**PROPOSAL**

**INTRODUCTION**

**Background to the Study**

Religion refers to a fundamental set of ideas and rituals that are widely acknowledged and followed by a particular group. These beliefs encompass the fundamental aspects of the universe, including its creation, nature, and purpose, and involve practices of devotion and ceremony. They often consist of a moral framework that directs human activity. The early missionaries had a significant influence on education in Nigeria. They introduced the English language, established schools and colleges such as the Wesley College founded by the Methodist Mission e oft in 1905 and St. Thomas Primary School established in 1842. They also played a role in eradicating certain cruel practices, such as the killing of twins, which was achieved by Mary Slessor in Calabar. The Christian religion has had a significant influence on communities, contributing to their development in various ways both historically and presently, particularly in the regions where missionaries were active. The Anglican Communion, functioning as a missionary society in Nigeria, was not an anomaly.1

The expansion of the Anglican Church from a national to a global church was the result of other reasons, in addition to missionary fervour. The origin of the Episcopal Church of Scotland can be attributed to persecution, whilst the establishment of the church in the American colonies and African colonies can be explained by political assertiveness and the desire for independence. The Evangelical movement, marked by a steadfast dedication to the authority and infallibility of the Bible as the divine word, resulted in the establishment of the Church Missionary Society (CMS) in 1799. Equally noteworthy was Dr. Thomas Bray's prior establishment of the Society for Promoting Christian Knowledge (SPCK) in 1698 and the Society for the Propagation of the Gospel (SPG) in 1701.2

When there was a demand for spreading the gospel and creating social change in the British colonies, these groups took immediate action, resulting in the establishment of the Society for the Propagation of the Gospel in Foreign Parts (SPG). Their ministry quickly expanded to West Africa with the help of Rev. T. Thompson, who travelled to the Gold Coast (Ghana).3 His most significant contribution was the education and ordination of Philip Quaque, who became the first non-European to obtain Anglican orders since the Reformation. The presence of Anglicanism in Africa can be attributed to the missionary endeavours of these groups. Together with other mission churches such as the Evangelical Church Winning All (ECWA), which originated from the Sudan Interior Mission (SIM), the Roman Catholic Mission (RCM), the Methodist and Presbyterian missions, and a clearly foreign character. few others, the Anglican Church has a clearly foreign character.4

Freetown, Sierra Leone, was identified as a favourable location in West Africa for the resettlement operations after the abolition of the slave trade. In 1804, the British government intervened and granted Sierra Leone the status of a Crown Colony, while facing challenges from local chiefs who were resistant and hostile due to their desire to maintain the profitable slave trade. Upon acquiring this new status, the Royal Navy established a naval base with the purpose of enforcing the newly implemented legislation against the slave trade. Over time, tropical Africa acquired the reputation of being a perilous place for European settlers, caning the nickname "white man's grave. Consequently, the same region came to be regarded as "the black man's life” 1827, the CMS took a pioneering step by founding the Fourah Bay College. The purpose of this College was to train Catechists and teachers who would lead the efforts to spread Christianity along the West African coast. Ajayi Crowther, a former slave boy, was released by the British naval patrol on the West Coast. He was deemed suitable for instruction and eventual presentation for ordination by the Bishop of London on June 11, 1843. On December 2nd of that year, the individual who had been appointed as a minister and was of African descent, delivered a sermon in Sierra Leone to a crowded and enthusiastic audience.5 Additionally, this individual also administered the sacrament of the Lord's Supper to a significant number of participants. He was one of the first CMS missionaries to bring Christianity to Nigeria through the Yoruba mission, along with Henry Townsend, a British missionary. It was imperative that the churches did not lag behind while the English-speaking colonies made preparations for political independence. The Anglican Church has made substantial contributions to the development of many African societies in which its missionary work. This study therefore seeks to examine a history of St. Paul's Anglican Church, llese ljebu, Ogun State, Nigeria.

**Statement of the Problem**

This study focuses on a history of St. Paul’s Anglican Church, Ilese – Ijebu, Ogun State, Nigeria from 1972-2022. This study is undertaken due to the importance of the church on the people of ilese and its environs. Although, there are several churches in Ilese – Ijebu, which have gained historical scholarship and documentations, St. Paul’s Anglican Church has however, received little or no historical documentation despite the significant roles of the Church on the people and the town at large. More so, there are various erroneous views regarding the origin, activities and doctrine of the Church, which have over time affected the time nature of its members. This work is therefore undertaken to throw light into different fallacion and erroneous views of the union formed in the history of St. Anglican Church Ilese-Ijebu, and more importantly, to bridge the gap(s) in the present knowledge.

**Objectives of the Study**

The main objective of this study is to examine a history of St. Paul's Anglican Church, Ilese-Ijebu, Ogun State from 1972-2022. The specific objectives of the study are therefore, to

1. Examine the geographical location and origin of Ilese-Ijebu;
2. Highlight the traditional, Political and Socio-economic system of the people of Ilese-Ijebu;
3. Trace the origin of Saint Paul’s Anglican Church Ilese-Ijebu;
4. Describe the organizational structure, belief doctrine of the church, and
5. Analyse the impact and challenges of Saint Paul’s Anglican Church, on the people of Ilese -Ijebu and its environs.

**Research Questions**

In order to achieve the above objective, the following questions were raised;

1. What was the geographical position, and how was Ilese- Ijebu founded?
2. What were the traditional political and socio-economic system of the people of Ilese – Ijebu?
3. How was St Paul’s Anglican Church founded?
4. What were the organisational structure, beliefs and doctrines of the church? And
5. What were the impacts and challenges the church has faced since its establishment?

Scope of the study

This study focuses on a history of St Paul’s Anglican church, Ilese- Ijebu, Ogun State from 1972 to 2022. It covers the geographical position and the origin of Ilese – Ijebu. This study also examines the traditional political and socio-economic institutions of the town. Further, this study traces the origin of St Paul Anglican church in Ilese – Ijebu, as well as its organisational structure, beliefs and doctrine. Lastly, this study assesses the impacts of the church on the people, along with the challenges faced by the church over the years. The year 1972 was closer as the starting date of this research because it marked the year the church was founded, while 2022 was the terminting date as it marked the year church turned fifty (50) which was the golden jubilee of the church.

Significance of the study

This study is significant in diverse ways as it stands to benefit a member of individuals and institution. First, this study would benefit the researcher who in the course of satisfying their cumisities would be exposed to certain facts on St Paul Anglican church, Ilese – Ijebu, Ogun state.

This study would also benefit the supervisor in the sense it would add to the body of knowledge on the research area and also enable him to make necessary contributions in other to improve the quality of this study.

Further, indigenes of Ilese-Ijebu will also benefit from this research as they would be enlightened on the history of the church and other important aspects peculiar to the management of the church.

Student of history would also benefit from this research as it would improve their horizon especially in understanding the origin of Anglican Church as a whole and St. Paul’s Anglican Church in particular.

Lastly this study would add to further research on churches in Nigeria, Ogun State and Ilese-Ijebu in particular. It could be used as background and literature or a reference material to further understand the impacts on challenges faced by churches in Nigeria as a whole.

**Literature Review**

Peel.J. in his work titled, *Religious Encounter and The Making of the Yoruba*" in which he points out the absence of evidence that the Yoruba-speaking peoples, despite the affinities of their dialects, their shared customs, and their widespread traditions of origin from Ife, used an all-embracing name for themselves in their homeland, where the "others" were the speakers of other Yoruba dialects, Egba to Ijebu, Ijesa to Oyo. But a common name based on linguistic and cultural resemblances did emerge wherever the Yoruba were in Diaspora, and the others were Igbo, Kongo, or Manhdinka, Lukumi in Cuba, Nago in Brazil and Aku in Sierra Leone. Although, this work was based on religion and how it affected the Yoruba nation at large but it does not cover the history and development of St. Paul's Anglican Church, Ilese-Ijebu.7

Peel's work titled Aladura, “*A Religious Movement Among the Yoruba”,* reveals the beginning of Christian missions in Ibadan. In his quest to do that, he notes that there were also other missions in Ibadan, first were the African Churches. These African Churches were break-away from the established Protestant Churches (i.e. Anglican, Methodist, and Baptist). Significantly, Peel discovers that the activities of other Christian denominations in Ibadan began with the influence of Anglican Church which is the focus of this work. Prominent issues that fuelled secession were the relationship of the Church to Yoruba society and culture and racial discrimination within the Church. They all Wanted Churches run by Africans with some measure of the control of the clergy. He also pinpoints one major factor which contributed to the establishment of African Churches in Nigeria which resulted in the attempt in curbing racism has witnessed in the 1880s to set aside the hitherto practised system of Native Pastorate, particularly by the Anglicans who wanted actual European domination of the Church. Nevertheless, the work does not cover the history of St. Paul's Anglican Ilese-Ijebu, Ogun.8

Rozario, in his book titled, *Nigerian Christianity and the Society of African Missions: History, Strategies and Challenges*,9 gives. The author gave an in-depth knowledge of the advent of Christianity, the missions involved and when they came to Nigeria. The book also reveals the arrival of protestant churches and the establishments of Christianity. The mission of the Society of African Missions and the establishments of the Catholic Church in Nigeria were also discussed in the book alongside the challenges faced by them. This is very significant to the present study but it does not detail the history of St. Paul's Anglican Church.

Odetoyinbo’s work titled; *The Catholic Archdiocese of Ibadan*: A Historical Survey from 1884-2008 10gives an insight into the city of Ibadan, the expansion of the Church in Ibadan, the Parishes of the Archdiocese of Ibadan. The book also reveals the impacts and challenges faced by St Joseph's Catholic Church Ibadan from earliest time to 2008. Though, it does not cover the history of St. Paul's Anglican Church, Ilese-Ijebu, Ogun State. It is however of great use.

Aniagwu in his book titled, *The Journey So Far11* gives an insight into the historiography of Rev. Fr. Peter Otubusin's 25years in priesthood. This book shows the lifestyles of the Former priests of St. Joseph Catholic Church in-person of Rev Fr. Peter Otubusin The book also shows the activities of St. Joseph's Catholic Church, Ibadan ranging from the youths to their clergy. This book discusses the role of Rev. Fr. Peter Otubusin in the Church and Ibadan generally. The book only discusses the lifestyle of an individual and not the establishment of an organisation.

The work of Marioghae and Ferguson. titled *Nigeria under the cross12* was also reviewed. The work dwell mainly on the introduction of Christianity in Africa with particular reference to the activities of the Catholic Mission. It similarly establishes the fact that western education accompanied evangelical work as it was used as strategy towards winning the souls of Africans to Christ. The problems encountered by the missionaries in West Africa are highlighted in the work. This development encouraged the church planters to venture into the West African sub-region which was less prone to crises than the east Africa's crises-ridden region. The works also treats the fierce rivalry that persisted in missionary activities in African especially Nigeria. The work is very essential to the present study as it throws light on the introduction of Christianity as well as the challenges that confronted the missionaries.

Ajayi in his work titled *Baptist Work in Nigeria 1850-2004, A Comprehensive History explains the planting of Baptist Church in Nigeria,13* argues that from the beginning of the work through 1850-1860. The book also discusses the resurgence of Baptist work and further expansion inland from 1875-1914. The return of the missionaries in 1875 was also discussed in the book. The book places the history of the denomination in a larger historical context by including a substantial number of contemporary developments from the late twentieth century to the beginning of the twenty-first century. This is indeed our own history, illuminating and objective. The scope of the book is national and the treatment is detailed, covering almost every salient issue one needs to know on the subject. In addition to the well-known Baptist under the umbrella of the Nigerian Baptist Convention, and its Southern Baptist partner from America, the Baptist Mission of Nigeria, the book venture to provide some summary information on the numerous separatists or independent Baptist groups whose history and facts are obscure to many. However, the book does not give detailed information on the historical development of St. Paul Anglican Church, Ilese-Ijebu, Ogun.

Ayandele, in his work titled *The Missionary Impact on Modern Nigeria 1842-1914: A Political and Social Analysis,14* discloses some of the activities of Anglican Churches in Ibadan. He notes that the Anglicans established the first Grammar School in Ibadan (badan Grammar School) in 1913. In 1901, the Wesleyans succeeded in putting their ideas into action by establishing in Ibadan what was to become Wesley College (1905): The Wesley College produced products meant for missionary and teaching assignments but not suitable for government and company work where greater opportunities were eluding indigenes of Ilese-Ijebu. The Society of African Missions typically waited until 1913 before establishing a training college in other parts of Western parts of Nigeria. The work gives an insight on the role of Anglican Mission in Ijebu especially in the area of planting of Christianity in Ibadan. The work is very relevant to this research because it is based on Anglican and the development of Christianity in Ibadan. Although, it does not cover the history of St. Paul's Anglican Church, Ilese-Ijebu, Ogun.

Johnson, in his work titled *The History of the Yoruba* also discusses the origin of the Yoruba groups and migration process. The author refers to Benin city as the ancestral home of the Yoruba group and also discusses how various settlements were established in Yoruba land, given the fact that certain circumstances prompted these establishment, such as, political and social unrest, famine, hunting adventures, etc. the writer also discusses the cultural practices and traditional religion of the people and how powerful and importance they were towards sustaining the society and ensuring peace among the people. Traditional marriage, naming ceremony and funeral ceremony were also discussed as a concept, given the implication of not observing these events traditionally. Although the writer does not discuss people of Ilese-Ijebu but examines the Yoruba group as a whole under which Ilese-Ijebu belongs.

Atanda’s work titled, *Introduction to the Yoruba History*,15 He discusses extensively some of the kingdoms that made up the Yorubaland. The work also discussed the migration patterns. He also mentioned of how these different kingdoms and tribes migrated to other regions. As important as this article is to the development of this research work, it majorly focuses on the Yoruba land in general without specific details on the other tribes which came of the Yoruba's or those whose origin are not Yoruba's but has similar culture and traditions to that of Yoruba's and also, Ilese-Ijebu was not mentioned.

Botu’s edited work titled, *The History of Ijebu* edited, discussed on the founding of different ljebu settlements, the various wars fought, their economy, more importantly. He analysed the migrations theory of "*Olu- Iwa*" the known founder of Ijebulands from Waterside along the Benin in Eastern Nigeria up to Sagamu in Remo kingdom, his work likewise gives an insight into settlements and ascension to different thrones in Ijebu land as well as the various *Obas* that have emerged in ljebu land. His work is of great relevance as it extensively gives account of Ilese-Ijebu which is one of the towns founded by one of the settlers who was among the first set of individuals with “*Olu-Iwa*” and this is where St. Paul Anglican Ilese-Ijebu is established.

Fafunwa, in his work titled, *History of Education in Nigeria,17* stated that History is to the people, what memory is to an individual, “*people with no knowledge of their past would suffer blindly in the future without any guiding post of procedure that will assist them considerably in planning any future cause of action*” His work though does not mention Ilese-Ijebu Community specifically, however, it gives an insight into the importance of knowing one historical past event and educational development in Nigeria which forms the basis for various curriculum used in our citadel of learning, in his various works, Fafunwa provides historical antecedents in education which when properly engaged will help individuals and the nation as a whole.

Ayandele, in his work titled, *The Ijebu of Yorubaland, Politics,18 Economy and Society*. His book focusses on the politics, economy and society of the people of Ijebu-land, a sub-group of Yoruba people, the role the people played in term of politics among their contemporaries, he continued by explaining on the various wars the Ijebuland fought and the resolution reached to promote peace and unity among others. His work also explained the various settlements found by these various Yoruba heroes which today become kingdoms.

Having examined the above literature, the reviewed works helped the researchers to know the extent of knowledge on the research topic at hand and enlightened researchers on the contribution made by other works. However, little is known on the topic at hand as there are little efforts made by historians on the research topic, which expose the gap(s) in the present knowledge to be filled.

**Research Methodology**

History method was adopted in this study to give detailed information on St. Paul’s Anglican Church Ilese-Ijebu Ogun State. This method involved diligent, intensive, extensive and careful collection, collation, interpretation and analysis of both primary and secondary sources materials for effective and efficient reconstruction of history.

Under the primary source, field trip was conducted to Ilese-Ijebu in Ogun State for personal observation and collection of data and available materials for the present study. Oral interviews were conducted with the indigenes and Chiefs of the town. The interviews were carried out in English and Yoruba languages. Their responses were jotted and recorded with the use of cell phone for further processing. Closed and open-ended question were used to conduct the interviews with members of the church, workers and leaders in St Paul’s Anglican Church, Ilese - Ijebu. Some elders of the town were also interviewed. At least twenty (20) people were interviewed from both genders. Pictures of significant aspects of the Church building, officials and members were also taken to breathe life into this research work. Those interviewed were selected based on their knowledge of the subject matter as well as their experience.

Secondary sources of information were also used in this study, which included of textbooks, journal articles, magazines, newspapers and seminar papers and the internet. The research also made use of the library of Tai Solarin University of Education, Ijagun, Ogun state, and committed books on the research area. However, the researchers were very careful in the selection of materials and analyses. All the materials used both primary and secondary, carefully collated, analysed and interpreted for better understanding and logical conclusion.

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**Anglican Communion, religious body of national, independent, and** [**autonomous**](https://www.merriam-webster.com/dictionary/autonomous) **churches throughout the world that adheres to the teachings of** [**Anglicanism**](https://www.britannica.com/topic/Anglicanism) **and that evolved from the** [**Church of England**](https://www.britannica.com/topic/Church-of-England)**. The Anglican Communion is united by a common loyalty to the** [**archbishop of Canterbury**](https://www.britannica.com/topic/archbishop-of-Canterbury) **in** [**England**](https://www.britannica.com/place/England) **as its senior bishop and titular leader and by a general agreement with the doctrines and practices defined since the 16th century in** [***The Book of Common Prayer***](https://www.britannica.com/topic/Book-of-Common-Prayer)**.**

**Origins**

**The roots of the Anglican Communion can be traced to the** [**Reformation**](https://www.britannica.com/event/Reformation) **in the 16th century, when King** [**Henry VIII**](https://www.britannica.com/biography/Henry-VIII-king-of-England) **rejected the authority of the Roman Catholic** [**pope**](https://www.britannica.com/topic/pope) **in Rome and established an independent** [**church**](https://www.britannica.com/topic/church-Christianity) **in England. The essential teachings of the church were first set down in *The Book of Common Prayer*, compiled by** [**Thomas Cranmer**](https://www.britannica.com/biography/Thomas-Cranmer-archbishop-of-Canterbury)**, and the organization of the Church of England was worked out during the 16th and 17th centuries. From the time of the Reformation, the Church of England followed explorers, traders, colonists, and missionaries into all parts of the world. The colonial churches generally exercised administrative** [**autonomy**](https://www.merriam-webster.com/dictionary/autonomy) **within the historical and creedal** [**context**](https://www.merriam-webster.com/dictionary/context) **of the mother church. It was probably not until the first meeting of the** [**Lambeth Conference**](https://www.britannica.com/topic/Lambeth-Conference) **(so called because it was held at** [**Lambeth Palace**](https://www.britannica.com/topic/Lambeth-Palace)**, the archbishop of Canterbury’s residence in London) in 1867 that there emerged among the various churches and councils a mutual** [**consciousness**](https://www.merriam-webster.com/dictionary/consciousness) **of an Anglican Communion. Since its inception the Lambeth Conference, which meets every 10 years, has** [**constituted**](https://www.merriam-webster.com/dictionary/constituted) **the principal** [**cohesive**](https://www.merriam-webster.com/dictionary/cohesive) **factor in Anglicanism, even though its decisions are not binding and must be approved by the individual churches.**

**Beliefs and practices**

**The beliefs and practices of the Anglican Communion are often said to be the middle ground between those of the** [**Roman Catholic**](https://www.britannica.com/topic/Roman-Catholicism/Structure-of-the-church#ref43647) **and those of the** [**Protestant**](https://www.britannica.com/topic/Protestantism) **churches. The Communion teaches a** [**Trinitarian**](https://www.britannica.com/topic/Trinitarians) **understanding of God and believes in** [**Jesus**](https://www.britannica.com/biography/Jesus) **as the coequal and coeternal Son of God who came for the salvation of humankind. The holy book of the Communion is the** [**Bible**](https://www.britannica.com/topic/Bible)**, which is made up of the** [**Old Testament**](https://www.britannica.com/topic/Old-Testament)**, or** [**Hebrew Bible**](https://www.britannica.com/topic/Hebrew-Bible)**, and the New Testament. Anglicans also accept the** [**Nicene Creed**](https://www.britannica.com/topic/Nicene-Creed) **and the** [**Apostles’ Creed**](https://www.britannica.com/topic/Apostles-Creed) **as essential statements of their beliefs. There are only two** [**sacraments**](https://www.britannica.com/topic/sacrament)**,** [**baptism**](https://www.britannica.com/topic/baptism) **and the** [**Eucharist**](https://www.britannica.com/topic/Eucharist)**, but the Communion honours confirmation, ordination, marriage,** [**reconciliation**](https://www.britannica.com/dictionary/reconciliation) **of the penitent, and unction of the sick as important religious rites.** [**Easter**](https://www.britannica.com/topic/Easter-holiday) **and** [**Christmas**](https://www.britannica.com/topic/Christmas) **are two of the most important holy days in the Communion, and members of the church attend weekly services. The Communion’s worship service varies but often includes the eucharistic rites, prayer, the singing of Psalms and hymns, readings from the Gospels and the Hebrew Bible, and a sermon by the presiding minister.**

**The Anglican Communion accepts a threefold order of ministry, including bishops, priests or presbyters, and deacons. The bishop is the chief administrative official of the church, and the highest figure of this rank is the archbishop of Canterbury. Priests, who may be men or women, are responsible for overseeing the local church, proclaiming the Gospel, blessing and pardoning in God’s name, and administering the sacraments. The function of the deacon is to assist the priest; deacons help to administer the sacraments and are also called upon to help spread the Gospel.**

**While population differences and other factors account for some variation in basic structure between the churches, several elements predominate. The diocese, under the authority of a bishop, is the basic administrative unit throughout the Communion. The diocese is made up of parishes, or local church** [**communities**](https://www.merriam-webster.com/dictionary/communities)**, each under the care of a pastor. In many of the national churches, dioceses are grouped into provinces. In some, parishes may be grouped also below the diocesan level into rural deaneries and archdeaconries.**

**Recent history**

**In the 20th century the Anglican Communion played a prominent role in the** [**ecumenical movement**](https://www.britannica.com/topic/ecumenism)**. In 1966 Archbishop of Canterbury** [**Arthur Michael Ramsey**](https://www.britannica.com/biography/Michael-Ramsey-Baron-Ramsey-of-Canterbury) **met with Pope** [**Paul VI**](https://www.britannica.com/biography/Blessed-Paul-VI)**, the first such meeting since the Reformation. A milestone in Anglican–Roman Catholic relations was reached in 1982 when Pope** [**John Paul II**](https://www.britannica.com/biography/Saint-John-Paul-II) **met with Archbishop of Canterbury** [**Robert Runcie**](https://www.britannica.com/biography/Robert-Runcie) **to discuss prospects for reconciliation between the two churches. Obstacles emerged, however, in 1989 when the Anglican Communion began to ordain women as priests and bishops and in 2003 when the** [**Episcopal Church in the United States of America**](https://www.britannica.com/topic/Episcopal-Church-in-the-United-States-of-America) **(ECUSA)** [**consecrated**](https://www.merriam-webster.com/dictionary/consecrated)[**V. Gene Robinson**](https://www.britannica.com/biography/V-Gene-Robinson)**, an openly gay man, as the Anglican bishop of** [**New Hampshire**](https://www.britannica.com/place/New-Hampshire-state)**.**

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**Both Robinson’s consecration and the blessing of** [**same-sex unions**](https://www.britannica.com/topic/same-sex-marriage) **by individual American and Canadian congregations met with opposition within the Anglican Communion. National churches in the “Global South”—the postcolonial countries in** [**Africa**](https://www.britannica.com/place/Africa)**, Asia, and** [**South America**](https://www.britannica.com/place/South-America) **in which a large majority of the world’s Anglicans lived in the early 21st century—raised vigorous objections to these developments. In 2004 the leaders of the member churches of the Anglican Communion agreed to a** [**moratorium**](https://www.merriam-webster.com/dictionary/moratorium) **on the ordination as bishops of individuals in same-sex relationships. Meanwhile, traditionalists, demanding that the American church repent, took steps to establish** [**alternative**](https://www.merriam-webster.com/dictionary/alternative) **institutions that stressed a more** [**conservative**](https://www.merriam-webster.com/dictionary/conservative) **form of Anglicanism. In 2007 some American congregations that had withdrawn from the Episcopal Church in the United States of America placed themselves under the jurisdiction of Archbishop of** [**Nigeria**](https://www.britannica.com/place/Nigeria)[**Peter Akinola**](https://www.britannica.com/biography/Peter-Akinola) **and formed the** [**Convocation**](https://www.merriam-webster.com/dictionary/Convocation) **of Anglicans in** [**North America**](https://www.britannica.com/place/North-America) **(CANA). Akinola’s appointment of an American bishop within the ECUSA’s jurisdiction and against the wishes of Archbishop of Canterbury** [**Rowan Williams**](https://www.britannica.com/biography/Rowan-Williams) **further increased tensions. Other American churches that had withdrawn from the ECUSA placed themselves under the jurisdiction of Gregory James Venables, the** [**primate**](https://www.britannica.com/topic/primate-ecclesiastical-office) **of the Anglican Church of the Southern Cone of** [**America**](https://www.britannica.com/place/United-States)**, a South American church.**

**In 2008 more than 300 bishops from Africa, Asia, North America,** [**Australia**](https://www.britannica.com/place/Australia)**, and the United Kingdom attended the first meeting of the** [**Global Anglican Future Conference**](https://www.britannica.com/topic/Global-Anglican-Future-Conference) **(GAFCON) in Jerusalem. Although the conference expressed both the desire to remain within the Anglican Communion and respect for the archbishop of Canterbury, its official statement, the Jerusalem Declaration, decried the Communion’s failure to** [**discipline**](https://www.merriam-webster.com/dictionary/discipline) **the “false gospel” promoted by some American and Canadian churches. Affirming a traditional Anglicanism, the declaration rejected same-sex marriage and refused to recognize the authority of “heterodox,” or unorthodox, priests and bishops. About 230 of the bishops attending GAFCON subsequently** [**boycotted**](https://www.merriam-webster.com/dictionary/boycotted) **the 2008** [**Lambeth Conference**](https://www.britannica.com/topic/Lambeth-Conference) **of Anglican bishops.**

**In 2009 members of CANA joined members of other churches that had left the ECUSA to launch the** [**Anglican Church in North America**](https://www.britannica.com/topic/Anglican-Church-in-North-America) **(ACNA). The new church appointed as its primate former Episcopal bishop** [**Robert William Duncan**](https://www.britannica.com/biography/Robert-William-Duncan)**, an outspoken traditionalist who had led the diocese of Pittsburgh out of the ECUSA two years earlier. With the support of primates from several other Anglican churches, largely in Africa and South America, the ACNA announced its intention to join the Anglican Communion.**

**The ECUSA’s consecration of** [**Mary Glasspool**](https://www.britannica.com/biography/Mary-Glasspool)**, who was in a same-sex relationship, as a suffragan bishop in the diocese of Los Angeles in 2010 increased tensions between liberals and traditionalists within the Anglican Communion and prompted a rebuke of the ECUSA from Williams for breaking the 2004 moratorium. Later that year the Anglican Communion imposed sanctions on the ECUSA, barring it from participating in** [**ecumenical**](https://www.merriam-webster.com/dictionary/ecumenical)[**dialogue**](https://www.merriam-webster.com/dictionary/dialogue) **and removing its decision-making powers in matters of church doctrine.**

The people called the Yoruba constitute one of the largest numerous peoples of Nigeria in fact, they form the third largest ethnic group in Africa most populous country.3 Millions of them today are living in the rich forest and farmland of South Western Nigeria A considerable number of them also occupy the South Eastern part of the Republic of Benin (former Dahomey and all these areas referred to formed what is known as the Yoruba country before the European partition of Africa at the end of the nineteenth century.

Further, with regard to the area occupied by this people, Atanda in 2006 affirms that the Yoruba country has roughly between latitudes 6 and 9 North and Longitudes 2.30 degrees and 6.30 degrees east with an estimated area of about 181/300 square kilometres Agriculture is the principal occupation for Ibadan inhabitants, and as late as 1950 many from Ilese spent part of the year living and working on their land outside the city proper. Consequently, Ilese's residential pattern resembled that of a village rather than a city, with people residing in compounds that often had a hundred or more residents.4

Prior to the coming of Christianity to Ilese-Ijebu, traditional religion and Islam had already existed and gained wide acceptance from the people. Christianity came with the demand that only one God should be worshipped, through Jesus Christ, and that the demand of this one God was the whole of life, surrendered without reserve in self-dedication and implicit obedience However, it did not find a ready reception because it was rejected by the local chiefs who were suspicious that the new religion might topple the existing religions in Ilese-Ijebu.5

Anglicanism is a Protestant Christian tradition that emerged during the Protestant Reformation of the sixteenth century. It included the Church of England and a variety of others around the world united by shared doctrine and practice under the Anglican Communion umbrella organization. The Archbishop of Canterbury is regarded as the unofficial spiritual leader of the international Anglican community. The Anglican Church Mission Society (CMS) members namely Samuel Ajayi Crowther who would become Nigeria's first African Anglican Bishop and Rev. 1. F. Schon were part of the original British First Niger Expedition in 1841. By 1857 the CMS Mission was fully engaged and a Diocese was established in 1864, The CMS was by far the largest and most successful of the Christian missions in what would come to be Nigeria, in part because it granted converts the autonomy to lead their communities as such, African clergy members were active participants in the early growth of the Church. The CMS also encouraged legitimate commerce, condemning slavery in favour of agriculture.6

Samuel Ajayi Crowther (1806-1891), a member of the Church and a Yoruba man who as a boy had been sold into slavery by Fulani Muslim raiders, escaped a Portuguese slave ship and was raised in a Church Mission Society School. He became an ordained Deacon in 1843 in England, joined the Anglican Mission in 1845, and later led a highly successful 1857 Mission along the Niger River in 1864, Crowther was made Bishop and despite CMS policy, faced resistance from white personnel in his home Diocese of Sierra Leone. As such, he made Lagos his headquarters and frequently participated in CMS trips throughout the Niger Delta region, among the Igbo in the Middle Belt, and among the Nupe and some Muslim Hausa in the north.7

Anglican Missions arrived in the north roughly at the same time as the establishment of the British Protectorate of Nigeria in 1900, as a result, Anglicanism and British colonialism were seen as one and the same by many in the north, and early missionaries to the north were poorly received. With the installation of the new Sultan of Sokoto in 1903, Sir Frederick Lugard, the first High Commissioner of the Protectorate, promised that the colonial administration would not interfere with religious life in the north. In effect, this limited the range of Mission activity to all but the north until the 1930s. This likely benefited CMS work in other regions, which had limited resources that were then concentrated among Missions in the south.8

The CMS established a chain of Mission Schools in the early 1950s, predominantly in the south. CMS Schools encouraged mother tongue literacy, and classes were taught in the focal language (unlike Catholic Schools, which used English) This reflected the policy of indigenous evangelism, if students could express Christian concepts in their native language, then they could share them with others. Early Mission schools focused on preparing boys to become future members of the clergy, and for girle so become housewives. In the late nineteenth century, British colonial educational policies were por in place that transformed the Mission schools to produce civil servants in the colonial administration.9