



Alexander Abiodun
Adebayo Bada

1930 - 2000

Alexander Bada was appointed the head of the church after the death of the first Pastor and Founder Samuel Bilewu Joseph Oshoffa. Although Bada's appointment was somewhat controversial, he led the church as pastor and supreme head from his appointment, barely three months after Oshoffa's death in September 1985, until his own death on September 8, 2000.

Bada was born in Lagos on December 4, 1930. His parents were Chief Benjamin Omotona Bada and Janet Abebi Bada. Both came from Ogun State, Nigeria, but while his father was from Abeokuta, the capital city of the state, his mother came from Ijebu-Ode, another large city in the state. She was of the Oriola family, Isokun, Ijebu-Ode. Bada's father was the baale (paramount head) of Ago-Oba, his own area of Abeokuta, and a former president of the Ikeja customary court in Lagos.

Bada's father was also the organist of the African Church, Ereko-Lagos, where Bada was born into. He grew up in the denomination and remained an active member until he joined the Celestial Church of Christ between 1951 and 1952. His mother, who was born and raised in a Muslim family, was converted to Christianity upon marriage. She later became a Lace Superior Elder Sister and the matron-general of the CCC.

Bada received his elementary education at Saint John's School, Iloro, Ilesha from 1936 to 1942. His secondary education was at Ilesha Grammar School from 1943 to 1949, and there he obtained the Senior Cambridge School Certificate. Upon leaving school in 1950 Bada worked with Nigerian Breweries Limited and attained the position of supervisor in the Stock Control Department in 1952.

Bada was with the company until October 1952, when he formally joined the CCC through the influence of Superior Evangelist S. O. Ajanlekoko. He thus became one of the earliest local converts of the CCC. Right from its inception, the CCC had its base at Makoko, a suburb of Lagos. According to Bada, the temporary place of worship that they used at that time was an open sandy area surrounded by palm fronds. Even in such an informal setting, Bada claimed to have witnessed a miracle on his first day at the church, and this had great spiritual implications for his life.

Almost immediately Bada became a full-time church worker and a dedicated member of the movement. He was constantly led by the spirit of God, and this was noticed everywhere he went. The pastor and founder of the church, Rev. S B J Oshoffa, anointed him a Senior Elder in 1954, and in 1955 promoted him to the rank of leader -- Asiwaju in Yoruba; Bada was sometimes called Asiwaju. He rose to the rank of Senior Leader on December 25, 1960, and was ordained at the annual CCC ceremony held at the Porto-Novo beach. Bada was later named a Superior Senior Leader.

In 1964 Bada was ordained an Evangelist; this was a day to be remembered within the CCC circle, as a sign accompanied this anointing. Before the ceremony Pastor Oshoffa was greatly moved by the Spirit. In the presence of the congregation, he requested that a sign be given by God to confirm the anointing. His prayer was answered when the heavens opened and dew fell upon the area. Such an occurrence has not been witnessed at any other anointing service.

Bada became a Senior Evangelist on December 24, 1972, and on December 25, 1980, Pastor Oshoffa appointed him the first, and only,

Supreme Evangelist of the CCC. Bada was the first to attain this position during Oshoffa's lifetime, and it made him the second highest-ranking official after Oshoffa, who usually referred to him as Ekejimi, a Yoruba term meaning either "my friend," or "second in rank to me."

Leadership of CCC

The sudden death of Pastor Oshoffa on September 10, 1985, was followed by multiple claims from his followers for the succession to his office. This led to a protracted legal conflict between the various claimants which lasted for many years. However, there were reports of spiritual messages both from within and outside the church after Oshoffa's death that favoured the appointment of Bada.

Therefore, barely three months after Oshoffa's death, the board of trustees took the initiative to fill the leadership vacuum. Bada was appointed the pastor and supreme head of CCC Worldwide, and the announcement was made at the annual convocation of the church, held at the "Celestial City," Imeko, Ogun State, Nigeria on December 25, 1985. He was formally installed and enthroned two years later, on December 25, 1987, at Imeko City.

Administrative Reforms

When the mantle of leadership fell on Bada, a new era started in the CCC. He initiated a series of reforms which led to the development of the church in many areas. The administration was decentralized by creating diocesan, state, territorial, district, and zonal headquarters to facilitate coordination of activities in the rapidly expanding movement. The number of dioceses in Africa grew to five: Nigeria, Republic of Benin, Côte d'Ivoire, Congo, and Ghana. The overseas diocese grew to encompass France, central Europe, the U.K., Ireland, the U.S.A., and Canada. By the order of the pastor-in-council, a task force was formed

in each district to monitor and manage activities of shepherds and members. This decentralization of the administration helped to bridge the gap between the central authority and the world-wide parishes.

Press reform was also begun during his tenure. In June 1986 Bada inaugurated the CCC Press Council, which was charged with the responsibilities of protecting, promoting, and projecting the image and interests of the church. It served as a watchdog for the church and helped to bridge the gap between it and other religious bodies on the one hand, and the society at large on the other.

The CCC Press Council also explored the use of magazines, newspapers, periodicals, tracts, and audio-visual materials for the church. In the process, many publications were developed, and these functioned as the official means of communication for the church. These included: Celestial News, the Voice of Cele, Irohin Cele Magazine, and the Pastoral Bulletin, which was designed specifically to inform members of the CCC worldwide on pastoral activities and proclamations. Individuals within the church were also encouraged to establish private religious newspapers and magazines for the propagation of the faith. This gave rise to such independent publications as the Celestial Victory, the Celestial Standard, the Armour of Light, the Heritage, Halleluyah, Christ Castle the Angel Voice, Celestial Grace, and Luli Voice. These were published in both the Nigerian and overseas parishes of the church.

Evangelism and Revival

Bada's appointment as head of the CCC was not accepted by all segments of the church. However, to some leaders of the church, his tenure witnessed great theological advancements, notable administrative reforms, and the intensification of evangelization and

spiritual revivals. He was a man who believed in freedom of worship and valued spiritual talent in others; he allowed such talents to be put into practice so long as they didn't conflict with the CCC's doctrines. This endeared him to many within the leadership circle and was of spiritual benefit to the CCC worldwide.

Bada died in Greenwich Hospital, London, on Friday, September 8, 2000, after a brief illness at the age of 70, having led the church for fifteen years.

Bada, Alexander Abiodun Adebayo
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Celestial Church of Christ Worldwide
Nigeria

http://www.dacb.org/stories/nigeria/bada_alexander_abiodun_adebayo.html

<http://www.celestialchurchofchrist-worldwide.org/badabiography.htm>