

CELESTIAL CHURCH OF CHRIST
STUDENT PARISH
(THE GOD'S PERCULIAR TREASURE)

THE CONSTITUTION
THAT GUIDES CELESTIAL BODY IN

THE FEDERAL UNIVERSITY OF TECHNOLOGY, AKURE

DEDICATION

THE DIVINITY OF ONE TRINITY

THE TOTALITY OF EXISTENCE

THE BLESSED AND ONLY POTENTATE

WHO DWELL IN THE LIGHT

WHICH NO MAN CAN APPROACH

THE KING ETERNAL

IMMORTAL

INVISIBLE AND

THE ONLY WISE GOD

IN WHOM WE LIVE

AND MOVE

AND HAVE OUR BEING

ACKNOWLEDGEMENT

**WE ACKNOWLEDGE WITH THANKS THE ENCOURAGEMENT WE RECEIVED
FROM OUR MOTHER PARISH AND STAFF ADVISERS. WE ALSO WISH TO
THANK OTHER PARISHES AND INDIVIDUAL FOR THEIR GESTURE
TOWARDS US.**

**OUR EXPRESSION OF INDEBTEDNESS WILL NOT BE COMPLETE WITHOUT
OUR APPRECIATION TO THE GROUP OF PEOPLE THAT MADE THE MOVED
TO ACQUIRED LAND FOR STUDENT PARISH AND ALL OUR ALUMNI.**

**WE ALSO REGISTER OUR APPRECIATION TO ALL THOSE WHO
CONTRIBUTED ONE WAY OR THE ORTHER TO THE SUCCESS OF THIS
CONSTITUTION.**

MAY GOD BLESS YOU ALL

EXCO. 2007/2008

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CHAPTER ONE

CHURCH HISTORY

The history of the church development in The Federal University of Technology, Akure is centered on year 1999. Before this year there was precarious existence of a group tagged “focus”. It was recorded that they worshipped without observing the totality of service doctrine. Their belief and practice though influenced by their student status was viewed controversial. Following this era, around 1999, some Celestial Students in the University felt the great need and concern to assemble, relate and worship under the aegis of the church. These included Ayo Falayi, Olu Bankole, Remilekun Teniola, Akin Akinlalu, Banji Babatunde among others. They had no permanent site for their devotional activities. Meanwhile they observed Bible Study under a shed and other weekly doctrinal services at various parishes in the Akure town. A remarkable trend emerged when some members of the church associated themselves with factional sect in the larger Celestial circle called “GOSPEC”. The trend brought controversies into the church which sectionalized the fold. Due to the influence of higher level student members’ support for GOSPEC having being at the helm of affairs of the church they uphold the auspice of an appointed GOSPEC Teacher in person of Senior Leader Oseni, a staff of Omega Bank Plc, Akure Branch. The church continued to hold the regular bible study in an isolated place on campus and her members went to mother parishes in the town for services. During this period, the church had no defined leadership structure but rather being overseen by committed higher level students at one point in time or the other. This trend continued till year 2000.

Close to the campus a mother parish was established by Senior Evangelist Michael Abidakun in Apatapiti Layout of Akure South Local Government Area. He named the church “IYANU” Parish and put under the jurisdiction of Senior Leader Abiodun Akinyemi as the Shepherd in Charge S.E M. Abidakun was a landlord shepherd to a church in Ori-Okuta, Ikorodu Area of Lagos State. According to him, he established and named the Akure parish based on spiritual directives.

Not long after the establishment of IYANU Parish, the sign post of the church was noticed by the celestial students’ who were eager to discover the church. Authoritatively the motion to relocate the Student Parish to this new site was spearheaded by Wole Oni among others. Eventually the church decided and at large moved en masse to Iyanu Parish and met the waiting hands of the shepherd around October, 2000. The genesis of the church was

passed down to the new members who seemed vigorous to move the church forward, though the bible study continued in the campus. The state headquarters of the church was in the full knowledge of the church and gladly embraced the upcoming of the student parish in this new place. Then, 99.9% of the church congregation was student. The shepherd gave the student long arm to carry out their religious activities. It is worth noting of that the helm of affairs of the church was still under the “Gospec Faithfuls”, notable among them were Akin Akinlalu Folorunsho Dayo, Ademola Gboyega, etc.

An epochal occasion was held to Gospec Feasting which led to a strong division and eventually anarchy in the church. This took place August/September in year 2001. By this time new members had joined as the University had admitted new students. The concepts of Gospec to the new members not only seemed strange but fanatic and impostory and gradually smothered their anger and dissuaded their vigour and commitment. Some members could not even maintained regular attendance – among the old and new members.

The effect of the feasting left behind an ugly image for the Parish in Ondo State, as the parish was regarded to belonged to a Rebellion. This affected the growth of the members who had earlier solicited round the state for the occasion in ignorance of agenda by pan faithful of Gospec: The news reached the State Head Quarters Agunloye and subsequently withdrew their aids in terms of spiritual items.

Several revelations were recorded about the future glory of the parish in terms of congregation size and spiritual glory. Initial effort was made towards developing iyanu by soliciting for funds from mother parishes within and outside the state. The act was faced with two major setbacks, viz: the rumour about the parish serving as Gospec, Centre, two: the question about the ownership of the land. The struggle started from home by seeking the consent of S/E Abidakun to release the land for students’ parish establishment. This appeal was outrightly denied as he (Abidakun) emphatically claimed that the establishment the church based on spiritual directives for diverse sets of worshippers not only or purposely for students, there hence he cannot surrender the ownership of the church to Students parish. However, he allows any possible development activities that the student’s body deems fit to carry out on the land as gospel service. There were series of meetings held in this respect with the same result. Due to the adamant attitude of the Landlord Shepherd, it was motioned that the student will go in search for a permanent site and the S/E Abidakun openly consent to the option as last resort.

The idea of leaving Iyanu and an independent Student Parish did not go well with pan Goospec members. The tussle and puzzle was interrupted by ASUU strike in year 2002.

On resumption back to campus a fresh movie was made in resurgence to reform the student parish that has almost lost its course into the so-called “Egypt of Iyanu Parish”. The new course fought for the establishment of a formidable structure of a typical Student Parish with leadership structure and well institutionalized programmes for effective spiritual worship too meet the spiritual and academic objectives of Futariancelestians. A general church meeting was called and a seven-member committee was formed to select a pioneer Excos for the church. The members of the committee were Peter Enmmanuel, Dupe, Tope Akinrolabu, Snr/Ldr. Akinyemi (resident shepherd). Thus the first set Executive members included.

1.	Olorunfemi E. Oluwagbenga	Pioneer General Coordinator
2.	Ayansola Victor	Pioneer Dept. Gen. Coordinator
3.	Oni Oluwole	Pioneer General Secretary
4.	EkunseanmiOluwaseun	Pioneer Asst. Gen. Secretary
5.	FaweBabajide	Pioneer Financial Secretary
6.	FolorunshoDayo	Pioneer Maintenance Coordinator
7.	OyewoleExponnet	Pioneer Spiritual Coordinator
8.	TeniolaTayo	Pioneer Sisters’ Coordinator
9.	Ogunlade Israel	Pioneer P.R.O
10.	OmisoreOluwaseyi	Pioneer Treasurer
11.	Salisu Soga	Pioneer Academic Coordinator
12.	AtokilesiTunde	Pioneer Ex-officio 1
13.	AdepegbaTunji	Pioneer Ex-officio 2
14.	Agboola Bimbo	Pioneer Welfare Coordinator

This team came into office in July/August 2003 with the blessing of the shepherd in charge.

Remarkable events were recorded during the regime, glories and vicissitudes. The church commenced numerous welfare packages for her members and the shepherd through its organ of committees. The committees included

1. Welfare
2. Academics

3. Maintenance
4. Evangelism
5. Choir
6. Sidemen/Women

Other Executive posts included

1. President
2. Vice President
3. General Secretary
4. Ass. Gen. Secretary
5. Finance Sec.
6. Treasurer
7. Prophet/Prophetess Coordinator
8. Sisters coordinator

Notable Events included

- They attempted writing the church constitution in which every member of ExcOs was allowed to contribute constitutional items. This method could not work out due to the lackadaisical attitudes posed by the members were just getting used to the regimental system. However, then President took it upon himself to write a constitution which he submitted to the Entire ExcOs for deliberation and adoption. Little was done as to proper securitization and endorsement but it was temporarily employed. The turn of event at the changeover of ExcOs in 2004 however generated huge controversies as then part V rejected the constitutional provision that the Part V students are automatically recognized as the Technical Advisers committee to the church on every matter and saddled with the responsibility of nominating member for Executive Council. After which the ExcOs will sit on the nominees and alongside with consent of then Shepherd to produce the final list of the succeeding ExcOs.”

The bone of contention was that The Part V's accepted to nominate but rejected the idea of further securitization as proposed in the constitution. The matter was sentimental as many of them were bias with the then ExcOs due to the fact that the existence came into being while they were away for industrial training. The matter degenerated, the Part V's insulted the constitution as “kangaroo” and consequently the ExcOs in turn unanimously decided to annul the constitution which in its capacity

established the Part V's as Technical/Adviser Committee and other provisional duties. Thus, the constitution came to an abrupt end.

- The transition was resolved and secretly handled by the President and the resident Shepherd. The final list of ExcOs was released as follow:

1.	Ogunlade Israel	President
2.	Ayansola Victor	Vice-president
3.	EkunsamiOluwaseun	Gen. Sec
4.	Adedeji Elijah	Ass. Gen. Sec.
5.	AlobeTemitope	Fin. Sec.
6.	OmisoreSeyi	Treasurer
7.	Adefolalu Antony	Welfare Coordinator
8.	AdeyemiTinuade	Sis. Coordinator
9.	Oyewo Tope	Ex-officio
10.	FunmilayoOladapo	Ex-officio
11.	JemilehinTimilehin	Choir Master

- There were the cases of prophetic trances involving Prophetesses Onome Joy Thompson, FunmiFalade and Agidi Stella. The messages were recorded in book of prophecies of the parish.
- An ugly fire incidence took place in Abiola Hostel in a fateful Wednesday night that affected Brother FolorunshoDayo and his younger brother Deji, Israel and Aloba Tope. Some belongings of the Folorunshos' were burnt and Bro. Tope was injured during the incidence. Prompt actions were taken by the then President in attending and showing kind gesture to the affected members (he came all the way from Oba-Kekere on foot to Oba-Nla the very night the incidence occurred) later a meeting was held after the Friday following the incidence and there members agreed to contribute materials to victims and they were accommodated in Akin-Deko for the meantime.
- The church attended musical concert in Ado-Polytechnic Students' Parish
- The church attended a joint programme organized by JCCF in the chapel of faith where the Chaplain did not allow the choir to present our ministration.
- The church attended Agunloye Youth Annual Programme tagged "The Altar"
- Huge effort was made to realize its sovereignty as an independent Students' Parish. The ExcOs made the first move in the History to register the parish with the school

management as legal religious society on campus. The conditions posed by the authority included;

- The church must join JCCF
- Has staff advisers
- Recommendations from the higher authority of the church denomination/reliable mother church, etc.

➤ In the effort to attain the registration conditions, the ExcOs resolved to incorporate the first set of staff Advisers who were bonafide staff of the institution and as well as bonafide Celestials. The list included the following.

- Mr.Fapetu
- Mr.Ojo
- Mrs. V. Omodudu
- Mr.AwodeleSeyi

They were announced and introduced to the church

➤ A new trend emerged in by late 2003 when motion was moved in compliance to the church development and the argument resurged that the church shall move away from iyanu to a new place while some (GOSPEC) claim students cannot stand alone to administer themselves. Early 2004, S/E Akinyode visited the parish and met with the shepherd where he discussed the church development its building in terms rendering assistance from Lagos in this respect. Argument arose as to whether the church should secure a land closer to the school or around the then iyanu which is considered far and within bush. This was settled with spiritual revelation by the Late Daniel Dansu of CCC IleriOluwa parish, Ondo Road, Akureas witnessed by Snr/LdrOlorunfemi and Elder Oni.

➤ The regime handed over to new ExcOs in last Sunday of January, 2004.

The ExcOs came in with full enthusiasm as the struggle for a sovereign student's parish was saddled by many members in this set. The following were the records of their events;

- Immediate renovation of the church structure
- Offered the Part V's a befitting send forth programme which stood out as the first ceremonial valedictory occasion for graduating members of the parish. It covered three days. The last which is a Sunday thanking service was marked with award of

certificates. The occasion witnessed the attendance of the Landlord shepherd Snr. Evang. Abidakun Michael. The first Drum sets were donated as thanks offering by these Part V's. The graduating members included: Falade Funmilola, Bro. Tope Aloba, Agidi Stella, Ademola Gboyega, Falobi Segun, Obasuyi Michael, Fakunle Seun, Teniola Tayo (29 June, 2004).

- The vision for actualization of sovereign student parish took a new turn when the ExcOs met and decided to embark on sales of 'stickers' to raise fund for purchase of land in the name of the parish (2nd semester, 2003/2004 session). The stickers were produced and blessed in a congregational prayer led by the resident shepherd and later shared among members along with letter of solicit for service spiritual items as the usual custom of the church to subsidize spending in the subsequent semester.
- The school resumed for 2004/2005 session early November. As the students were returning for the semester, the resident shepherd moved the notion that the church should start organizing building launching/collections towards the development of Iyanu parish with a clear opposition to movement for sovereign student parish. He laid pressure that the plan could not be possible on two grounds, viz; the church strength are mainly students who have no source of income of their own. That however, fund raising could be organized in lieu with the conjunction of the landlord shepherd from Lagos. Two, the parish has its vision which cannot be thwarted. The issue degenerated as the resident shepherd held a perpetual malicious relationship with the General Coordinator.
- On the above issue, a strong motion was geared in a resurgent General ExcOs meeting that the time has come for the parish to take the bull by the horn and seek for its own land and the resolved on what could be described as "Exodus Mission". Every member was saddled with the responsibility of searching for any available land close to the school. A land was obtained belonging to Engr. Megbowon of Electrical Electronics Engineering Department through Prof. Fapetu, a staff adviser to the parish. The price was bargained at last price of N175,000.00. Later, the General parish coordinator, in a conversation with Akinyode Gbenga, rediscussed the pledge of his Daddy (Snr/Evang. Akinyode) who promised to render assistance and solicit for assistance towards the realization of sovereign student parish during his previous visits to the parish. Gbenga called his Dad and briefed him on the giant step the ExcOs

is about to take, on this note arose for ExcOs representatives to visit Lagos as requested by Snr. Evang. Akinyode.

- Last Sunday in November 2004 was a remarkable day as it was the harvest day for CCC Ikeja II, IyanuOri-Okuta, Festac and Obasuyi Michael's parish (CCC Ayilara). Members of the ExcOs left on Friday 26, November, 2007, after the Matriculation for the new 100 level students. Representatives included EkunsanmiSeun, AkinyodeGbenga and Samuel, Adedeji Anthony, Aloba Tope, OjomoladeSeun, AkinyodeGbenga and Samuel, Adedeji Elijah and Oyewo Tope. Arriving at Lagos in the night on Friday 26, we headed for CCC IyanuOri-Okuta Parish in Ikorodu; where they spent the night with the Landlord Shepherd on celebrate the musical concert as part of the activities marking the parish's adult harvest. The team left the following Saturday to S/EAkinyode residence where the team was given a befitting host. Later, in the afternoon the S/E met with the Church representative and deliberated on modalities to achieve the parish vision. He reiterated to forward some money before the year 2004 runs out and further liaise with the big wig of Ikeja for more assistance. The team passed the night there. The team shuttled between Ikeja and Ikorodu on Sunday to grace the harvest and left for Akure in the evening.
- The inability of the parish to pay up for the land overstretched the patience of Engr. Megbowon, the land owner.
Early in January 2005, Engr. Megbowon alerted the ExcOs through the General Coordinator that about the over belabouring the matter, and that he might consequently reconsider his stance and withdraw his offer. He further explained that he was prompted initially to due to his financial constraints which seem to be fizzling out. An appeal was tendered by the church representatives including the staff advisers to allow a grace of about a month. And the landowner conceded a deadline of ending of February, 2005.
- As the time was due for administrative transition, seven member transition committee was inaugurated. The members were as follows: Bro. Adefolalu Anthony, Sis. Agboola Bimbo, Bro. Ogunlade Israel and Bro. EkunsanmiSeun.

The third regime 2005/2006 in the church witnessed rapid and drastic changes. Epochal events were recorded as follows:

- Introduction of Sunday service in English was mandated

- Introduction of special variety/revival monthly service tagged “a night with Jesus” scheduled to held on third Friday of every month.
- As per the vision towards the realization of sovereign student parish, the second tenure held a joint meeting with both part V’s and some cogent the new ExcOs concerning the N175,000 = proposed to secure for permanent site for the parish. As the tenure for the ExcOs was getting over, a seven member-transition committee was constituted as follows: Bro. Elder Ogunlade Israel, Bro. Adefolalu Anthony, Bro. Saga, Cape Elder TundeAtokilesok Elder Oni Oluwale, Elder EkunsanmiSeun and Sister Agboola Bimbo. The committee worked with the resident shepherd (having a great influence on the selection) came with the following list:

1. Bro. LasisiOluwaseyi – General Coordinator
2. Elder Otaru Raymond – Deputy General Coordinator
3. Elder Adedeji E. A. – General Secretary
4. Bro. Akintoye
5. Bro. Olanipekun Ayo
6. Bro. AkinyodeGbenga
7. Elder OjomoladeOluwaseun
8. Sister AlaoJumoke
9. Elder Oni Oluwale
10. Sister OladapoOluwafunmilayo
11. Sister AkiyehunToyin
12. Snr. Ldr. Osipeju
13. Sister OsaadeAyomide

- i. to observe an immediate 7days fasting and prayer
- ii. delegate some members to search for suitable land or temporary venue (at this time the church had lost offal of the N175, 000 = as result of inability to pay)
- iii. to contact and inform staff advisers and concerned mother parishes about the latest development in the parish.
- iv. members meet every evening for a joint prayer section with venue slated for Sister Oyewo’s room (part of the prayer sections were held at Capitol Hill)

Given account so far, this was declared that the sum of N50,000 = had been solely donated by H/S/E Akinyode while still promising additional financial aids from Ikeja II parish. That the deadline was ending of February. In accord with the parish vision a sum of N20,000 = was

borrowed from the Part V's account which the (Part V's) were contributing towards their valedictory service.

In similar trend of the previous year, a remarkable send forth with a memorable musical was organized for the Part V's. Unfortunately, the aftermath of it left behind a great worth to tell. Prior to this time some messages came through Wol/Idr. Oyewole Exponent who said the parish might divide if they leave the *iyanu O. Church*: this message affected the zeal with which the members were working towards the goals of sovereignty.

But a blow struck out of the money realized from the sendforth. The shepherd was not so pleased after the Part V's could not present the church with any substantial gift and nothing special was given to the shepherd. Coupled with the division among the part V's, a row emerged over the N20,000 = lent to the ExcOs. Some of the part V's was not loaned but given as contribution towards the acquisition of land; others argued that it was given as loans and so must be refunded. The issue got the hearing of the shepherd by some undisclosed members of the part V's. Acting on this information, the shepherd approached the General Coordinator who outrightly denied the money as a loan. According to the Gen-Coord. He believed that the shepherd should be contented after be given a share from the money realized from the send forth as the semester was about closing.

During the holiday the shepherd reiterated forcefully that the money realized "anyhow" in *iyanu* must be spent on the construction of the church building must start with blocks. A rancor blow out and part of the Ex-ExcOs (Ex-Gen. Coord. and Ex-Financial) for an approbatory section over the money realized from the "sticker's sales" from their destinations of industrial attachment. In the meeting, light was shed on purpose on money realized from stickers' sales with a little reflection on issue of sovereign students' parish. The matter was settled on basis that the ExcOs was running two separate accounts; one for the church current finance and the other for the movement/progress to the sovereign mission.

So, he withdrew the proceedings from the send forth from the ExcOs out of pestilence. Single-handedly, the shepherd took charged of the church account and withdrew it from the ExcOs. He decided to purchase some bags of cement and loads of sands in quantity contrary to the earlier suggestion of the General Coordinator who claimed that the church would have no reserves to cater for the bricklayers' charges if all the money was exhausted on the materials. But the Shepherd in his insistence and covetousness over the separate account meant for the sovereignty mission, he went ahead to his plan.

On eve of a new session 2005/2006, the members barely returned from holidays, that feud between the shepherd and the General Coordinator Bro SeyiLasisi took a drastic dimension.

On the fateful Saturday 19th November, 2005, there meant to be general environmental cleaning in the church, during this activities the shepherd demanded money from the General Coordinator for the payment of the labour who laid some bricks for the church. A hot General Coordinator to swear if he had collected a loan from Part V's before the altar. In event, the3 shepherd attempted beating the General Coordinator who narrowly escaped out of the church. The shepherd therefore pronounced a ban on him forbidding his entering the church again. The incidence was witnessed by Elder Otaru, Elder OjomoladeOluwaseun and Bro. Akinyode Samuel, who came to church for general cleaning exercise. The General Coordinator left the premises immediately to forestall aggravation. As the shepherd was reported to continuously reined curses on the members whom he viewed as his rivalries.

This marked the genesis of the exodus of the church from iyanu parish. An impromptu meeting was held as to way forward by members residing at Oba-kekere, Off-campus and a message was communicated across to others members at reach about the latest development. In the communiqué, the members were summoned to meet at "Capitol Hill" a popular residence occupied by some members of the church, the following day, Sunday 20th November, 2005.

Sunday 20th November, 2005 was memorable day in the history of the church. The members were shocked by the development. Some members went to church (iyanu) in ignorance while some went to Capitol Hill as informed. It was then resolved to shift the venue of the meeting to church area so as to ensure a full section of the congregation.

At the church, all members were assembled at a distance from the church and were brief about the details of the trend of events. There, it was declared that as long as the shepherd's ban on the General Coordinator holds, the entire church members have been other wisely banned and forbidden from the church. The church excos and elders in concession with the members decided to move away from the premises to Capitol Hill for a comprehensive meeting.

The conclusions reached were highlighted as follows:

NB: The parish was made to make a vow to observe an outreach rally around the campus environs if the LORD could promptly and speedily answer the prayers of the church and provide a suitable place of worship to redeem the parish from its plight/predicament. Messages were from dreamers, visionary and prophecies were prophesied to a brighter and

successful future of the parish. These messages were documented (delegates led by Snr. Ldr. Ajayi Fidelis and Elder Otaru were sent out to spiritual enquiry).

Last Sunday 26th November, 2005 delegates were sent out to Oyo, Osun, Ekiti (Ilupeju) and Lagos State with some members to move out around Ondo State to solicit financial assistance. Remaining unsold stickers were also distributed for sales.

Good news came from the Ondo State delegates who visited Odo-Ikoyi parish where they met with Mother Celestial Fabolude who had a daughter attending the parish. In her passion for the parish, she promised to offer a piece of her land as a temporary venue for the church meeting and activities. The news was shared among the entire members and argument aroused on whether or not to accept the offer. The refusal came up due the fact that the land was situated along the Akure-Ilesha Expressway Off-North gate area. While some members saw it as God sent succour, there was acute division over the acceptance and drove the process to a halt.

A new trend emerged which lead to the acceptance of the M/C Fabolude's offer after some spiritual, revelation and message was revealed to the church, one of such revelation that even foresee into the future land dispute of the church was a dream by one of the members who reported said he saw in a dream the gathering of the church members on a journey towards a specified location but were lost and with an evidence of being duped/misdirected by an Hausa man, in the course of this journey a woman came forth that later helped and directed them in the right direction to where they were heading to, and a spiritual message which came from Jehovah Nissi Parish to the church (CCCSP) that the members should shun all forms of discord and accept the offer. This message was shared among the brethren and all hatchets were buried as the division was almost setting in.

In good fate, a delegate was raised headed by the General Coordinator to go into negotiation with M/C Fabolude. At first a concession was reached to provide a temporary place for worship and to buy a permanent land for the parish later, but on later visitation when the delegate went for the conclusion. M/C Fabolude introduced a land close to her plot that belonged to her former landowner. The price was fixed at N200,000.

Donations so far were from the following sources:

1. Members contributions (from first regime in 2004)
2. Mother parishes through appeal fund letters
3. Sales of stickers
4. H/S/E Akinyode, Ikeja II Parish, Ikeja, Lagos State
5. H/S/E (Brigadier) DaramolaOke-Ado Parish, Oke-Ado, Ibadan, Oyo State

6. International HQS, Ketu, Lagos State
7. Staff Advisers.
8. Mother Parishes
9. Ondo State Diocesan Hq. AgunloyeAkure, Ondo State
10. M/S/E Cole
11. Individual Contribution

An instalment of N175,000 = was demanded which the church paid up December in presence of two Staff Adviser, M/C Omodulu and Snr. Ldr. Awodele, and Excós representative, General Coordinator, General Secretary and Treasurer as witnesses and an immediate access was granted to the parish to use the land. Clearing of the land was done during the Christmas/New Year holidays courtesy of M/C Fabolude. The 120 by 80 plot is located at GRA of Akure South Local Government Area situated along Deeper Life Camp Group, Akure.

On resumption 2006, a temporary structure built with bamboo was erected. The sanctification, laying of altar and dedication of the church was conducted by Sup/Evang. JooladeMakusota, shepherd in charge of Agunloye Parish. The occasion was witnessed by M/S/E S. B. Ola Oyewo, Shepherd-in-Charge, Jehovah Nissi Parish, Ondo Town, H/S/E (Dr.) Ojo, M/C Omodulu, Snr/LdrAwodeleSeyi, M/C Fabolude and members of the parish.

The event took place on the 13th January, 2006. This marked the beginning of a new era of Celestial Church of Christ, Student Parish, Federal University of Technology, Akure, Ondo State, Nigeria as a sovereign student parish.

The Excós later organized by a public rally to appreciate God as promised during the protracted trials. As the time was long due for transition, a 7 member committee was constituted, viz: Bro. Lasisi, Snr./Ldr. Ajayi, Sister Tinuade, Sister Omisore, Bro. Jemilehin, Bro. Ogunlade and Elder Ekunsanmi. The fourth set of Sovereign Executive of Council of the church was inaugurated. They listed as follows:

Fourth set of excós:

- | | | | |
|----|-----------------------|---|----------------------------|
| 1. | Bro AkinyodeGbenga | - | General Coordinator |
| 2. | Bro. OlubamiseKehinde | - | Deputy General Coordinator |
| 3. | Elder Adedeji Elijah | - | General Secretary |
| 4. | Bro. Otuwehinmi Bode | - | Asst. General Secretary |
| 5. | Bro. OdunsanmiSesan | - | Financial Secretary |
| 6. | Sis. ArowoiaTemitope | - | Treasurer |
| 7. | Bro. Olanipekun Ayo | - | P.R.O |

8.	Elder OjomoladeOluwaseun -	Welfare Coordinator
9.	Elder Otaru Raymond -	Evangelism Coordinator
10.	Sis. AkinyehunToyin -	Asst. Evangelism Coordinator
11.	Sis. Ojomolade Elizabeth -	Sisters' Coordinator
12.	Sis. FagboteKehinde -	Assist. Sisters' Coordinator
13.	Snr./Ldr/ Osipeju Ore-Oluwa -	Choire Master
14.	Bro. Oladokun Matthew -	Academic Coordinator
15.	Bro. AdepetuAkinola -	Asst. Academic Coordinator
16.	Sis. OsaadeAyomide -	Ex-Officio
17.	Sis. FakunleFunbi -	Ex-Officio

Land Dispute

After a very long struggle and endeavour that Students Parish to exist as an independent Body on her own land come another serious, discouraging and unappealing challenge in the History of church. This is what we called *the land dispute*.

The issue of land dispute is summary started on a fateful day Wed. 25th January 2006 (barely two weeks after the altar was laid on the land) when Evangelist Adesina the chairman of CCC Jordan Parish, came alongside with mother celestial Omodudu that a man called Mr.SumonuOgunmodede from department came to him with the some documents confirming that the land that we purchased belongs to him and that he is given us a matter of days to find another means and evacuate the land or otherwise he will force us out of the land by using soldier to drive evacuate us out of the place, stating that his Elder brother is a brigadier in the army.

It must be noted that the meanwhile it was M/C fabolude of CCC Odo-Ikoyi whose plot is next to us that connected us to a surveyor name Banjo of Banjay Associate whom was placed in charge by the real owner – Mr.OmotayoOjo – to which the land was allocated to by the Local Government. During the process of this, it was realized that the local government re-allocated.

History is a continuous record that partly was reported to the writer and partly experienced by the writer. It was written to keep a formidable archive of the parish's past. It is inevitably not devoid of approximations which need further plus or minus to do as is to accuracy. Hence, the writer enjoins any person with facts and figures in absence of bias and without hesitation should endeavour to buttress and relish part(s) of this credible and worthy history on reading through the text.