

THE IMPACT OF CHRIST APOSTOLIC CHURCH ON YORUBA DIASPORA IN THE NEW YORK DISTRICT

Lydia Bosede Akande

Department of Religions,

University of Ilorin, Nigeria.

+2348135448801, 08056712854,

akande.lb@unilorin.edu.ng; lydiaakande64@gmail.com

Abstract

Christ Apostolic Church (CAC) is one of the African Independent Churches that emerged in Nigeria after the second decade of the 20th century. From inception, the Church has made considerable impact on the social, economic, political, religious and educational development of Nigeria. Findings revealed that the emergence of modern Pentecostal Churches like the Redeemed Christian Church of God, Mountain of Fire and Miracles, Living Faith Chapel, to mention but few are seen to be flourishing, popular and embraced by the Yoruba Diaspora, but the activities of CAC among this ethnic group have not been much focused and documented in any elaborate and systematic form. This was what inspired this study to examine the extent the Church has been embraced by the Yoruba Diaspora in New York, United States of America. The choice of New York State among a federation of 50 states in America was that the first Christ Apostolic Church (CAC) in that country was in Manhattan, the capital of New York state, which also brought the uniqueness of New York state into focus as a centre where African Christianity is flourishing. It therefore becomes germane to examine the impact of CAC on the New York state, where major percentage of members of the church is of Yoruba extraction. Materials were gathered through interviews and participant observation. The study is historical and descriptive. The paper found that CAC in New York is influential in the areas of evangelism, corporate social responsibility to immigrants, provision of job opportunities, etc.

Keywords: Impact, African Independent Church, Yoruba Diaspora, Christ Apostolic Church.

Introduction

The end of the 19th century and the beginning of the 20th century witnessed a new era in the history of Christianity in Africa. This new phenomenon saw to the establishment of many African Independent Churches with series of coined names or appellations. One of the reasons for establishing these movements in my view was because of people's misconception that Christianity was a white man's religion, or an imported religion. Thus, since Christianity became rooted in Nigeria, the establishment of these churches has been on the increase. Some of the Churches are; The Cherubim and Seraphim Movement, The Celestial Church of Christ, The Church of the Lord, *Aladura*, and The Christ Apostolic Church (CAC), which is our focus in this study.

African Independent Churches (AICs) have been defined in different ways by different scholars. Parrinder describes them as “the sects which have split away from or spring up in relative independence of the old mission churches.”¹ This in turn had helped to provide suitable link as well as foundation for understanding our subject matter. Oshun in his own understanding gave the following exposition of the group and how their emergence on African soil has been so timely and a welcome phenomenon. He says concerning them that: “these prophetic movements provided missing link to mission Christianity in Africa with both the presence and power of the Holy Spirit.”² He went further to affirm that they also “served as the catalyst to produce profound spiritual transformations in Africa.”³ And above all, they have commendably provided examples of genuine African initiatives in Christian missions, as well as authentic, vibrant, and bold experiences of Christianity with strong African imprint.”⁴ African Independent Church’s messages today have been able to reshape humanity and become an attractive tool of “gospel communication in one of the largest black populations in the world.”⁵ According to Ayegboyin and Ishola, these movements are “African Churches because they were founded in Africa by Africans and primarily for Africans.”⁶

However, it can be said that, the various definitions given by different scholars are appropriate because these churches are really independent of mission control or foreign administration. In every respect, they are really African in worship, mode of dressing, and administration. They are set up and led by Africans to meet the spiritual needs of Africans who are fed up and tired of the orthodox ways of worship, such as monotonous recitation of prayers from fixed books, boring form of worship without music, clapping of hands, or drumming, among others. However, and at this juncture, we are quick to point out that the situation has changed today as some of these mainline churches, as Oduyoye notes, have developed lively liturgies with music and prayer forms that are authentically African. Some of the older Christian congregations, both Roman Catholic and Protestant have awakened to this and are fast renewing their liturgies along the lines that are relevant to African religiosity.⁷

The focus of this paper is the impact of one of the AICs, namely the CAC, on the Yoruba Diaspora in New York. We have chosen to consider the impact of the Church on Yoruba ethnic group because the membership and leadership of the Church are mostly Yoruba. That is not to say that the members and leaders of CAC do not include other ethnic groups, but they are in the minority compared to the Yoruba. This is probably because the founding fathers of the Church were all Yoruba, and the Church started in Yorubland.

History of Christ Apostolic Church in Nigeria

The genesis of the CAC in Nigeria could be traced to the following pioneers; Oba/Pastor Isaac Babalola Akinyele, Joseph.B. Sadare, (a.k.a. Esinsinadé), Miss Sophia Odunlami , Pastor David Ogunleye Odubanjo, all

originally of St. Saviour's Anglican Church, Ijebu-Ode, and Joseph Ayodele Babalola from Odo Owa, who was called to the ministry on 11th October, 1928. However, the life history, work, ministry, and particularly the unprecedented event at Oke-Oye, Ilesha, by Joseph Ayodele Babalola (with the title of "Apostle") had great impact on the emergence of Christ Apostolic Church. Prior to that event, precisely 1918 witnessed an outbreak of influenza epidemic which claimed many lives, especially children. But the prayer efforts and the counseling of members in a prayer group comprising of these earlier pioneers saved the ugly situation. The name of the prayer group was "Precious Stone", later changed to the "Diamond Society of Nigeria".⁸

The group became popular and particularly strengthened by their relationship with the Faith Tabernacle, Philadelphia, America. This was made possible by the correspondences which Pastor D.O. Odubanjo was receiving from one of the Pastors of the Faith Tabernacle in Philadelphia, in person of Pastor, A. Clark. As time went on, and with the cordial relationship between the two groups, those in Nigeria felt the need to change the name of the Church in Nigeria to "Faith Tabernacle of Nigeria". The group's expansion attracted hostility from the mission Church which felt that their members were being converted into the Faith Tabernacle. With increase in the membership of the group, it began to extend its activities to other parts of Nigeria, like Lagos, Abeokuta, Ibadan, Ilesha, Oyan, and some other places.⁹ However, disputes sprang up between the group and the Anglican Church over such practices as divine healing, whether to baptize polygamist, and permit drinking of alcohol, etc. Consequently, Joseph Sadare and other members of the group were compelled to leave the church. They renounced their posts in the Anglican Church, and withdrew their children from Anglican schools¹⁰.

Meanwhile, amid the crises, attempt was made to call for a peace meeting to resolve the doctrinal controversies. In attendance at the meeting were the leaders of the Faith Tabernacle group, among whom was the young Prophet Joseph Babalola. Matters relating to divine healing, which was the second item on the agenda was to be treated when, according to some historical accounts, there was loud crying outside the venue of the meeting over the death of a young man. Thereafter, Babalola was moved by God to come outside; he requested the dead man to be brought, and he prayed fervently for him, and the man was revived. This event led to the great revival of July 1930 at Oke Oye, Ilesha, where many people became converted, blinds were made to see, lames walked and several people from all walks of life came to witness the great event. However, it is important to point out here that there was no CAC as of 1930, but the great revival of that year at Ilesha where Apostle Babalola is said to be mightily used cannot be overlooked in the history of Christ Apostolic Church in Nigeria.¹¹ The Internet "Believers portal" clearly pointed this out that;

over the time, God revealed to Apostle Ayo Babalola to name the Revival Group "APOSTOLIC CHURCH". About 1939, the Church changed its name to NIGERIAN APOSTOLIC CHURCH. This name

was again changed to UNITED APOSTOLIC CHURCH until 1942 when God specifically revealed that the name of the Church should be CHRIST APOSTOLIC CHURCH. It was thereafter that the name was registered as No. 147 of May 4, 1943, under the Lands Perpetual Succession Ordinance.¹²

Today, CAC, one of the most popular AICs in Nigeria, has expanded to England, Ivory Coast, Sierra Leone, Liberia, and America, to mention but few. This Church has made great contributions to Christianity, not only at home, but also in the Diaspora. The impact of the church in Nigeria since inception can be said to be commendable. The achievements cut across every facet of life, including social, economic, and educational contributions. Since the broke out of the 1930 revival among the Yoruba, CAC has spread tremendously to every part of the country. There is hardly any state, town or village of the federation where CAC, is not located.

Also, in the field of education, Christ Apostolic Church recorded reasonable number of primary, secondary and tertiary institutions in Nigeria. Notable among them is Joseph Ayodele Babalola University, Ikeji-Arakeji. (JABU). Such schools have improved the educational standard of her members and Nigerians, generally speaking. The schools have also produced many elites in various fields of human endeavour who have made significant foot prints around academic pursuit and excellence in the country. That notwithstanding the fact that Nigeria is still run by corrupt people, and the country is miserable in spite of many churches, such as the CAC. The schools have produced many elites, but some are responsible for the gross underdevelopment and mass abject poverty tugging at the nation.

Christ Apostolic Church in America

Sequel to frequent searches on the internet to trace the history of CAC in the United States of America, attempt was made to contact some pastors of the Church on phone to gather relevant information. The following are the details of the outcome of our discussion on the history of CAC in the United States of America.

In interviews with Pastor T.A.O. Agbeja, (Ph.D) and Pastor Gabriel Dada, CAC, House of the Word, 1190 W, Mahalo Place, Rancho Dominguez, CA, 90220, and Pastor Abraham Obadare, of 108-02 Sutphin Blvd., Jamaica, NY 11435, they all maintained that the Church, was brought to America in 1982, and that the first stop was New York, then afterwards it was taken to Washington, Houston Texas, Chicago, Rhode Island and Miami Florida, among others, by Prophet T.O. Obadare. Since then, the church has grown and spread to over twenty one out of the fifty states in America.¹³

In another development, Michael maintained that, in 1987, Prophet (Dr), S.K. Abiara, arrived in the United States to establish CAC, Vineyard of Comfort, (Agbala Itura), in Brooklyn, New York. Going further, according to him, the

reason behind Abiara's trip to establish a Church in America, was to "spread the gospel and impact lives in many positive ways that will change our communities."¹⁴ He went further to say that "the Church is committed to empowering people and providing services to all races."¹⁵

Elaborating further on the advent of the CAC in America, Pastor Abraham threw more light to explain that, it was on the 15th of July 1979 in a revival programme conducted by Prophet T. O. Obadare of the World Soul-Winning Evangelistic Ministry [WOSEM] at Sango, Ibadan – Nigeria, that a prophecy came out from a woman that God wanted Prophet Obadare to take the gospel to Nigerian citizens abroad who have neglected to follow Christ. Based on this prophetic instruction, Prophet Obadare brought the Gospel to America and established the CAC located on 160 E 112th Street, New York¹⁶. It should be noted here that, as of this period in question, WOSEM was under the umbrella of Christ Apostolic Church, before the crises that erupted among the leaders in the home based church in 1992, resulting in various divisions of the church, one of which is WOSEM, and CAC Students Association (CACSA), started having their separate leaders.

Although it can be said that, regardless of the differences in the dates given for the establishment of CAC in America, it became clear that New York was the first place of contact, whence the Church started spreading to other places. Also, the objectives of the various accounts remain basically the same, which is to empower Nigerians, especially the Yoruba in Diaspora, spiritually, socio- economically and academically to make life in the Diaspora comfortable to live. Since the establishment of CAC in New York, the Church has continued to expand by the power of the Holy Spirit through the efforts of various revival committees. This was further confirmed in the interview with Pastor Abraham, that;

The growth of the newly formed church after the church crisis in 1992 was achieved through the continual assistance of the Holy Spirit, the Revival Committee and the entire members of the church crowned the efforts of Prophet T.O. Obadare who travelled to the United States with his wife and the assistant Pastor for the yearly revival meetings as observed in the previous years. By the end of 1994, membership of the newly established assembly had increased to sixty. By 1996 the said yearly revival was conducted in a newly acquired church building at 108-02 &04 Sutphin Boulevard, Jamaica, (Queens), New York. To the glory of God; an average membership of two hundred and forty people in Jamaica, (Queens) Assembly alone were recorded.¹⁷

From this time till date, the church has continued witnessing unprecedented growth not only in New York, but in other parts of the State. Among the churches in New York to mention but few are;

1. Christ Apostolic Church, Uniondale, 883, Nassau Road, New York, USA.
2. Christ Apostolic Church, 108-02 Sutphin Blvd., Jamaica, NY 11435.

3. Christ Apostolic Church, 442 East 183rd Street, Bronx, NY 10457
4. Christ Apostolic Church, 442 East 183rd Street, Bronx, NY 10457
5. Christ Apostolic Church 202-208 Beach 30th Street, Far Rockaway, NY 11691
6. Christ Apostolic Church, 483, E Tremont Avenue, Bronx, New York.
7. Christ Apostolic Church, 479 Hempstead Turnpike, Elmont, NY 11003
8. Christ Apostolic Church, Vineyard of Comfort, New York.¹⁸

Impact of Christ Apostolic Church on New York District (USA)

The impact which CAC has on the Yoruba in America at every facet of life cannot be over emphasized. These would be examined as follow:

Evangelism:

This has become a powerful tool employed by the CAC in New York in fulfillment of the general commission of God to all Christians which says “Go ye therefore and preach the gospel to all nations...” Matt. 28:19. The Church has various programs for evangelistic ministry. This is a ministry that is geared towards winning souls for spiritual and numerical multiplication. This department works hand in hand with the Pastor and members of each local church, witnessing programs every fortnight, and assigning responsibilities to church workers to follow-up on new converts. Since the inception in New York, the Church now boasts of CAC churches in over twenty one out of the fifty states in America.¹⁹ Michael also maintains that, “Christ Apostolic Church was established in North America with the primary purpose to win souls for Christ and that African immigrants, especially Nigerians, needed to worship God in a more appropriate manner rooted in their perceptions and worldview about Christianity.”²⁰ To meet these evangelical needs especially among the Yoruba Diaspora, there are other organs within the Church set up to fulfill the evangelistic mandate. The organs include:

a. Christ Apostolic Church North America Strategic Business Partners.

This group is formerly known as CACNA Business Men & Women Group Fellowship. Their core objectives are to;

become a key financial support for the CACNA operations, consummate a cohesive network of all self-employed individuals who are members of any of the churches in CAC NA create and implement empowerment programs in form of seminars, workshops, online conferencing, and symposiums. Organize charitable events that will yield financial support for CACNA. Evangelize the Word of God by creating awareness of the need to use talents, time, and treasure for the work of God²¹

b. Christ Apostolic Church North America Good Women forum.

Lady Evangelist (Barrister) Janet Fashakin is the leader of the group, whose objectives as narrated by the leader are to teach both young and adult, male and female to live a life worthy of emulation, so that the name and word of God are not blasphemed.²² The group has its regular programs which include “Prayer Teleconference on the last and first day of every month from 6-7 pm EST. Meeting time is 6am EST.”²³ Similarly, their annual week-long marathon fasting and prayer is in the first week of every February, while the Good Women Conference is a one day program at an agreed date.

c. House Fellowship Ministry

The Church uses House Fellowship groups as another means of evangelism to reach out to friends and families in the neighbourhood. Pastors are assigned to each of the groups to provide proper pastoral care through visitation, telephone outreach and other possible means. This is necessary in order that each member will have a sense of belonging and a feeling that they are cared for.

d. Christ Apostolic Church Men Association. (CACAMA)

The association is a chapter of the CACMA established by CAC World Wide in Nigeria. The leader of the group in North America is Pastor Gabriel Aboderin. The Association was created:

to ensure the improvement of theological education for workers of Christ Apostolic Church and other Pentecostal missions, propagate the Gospel of Jesus Christ, to win souls for Christ and increase church membership, establish business ventures to aid the development of the Church and its members, foster unity among all men of CAC.²⁴

e. Production of Bi-annual Sunday School Manual in English and Yoruba:

To enhance every member of the Church with daily spiritual growth, there is the production of a Sunday School Manual in English and Yoruba languages, for adult and children. Daily use of the book is expected to help every member to read the bible, thus providing a daily communication with God through meditation on the Word and to elicit praying.

Community Services

The various branches of CAC neighbourhood in New York have for many years unfailingly been distributing food, clothes, shoes and other materials mainly to the Yoruba, but also to other people in the community who are in need. For instance, in a personal interview with Pastor Abraham, CAC Queens, New York, he explained that;

For many years now, the Church unfailingly distributes food & clothes to the people in the community from 10am – 12pm every Saturday, taking care of over 200 people per week. They also give out clothing,

food, money, and shoes to as many that are in need in various church locations and neighborhoods in New York.²⁵

Apart from the points above, Pastor Abraham further stated that between January and June, 2007, the Church organized Adult Literacy Class, to cater for the Yoruba and people of other languages who could not read, write nor speak English. They carried out the project to prepare such individuals for immigration test, called “Immigration Initiatives”, sponsored by the New York City Department of Youth. Also, in 2010, the church loaned the available church space to the U.S. Census Bureau which in turn, helped to recruit many of the trained Yoruba to take up various jobs available during the 2010 census.

Medical Outreach

CAC, New York, is not only catering for the spiritual growth of the Yoruba but also, the status of their health is very germane to the Church, as recorded in 3John 1:2, that “Beloved, I wish above all things that thou may prosper and be sound in health----” Therefore as part of the services provided for members and the community at large, is free medical screening at least once a year using the expertise of church members who are medical practitioners. Some of the services they are providing are; diabetic screening (Blood Sugar), Blood Pressure Screening, Blood Oxygen Level Screening, and Lung Function Test.

Scholarships

To promote excellence in education, Pastor Abraham emphatically stated that “one of the men’s groups in his church (called Fogo Society) awards scholarship to two most excellent college-bound students. Since year 2011, the two students have been receiving some money each to further their education in the colleges of their choice.²⁶ Through this, the Church is helping to meet the spiritual, sociological, psychological and educational needs of the Yoruba who come to United States and are encountering one unpleasant treatment or the other.²⁷

Provision of Social Services

The church has taken pragmatic steps in helping to meet the social needs of the Yoruba. In this regard, they assist new members in providing the following services: English as a Second Language Classes (ESL), Job Search Networking Support, Finding affordable Housing, Marriage Counseling, provide ride or ease transportation problem, conflict resolution, technology skills training, such as helping with internet access and computer use, youth and children mentorship and tutorials, summer school programme, help during social celebrations, bereavement or funeral services, visiting people in the prison, hospitals, orphanages and homes. Appreciating various impacts of the church on the Yoruba, Opoku maintains that; indeed, the African Diaspora Churches approach these indispensable social services with great sense of urgency²⁸, as they serve as

conduit of helping the settlers to adapt to their new societies. They become also voice for the poor, the less privileged, and destitute.

Promotion of Yoruba Language and Culture

It can be said that CAC is assisting to promote Yoruba language and culture, as the Church does not always worship in English Language, but predominantly in Yoruba. They play Yoruba music, and put on Yoruba attire.²⁹ In furtherance to this, mention can be made of members of the Church who are Gospel musicians, and have at one time or the other taken the Yoruba music to New York on invitation, thereby promoting the indigenous language and culture through Gospel songs. Notable among them are Evangelist (Dr) Bola Aare and Pastor Emmanuel Ayeariwi. Aside the Gospel music, a good number of Evangelists from CAC in Nigeria have equally received invitation from colleagues in New York, in the United States of America, to minister at crusades and conferences. A most recent example was the invitation of Prophet (Dr), S.O. Olukosi, of CAC, Fountain of Power, Offa, Kwara state, Nigeria, to CAC, Vineyard of Comfort, New York. The aftermath of such crusades is said to, in most cases improved the membership of the Church.

Some other strategies put in place by the Church which have greatly assisted in positively impacting on the Yoruba in Diaspora, are summed up in a research work by Fatokun, to include enthusiastic worship session, result oriented aggressive prayer sessions, life transforming Bible study and sermons, prophetic declarations, and free counseling sessions³⁰, to mention but few. All the features as suggested by Fatokun are highly commendable as they have helped to portray that life and worship of Yoruba people in Diaspora is like a situation of home away from home. CAC has been able to provide these features to their members in Diaspora which in turn has improved on their numerical growth and retention of members. Supporting this view, Fatokun further stated that:

Unlike in the mainline churches abroad, most ministers in the African Independent Churches in the Diaspora are prophetically inclined, and often discharge prophetic pronouncements during preaching and prayer sessions into the lives of their congregations. Some of these declarations are mostly directly or paraphrased quotations from passages in the Bible. The power to transform the Logos (written word), into Rhema (spoken word), of prophecy is a great attractive feature of African Independent Churches in Diaspora.³¹

From the above, one can appreciate the views of Fatokun, who also noted that:

African Independent Churches in the Diaspora have not only succeeded in founding 'a home away from home' for African Christians in Europe, but have equally played the role of 'a kinsman redeemer in mission' by standing in the gap for reverse in mission at a time when Christianity in Europe is faced with the challenge of extinction arising from growing civilization and secularization.³²

From the foregoing, one came to realize that the various branches of CAC in New York have positively impacted on the Yoruba in Diaspora. As religious bodies, they are very much delighted in bringing the Yoruba together as an ethnic/religious group with the sole objectives of rendering various forms of assistance to them, regardless of which part of Nigeria they come from. Thus, in the words of Mensa; “they play significant role in the spiritual and socio-political endeavour of people who are seeking cultural and national identities.”³³ The implication is that there is a good number of the Yoruba who are now renowned Evangelists and Prophets in Diaspora, carrying out the work of evangelism among nations in Europe that once brought Christianity to Nigeria.

Conclusion

This paper has examined the meaning of African Independent Churches and reasons for their emergence, with particular reference to the CAC and its history of establishment and contributions to the socio-political, economic and religious lives of the Yoruba in New York, USA. The presence of the Yoruba in their new (New York) homes has thus not made them to totally forget their country of origin. Through the CAC, they are promoting their culture and language even in a foreign land; by singing choruses in their dialects, wearing of African attires, and dancing as done back home in Nigeria. The findings of this research indicate that many of the people always look forward to church attendance, because they find it interesting and lively. It was discovered that CAC is indeed meeting some vital needs of some of its members in New York and in America, generally speaking, including in the areas of spiritual support, accommodation, job, social and financial solidarity, and so on. One would recommend that more studies should be done on the activities of African Independent Churches among African Diaspora, towards helping the Churches to learn one from the other, and be of greater help in promotion of Christian and African values at home and abroad.

Notes and References

1. C.H. Baeta *Prophetism in Ghana*, (London: SCM, 1961).
2. C.O. Oshun; *Aladura Revivals: Apostle Babalola's Challenge to Christian mission*, (Lagos: Lagos State University, 2006), 1-6.
3. C.O. Osun; *Aladura Revivals*, 6.
4. C.O. Osun; *Aladura Revivals*, iv.
5. C.O. Osun; *Aladura Revivals*, iv.
6. D. Ayegboyin and S.I. Ademola; *African Indigenous Churches: An Historical Perspective*, (Lagos: Greater Heights Publications, 1994), 4.
7. D. Ayegboyin and S.I. Ademola.
8. www.dacb.org, Retrieved on 25th May, 20.
9. www.dacb.org.
10. E.H.L. Olusheye; *A Short History of the Christ Apostolic Church*, (Ibadan: Christ Apostolic Church, 2010), 23.
11. E.H.L. Olusheye; *A Short History of the Christ Apostolic Church*.
12. www.believersportal.com/history-of-the-christ-apostolic-church; September 6, 2016.
13. Interview with Pastor. T.A.O. Agbeja, Pastor Dada and Pastor Abraham.
14. M.O. Akintayo; "Christ Apostolic Church, Agbala Itura, North America: Implication of SWOT Analysis" In International Journal of Research in Humanities and Social Sciences, 1(6), 2001.
15. M.O. Akintayo, 2001.
16. Interview with Pastor (Dr) Abraham Obadare, CAC, WOSEM, Queens, NY, 22/05/2017.
17. Interview with Pastor Abraham Obadare, 22/05/2017.
18. Interview with Pastor Abraham Obadare, 22/05/2017.
19. Pastor Dada, interviewed in New York, USA, 2015.
20. M.O. Akintayo, 2001.
21. www.cacbusinessfellowship.org.
22. Facebook: Christ Apostolic Church NA Good Women.
23. For details see L/E Fashakin. Conference line: 1-712-432-3011, Code 495101.
24. www.christapostolicchurchnorthamericaheadquarters.org.
25. Pastor Dada, 2015.
26. Pastor Abraham, 2017.
27. Pastor Gabriel Aboderin, interview, 2017.
28. www.christapostolicchurchnorthamerica.org
29. Interview with Pastor Abraham, on 25th May, 2017.
30. S.A. Fatokun, "African Independent Churches in the Diaspora and the Challenges of Migration to Christian Mission" in S.A. Fatokun (ed), *Christianity and African Society. A Festschrift in honour of Pastor (Dr) Gabriel Oladele Olutola @ 80*; (Ibadan: Book Wright Publishers, 2013), 110 -111.

31. S.A. Fatokun, "African Independent Churches in the Diaspora and the Challenges of Migration to Christian Mission", 112.
32. S.A. Fatokun, "African Independent Churches in the Diaspora and the Challenges of Migration to Christian Mission", (2013), 113.
33. J. Mensah; *Black Canadians: History Experiences, Social Conditions*, (Halifax: Fernwood Publishing; 2002), 67.