institute needs a vacant land for expansion.

Politically, the government excessive taxation policy is a constraint to the expansion of Prophet Olowere's churches. It was expected of each church assembly to pay tenement rates on each of the houses constructed in the church premises annually. All ministers, male or female are expected to pay personal income tax. In fact the church as an organization is required to register on pay as you earn (P.A.Y.E) system for all the workers, both ministerial and non ministerial in her employment. The government does not give any concession to the church for the purchase of land and issuance of certificate of ownership (C.of O). This government policy has brought lots of set back to the expansion of Prophet M.Olowere's ministry.<sup>277</sup>

The land agents or vendors in Ibadanland constitute serious obstructions in the wheel of progress of churches planted by Prophet M.Olowere. There are cases when land purchased to build church auditorium were purchased two times. After full payment for the purchase of the land for church building in a year, another family would rise up the following year claiming ownership of the land with different land agent or vendor. Money that could be used to buy another land elsewhere was being used to purchase a parcel of land twice. C.A.C. Oke-Agbara, Ologun-eru church land was purchased twice, also C.A.C. Oke-Agbara Olode church land was purchased twice.

#### **5.4 Family Challenges**

Prophet M.Olowere had his own family challenges which also affected his ministry negatively. His first wife was barren and was with him for about ten years. One day she packed out of her matrimonial home and since that time no one had seen her either dead or alive. After about two years Christ Apostolic Church Authorities released him to marry another wife.

When Prophet M.Olowere went for evangelistic outreach at Ogbomosho in 2003, actually one of his daughters was ill, her name was Miss Tolu Olowere, he prayed for her and he left. Before he returned, the girl had died. She was about eighteen year old. The challenge was that he prayed for other people's children and they were healed, but he prayed for his own daughter and she died.

---

<sup>277</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

## **5.5 Conclusion**

This chapter has brought out the various challenges that faced the ministry of Prophet M.O. Olowere. His limited academic status evidently resulted in limited evangelistic expansion. Ministers/Workers difficulty to interpret his vision also affected his ministry negatively. Likewise, Prophet Olowere ministerial constraints of lack of fund, lack of foreign support, his conservative principles, socio-political constraint and family challenges were all hindrances to his ministry.

## CHAPTER SIX

### AN ASSESSMENT OF THE STRATEGIES FOR THE EXPANSION OF THE MINISTRY OF PROPHET MICHAEL OLOWERE.

#### 6.0 Introduction

This segment attempts an assessment of the strategies for the expansion of the ministry of Prophet M.Olowere under the following sub-headings: Construction of church building before evangelical activities, multiplication of ministers in the new church, the legacy of collaborative mission, personal integrity on finance, use of women as ministers, divine guidance and the principles of 'no fighting'..

#### 6.1 Construction of Church Building before Evangelical Activities

Construction of church building before evangelical activities is one of the unique strategies that Prophet M.Olowere used for the expansion of church planting activities in Ibadanland. After he must have received a divine guidance, as to the location of a church assembly in an area, then, construction of church auditorium would commence together with the mission house in most cases. After the completion of these, evangelization of the community would commence in and around the new location. Examples of such churches include C.A.C. Oke-Agbara, Shasha, Ibadan; C.A.C. Oke-Agbara, Manatan, Ibadan; C.A.C. Oke-Agbara, Power House, Olodo, Ibadan; C.A.C. Oke-Agbara, Gbopa, Ologuneru, Ibadan, C.A.C. Oke-Agbara, Laniba, Ibadan and C,A,C. Oke-Agbara, Egbeda, Ibadan among others.

According to Olufolaji<sup>278</sup>, Prophet M.Olowere determined that he must first complete church building or the new auditorium before evangelical activities takes off. However, not all the churches founded by Prophet M.Olowere were fully completed before use. Some earlier established churches and some churches that were established through the efforts or suggestions of ministers in his ministry did not enjoy this privilege.

In the early days of Prophet M.Olowere in church planting, the construction of C.A.C. Oke-Imole, Agbowo, Ibadan, was made possible by the members who gave financial and moral support for the work<sup>279</sup>. In like manner, the planting of C.A.C. Oke Agbara Ashi passed through different stages and challenges in a bid to construct a befitting church auditorium. However, some of the

---

<sup>278</sup> J.E.Olufolaju *Interview Respondent*. C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017

<sup>279</sup> A. Oyewole. A.Oyewole. n/d. *Akoni Iranse Olorun Olokike*. Unpublished. (A Founding History of C.A.C. Oke Imole with focus on Prophet Olowere)

branches of C.A.C. Oke-Agbara, Ashi enjoyed the new method of building construction before bringing in people for worship.

There are different schools of thought from the interviewed respondents on the reasons for Prophet M.Olowere's decision to construct building before starting worship service. Some were of the opinion that, Prophet M.Olowere did this as a strategy to influence membership to the newly established church, since, the members of such a church would not carry the burden of financing church building.<sup>280</sup> Other respondents were of the views that, Prophet M.Olowere did this to cater for the welfare of the ministers that would be sent to such a newly established church. That he did not want young ministers that would be sent to the newly established churches to suffer.<sup>281</sup>

Another set of respondents declared that Prophet M.Olowere was doing this based on the leading of God. That it is part of the proof that God had actually spoken to him to establish such church assemblies.<sup>282</sup> Commenting on this, Prophet M.Olowere declared that, his action was base on whatever God instructed him to do. He said "If God has actually directed him to build; He (God) would provide the needed resources for the project".<sup>283</sup> To buttress this, it was discovered that, most of the churches that have their auditorium built before commencing church service activities were those that God specifically instructed him to build and, not those that were planted through the suggestions of other ministers in his ministry. However, non-availability of funds might hinder the use of this strategy in church planting.

## 6.2 Multiplication of Ministers in a New Church

Another strategy employed by Prophet M.Olowere is the multiplication of ministers in church assemblies planted by him. This he did by sending ministers to pastor a single church. Between three to five ministers would be sent at a time. His intention was for these ministers to be of assistance to each other and to jointly promote rapid growth of the church they were pastoring.<sup>284</sup> One of the major reasons for sending many ministers at a time was that, they might form a formidable praying team for the work on daily basis alongside evangelism, added to this; Prophet M.Olowere believed that where he could not go, he used to send other people, hence, the multiplication of ministers to

---

<sup>280</sup> E. O. Faturoti. *Interview Respondent*. C.A. C. Oke Agbara Offatedo Ibadan. 68 years. Clergy. Interviewed On 22<sup>nd</sup> February, 2017,

<sup>281</sup> Esther Olanrewaju *Interview Respondent*. C. A.C. Oke Agbare Egbeda. Interviewed on 22<sup>nd</sup> February, 2017

<sup>282</sup> E. O. Faturoti. *Interview Respondent*. C.A. C. Oke Agbara Offatedo Ibadan. 68 years. Clergy. Interviewed On 22<sup>nd</sup> February, 2017

<sup>283</sup> M.Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

<sup>284</sup> Chares Benson *Interview Respondent*. C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

establish more churches in various places.<sup>285</sup> All these ministers were on full time work receiving salary from the church purse.

The major assignment of each of these ministers might be different from one to the other, even though, they could perform one another's duties on request. For instance, the assembly pastor was expected to co-ordinate the programmes and activities of the church, while the evangelist and lady evangelist saw to the increase in the number of church members and the prophet was to function in his office. Meanwhile, the assembly pastor was expected to assign duties to other ministers during any programme of the church. Prophet M.Olowere designed the administrative structure of ministers to the extent that there were very few cases of misunderstanding and disorderliness among the ministers.<sup>286</sup>

The use of multiple ministers for a single church by Prophet M.Olowere has led to the establishment of many churches and the appointment of many ministers. This was made possible since Prophet M.Olowere gave opportunity to the ministers to search for new opportunities for church planting and membership. Likewise, he was always ready to welcome suggestions that would lead to founding more church assemblies.<sup>287</sup> However, the opinion of this researcher, the strategy of multiplication of ministers in a new church might lead to disagreement, quarelling or breakaway of ministers in later years, unless there was a proper monitoring from time to time.

### **6.3 The Legacy of Collaborative Mission**

Prophet M.Olowere was said to be in collaboration with other ministers from different denominations. He was always ready to welcome and assist them based on his belief that these ministers were co-laborers in the vine yard of God. He usually gave helping hand to the young ministries and encouraged young ministers to continue in the work of the ministry. More importantly, Prophet M.Olowere joined hand with C.A.C. central authority both in doctrine and in church planting activities. He frequently allowed his ministers to be of service to the C.A.C. authorities anytime they wished to do so.

In addition, Prophet M.Olowere on annual basis gave opportunities to pastors and evangelists that trained under him to choose where they wished to serve. This opportunity, afforded many of the graduands of Thy Will Bible Institutes the independent to serve in other ministries after graduation. Some chose to remain in C.A.C. while others went to other ministries or establish their own ministry.

---

<sup>285</sup> F.A. Oluwaremilekun. *Interview Respondent*. Above 70years. Interviewed on 9<sup>th</sup> February, 2017

<sup>286</sup> Chares Benson *Interview Respondent*. C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

<sup>287</sup> S.A. Adeleke. *Interview Respondent*. C.A.C. Oke Agbara, Ashi. Above 50 years. Interviewed on 24<sup>th</sup> January, 2017

It was not all the ministerial students in training that belonged to C.A.C. Oke-Agbara; many of them were in Thy Will Institute as a result of Prophet M.Olowere's collaborative efforts with other ministers from different denominations.<sup>288</sup>

#### **6.4 Personal Integrity on Finance**

Monetary issue is a sensitive one that needed to be handled carefully in any religious organization. Prophet M.Olowere demonstrated a large heart in handling financial matters. This he did by separating his personal account from the church account. The church account was being handled and headed by the church accountant and his staff. These professionals were given free hands to manage all financial transactions and also give professional advice to the church administrators. In the same vein, Prophet M.Olowere together with other ministers sought counseled from the church accountant before they embarked on any project and while the project was going on. This has helped the church to overcome some of her financial challenges without crisis.<sup>289</sup>

In addition, Prophet M.Olowere was on salary just like any other minister. Gifts given to him directly were separated from gifts given to the church. He did not allow monetary gift that belonged to the church to mix with what belonged to him. He therefore lived on the level of his income without undue interference into the church account. Prophet M.Olowere remarked that, he developed his financially discipline from the time of his ministerial training under the leadership of Prophet Durojaiye. According to him, he used to count money and keep money for Prophet Durojaiye and his church. He narrated how he was strictly warned and instructed by God to let his hand be clean. Apart from that experience, he added that he had learned contentment in whatever condition he found himself. It was therefore his principle to live an exemplary life not only in religious matter but also in monetary issues.<sup>290</sup>

The financial integrity of the Prophet M.Olowere has helped him in the ministry to remain focused on church planting. The financial burden of church planting was being handled by the church and not through his personal accounts. He always shared his vision with the church senior pastors and elders who were always ready to support his vision for expansion and turn the vision to reality. It is important to note that the church account is periodically audited by professional auditors who are

---

<sup>288</sup> Dapo Osundiya. *Interview Respondent*. C.A.C. Oke Imole. Elder. 69 years. Interviewed on February, 2017.

<sup>289</sup> John Olayiwola. *Interview Respondent*. C.A.C. Oke Agbara. Above 60 . Interviewed on 16<sup>th</sup> February, 2017

<sup>290</sup> M.Olowere. *Interview Respondent*. C.A.C. Oke-Agbara, Ashi, Ibadan. Above 85 year. Interviewed on 1<sup>st</sup> October, 2016

mostly church members. The group of experienced auditors and accountants is headed by Pastor Bobola Gbolagun.<sup>291</sup>

### **6.5 Use of Women as Ministers (Evangelists and Prophetesses)**

One of the features of African Indigenous Churches is that they make use of women in the leadership and ministerial works. Prophet M.Olowere made use of women as lady evangelists and prophetess more than any of his predecessors. There is no prophet in Christ Apostolic Church that has made use of women in the ministry as much as him. He gave free hand to women to participate in his ministry. He has about fifty women working in his ministry either as a lady evangelist, prophetess or midwife in all his church assemblies in Ibadanland as at December, 2015. Right from the beginning of his ministry, Prophet M.Olowere has been using women. The first notable woman was his wife (Lady Evangelist R.F. Olowere) who was the founder of Midwife Centre at C.A.C. Oke Imole, Agbowo, Ibadan. She also heads the Midwifery Ministry at C.A.C. Oke Agbara, Ashi, Ibadan and oversees other midwifery centers of C.A.C. Oke Agbara assemblies in various places.<sup>292</sup>

Apart from this, Prophet M.Olowere recognised the role of women in ministry and allowed gifted and talented women to use their gifts for the growth and development of the church. He always made sure that women were represented among the ministers in all his church assemblies<sup>293</sup>. When sending the ministers to any church to take off, he always choose at least one female minister among them. The female ministers were expected to deal with issues pertaining to women in the church. Women in the ministry of Prophet M.Olowere have equal rights with their men counterpart and serves as prophetess, lady evangelist and midwife.<sup>294</sup>

In addition, Prophet M.Olowere, as a gifted prophet realised that the call and choice of God was not determined by sex. He therefore permitted any woman with genuine call to undergo ministerial training along with their male counterpart. In addition, he allowed female to lead prayer, praise worship and perform several other duties in the church without discrimination. However, Prophet M.Olowere did not permit female ministers to be the assembly pastor, or to share the grace to end any church service<sup>295</sup>.

---

<sup>291</sup> B. Adeniyi. *Interview Respondent*. C.A.C. Oke Agbara, Ashi, Ibadan. 37 years. Interviewed on 16<sup>th</sup> February, 2017

<sup>292</sup> E.O. Ola-Ojo. *Interview Respondent*. C.A.C. Oke Agbara Maternity Centre, Ashi. Above 40. Interviewed on 8<sup>th</sup> February, 2017.

<sup>293</sup> F.A. Faniyan. *Interview Respondent*. C.A.C. Oke Agbara Ashi. Above 70. Interviewed on 24<sup>th</sup> January, 2017.

<sup>294</sup> Esther Olanrewaju *Interview Respondent*. C. A.C. Oke Agbare Egbeda. 42years. Interviewed on 22<sup>nd</sup> February, 2017

<sup>295</sup> Esther Ojo. *Interview Respondent*. C.A.C. Oke Agbara Maternity, Ashi. 45 years. Interviewed on 16<sup>th</sup> January, 2017.

## 6.6 Divine Guidance

Divine guidance was one of the major strategies used by Prophet M.Olowere in his church planting ministry. He was noted to be a man of prayer and always ready to pray over and over on a particular issue before he took step. He relied on God to guide him in every situation either secular or religious. An example was given by Olufolaji that Prophet M.Olowere refused to take counsel of establishing a Nursery and Primary School from people within the premises of C.A.C. Oke Agbara until God instructed him to establish a religious institution.<sup>296</sup> He would first take an issue to God before seeking counsel of the professionals on such issue. Where the professionals counsel was contrary to what God had revealed to him, he would not change from what God had told him. At times, the revelation given to Prophet M.Olowere might be contrary to human wisdom, yet his belief was that God cannot mislead him and this has been his principle and reason for success.

Almost all the church assemblies founded by Prophet M.Olowere took off on the basis of alleged divine guidance. The localization of his first church was made possible by an alleged divine guidance when he claimed to have seen a wire in his dream that touched the ground at Agbowo in 1978. It was also through a divine guidance that C.A.C. Oke-Agbara, Ashi was founded in 1988, when he allegedly saw a huge man in his dream who told him, “let us go to Oke-Agbara, I have been there before you”. Some of the other church assemblies that were reportedly founded on the basis of divine guidance are as follows. C.A.C. Oke-Agbara, Adetokun, Ologun-eru, Ibadan; C.A.C. Oke-Agbara, Shasha, Ibadan; C.A.C. Oke-Agbara, Manatan, Ibadan and C.A.C. Oke-Agbara, Power-House, Olodo, Ibadan, just to mention but a few.

One of the gifts that Prophet M.Olowere used in his ministry was the ability to hear from God audibly and see vision. These gifts, he made use of to give people, both members of his church and non-members, divine guidance. There was a particular day of the week, which might be on Monday when there was no Automatic Prayer Meeting or Tuesdays when people from all walks of life used to come to seek divine guidance on marriage, choice of career, confirmation of call of God into the ministry, solution to life problem, and spiritual problems, just to mention a few. Many of these people that came to him later repented and became his church member.

## 6.7 Principle of Peaceful Co-existence

Prophet M.Olowere, from the research findings, followed this principle tenaciously the Bible principle that ‘the man of God must not fight’. He was of the opinion that Christian or minister should

---

<sup>296</sup> J.E.Olufolaju *Interview Respondent*. C.A.C. Oke Agbara Ashi, Ibadan. Above 70 years. 23/01/2017

report the wrong doing of other to the senior ministers in charge instead of embarking on open or secret conflict. According to him, there is no reason to justify fighting among the ministers in any of his church assemblies. The multiplication of ministers at times may bring along misunderstanding among them, yet it is expected of them to settle their differences amicably without degenerating to conflict.<sup>297</sup> This principle of peaceful co-existence is supported with an unwritten law of dismissal of any minister that is involved in any form of fighting for whatever reason. The principle is also extended to the church members. He emphasised it frequently that the participants in any of his church programmes must not fight and that whosoever wanted to fight should go home.

The unity that is being experienced among Prophet M.Olowere ministers is as a result of the practise of the principle of ‘no fighting’ among the ministers of God and church members. Unlike what operates in Christ Apostolic Church Worldwide where there are court cases, there is nothing like court case in the rank and file of Prophet M.Olowere’s ministers. All that may lead to discord or disagreement between ministers has been taken care of by this principle, It is compulsory for a minister in a prayer programme to pick the last prayer point of his/her predecessor before saying his own prayer point. All these made the church members to see unity in the service among the ministers.

## **6.8 Conclusion**

This chapter, having assesses the strategies of expansion used in his ministry which includes construction of church building before evangelical activities, multiplication of ministers in a new church, the legacy of collaborative mission, personal integrity o finance, use of women as ministers, divine guidance and the principle of no fighting, can conclude that Prophet Olowere’s ministry has produced unity and progress among his members and fellow ministers and neighbours, as he lived a life worthy of emulation.

---

<sup>297</sup> Chares Benson *Interview Respondent*. C.A.C. Oke Agbara English Assembly, Ashi. Interviewed on 8<sup>th</sup> February, 2017

## CHAPTER SEVEN

### SUMMARY, FINDINGS, RECOMMENDATION AND GENERAL CONCLUSION

#### 7.0. Introduction

This chapter gives the summary of study which involves a brief introduction to all the chapters. It is an overview of all that the study entails. It is followed by a critical evaluation of the contributions of Prophet M.Olowere to the expansion of Christ Apostolic Church and society in Ibadanland. The study is finalized with a general conclusion.

#### 7.1 Summary of Study

The first chapter focuses on general introduction which includes background to the study, statement of the problem, purpose of study, scope of study, significant of study, research methodology and theological framework. The second chapter reviews different literatures that are relevant to the research work. Previous works and studies which focus on Christ Apostolic Church in Ibadanland and church planting in Ibadanland were reviewed.

Chapter three contains a background study of Prophet M.Olowere that he was born in Ifaki-Ekiti in Ido-Osi local government area of the present Ekiti State. These includes the following: his family background, Early childhood and Educational training, Religious experience, his conversion and early Christian life. How he was called into the ministry when he was thirty years old. His ministerial training experience with Prophet Budale and how he was posted as a catechist to Christ Apostolic Church Onile-Aro, Ibadan. His second ministerial training experience with Prophet Durojaiye and how he was posted to work at Christ Apostolic Church, Adamasingba, Ibadan. This chapter also includes his mandate for church planting in 1978 at Christ Apostolic Church Oke-Imole Agbowo, Ibadan.

Chapter four discusses the specific contributions of Prophet M.Olowere to the expansion of Christ Apostolic Church in Ibadanland. This chapter reveals that he founded forty eight church assemblies in Ibadanland which is divided into one district co-Ordinating council (DCC) at Oke-Imole, Agbowo and nine district headquarters in various places in Ibadanland by Christ Apostolic Church authority at Anlugbua, Ibadan. Ecumenical Impact contributions of Prophet M.Olowere was

also discussed which include his roles in the advancement of Christian Association of Nigeria (C.A.N.) Oyo State. Bi-weekly Automatic Prayer meeting which he used as an umbrella to bring all the denominations in Ibanland together in one place. His contributions to C.A.C. Mission work which led to planting of four church assemblies in Benue State and a branch in London. His networking activities with ministers from other denominations and mentoring of church founders in Christ Apostolic Church.

The socio-economic and infrastructural impact contributions which include construction and tarring of access roads and digging of bore hole for the community around his church assemblies locations. Construction of Guest Houses, Organised Workers Co-operative Society for ministers and non-ministers in his employment. Supply of electricity to the neighbours in the areas where he located his church assemblies, establishment of periodic fortnight market and bookshop and economic empowerment of people. This chapter also includes the contributions of establishment of Thy Will Bible Institute, healing ministry and mid-wifery centres.

Chapter five discusses the challenges to the ministry of Prophet M.Olowere which includes educational constraint. Ministerial constraints which are ministers/workers difficulties in interpreting his vision, initial lack of fund for evangelism and outreaches, lack of foreign support, constraint of C.A.C. authority, and his conservative principles. Socio-political constraints and family challenges are also discussed.

Chapter six is on an assessment to the strategies of expansion in the ministry of Prophet M.Olowere which includes construction of church building before evangelism activities, posting of many ministers of about three to five to start a new church assembly. The legacy of collaborative mission and personal integrity on finance. This chapter also records that about fifty women were employed as prophetesses, lady evangelists and mid-wives, divine guidance and the legacy of no fighting are also discussed.

## 7.2 Findings and Recommendations

Based on the findings of this study, it is noticed that the contributions of Prophet Micheal Olowere to the expansion of Christ Apostolic church and society in Ibadanland cannot be over emphasized. His contributions should be noticed and proper documentation on his activities should be made in the church's history and in the academic research works. The tables below confirm this:

**Table 1: Michael Olowere as an Individual Church Planter of Christ Apostolic Church in Ibadanland**

Agree	Disagree	Total
565	2	567
99.7%	0.4%	100

Source: Field work, December 2016 – February, 2017

The above table shows that 565 representing 99.7% agreed while 2 making 0.4%. This response reveals that most of the respondent agreed to the contributions of Prophet M.Olowere church planting activities to the expansion of Christ Apostolic Church in Ibadanland. This shows that Prophet M.Olowere is a well known church planter in Ibadanland.

**Table 2: Prophet M.Olowere has Contributed Greatly to Evangelism and Expansion of C.A.C. in Ibadanland.**

Agree	Disagree	Total
563	4	567
99.3%	0.7%	100

Source: Field work, December 2016 – February, 2017

The table above shows that 563 respondents with 99.3% agreed while 4 with 0.7% disagreed. This reveals that he has contributed greatly to evangelism and expansion of Christ Apostolic Church in Ibadanland.

Any research painstakingly carried out is expected to contribute something new to scholarship. This work diligently and painstakingly compared the activities of other church founders and planters with those of Prophet Olowere. Hence its has contributed the following to knowledge

- a. Prophet M. Olowere's emphasis on gender equality in church ministry is a pointer to effective church administration. This negates the disposition of some church leaders who have apathy for women's involvement in the administration of their ministries.
- b. Through this research, it is discovered that the principles of peaceful coexistence has led to the existence of relative peace in all churches founded by him. If such is adopted by most churches, the incessant conflict visible among church leaders and members would be reduced.
- c. The construction of church building before evangelical activities in the localization of a church in a particular place is a remarkable strategy that enabled the ministry of Prophet M.Olowere to expand greatly. This has led to the establishment of forty-eight church assemblies in Christ Apostolic Church in Ibadand. By this, he has made significant contribution to church planting.
- d. Another strategy which this study unfolds is the legacy of posting three to five ministers to pastor a new assembly right from the establishment of a church. This strategy has contributed to church growth in C.A.C. circle.

**The following recommendations are made to improve the works of Prophet M. Olowere**

1. The issue of noise pollution in the community where Prophet Olowere's churches are located should be given necessary attention. Electrical gargets that could minimise or eradicate noise pollution should be erected. This will disabuse the minds of residents of the church environments of the conception that the church's location is an abnormality.
2. Prophet M.Olowere needs to move further from establishing mid-wifery homes to maternity centers/hospitals with medical personnel to treat both Christians and non-Christians as a means of promoting the gospel. If this is done, the health policy of early missionaries would be reenacted.

### 7.3 General Conclusion

This study examined the involvement of Prophet M.Olowere in the expansion of Christ Apostolic Church and society in Ibadanland, 1978-2015. It is crystal clear from this study that he built forty eight church assemblies in different places of Ibadanland. Christ Apostolic Church Missionary Headquarters at Anlugbua, Orita-Basorun, Ibadan has grouped all his churches in Ibadanland into one District Coordinating Council (DCC) at C.A.C. Oke-Imole, Oluwatedo, Agbowo, Ibadan. It is divided into nine District Headquarters in the following places C.A.C. Oke Imole Agbowo District Headquarters, C.A.C. Olorunkiseti Kajola District Headquarters, C.A.C. Oke-Agbara, Ashi, District Headquarters, C.A.C. Oke-Agbara, Akobo District Headquarters, C.A.C. Oke-Agbara, Ologuneru District Headquarters, C.A.C. Oke-Agbara, Olode District Headquarters, C.A.C. Oke-Agbara, Oluyole District Headquarters, C.A.C. Oke-Agbara, Monatan District Headquarters and C.A.C. Oke-Imole Moniya Alase District Headquarters.

Prophet M.Olowere has made ecumenical impacts, socio-economic impacts and has established Thy Will Bible Institute of theology, healing centres and mid-wifery centres. He has also established sacred place of prayer at Olodo, Ibadan, all for the expansion of Christ Apostolic Church and society in Ibadanland. This research concludes that future church founders or church planters could use some of the following strategies, used by him for maximum productivity. These include: construction of church building before evangelical activities if there is money, multiplication of ministers to take off a new church, the legacy of collaborative mission, personal integrity on finance, use of women as ministers without discrimination, divine guidance and the principle of no fighting.

On the other hand, church planters and other church workers should learn from the constraints of Michael Olowere's ministry. They should learn to combine academic development with spiritual development, and not be quick to pass judgment in cases brought before them. These will aid their ministry better than that of Prophet Michael Olowere.

## REFERENCES

### A. Primary Sources

#### (1) List of Interview Respondents

S/N	NAME	TITLE	AGE	POST	ADDRESS	DATE
1.	Adeleke, S.A.	Pastor	Above 50	Account Section / Clergy	C.A.C. Oke Agbara, Ashi, Ibadan	24/01/2017
2.	Adeoye, D.G.	Pastor	Above 50	Assembly Pastor	C.A.C. Oke Agbara, Gbagi, Ibadan	24/01/2017
3.	Afolabi, A.O.	Evangelist	38 years	Clergy	C.A.C. Oke Agbara, Power House, Olodo	16/02/2017
4.	Akinola, Isaac	Pastor	30 years	Clergy	Ark of Salvation Christ Church, Ibadan	09/02/2017
5.	Aladejana, Yemi	Pastor	49 years	C.A.C. Oke Imole DCC Publicity Secretary	C.A.C. Oke Agbara, Ashi	16/02/2017
6.	Arowomole, Babatope	Elder	Above 50	Member of Council of C.A.C. Oke Agbara Power House	C.A.C. Oke Agbara, Olodo, Ibadan	28/01/2017
7.	Aserere, Paul	Pastor	Above 60	D/S	C.A.C. Oke Agbara, Ologun Eru	16/02/2017
8.	Bakinde, J.E.	Pastor	76 years	Rtd. Pastor	C.A.C. Oke Agbara, Ashi	16/02/2017
9.	Bosinuola, T.	Pastor	65 years	Clergy	C.A.C. Oke Agbara, Eniosa, Ibadan	17/02/2017
10.	Charles, Benson	Pastor	52 years	Assembly Pastor	C.A.C Oke Agbara, Ashi, English Assembly Ibadan.	08/02/2017
11.	Daniel, T.O.	Pastor	72 years	Clergy	C.A.C. Oke Agbara, Power House, Olodo	16/02/2017
12.	Egbedele, A. O.	Elder	63 years	Elder	C.A.C. Oke Agbara, Yoruba Assembly, Ashi	22/02/2017
13.	Emmanuel, Adisa	Evangelist	Above 50	Clergy	C.A.C. Oke Agbara, Laniba, Ibadan	23/01/2017
14.	Faniyan F.A.	Lady Evangelist	Above 70	CAN Representative of	C.A.C. Oke Agbara, Ashi, Ibadan	23/01/2017

				Prophet M.O. Olowere		
15.	Fatoroti, E.O.	Pastor	68 years	Clergy	C.A.C. Oke Agbara, Offatedo	22/02/2017
16.	Makinwa, J.	Evangelist	45years	Clergy	C.A.C. Oke Agbara, Lalupon, Ibadan	06/02/2017
18	Ojo, Esther	Ldy Evang.	45 years	Midwife	C.A.C. Oke Agbara Midwifery Centre, Ashi	16/02/2017
19.	Olanrewaju, Esther	Ldy Evang.	42 years	Clergy	C.A.C. Oke Agbara, Egbeda, Ibadan	22/02/2017
17.	Ola-Ojo, E.O.	Mrs	Above 40	Midwife	C.A.C. Oke Agbara, Midwifery Centre, Ashi, Ibadan	08/02/2017
20.	Olayiwola, John	Pastor	Above 60	P.A. to Prophet Olowere	C.A.C. Oke Agbara, Ashi	16/02/2017
21.	Oliyide, Rufus	Elder	Above 80	Elder	C.A.C. Oke Agbara, Ashi, Ibadan	28/01/2017
22.	Olowere, John	Mr.	Above 75	Elder	C.A.C. Oke Imole, Agbowo	27/01/2017
23.	Olowere, M.O.	Prophet	Above 85	Church Planter	C.A.C. Oke Agbara, Ashi, Ibadan	01/10/2016
24.	Olowere, R.F.	Lady Evangelist	Above 70	Women Leader	C.A.C. Oke Agbara, Ashi, Ibadan	22/01/2017
25.	Olufolaji, J.E.	Pastor	65years	Clergy/ Choir coordinator	C.A.C. Oke Agbara, Ashi, Ibadan	08/02/2017
26.	Oluwaremilekun, F.A.	Pastor	Above 73	Senior Pastor	C.A.C. Oke Agbara, Ashi, Ibadan	09/02/2017
27.	Omidiji, G.O.	Pastor	Above 70	CAN Rep. of Prophet M.O. Olowere	C.A.C. Oke Agbara, Ashi, Ibadan	23/01/2017
28.	Opawande, T.O.	Pastor	51 years	Clergy	C.A.C. Oke Agbara Apata	16/02/217
29	Osundara, S.T.	Pastor	Above 50	Senior Pastor	C.A.C Oke Imole, Agbowo	16/02/2017
30.	Osundiya, Dapo	Elder	69 years	Member, Board of Governors	Thy will Theological College	16/02/2017

## B. SECONDARY SOURCES: BIBLIOGRAPHY

- Adamolekun, T.A. 2012. "A Historical Account of the Advent and Growth of Christ Apostolic Church in Akoko Nigeria." *British Journal of Arts and Social Sciences*. <http://www.bjournal.co.uk/BJASS.aspx> Retrieved 15th June, 2016.
- Adebiyi, Adams. 2005. *Historical, Theological and Pentecostal Analyses of C.A.C. Oke-Agbara*. Ibadan: Samlad Printers.
- Adedeji, J.O. 2002. *Itan Igbe-Aye Prophet Michael O.Olowore*. Lagos: Herimat Ventures.
- Adegboyega, S.G. 1978. *Short History of The Apostolic Church in Nigeria*. Ibadan: Rosprint Industrial Press Ltd.
- Ademakinwa, J.A. 2012. *History of Christ Apostolic Church: The Faith of Our Fathers*. Lagos: The Battle Cry Christian Ministries.
- Ademakinwa, J.A. 1971. *Iwe Itan Ijo Aposteli ti Kristi*. Lagos: C.A.C.Publicity Department
- Adeniji, I. 2012. "The Indigenous Missionary Strategies of Reverend Canon Josiah Ransome-Kuti in Egbaland, 1887-1930". Ph.D. Thesis, University of Ibadan, Ibadan.
- Adeniran, F.O. 1980. "A Brief History of the Origin and Growth of C.A.C. in Ibadan 1930-1980". A B.A. Long Essay, Department of Religious Studies, University of Ibadan.
- Adetunji, M.O. 2011. *Growth and Expansion of Christian Missions in Ifeland, 1899 2009*. Akure: Divine Grace Press.
- Ade – Ajayi, J.F. 1997. *Christian Mission in Nigeria, 1841 – 1891; The Making of a New Elite* London: Longmans.
- Adewale, S.A. 1988, *The Interaction of Religions in Nigeria*. Ibadan: Daystar Press.
- Adewale, T. 1988. "Research for Development", *Journal of the Nigerian Institute of Social and Economical Research*. Vol.5. Nos 1-2
- Adof Harnack. 2005. *The Mission and Expansion of Christianity in the first Three Centuries*. Grand Rapids, MI:Christian Ethereal Library. <http://www.ccel.org/cce/harnack/mission.html>. (Retrieved 21/10/2014)
- Afolabi, S.O. 2012. "An Appraisal of the contributions of Youth Organisations in Christ Apostolic Church, Nigeria, 1930-2010." An M.PHIL/PH.D Conversion Examination project in Church History in the Department of Religious Studies, Faculty of Arts, University of Ibadan.
- Afolabi, S.O. 1992. "Church Planting and Funding: A Case Study of Christ Apostolic Church". B.A. Long Essay, Department of Religious Studies, University of Ibadan.
- Agun, A.I. 1996. "Social Contribution of Christ Apostolic Church in Nigeria". M.A. Dissertation, Department of Religious Studies, University of Ibadan.

- Aina, J.A. *Odun Medogun Ijo Aladura ni ilu Ibadan* (Unpublished)
- Ajayi, J.F.A. 1965. *Christian Missions in Nigeria, 1841-1891*, London: Longman Press Publications.
- Ajayi, Olusola. 1997. *Warrior of Righteousness: The Life and Ministry of Rev. J.O. Akindayomi*. Abeokuta: Ordinance Publishing House.
- Akeredolu, J.I. 1986. *The Church and Its Denominations in Nigeria*. Ibadan: Daystar Press.
- Akeredolu, J.L. (B.P). 1969. *The Church and its Denominations*. Ibadan. Daystar Press.
- Akhillomen, D.O. 2000. "The Planting of Christianity and Colonial Imperialism in Nigeria-Appraisal of the Euro-Centric and Afro-Centric perspectives in Epha" *Ekpoma Journal of Religious Studies*, Vol. 3. Nos 1&2
- Akinloye, S.A. 1971. *Revolution and Power Politics*. Ibadan: Ibadan Historical series
- Akintoye, S.A. 1971. *Revolution and Power Politics in Yorubaland, 1840-1893*. Longman.
- Alayande, E.A. 1982. *The Aladura Among Yoruba: A Challenge to the Orthodox Church*. Ibadan. Daystar Press
- Alokan, J.A. 1975. *The Establishment and Growth of Christ Apostolic Church at Efon Alaaye*. Ibadan: Certon Press.
- Alokan, J.A. 1991. *Christ Apostolic Church 1928 – 1988*. Ile-Ife: Ibukunolu Printers Ltd.
- Alokan, J.A. 2010. *Christ Apostolic Church @ 90*. Ile-Ife: Timade Ventures.
- Auken, P.V. Principles of Healthy Church Growth. Retrieved on 19<sup>th</sup> May 2016 from [www.battereddsheep.com](http://www.battereddsheep.com).
- Anderson, Allan. 2002. "The Newer Pentecostal and Charismatic Churches: The Shape of Future of Christianity in Africa?" *Pneuma: The Journal of the Society for Pentecostal Studies*. Vol. 24. No.2.
- Anderson, R. 1980. *The Gospel and its Ministry*. Michigan: Kregel Publications
- Anozie, E.E. 2013. "Christian Church: A Catalyst for Economic Development in Nigeria" *An International Multidisciplinary Journal, Ethiopia, Vol. 7 (4), Series No. 31*.
- Arowolo, D. 2010. "The Effect of Western Civilization and Culture on Africa" *Afro Asian Journal of Social Sciences*, Volume 1, No. 1 Quarter.
- Asamoah-Gyadu, J.K. 2005. "Born of Water and Spirit". Pentecostal/Charismatic Christianity in Africa. In Kalu, O.U. *African Christianity: An African Story*. Pretoria: Department of Church History, University of Pretoria.

- Atanda, J.A. 1971. *Clark's Travel and Exploration in Yorubaland*. Ibadan: University Press
- Atanda, J.A. 1980. *An Introduction to Yoruba History*. Ibadan: University Press.
- Awojobi, O.P. 2003. *Church Management*. Ilorin: Kingdom Communications.
- Ayandele, E.A. 1971. *The Missionary Impact on Modern Nigeria*. London: Longman Press
- Ayandele, E.A. 1988. *The Aladura among Yoruba: A Challenge to the Orthodox Churches* Ibadan: Daystar Press
- Ayandele, E.A. 1966. *The Missionary Impact on Modern Nigeria. 1842-1914. A political Analysis*, London: Longman
- Ayegboyin, D. & Moronkola, W, (Eds) 2004. *Godly Family as an Instrument for Church Growth*. Ibadan: Royal People (Nigeria) Ltd.
- Ayegboyin, D. 1999. "Schisms in an Indigenous Church in Nigeria: A Case Study of the Cherubim and Seraphim Movement". Vol. 13.
- Ayegboyin, D. and Nihinola, E. 2008. "Pentecostalism and the Nigeria Baptist Convention churches: The Way forward". *OJOT: Ogbomosho journal of theology*. XIII.2:213-234
- Ayegboyin, D. and Ukah, F.K.A. 2002. "Taxanomy of churches in Nigeria.: a historical perspective". *Orita: Ibadan journal of religious studies*. June and December. 34: 1-2
- Ayegboyin, D. 2006. "Dressed in borrowed robes: The experience of new Pentecostal movements in Nigeria". *Ghana bulletin of theology*. July 1.1:37-54
- Ayegboyin, D. 2006. "A Rethink of Prosperity Preaching in Pentecostal Churches" in Nigeria. *Black Theology: an international journal*. 4;1
- Ayegboyin, D. 2011. "New pentecostall churches and prosperity in Nigeria". Adogame. A.Ed. *Who is Afraid of Holy Ghost? Pentecostal and Globalization in Africa and Beyond*. Trenton: African world press.
- Ayegboyin, D. and Ishola, S.A. 1999. *African Indigenous Churches: an historical perspective*. Lagos: Greater Heights Publication
- Ayodele P. 2012. "Biography of Nigerian Pastors (6) <http://ayodelepeters.blogspot.com/2012/07/biography-of-nigerian-pastors-6.h.tml>. Retrived 21/10/2016.
- Babajide, D.O. *Asiri Agbara Awamaridi ti Olorun gbe wo Aposteli Joseph Ayo Babalola*. Ilesha: Folasayo press.
- Babajide, D.O. *Orisun Igbedide, Woli Joseph Ayo Babalola*. Ilesha: Christian Gospel Press.
- Babalola, E.O. 1976. *Christianity in West Africa*. Ibadan: Scholar Publications Limited

- Bamigbose, A.S. 1988. *Independent Church Movement in Ibadan. A study of the Christ Apostolic Church*. B. A. Long Essay, Department of Religious Studies, University of Ibadan.
- Baur, J. 1998. *2000 Years of Christianity in Africa*. Nairobi: Paulines Publications.
- Bello, T.T. 2013. "The Emergence of First Generation African and Independent Churches in Nigeria: Historical Survey" *Journal of Philosophy, Culture and Religion*. Ekiti State University. <http://www.eksujournalphilosophy/9index.php/eksu.edu.ng> Retrieved on 5/7/2016.
- Bello, Thomson. 2004. *The Emergence of First Generation African and Independent Churches in Nigeria*. Lagos: Greater Height Publications.
- Beyer E. 1977. *New Christian Movements in West Africa*. Ibadan: Safer Books Ltd.
- Biography, 2016. "Funeral Programme Bulletin for Prophet D.O. Babajide". Christ Apostolic Church, Ilesa, Osun State
- Biyi, O. 2007. *The Traditional Rulers of Great City – Ibadanland*. Ibadan: Boom Art Printing Co.
- Bobola, G (ed.) 2012. "The Automatic News Magazine", A Monthly Publication of C.A.C. Oke-Agbara, Oluwatedo, Ashi, Ibadan. Vol. 1, No. 19, June 2012
- Boer, H.H. 1976. *A Short History of the Early Church*. Ibadan: Daystar Press
- Bonke, H. 2007. *Holy Spirit Revelation and Revolution: Exploring Holy Spirit Dimensions*. Orlandon: E R Productions LLC
- Christ Apostolic Church Worldwide 2014 Almanac.
- Christ Apostolic Church. 1998. *Christ Apostolic Church Worldwide Constitution*. Lagos: C.A.C. Printing Press Ltd.
- Coleman, C.O. 1980. *The Way of the Churches in the Ages to come*. New York: the Banner of truth Press
- Cole E. 2007. "Nigerian Pentecostalism Thriving on Miracles, Prosperity Promises". In CHRISTIAN TODAY. Retrieved 7<sup>th</sup> May 2016 from <http://www.christiantoday.com/article>.
- Crowder, M. 1962. *The Story of Nigeria*. London: Faber & Faber
- Crowder, S.A. & J.C. Taylor. 1968. *The Niger Expedition of 1857-1859*. London: Dansons Press
- Darda, Kayode. 2007. *Mighty Manifestations in the Life of Apostle Joseph Ayo Babalola*. Kano: Joy Conveyors Ministry.
- Darda, K. 2007. *Mighty Manifestation in the Ministry of Apostle Joseph Ayo Babalola*. Kano: Joy Conveyors Publications.

- Daudu, M. & Gbule, J.N. 2013. *An Outline of the History of Christianity in West Africa*. Zaria: Micsons Press & Publishers.
- Dowley, T. & Co. (eds.) 1990, *The History of Christianity*. Oxford: A Lion Book.
- Dayo, O. 2012. *Christ Apostolic Church Heroes and Heroines: Past and Present* Ilorin: Divine Grace Print.
- Eades, J.S.1969. *The Yoruba Today*. Cambridge: University Press
- Ehusani, G.O. 1982. *A Prophetic Church*. Ede: Provincial Pastoral Institute Publication
- Ekundayo, Clement. 2004. *History and Ministerial Life of Joseph Ayo Babalola (1904 1959)*. Ibadan: United Christian Publications,
- Emile Durkheim. 1915. *The Elementary Forms of the Religious Life*. London: Allen & Unwin.
- Etuk, U. 2000. *Religion and Cultural Identity*. Ibadan, Hope Publication
- Ezebube, C.G. 2002. *The Controversial fool for Christ*. Lagos: CSS Ltd
- Fadipe, T. 1976. *The Sociology of the Yoruba*. Ibadan: University Press
- Fafunwa, B. 1982. *History of Education in Nigeria*. London: George Allen & Unwin
- Fagbiye, D.K. 2016 “Church – Planting Strategies of the Methodist Church Nigeria, 1962-2012” A Ph.D Thesis, Department of Religious Studies, University of Ibadan
- Falaye, T.A. 2005. “The Origin and Growth of Christ Apostolic Church, Agbala Itura. 1977-2003”. A Ph.D. Thesis, Department of Religious Studies, University of Ibadan.
- Falayi, O.O. 1998. “Proliferation of Churches; Causes and Effects in Church Growth, A case Study of Ikere Local Government Area of Ekiti State” unpublished, Lagos: *RCCG Bible College*.
- Falks, P. 1997. *The Growth of the Churches in Nigeria*. Jos: Capro Media. 339 -352.
- Fanibe, M.A. 2003. *The Christ Apostolic Church, Latona Assembly at Seventy, 1933 - 2003*, Osogbo: Atman Ltd.
- Farounbi, A. John. 2010. *The Flaming Torchbearers Biographies of past Pentecostal Heroes in Nigeria*. Lagos: Lemuel Printing Press.
- Fashola-Lucas, E.Ed. 1978. *Christianity in Independent Africa*. Ibadan: I.U.P

- Forde, D.1951. *The Yoruba Speaking People of South Western Nigeria*. London: Internal African Institutes.
- Fatokun, S.A.2002. *The Blessing of Madness in Nigeria Pentecostalism*. Paper in honour of Tekena. N. Tamuna. Ibadan: Opororu Books.
- Fatokun, S.A. 2004. "The Concept of divine healing in Nigeria Pentecostalism: a case study of The Apostolic church, Nigeria." *JARS: journal of Arabic and religious studies, University of Ilorin*. 18 Dec.
- Fatokun, S.A. 2005. "Pentecostalism in South Western Nigeria with Emphasis on the Apostolic Church 1931-2001" Ph.D Thesis. Department of Religious Studies, U.I.
- Fatokun, S.A. 2006. "Women and Leadership in Nigeria Pentecostalism churches". *Stadia Historica Ecclesiasticae journal of the church history society of southern Africa*. Dec. 32:3
- Fatokun, S.A. 2006. "The Apostolic Church Nigeria: The 'Metamorphosis' of an Indigenous Prophet Healing Movement into a Classical Pentecostal Denomination. In *Orita. Ibadan Journal of Religious Studies*. June 1987.
- Fatokun, S.A. 2006. " Factors Contributing to the Growth and Development of the Church in the Early Christian Era. *An Encyclopaedia of the Arts*. Vol. 10(1)75- 78. Retrieved on the 7<sup>th</sup> May 2016 from <http://www.artlasu.org/puplications/contents>.
- Fatokun, S.A. 2006. A Critique of Warfare Prayers in African Pentecostalism. *In Peace Studies and Practice. Journal of the Nigeria Society for Peace*
- Fatokun, S.A.2007. *Historical Sketch of Pentecostal Movement in Nigeria (with Emphasis on South-West) Christianesimo mehstoria*.
- Fatokun, S.A. 2007. "The Founder of global Pentecostalism, Parham or Seymour? A Historical Evaluation". *Orita: Ibadan journal of religious studies*. Dec XXXIX.2:31-40
- Fatokun, S.A. 2009. "Church Organization and Administration in the Early Church Era and its Implication for the Contemporary Church in Nigeria". *Orita: Ibadan Journal of religious studies*. June. XLI.1:179-196
- Fatokun, S.A. 2010. "Evolution and Development of Christianity in Nigeria Since independence." I.B Bello-Iman (ed). *50 years of the Nigerian project: Challenges and Prospect*. Ibadan: College Press and Publishers Ltd
- Fatokun, J. 2009. *Methodist Witness in Nigeria*. Ibadan: Positive Press.
- Fatokun, S.A. 2010. "The Origin, Growth and Development og the Precious Stone Church, the Pioneering African Indigenous Pentecostal Denomination in Southwest Nigeria". *Cyber Journal for Pentecostal Charismatic Research*, Retrieved from [http://:www.pctii.org](http://www.pctii.org). on 4<sup>th</sup> May 2016.

- Ferguson, J. 1971. *Some Nigerian Church Founders*. Ibadan: Daystar Press.
- Folarin, G.O. 2011. A Critique of Responses of Selected Pentecostal Churches to the Problem of Poverty in Nigeria. *Orita: Ibadan journal of Religious Studies* June XLIII:1.
- Galadima, B. and Turaki, Y. 2001. "Christianity in Nigeria" *Africa Journal of Evangelical Theology*, 20 (1).
- Gee, D. 1949. *The Pentecostal Movement*. London: Elim Publishing Co.
- Gibbs, E. 1981. *I believe in Church Growth*. London: Hodder & Stoughton
- Gifford, P. 1988. *African Christianity: Its Public role* London: Hurst & Co
- Gifford Paul (ed.). 1993. *New Dimension in African Christianity*. Ibadan: Sefer Books Ltd.
- Gray, R. 1969. "Origins and Organization of the Nineteenth Century Missionary Movement". *Tarikh*, Vol. (3) 1. Africa Bib.Org. India: University Press.
- Groven, C.P. 1964. *The Planting of Christianity in Africa*, Vol II, 1840-1878. Lutherworth Press
- Groves, C.P. 1964. *The Planting of Christianity in Africa*, Vol I. London: Lutherworth
- Harris, Hermione. 2005. "Continuity or Change? Aladura and Born Again Yoruba Christianity in London". Falola, Toyin (ed.), *Christianity and Social Change in Africa: Essays in Honor of J.D.Y. Peel* Durham, North Carolina: Carolina Academic Press.
- Hastings, A. 1967. *African Christianity*, London: O.U.P. Ibadan. Gideon Global Press
- Hayward, V.E.W. (ed.). 1963. *African Independent Church Movements*. Scotland: Edinburgh House Press.
- Hilderbrandt, J. 1996. *History of the Church in Africa – A Survey*. Achimota: African Christian Press.
- Hinton, K.W. 1985. *Growing Churches*. Singapore: Overseas Missionary Fellowship (IHQ)Ltd.
- Keller, T. 2011. "Why Plant Churches?" <http://www.pillardc.com/ministries/church-planting>.
- Ibitoye, M.O. 2008. "Prophetism in Africa: A Case Study of Apostle Joseph Ayo Babalola" A B.A. Long Essay of Department of Religious Studies, U.I. Ibadan.
- Idialu, R.A. 2012. *Mission Strategies for Church Planting and Growth*, Ibadan: En-Joy Press & Books.
- Idowu, A.S. 1978. *Towards an Indigenous Church*, London: OUP.
- Idowu, E.B. 1973. *Olodumare: God in Yoruba belief*. Ibadan: Longman Publishers

- Idowu, M.O. 2007. *African God's General Series: Joseph Ayo Babalola, The Mantle of an Apostle*. Lagos: Divine Artillery Publications.
- Idowu, M.O. 2007. *The Great Revival of 1930*. Lagos: Divine Artillery Publications.
- Idowu, M.O. 2007. *African God's General Series, Joseph Ayo Babalola: Collected Works of an Apostle*. Ikeja: Divine Artillery Publications.
- Idowu, M.O. 2000. *Joseph Ayo Babalola, Thought of an Apostle: His works and Teachings*, Ikeja: Divine Artillery publications.
- Idowu, M.O. 2012. *David Olulana Babajide, The Last of the Mighty Ones*, Ikeja: Lagos State, Divine Artillery Publications'
- Idowu, M.O. 2014. *In the Footsteps of an Apostle, The story of Samson Oladeji Akande a.k.a. Baba Abiye*, Ikeja: Lagos State, Divine Artillery Publications.
- Idowu, M.O.. 2010. *Daniel Orekoya, Born to Die Bound to Reign: The Untold Story of the Prophet Who Sparked the Oke-Bola Revival in 1930*, Ikeja: Lagos State, Divine Artillery Publications.
- Igwe, G.E. 2000. *Christianity comes to Africa*. Umuahia: Ark Publishers
- Jacobs, Joe. 2010. *Know Your Evergreen Christ Apostolic Church*. Ibadan: Gideon Global Press.
- James, W. 1961. *The Varieties of Religious Experience*. London SPCK.
- Jegede, G. G. 2010. "The Church of the Lord (Aladura CLA); An Examination of a Charismatic Movement in Ekitiland (South Western Nigeria), 1937 – 2005". 2010 *Journal of Social Sciences* Vol. 5(2) Ekiti: Medwell Publishing.
- Jemiriye, T.F. 1988. *Yoruba God and gods*. Ado-Ekiti: Petoa Educational Publisher
- John David Yeadon. 2009. *Religion Encounter and the Making of the Yorubas*, Indiana: Indiana University Press.
- Johnson, S. 1937. *The History of the Yorubas*. Lagos: C.M.S Bookshop.
- Johnson, T.S. 1953. *The Story of a Mission*. London: S.P.C.K.
- Johnson, T.S. 1994. *The Story of a Mission*. London: SPCK.
- Johnson, S. & Johnson O. 2008. *The History of the Yorubas, from the Earliest Times to the Beginning of the British Protectorate*, Lagos: Diocese of Lagos West African Communion.
- John, F. 1971. *Some Nigerian Church Founders*. Ibadan: Daystar Press.

- Jolayemi, J.A. 2002. *History of Christianity in West Africa and African Independent Church Movement*. Oshogbo: Afibom Light Publishers.
- Kalu, O.U. (ed) 1978. *Christianity in West African: The Nigeria story*. Ibadan: Daystar Press
- Kalu, Ogbu 2008. *African Pentecostalism: An Introduction*. New York: Oxford Press.
- Kalu, O. (ed.) 1975. *Christianity in Nigeria*. Ibadan: Safer Press.
- Kalu, Ogbu U. 2000. *Power, Poverty, and Prayer: The Challenges of Poverty and Pluralism in African Christianity, 1960-1996*. Frankfurtam Main: Peter Lang.
- Lasebikan, G.L. 1999. *The Church in Third Millennium*. Ibadan: Scripture Union Press
- Latourette, K.S. 1976. *A History of the Expansion of Christianity in the Nineteenth Centuries*. Michigan: Zondervan Press
- Lucas, J.O. 1948. *The Religion of the Yoruba*. Lagos.
- Maku Loremikan, 2007. "The Slave Boy who turned Bishop – "Samuel Ajayi Crowther" in Afe Adedayo Emmanuel (ed) 2013. *African Research Review* vol. 7 (28) <http://dx.doi.Org/104314/afrev./71/7>. Retrieved 21/6/2016..
- Mala, S.A. 1976. "The Christ Apostolic Church: Its History, Beliefs and Organisation". Faith and Order Paper No. 79. *The Ecumenical Review*. Vol. 28(4).
- Mala, S.B. (ed.). 1983. *Christ Apostolic Church: Its Present Pre-occupation in African Independent Churches in the 80s*. Lagos; Organisation of African Instituted Churches.
- Marshall, F.R. 1998. "Mediating the Global and Local in Nigerian Pentecostalism". In *Journal of Religion in Africa*. Leiden Bill.
- Mattison, M.M. "Church and Money." <http://www.auburn.edu/~allenkc/openhse/money.html>.
- Medaiyese, J.A. 1956. *Itan Igbedide Woli Joseph A. Babalola*. Ibadan: Oluseyi Press.
- Mepaiyeda, S.M. 2002. *The Anglican Communion, Nigeria: Evangelism and Church Growth* Ado Ekiti: Gospel Printing Press.
- Mepaiyeda, S.M. 2009. "A Brief Survey of the Emergence and Impact of the Anglican Church in Kogi and Kwara States(1854-1999). *Orita: Ibadan journal of Religious Studies*
- Mepaiyeda, S.M. 1993. "Pentecostalism; Traces and Impact on the Established Churches". B.A. Long Essay, Department of Religious Studies, University of Ibadan
- Mepaiyeda, S.M. 2010. "Ecumenism in Mission Churches as a typology for Unity among the Contemporary Nigerians Christians" in S.A Fatokun, A.A Atwoju. W.A Egbetakin, J.O

Adeloye (eds). *Ecumenism: the Nigerian experience (Papers in Honour of the very revd. Prof A.S Oyalana: dean of Immanuel College of Theology 2005-2010)*. Ibadan: End Time Publishing House

Mepaiyeda, S.M. 2011. "Religious Extremism and Environmental Hazards in Nigeria" in *Orita Ibadan Journal of Religious studies* vol. XLIII/I, June-December

Mepaiyeda, S.M. 2012. "The Church and the Governance" in Ayantayo J.kehinde, Dada Oyinloye, and Labeodan Helen (eds). *Nigeria in Religion and Governance in Nigeria*. Ibadan Samprints and Graphics Co

Mepaiyeda, S.M. 2013. *Church Reformation: A Historical Reflection*. Ibadan: A flame Publishing House

McGvran Donald, 1920. *Understanding Church Growth*. Grand Rapids: William B. Erdmann's Publishing Company.

Mckenzie Peter, 1969. "The Expansion of Christianity in Nigeria – Some recurring Factor". In *Orita, Ibadan Journal of Religious Studies*, vol. 3 June.

Miller, D.E., Sargeant, K.H., & Richard F. 2013. "Spirit and Power. The Growth and Global Impact of Pentecostalism". <http://www.eventbrite.co.uk/eaadeboye>. Retrieved on 22/10/2016.

Mitchell, Robert Cameron. 1970. "Religious Protest and Social Change: The Origin of the Aladura Movement in Western Nigeria". In Rotherg, R.I. & Masrui, Ali A.(eds.) *Protest and Power in Black Africa*. New York: Oxford University Press.

N/A "Prophet Michael O. Olowere". In Adeleke Oba (Ed). 2014. *Canaan Mirror Magazine*. Vol. 21 No. 4. June 2014, Canaan Land Press.

Ndiokwere, Nathaniel. 1981. *Prophecy and Revolution: The Role of Prophets in the Independent African Churches and in Biblical Traditions*. London: Camelot Press Ltd.

Niven, C.R. 1970. *A Short History of Nigeria*. Ibadan: Longman

Nsodu, Mbinglo. 2004. *Black Angels in the White Man's Country*. Accra: Derisco.

Nwakiti, B.O. 1965. *A Short History of the Christian Church. Nigeria*: Daystar.

Nyamiti, Charles. 2007. *Studies in African Theology: Some Contemporary Models of African Ecclesiology: A Critical Assessment in the Light of Biblical & Church Teaching*, Nairobi: CUEA Publications.

Obaro, I. 1980. *Groundwork of Nigeria history*. Ibadan: Historical Society of Nigeria.

Oduyoye, M. 1969. *The Planting of Christianity in Yorubaland*. Ibadan: Daystar Press.

- Ogunayo, John. 1988. *The Life and Ministry of Apostle Babalola*. Lagos: Prayer Band
- Ogunbiyi, O.O. 1996. "Religion and Cultural Identity; The Experience of the Cherubim and Seraphim Church, Nigeria" in *JARS: Journal of Arabic and Religious Studies*, Department of Religion, University of Ilorin. Vol. 13.3 December.
- Ogundare, S. 1991. *Christianity and the Society*. Lagos: Sam Tunji Enterprises.
- Ogungbile, D.O. 2006. "Ijesa Culture and the Growth of Christianity in Nigeria since the 20<sup>th</sup> Century" in *Orita: Ibadan Journal of Religious Studies*. Vol. xxxviii.
- Ogunrinade, A.O. 2011. "Christ Apostolic Church and Health Care Delivery in South-western Nigeria with Reference to Divine Healing in the 80s and 90s". N/A. "*Journal of Arts and Contemporary Society*". Vol 3. Dec. 2011. [www.cenresinpub.org](http://www.cenresinpub.org) Retrieved on 1<sup>st</sup> November, 2014.
- Ogunrinade, A.O. and Ogbole, F.A. 2013. "Precursors of the 1930 Great Indigenous Revival among the Yoruba People of South-western Nigeria" in. "*Journal of Educational and Social Research*". Vol 3(2) May 2013. Gombe State University, Gombe Nigeria.
- Ogunrinade, O. "Predilection for African Indigenous Practices in the Pentecostal Tradition of African Indigenous Churches Agbala Itura" in *Cyberjournal for Pentecostal-Charismatic Research*. [www.google.com](http://www.google.com) Retrieved 28<sup>th</sup> July 2014.
- Ojo, E.A. 1999. "Who will Rebuild the Broken Walls of CAC?" In *Time of Power*, Lagos: Christian Leadership Institute. <http://cac.timeofpower.net/index/articles&Itemid=23&showall>.
- Ojo, J.O. 1985. *The Life and Ministry of Apostle Joseph Ayo Babalola (1904-1959)*, Mushin: The Prayer Band Publications.
- Ojo, J. 2008. *The History and Ministries of some Past Leaders of Christ Apostolic Church*, Ile-Ife: Timade Ventures.
- Okafor, S.D. 2010. "The Growth and Development of Christ Apostolic Church in Akokoland 1930 – 2007". An Unpublished M.A Dissertation Submitted to Department of Religion and African Culture, Adekunle Ajasin University, Akungba - Akoko
- Okorocho, C. "Mission and Evangelism Report II, report on the mid-point review of the Decade of Evangelism
- Oladimeji, Seyi. 2009. *Growing Your Church from Within*. Lagos: Grace House Publishing
- Olajide, E.O. 2009. *Christ Apostolic Church Past and Present Leaders and Officers (1943-2009)*. Ibadan: Beulah Christian Literature.
- Olayiwola, D.O. "Babalola, Joseph Ayodele 1904 to 1959 Christ Apostolic Church (Aladura) Nigeria." In Omoyajowo, J.A. (ed.) *the Book Makers of the Church in Nigeria 1995*, Lagos. Nigeria: CSS Bookshops Ltd.

- Olayiwola, D.O. 1987. "The Aladura: Its Strategies for Mission and Conversion in Yorubaland, Nigeria." *Orita, Ibadan Journal of Religious Studies*.
- Olayiwola, D.O. 2006. *The Leadership Crises of Christ Apostolic Church in Yorubaland, 1989-2005: A historical and Theological Critique*. Abeokuta: Gbemi Sodipo Press.
- Olowe. Abi. 2007. *Great Revivals, Great Revivalist, Joseph Ayo Babalola*. Texas: Omega Publishers Houston.
- Olowe, Abi 2007. *Joseph Ayo Babalola Miracle Centre*. Texas: Omega Publishers.
- Oloye, D.O.A. 1974. *Itan Ibere Isin Igbagbo Ijo Aposteli ti Kristi ni Ilu Owo*, Lagos: Kemmington Onabanjo Enterprises.
- Olowola, E.A. n/d "An Introduction to Independent African Churches on Issue of West African Magazine Title: "Desertions of the Othodox Churches – Changes in Worship." Retrieved on 4/7/16.
- Olu, Olusunmola. 2001. *The Growth of Christ Apostolic Church in Nigeria*. Ibadan: Ayo Express and Publishing Co.
- Oludare, S.E.A. 1999. "The Trio of C.A.C. Founding Fathers: Odubanjo, Akinyele and Babalola". M.A Dissertation, Department of Religious Studies, University of Ibadan.
- Olusheye, E.H.L. 2005. *Saint Joseph Ayo Babalola*. Ibadan: Christian Overcomer's Publication.
- Olusheye, E.H.L. 2005. *A Short History of the Christ Apostolic Church*. Ibadan: General Secretariat.
- Olusheye, E.H.L. 2006. *Who is this Joseph Ayo Babalola?* Ibadan: Gideon Global Press.
- Olusheye, E.H.L. 2009. *Lessons from Apostle J.A. Babalola's Life and Ministry'* Ibadan: Gideon Global Press.
- Olusheye, E.H.L. 2010. *The Legacies of our Church Patriarchs*. Ibadan: Gideon Global Press.
- Omidiwura, S.O. 1995. "The Comparison of the Apostolic Church and Christ Apostolic Church – Their Similarities and Peculiarities." M.A. Dissertation, Department of Religious Studies, U.I. Ibadan.
- Omotoye, R.W. 2015. *Christianity as a Catalyst for Social-Economic and Political change in Yorubaland, Nigeria. Account of Church Historian*, Ilorin: The library and publications Committee. University of Ilorin, Ilorin, Nigeria
- Omotoye, Rotimi Williams. 2015. "The Contributions of Christianity and Western Education to the Development of Yorubaland". A Paper Presented at the 15<sup>th</sup> annual Conference of Toyin

- Falola International Conference held at the University of Texas, Austin, United States of America between 3rd-5th April, 2015.
- Omoyajowo, J.A. 1966." The Independent Church Movement of Yorubaland," B.A. Long Essay, Department of Religious Studies, U.I.
- Omoyajowo, J.A. 1978. The Aladura Churches in Nigeria since Independence in Fashola - *Luke et al* (eds) *Christianity in Independent Africa*. Rex Collins.
- Omoyajowo, J.A. 1998. "The Emergence and Shaping of an African Independent Church: Christ Apostolic Church of Nigeria". Ph.D. Thesis, university of Bayreuth, Germany.
- Opoola, M.O. 2010. "The Influence of Pentecostal Churches on the Development of Education, Living Faith Church (Winners Chapel) as a case study".
- Orogun, J.B. 1989. *A Short History on the Founding of Christ Apostolic Church*. Lagos: CAC Printing Press.
- Oshitelu, G.A. 2007. *Expansion of Christianity in West Africa up to 1914*. Ibadan: Visual Resources Publishers.
- Oshitelu, G.A. 2007. *History of the Aladura Independent Church 1918 -1940*. Ibadan: Hopeful Publications.
- Oshun, C.O. 1981. "Christ Apostolic Church of Nigeria: A suggested Pentecostal consideration of it Historical, Organisational and Theological Developments (1918-1975)" Ph.D. Thesis, Exeter.
- Oshun, C.O. 1983. "Pentecostal Perspectives of Christ Apostolic Church" in *Orita, Ibadan Journal of Religious Studies*. Vol. 15, December.
- Oshun, C.O. 1983. *Nigeria's Pentecostalism: Dynamic and Adaptability in Religious*. Ibadan: Evans Publisher
- Oshun, C.O. 2000. "The Experience of Christ Apostolic Church" in A..*Ishola & D. Aiyegboyin (eds) in Rediscovering and Fostering Unity in the body of Christ: The Nigerian Experience*, Ibadan: Sceptre Prints Ltd
- Oshun, C.O. 2012. *David Odubanjo: Legendary Pioneer of Faith Tabernacle and Apostolic Church Movement in Nigeria*, Lagos: Pierce Watershed.
- Oshun, C.O. 214. *Oba Sir, Iseac Babalola Akinyele: An Example of Integrity in Service, Golden Jubilee Memoria Lecture (1882 – 1964)*, Lagos: Pierce Watershed.
- Oshun, C.O. 2000. "Aladura Revivals: Apostle Babalola's Challenge to Christians Mission". Inagural Lecture delivered at Lagos State University, Ojo on 26 July 2000
- Ositelu, G.A.2002. *Expansion of Christianity in West Africa*. Ibadan: Oputoru Books

- Owoeye, S.A. N/D. "Healing in Some Pentecostal Churches in South-western Nigeria". N/A. *European Scientific Journal*. Vol. 8. 30. December.
- Owolabi, A.J. 2005. "The Growth of the African Church" in "Akoko-Kabba District" unpublished Thesis, Department of Religion, University of Ilorin, Ilorin.
- Oyelakin, D.O. 2010. "The Challenges of the life and ministry of Joseph Ayo Babalola for Contemporary Church Leaders". A B.A. Long Essay in the Department of Religious Studies, Universities of Ibadan, Ibadan
- Oyelakin, D.O. 2012. "History and Development of sacred places in Christ Apostolic Church in Ibadanland 1952-2011". A Dissertation in the Department of Religious Studies Submitted to the Faculty of Arts in Partial Fulfillment of the Requirements for the award of the Degree of Master of Arts of the University of Ibadan.
- Page, J.D. 1969. *The Black Bishop: Samuel Ajayi Crowther*. New York: Fleming H. Revell Co
- Parrinder, G. 1986. *African's Three Religions*. London: Sheldon Press
- Paul, L. 1973. *The Church by Daylight*. London: Geoffrey Chapman Publishers
- Peel, J.D.Y. 1968. *Aladura: A Religious Movement Among the Yoruba*, London: Oxford University Press.
- Peel, J.D.Y. 1969. The Aladura Movement in Western Nigeria in *Tarikh* vol. 2, No.1.
- Sanneh, L. 1983. *West African Christianity: The Religious Impact*. London: C. Hurst Co.
- Sancy, R.L. 1992. *The Church in God's Programme*, Chigago: Moody Press
- Smith, E.C. 1976. *A Manual for Church Growth Survey*. South Pasadena. Calif: William Carey Library
- Scripture Group. 2010. *History of Christ Apostolic Church*. Ibadan: B-links, Inc.
- Sepo, M.M. "The Leadership Crisis of Christ Apostolic Church in Yorubaland 1989 – 2005". A PhD Thesis, University of Birmingham, United Kingdom.
- Steward, B. 1983. *Historical Background of Churches in Nigeria*. Lagos
- Stewart. M. *Key Elements of an Effective Church Administration Strategy*.  
<http://www.theafricanamericanlectionary.org/pdf/dialogue/KeyElementsofanEffectiveChurchAdministrationStrategy.pdf>.
- Synava Vinson. "The Origins of Pentecostal Movement".  
<http://www.oru.edu/university/library/holysiirit/pentorg/html> Retrieved.
- Tokunbo, D.O. 2002. "Penticostal and Characteristic Perspective of Deeper Life Bible Church"

in *Ondo Journal of Religion*, vol. 111.1,2,3.

Turner, H. 1972. "Pentecostal Movement in Nigeria." *Orita, Ibadan Journal of Religious Studies*. June.

Turner Harold. 1979. "Religious Innovation in Africa." *Collected Essays on New Religious Movement*, London: G.K. Hall & Company.

Turner, H.W. 1979. *Religious Innovations in Africa*. Boston: G.K. Hall and Co. 63.

Vaughan, I. 1999. *The Origin of Apostolic Church Pentecostalism in Nigeria*. Warri: Triumph Printing Press.

Wagner, C.P. *Your Church Can Grow*. Glendale: G/L Publications'

Walker Williston, 1954. *A History of the Christian Church*. New York: Charles Scribner's Sons.

Warren Bird, N/D "World Mega-Churches" Leadership Network, USA.  
<http://www.worldmegachurchesorg./rccg/akindayomi.html>. Retrieved on 21/8/2016.

Webster, J.B. 1964. *The African Churches Among the Yoruba 1888-1922*. Oxford: Clarendon Press.

Webster, J.B. 1964. *The African Churches Among the Yoruba*. Oxford: Clarendon Press

Weitsz, H.F. "Cell Church Growth." <http://www.cellchurch.coza/resource/downloads>.

Welsh Robert, Ecumenical Exercise IV. The Wesleyan Church, The Christ Apostolic Church and Mennonites, Fath and Other paper.

Wenging, W.J. 1977. *Vision and Strategy for Church Growth*. Chicago: Moody Bible Institute.

Wiles, M. 1966. *The Christian fathers*. London: Hodder & Stoughton

**DEPARTMENT OF RELIGIOUS STUDIES  
FACULTY OF ARTS,  
UNIVERSITY OF IBADAN, IBADAN.**

**QUESTIONNAIRE ON THE CONTRIBUTIONS OF PROPHET MICHAEL OLOWERE TO  
THE EXPANSION OF CHRIST APOSTOLIC CHURCH IN IBADANLAND, 1978 – 2015.**

Dear Respondents,

This questionnaire is designed to elicit information on the contribution of Prophet Michael Olowere, to the expansion of Christ Apostolic Church in Ibadanland from 1978 to 2015. It is an academic research; kindly give all necessary information required in the questionnaire. All information given will be treated confidentially.

Your cooperation is needed for the success of this project.

Thank you very much.

*Yours Sincerely,*

-----  
Oyelakin, David O.

**Instruction:** Please tick (√) in column that conforms with your choice of answer.

**Section A: Background Information**

1. Religion: Christianity  Islam  ATR
2. Denomination: C.A.C.  Others
3. Position in the Church: Member  Worker  Minister
4. Gender: Male  Female
5. How many years have you been with the church: Below 5years   
 5 – 10 years  Above 10 years

The table below summarizes the respondents’ view on Prophet M.Olowere church planting and expansion activities.

**CHURCH PLANTING AND EXPANSION**

S/N	DESCRIPTION	AGREE	DISAGREE	TOTAL
1	Prophet M.Olowere was among the individual church planters of Christ Apostolic church in Ibadanland	565(99.7)	2(0.4)	567(100)
2	Prophet M.Olowere has contributed greatly to evangelism and expansion of Christ Apostolic church in Ibadanland	563(99.3)	4(0.7)	567(100)
3	Prophet M.Olowere used open air crusades as a strategy for planting of Christ Apostolic Church in various places in Ibadanland	502(88.6)	65(11.5)	567(100)
4	Prophet M.Olowere was directly involved in the founding of many of Districts of Christ Apostolic	540(95.2)	27(4.7)	567(100)

	Church within Ibadanland			
5	Prophet M.Olowere has been in the ministry of expansion and founding of churches since 1978	549(96.8)	18(3.2)	567(100)
6	C.A.C Oke-Agbara was the name given to all the churches founded by Prophet M.Olowere in Ibadanland	434(76.6)	133(23.5)	567(100)
7	Prophet M.Olowere has his church branches all over Ibadanland	522(93.5)	45(7.9)	567(100)
8	Prophet M.Olowere made use of his disciples, youths and trained ministers to establish C.A.C Oke-Agbara Akobo District in Ibadanland.	530(93.5)	37(6.5)	567(100)
9	Prophet M.Olowere was assisted by a Muslim to acquire the landed property where Christ Apostolic Church Oke-Agbara Ashi Districts stands today	526(92.7)	41(7.2)	567(100)
10	The establishment of Sacred place of prayer at Olodo by Prophet M. Olowere has contributed to the expansion of Christ Apostolic Church in Ibadanland	542(95.6)	25(4.4)	567(100)
11	Prophet M.Olowere also founded C.A.C Oke-Agbara branches at Monatan, Moniya, Kajola and others in Ibadanland	548(96.7)	19(3.2)	567(100)

<b>Ecumenical Impact of Prophet M.Olowere</b>				
12	Prophet M.Olowere was one of the key figures in Christian Association of Nigeria, Oyo State Chapter in year 2013	548(96.6)	19(3.3)	567(100)
13	Prophet M.Olowere encourages C.A.C mission expansion in Ibadanland	550(97)	17(3.0)	567(100)
14	Prophet M.Olowere mentored and encouraged young church founders within and outside his denomination	539(95.08)	28(4.9)	567(100)
<b>Social-Economic Impact</b>				
15	Prophet M.Olowere has contributed to the safety and security of life and properties of people during his expansion programmes	551(97.2)	16(2.8)	567(100)
16	Prophet M.Olowere encouraged financial and material welfare of Christ Apostolic Church ministers	551(97.2)	16(2.8)	567(100)
17	Prophet M.Olowere made provisions for economic empowerment of young Nigeria graduates in his expansion programmes in Ibadanland	501(88.4)	66(46.4)	567(100)
18	Prophet M.Olowere ensured social development of people and places where ever he built and plant churches	539(95.0)	28(4.9)	567(100)
19	Prophet M.Olowere encouraged and employed women participation in the ministry and expansion of Christ Apostolic	543(95.8)	24(4.3)	567(100)

	Church in Ibadanland			
<b>Christian Education/Theological institution</b>				
20	Prophet M.Olowere's Ministerial Institute of Theology has contributed to the expansion and growth of Christ Apostolic Church in Ibadanland	561(98.9)	6(1.1)	567(100)
21	Continuous organization of mission and evangelistic seminars contributed immensely to the growth and development of the Church	558(98.4)	9(1.6)	567(100)
22	Prophet M.Olowere made impacts in discipline and disciple young evangelists for the growth and expansion of Christ Apostolic Church in Ibadanland	562(99.1)	5(0.9)	567(100)
23	Prophet M.Olowere has contributed to the development of ministers from other denominations in Ibadanland	551(97.2)	16(2.9)	567(100)
24	Prophet M.Olowere has been of great assistance in the development of Christian Association of Nigeria in Ibadanland	557(98.3)	10(1.8)	567(100)
25	The publication of Automatic Prayer Bulletin has helped the expansion of the Church	557(98.2)	10(1.8)	567(100)
26	Automatic Prayer Programme has been a blessing to Christendom in Ibadanland	563(99.3)	4(0.7)	567(100)

**Structured Oral Interview Questions on the Contributions of Prophet M.Olowere to the  
Expansion of Christ Apostolic Church in Ibadanland**

1. Please give full details of your biography (Name, Age, Sex, Marital status, Academic, Religion, Academic qualification)
2. Are you a member of C.A.C. and for how long?
3. What is your present status in the church?
4. Do you know anything about Prophet Olowere?
5. Can you say anything about the background of the man of God?
6. Are you aware of his church planting activities?
7. To your own understanding, like how many church did Prophet Olowere planted?
8. Can you tell us some of the strategies used by Prophet Olowere for church planting?
9. To what extent did his prayer programmes served as means of church expansion?
10. Did he make use of similar open air crusade as it was done by the founding fathers of C.A.C.?
11. Did Prophet Olowere adhere to the doctrines and tenets of C.A.C. in his expansion programme?
12. What kind of discipleship programme did he use for evangelistic propagation?
13. How effective was his use of indigenous language to his evangelistic ministry?
14. Was Prophet Olowere known among Christians of other denomination in Ibadanland?
15. What programme did Prophet Olowere place down for the development of young ministers?
16. What qualify him to establish and run theological college?
17. Did Prophet Olowere author any Christian publication?
18. What can you say about the administrative skill of Prophet Olowere?
19. Did he embark on only religious activities at the expense of social, political, and economic thirst of people?
20. What programme did he have for education, social – economic, and political situation of church members and those that attended his programmes?
21. What do you think was the weak point of this man of God?
22. What else do you want us to know concerning Prophet M.O. Olowere