

One and Half Centuries of Church Architecture in Ibadan, Nigeria

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By the end of the 19th century, the missionaries had successfully planted Christianity in Ibadan, Nigeria with its distinguishable architecture. The history of church architecture in Ibadan is synonymous with the beginning of Christianity in *Yoruba Country*. Based on historical data obtained from the archives and field investigations, the paper traces the development of the church buildings of the missionary churches in Ibadan from the late 19th century to early 21st century. With shifts in the thinking about ideological and liturgical issues in church architecture globally, three distinct phases of development of church buildings in Ibadan are suggested beginning with the mission stations and ending with the modernist church buildings. The paper concludes that attempts to introduce modern architectural expressions in church buildings in Ibadan were increasingly common and strong but traditionalist and historicist approaches to architectural planning of church buildings remained predominant into the 21st century.

Keywords: church architecture, history, liturgy, Ibadan, modernist

Introduction

The arrival of the European missionaries into Nigeria through *Badagry* (a slave port) marked the successful efforts of Christian Mission work in Nigeria which dated back to about 1842 (Ogunrinade & Ogbole, 2013, p. 124)¹. Their route to Ibadan was through *Badagry* to *Abeokuta* where they had settled, and introduced Western civilization (Oduyoye, 1969). It was from *Abeokuta* that the Anglican Mission was planted by Rev. David Hinderer in Ibadan.

In the 19th century when the Christian missionaries began to construct church buildings in Ibadan, the city was easily one of the most popular in the *Yoruba Country*,² and which became one of the centres of intense missionary activity in Nigeria from the mid-19th century (Ajayi, 2015). The missionaries introduced Western influence in all aspects of life especially in the area of religious development including the construction of church buildings which was paramount in expressing their physical presence and authenticity.

The church building has been studied extensively within the context of church architecture and in connection with European history as a whole. It seems so pervasive and inherently related to the city, and has become part of the architectural landscape of cities in the *Yoruba Country* like Ibadan and constitute a veritable tool in the

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¹ Many works on Christianity in Nigeria mostly emphasized the successful parts of the mission efforts. A few include Abodunde, Adamolekan. Komolofe, and others like Ogunrinade and Ogbole, for example focused on the whole gamut of attempts, successes, failures, and African innovativeness that largely characterized the mission stories.

² The area occupied by the Yoruba ethnic nation is situated to the southwest of the country and was often referred as the Yoruba Country by the European missionaries.

hands of the missionaries, yet, there is a paucity of studies relating it to context. The overall history of the church building in a city like Ibadan is an area that has remained relatively unexplored.

The study employs interviews, field investigation, and archival study in addition to documenting relevant church buildings of the missionary established churches in Ibadan, comprising the Roman Catholic, Anglican, Methodist, and Baptist Churches. The profile of the churches and their ideologies in the production of church buildings is also examined in order to present a history of church buildings in Ibadan from about 1850 to about 2000.

Issues in Church Architecture

In one and half centuries of church architecture in Ibadan, there were several shifts in thinking about church buildings. Global shifts in ideology and liturgy also impacted the church buildings in Ibadan. There were shifts from traditional church design, resulting in the adoption of other forms, that are not necessarily ecclesiastical and there was an enthusiasm to bring the congregation into fuller participation in church worship.

Different denominations of Christians construct church buildings in various shapes, sizes, and materials and use different signs, symbols, and status to exhibit their styles and identities. This is determined by many factors including their ideologies. Heatwole (1989) and Starrs (2009) both described how ideological changes affected the architecture of the Mennonite and the Church of the Latter-Day Saints church buildings respectively. According to Heatwole (1989), ideological interpretations within denominations can explain the choice of architecture for a church. He used the example of the Mennonites who all once worshipped in exclusively plain buildings but now used a stylistic range from plain to modern church buildings to explain that the choice was brought about by ideological changes within the organization.

Starrs (2009) focused on the Church of the Latter-Day Saints. He analyzed the architecture of the organization as it expanded. He argued that among other factors ideological beliefs accounted for the organization's shift in approach to church growth and expansion.

Liturgical issues have also affected church building design over the centuries. Liturgy has always been one of the major considerations when dealing with any church design. The liturgy has been simply defined as the public worship of the church. The history of the liturgical movement and its influence on church design is a main theme in the literature of church architecture. In the middle years of the 20th century, the Liturgical Movement was a major international movement aimed at popularizing Christian worship (Harwood, 1999). It pointed towards dramatic liturgical changes which in turn had profound effect on church architecture throughout the world (Hurley, 1987). Protector (2005) described this as the new liturgy designed to achieve the active participation of the faithful. The liturgical movement is described to be similar to the modern movement in architecture because some authors argued that the attempt to find an underlying, essential form for the liturgy resembled the modernist elimination of history and ornament from architecture. After the Second World War, expression and tradition were gradually admitted into modernism to expand and enrich its vocabulary (Protector, 2005) and church buildings were a field in which architects of the modern movement could express their new concerns which did not lie so much in the use of new materials or techniques but more in the response the building made to the demands of modern liturgy. This meant a gathering of the assembly around the altar in such a way that a genuine participation in the liturgy was possible (Hurley, 1987).

Kieckhefer (2004) examined the church building by looking at it in four ways. He asked two basic questions which were relevant to the understanding of any church: how it was used and what sort of reaction it was meant

to elicit. He described that to ask how a church was used was first of all to ask about the *overall configuration of space*, and how its design related to the flow and dynamics of worship.

	Classic Sacramental	Classic Evangelical	Modern Communal
<i>Liturgical use</i>			
Spatial dynamism	Longitudinal space for procession and return (kinetic dynamism)	Auditorium space for proclamation and response (verbal dynamism)	Transitional space for movement from gathering to worship areas
Centering focus	Altar for sacrifice	Pulpit For preaching	Multiple and movable

Figure 1. Basic patterns in church design. Source: Adapted from Kieckhefer (2008).

He described three traditions of church building: the classic sacramental church, the classic evangelical, and the modern communal church, all highly associated with liturgy.

Phases of Church Building Development in Ibadan

The earliest church buildings in Ibadan were built in the likeness of existing surrounding vernacular buildings. They were simple buildings constructed with available materials and technology where a simple liturgy was performed. From about 1900, there was another significant phase of development of the church buildings in Ibadan. The congregation of the various denominations began to attain to parish church status. From this time on, the buildings began to manifest some European church architecture characteristics. By the middle of the 20th century, headquarters church buildings and cathedrals began to emerge in Ibadan, beginning with Cathedrals of the Anglican Church and the Roman Catholic Churches. Finally, modern architecture brought about large spans, new and beautiful materials, and also a view of architecture that designs buildings from the inside out, using “materials of today”.

Mission Stations of Ibadan (1850-1900)

The missionaries resided in and carried out their activities in the mission stations. Mission stations were sparsely dispersed in the city of Ibadan in the early times. In the 19th century when the missionaries first arrived, these mission stations served for them as places of refuge and a home.

Hinderer, the German Missionary of the Church Missionary Society, was the first to establish the mission station of the Anglican Church at Ibadan about the middle of the 19th century. The Catholic Church was to follow a few years later with the establishment of a Catholic Mission station. The missionaries often preceded, and later joined, colonial penetration, conceiving themselves to be civilizing as well as evangelizing messengers from mission societies that also wanted to combat the slave traffic (Johnson, 1967). The mission stations therefore contained the church building as well as other physical structures like school buildings and church cemeteries.

According to Johnson (1967, p. 200), when the mission societies reported about their work, serviceable maps about their specific field work were not always available; therefore, the layout of the Ibadan mission stations is not available in literature.

The first mission station in Ibadan was located at the *Kudeti* Hill. It was started as a hut erected on the parcel of land given to Rev. David Hinderer by Chief Mele on the *Kudeti* Hill called “*Wasimi*” in 1853 (The Cathedral

Church of Saint David, 2003, p. 66).³ The foundation of the first church building in Ibadan was laid in 1854 (Bolayele Commercial Press, 1987, p. 6). As population of worshippers grew, this initial hut building of bamboo and thatch gave way to a bigger building of mud brick and thatch.

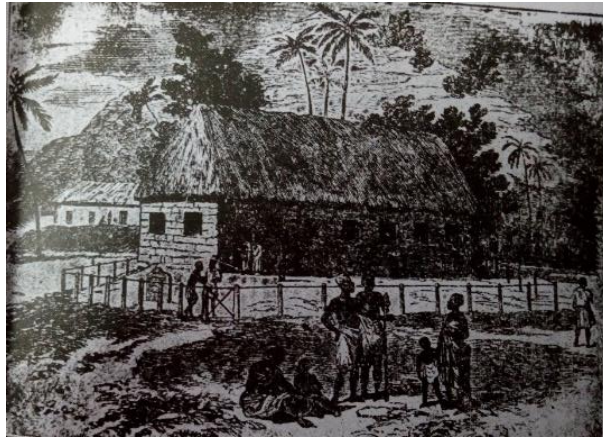


Figure 2. An artist impression of the second church building at Kudeti. Source: The Cathedral Church of Saint David Kudeti, Ibadan (2003).

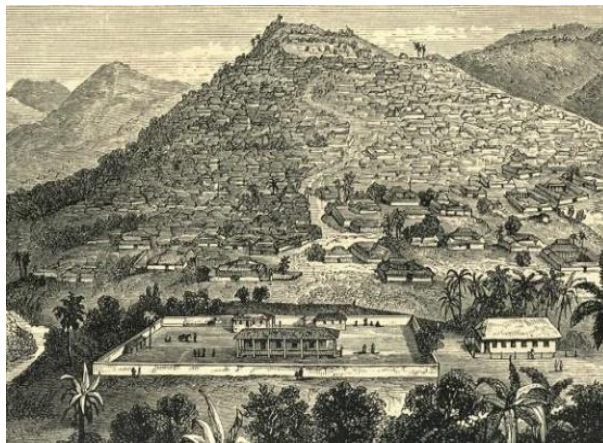


Figure 3. Ibadan in the mid-19th century: An artist's impression showing the church and mission house of Hinderers at Kudeti. Source: Mabogunje, 1967.

The *Areemo* mission station was the second to be set up by the CMS Ibadan mission. This was enhanced by some factors. The congregation from *Areemo* and other parts of Ibadan had grown and were therefore subjected to long and rigorous trekking and other hardship. David Hinderer therefore thought it necessary to setup another mission station at *Areemo* Hill in 1860. It started as a temporary shed also with thatched roof supported by bamboo walls just like many houses in Ibadan at the time. This also gave way to more permanent church building in 1869 named "Hinderer's Church" (Bolayele Commercial Press, 1987, p. 11). According to Mrs. Anna Hinderer (p. 31), "it was a very neat and nice building that stood on the hill with about 100 worshippers".

The *Ogunpa* mission station was next to be set up. Just like the other previous mission stations at *Kudeti* and *Areemo*, the foundation of the first Church building at *Ogunpa* was laid by Revd. Hinderer in 1860 (Greater Chapter and Standing Committee, 2017, p. 11). The building was made of mud bricks and thatched roof. As

³ The building and the rebuilding of the church.

worshippers increased, expansions continued to be made to the mud building until its thatched roof was replaced by corrugated iron sheets and eventually replaced by a bigger church building (p. 12).

The Church Missionary Society was not the only Protestant mission in Ibadan in the 19th century. In 1888, the Methodist followed. They established the *Elekuro* and *Agbeni* churches in Ibadan. The Baptist also established the First Baptist Church at *Idikan*, Ibadan in 1906.

The first attempt to plant a mission station in Ibadan by the Catholic Church in 1884 was unsuccessful. It was not until a decade later that the SMA (Society of African Missions)⁴ priests were able to persuade the *Baale* to offer them a piece of land at the summit of *Oke Are* which was a thick forest at the time. The first building was a bamboo hut with thatched roof which was eventually replaced by a permanent structure in 1900 that still stands there in the 21st century. It was funded by money collected by SMA priest from Catholics in Switzerland (Makozi, 1982, p. 21).

The earliest church buildings in Ibadan, although conceived by the Europeans, did not have any character of European Church architecture. For about 50 years, just like most other buildings in Ibadan at the time, the earliest church buildings were simple rectangular structures constructed with bamboo as walls and thatch as roof.

They were however different from other profane buildings and the cemetery played an important role in differentiating the church premises from the rest of the town. Almost immediately the first church was established at *Kudeti*, a graveyard was created (Adeboye, 2016). The other two congregations of the CMS at *Ogunpa* and *Aremo* also had cemeteries. The Roman Catholic Mission and the Wesleyan Methodist had cemeteries within their church premises. The cemeteries were instituted by the missionaries to facilitate Christian burial. Adeboye (2016) argued that the cemeteries entailed complete removal of all pagan sacrifices, rituals, and celebrations associated with burials. The practice served to separate the Christian dead from pagan relations at home and unite the dead with the community of other Christians, dead and alive. Missionaries who died in Ibadan were interred in the church cemeteries.⁵

Early Parish Church Buildings and Cathedrals of Ibadan (1900-1950)

For effective administration, the first three Anglican Church buildings at *Kudeti*, *Aremo*, and *Ogunpa* were constituted into a District Church Council in 1893 with St. David's Church *Kudeti* as the headquarters and seat of the Chairman. The church was granted a parish status in 1908, having been accorded synod delegate membership in 1906.

The third church building constructed at *Kudeti* mission station was its parish church building. The first hut church building continued to be expanded to accommodate worshippers until it could no longer be covered with thatch. It was replaced by a bigger building constructed with mud brick walls and covered with corrugated iron sheets. The second and third church buildings at *Kudeti* were opened in 1870 and 1914 respectively (Bolayele Commercial Press, 1987, p. 68). This was the *Kudeti* Parish Church building.

⁴ The beginning of the Catholic Church in Nigeria was the pioneering work of a Missionary Congregation founded in Lyons, France in 1856 by Bishop Melchior de Marion Bresillac. SMA is Societe de Mission Africaines (Society of African Missions). In 1895, his Lordship Bishop Paul Pellet decided to found a mission at Ibadan. He sent fathers Pied and I. Klauss who were eventually given some plot of land at Oke Are.

⁵ Beginning from the first dead that was buried at Kudeti grave yard. Rev. J. T. Keller was a European missionary who had come to Ibadan to assist with the missionary work. He in May of 1855.

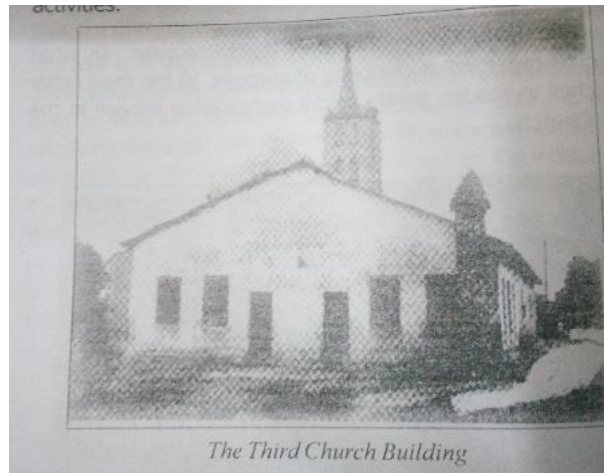


Figure 4. The third church building at the Kudeti Mission Station. Source: The Cathedral Church of Saint David Kudeti, Ibadan.

The first permanent church building in Ibadan constructed by the Society of African Missions (SMA) priests with funds generated from Switzerland in 1900 at the *Oke Are* hill is still into the 21st century. The little church on *Oke-Are* is rightly regarded as the cradle of the Catholic faith in Ibadan area and the foundation stone of the Catholic Diocese of Ibadan. In 1907, wishing to be closer to the masses of the people, the SMA Fathers left *Oke-Are* and acquired a second site at *Ogunpa* where they built their second Catholic Church. The place soon became known as *Oke-Padre*, the Hill of the Fathers. Under the zealous leadership of Rev. Fr. Louis Friess, who was in charge from 1907 until his death in 1927, *Oke-Padre* became the centre of missionary activity for the Catholic Church in Ibadan and its environs.⁶

The little church building at *Oke Are* is a rectangular building constructed with mud bricks. The building served at various times as church and classroom for teachers and catechist until other buildings were erected at the premises.



Figure 5. Oldest chapel of the Ibadan Catholic archdiocese at Oke-Are built in 1900. Side view.

⁶ <https://sma.ie/ibadan-archdiocese/>.



Figure 6. Oldest chapel of the Ibadan Catholic archdiocese at Oke-Are built in 1900. Approach view.

At *Aremo*, the first church building referred to as Rev. Hinderer's church was replaced by the church hall which was known as "*Harding's church*" built between 1904 and 1910 (Bolayele Commercial Press, 1987, p. 33). The building still stands in the 21st century and it is used as the teenage church of the *Aremo* congregation.



Figure 7. Approach view of the *Aremo* Parish Church, known as "*Harding's church*" built between 1904 and 1910.

The Methodist Church also made remarkable progress. The decision to build the first more permanent and befitting *Agbeni* Methodist Parish Church was taken in 1907.⁷ The *Agbeni* Parish Church attracted the then cream of the society as recorded in the history of the church.

Also, worthy is the fact that the congregation represented the elite of the town as they were workers from prestigious companies like G.B. Ollivant, John Holt etc. they also included Welsh people (who was a staunch adherent of Methodism and were therefore eager to see a church which assuaged their spiritual thirst) Ghanaians (Gold- Coast), Sierra Leoneans, the Egbas, Ijebus and Ogbomosos. (Methodist Cathedral Agbeni, 2005, p. 1)

The *Agbeni* Parish Church building constructed in 1907 was demolished and replaced by the *Agbeni* Methodist Cathedral in 1962.

⁷ According to the history of the Methodist Cathedral, Agbeni Ibadan, presented in the 100 years of Methodist Cathedral, Agbeni Ibadan (1905-2005), as membership grew, the first church built of bamboo and thatch in 1905 was expanded and a new one built with mud and later coated with cement was built in 1907.

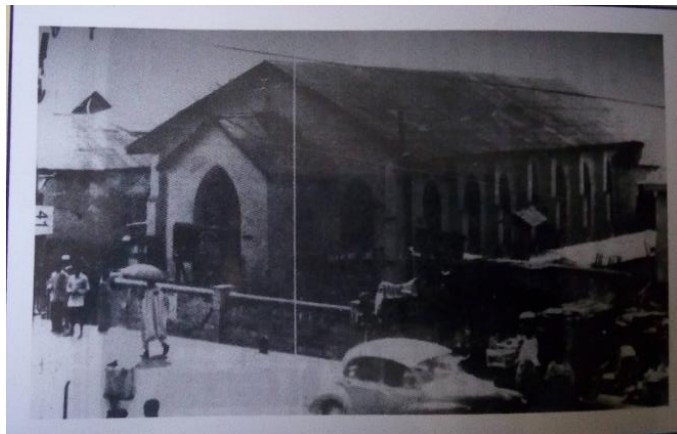


Figure 8. Old Agbeni Methodist Parish Church building. Source: Souvenir brochure, 100 years of Methodist Cathedral, Agbeni Ibadan.

The old church building of the Anglican Church at *Ogunpa*, the St. James Church building which was initially constructed with mud bricks and corrugated iron sheets was later extended twice, and by 1937 had become too small for the number of worshippers. It was replaced by a larger church building which was called the second St. James building. It was completed and dedicated on April 28 1949 (Greater Chapter and Standing Committee, 2017, p. 64). The second St. James Church was renovated in 2010 and renamed “Bethel” on completion by His Grace, Rt. Revd. (Dr.) J. O. Akinfenwa (p. 67).⁸ The external Gothic Church envelope was almost completely lost except for a few exposed brick blocks and the spire at the rear side of the building (Figure 9). Internally the Gothic arches sitting atop pseudo ionic columns on either side of the central nave along with the flying buttresses were retained. Also retained was the original plaque of the dedication, still at the entrance of the building. The building is presently used as the school hall of the St. James Schools *Oke- Bola*, Ibadan in the 21st century.

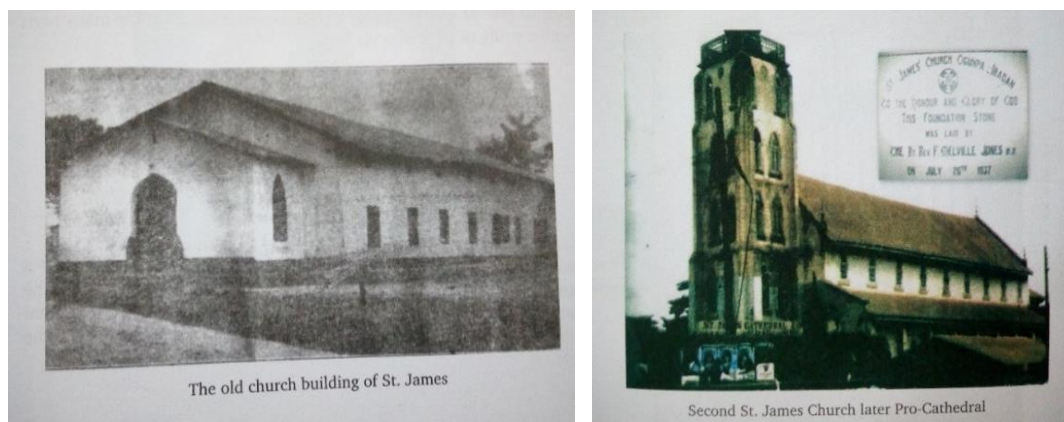


Figure 9. The first (left) and second (right) St. James Parish churches. The second St. James church was later to become a pro-cathedral. Source: Greater Chapter and Standing Committee, 2017.

⁸ The pro-cathedral had to be renovated in 2010, because a windstorm blew off the roof, weakening the walls and Gothic columns and the tower.



Figure 10. Rehabilitated second St. James church the building.



Figure 11. Interior of the rehabilitated second St. James church the building.

The Catholic Church witnessed significant growth and by 1965 a new chapel was constructed at *Oke Are* to replace the first little church building constructed in 1900. The headquarters of the Catholic Church in Ibadan had also been moved to *Oke Padi*. *Oke-Are* was converted to a minor seminary catering primarily for the diocese of *Lagos*, *Ijebu-Ode*, and *Ibadan* in Nigeria. The new chapel building at *Oke Are* is a unique building with a centralized configuration of the assembly, a deviation from the regular rectangular form and introduction of more liturgical spaces which makes the building very contemporary compared to other church buildings constructed at the same time in Ibadan.



Figure 12. The second chapel of Ibadan Catholic archdiocese at Oke-Are built in 1965.

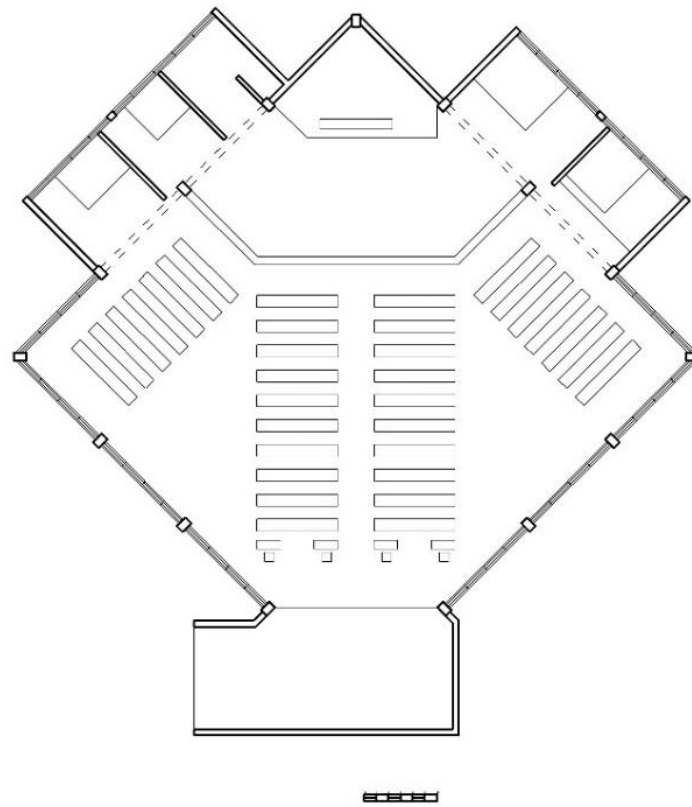


Figure 13. Floor plan of the second chapel of Ibadan Catholic archdiocese at Oke-Are built in 1965.

The design and construction of the church buildings, including the physical structure, function, and aesthetics, were manifestations of numerous social trends. By this time Christianity had gained a wider acceptance and the population of converts had grown. The missionaries were part of a threefold programme called the three C's.⁹ Civilization being one of them meant that several schools were established. Catholic and Protestant schools grew increasingly popular; and education started to be regarded as a means of advancement in a colonial society. The missionaries also reached potential converts in the provision of medical care. The church therefore contributed indirectly in producing elites, some who eventually challenged European domination in both the Christian church and political system which led the nationalist struggle for independence.¹⁰ CMS photographs of the early Anglican Church clergy and members with the *Olubadan* of Ibadan give an impression of the church buildings in the mid-20th century in Ibadan (Figures 14, 15).

⁹ According to Oduyoye (1969), the missionaries had not to come to Nigeria merely to preach the gospel. They were part of threefold programme called the three C's: Christianity, Commerce, and Civilization. In Abeokuta they taught trades like carpentry, and brick making; they established the printing press and taught boys trade. The people were taught to read and write the Yoruba language.

¹⁰ As Christianity became more popular in Ibadan, the congregation gradually began to represent the elite of the town and workers from prestigious companies as well as foreigners. Chief Obafemi Awolowo for example worshipped at the Agbeni Methodist Church and the foundation of the new Wesley Cathedral Elekuro was laid by Chief Bola Ige.



Figure 14. The Ibadan Anglican Clergy and the Olubadan. Source: CMS photographs, National Archives, Ibadan.



Figure 15. CMS church choir with Bishop and Mrs. Jones and Rev. Kidd. Source: CMS photographs, National Archives, Ibadan.

By the middle of the 20th century, headquarters church buildings and cathedrals began to emerge in Ibadan, beginning with Cathedrals of the Anglican Church at *Ogunpa* and the Roman Catholic Church at *Oke Padi*. The Baptist and Methodist Churches also had zonal headquarters buildings at *Idikan* and *Agbeni* respectively.

At the middle of the 19th century, Ibadan Catholic Mission was still part of the vast Diocese of Lagos. In 1952, however, it was considered strong enough to exist on its own as a Prefecture Apostolic or “pre-diocese”. The one chosen to head the new jurisdiction was Monsignor Richard Finn SMA. Six years later, in 1958, the Catholic Church in Ibadan reached the final stage of its formation when it was raised to the status of a diocese with Mgr. Finn as its first Bishop. By then a number of parishes had been established alongside that of *Oke-Padre*.

At *Oke Padi* the original Church building was replaced by a spacious nicely decorated one, whose foundation stone was laid on 2nd May, 1954. Rev. Father L. Dolan, who was then in charge of the parish, was responsible for supervising the building, but other priests also participated in completing the work at various stages (Izebuno, Omolade, & Opara, 2008, p. 24).

The original Catholic Church at Oke Padre was not an impressive building and was in any case too small for the growing number of Catholics. To build a spacious Cathedral church was one of Bishop Finn’s earliest decisions and on 2nd May, 1954 the foundation stone of St. Mary’s Cathedral, Oke Padre, was laid. (p. 23)



Figure 16. Primary entrance façade of St. Mary Cathedral.

The St. Joseph Parish Church building was one the earliest Catholic Church Parish church buildings in Ibadan. The first church hall at *Oke Ado* was started in 1937. Catholic Church membership grew very rapidly between 1950 and 1960 and by 1960 it had become clear that a larger church building was needed and in 1963 the foundation stone of the present St. Joseph Church building was laid.



Figure 17. St. Joseph's church Oke-Ado. Approach view.

The Anglican Church in Ibadan witnessed significant growth and by the end of the 20th century had become large enough to boast of three cathedral church buildings. These were St. James Pro Cathedral at *Oke Bola*,¹¹ St. David Cathedral at *Kudet* and St. Peters Cathedral, *Aremo*.

The beginning of the Cathedral Church of Saint David *Kudet*, Ibadan coincides with the beginning of Christianity in Ibadan as recorded by the diocese of Ibadan South Anglican Communion (The Cathedral Church of Saint David, 2003). The Saint David's Cathedral Church took off as the first Christian establishment and first Anglican Church (CMS) in Ibadan, on the first day May, 1853 when the first Sunday service was conducted in a hut erected at *Kudet* by the Late Revd. David Hinderer. It went through several developmental phases. From its humble beginning as a CMS church in 1853, a Parish Church and the headquarters of the three parish church councils (*Kudet*, *Aremo*, and *Ogunpa*), and as the church of the Lagos Diocese and seat of Ibadan District Church Council, the Saint David's Church was finally dedicated as a Cathedral in 1999 (pp. 113-115); the Seat of the Ibadan Archdeaconry.

¹¹ When Ibadan diocese of the Anglican Church was carved out of the Lagos Diocese on 25th January, 1952, the headquarters and the seat of the Bishop were located at the St. David's Church. The second St. James Church was then elevated to the status of a pro-cathedral. Although the building still stands, the original gothic character was lost because its external envelope was modified due the weakening of its walls and tower. The present St. James Cathedral was constructed to replace it.



Figure 18. St. David Cathedral Kudeti; primary west façade.

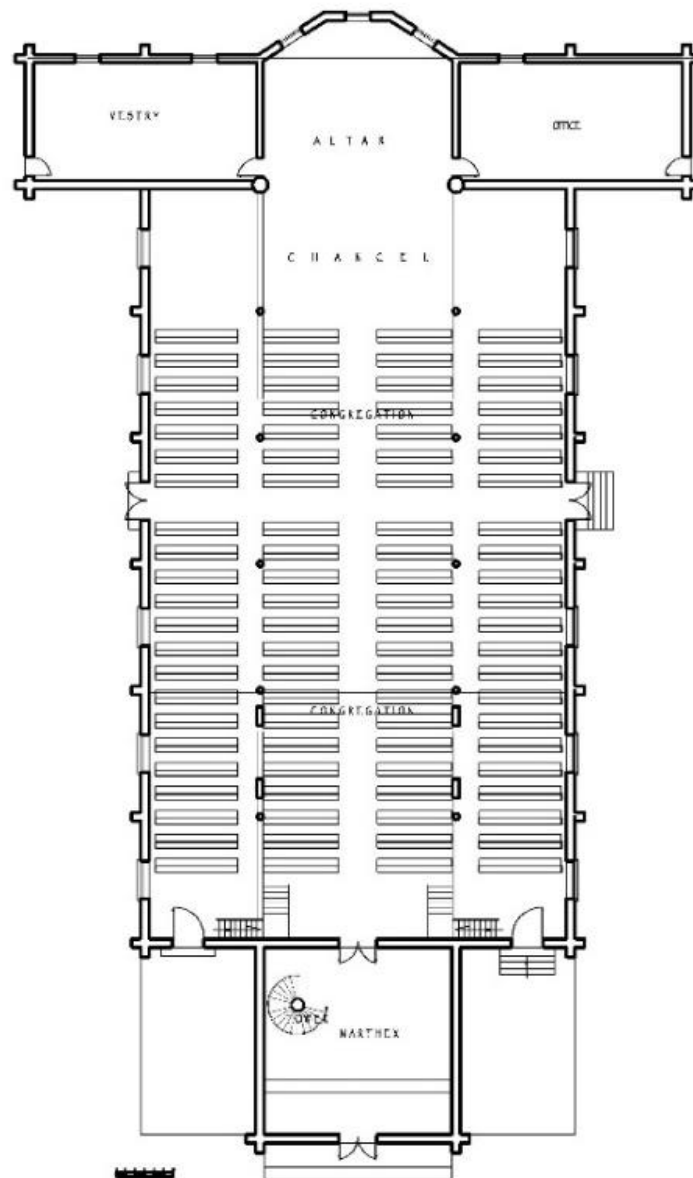


Figure 19. St. David Cathedral Kudeti; ground floor plan.

The third church building constructed at the *Aremo* Anglican Parish centre after Hinderer's and Harding's¹² churches is the present 21st century St. Peter's Cathedral. In line with the prediction of the chairman of the history committee of the Aremo Parish Church Council, the church became a cathedral on the 13th of December 1998 when it became the cathedral and seat of the Bishop of the Ibadan North Diocese.

I wish to predict that our third church could in future become the Cathedral of the future Diocese of Ibadan North. In a strictly historical sense, it began like its contemporary St. James's Cathedral, Ibadan and both churches had developed along the same conventional line. (Bolayele Commercial Press, 1987, p. 35)

He predicted that as a mark of progress the church building would become a cathedral. The building was constructed with funds mostly generated by members of the congregation. The building project was prosecuted by the Working Committee of the church headed by Chief S. A. Oloko, who awarded the contract for the construction of the building to Messrs T. A. Oni and sons.¹³ The building was eventually dedicated in a service led by the Archbishop of Canterbury, Dr. G. F. Fisher, on the 27th September 1960.



Figure 20. St. Peter's Cathedral Aremo.

¹² The first church building at Aremo was referred to Hinderer's church. It was replaced by a bigger church building referred to Harding's Church, named after Rev. and Mrs. Harding and was built between 1904 and 1910, which is presently used in the 21st century as the youth church.

¹³ As recorded in *A Short History of St. Peter's Church, Aremo, Ibadan (1852-1985)*, three indigenous contractors submitted tender for the church building project. Messrs T. A. Oni and sons were selected after critical and objective considerations and all necessary factors. The other two were Mr. Y. L. Carew and Mr. J. F. Ososami.

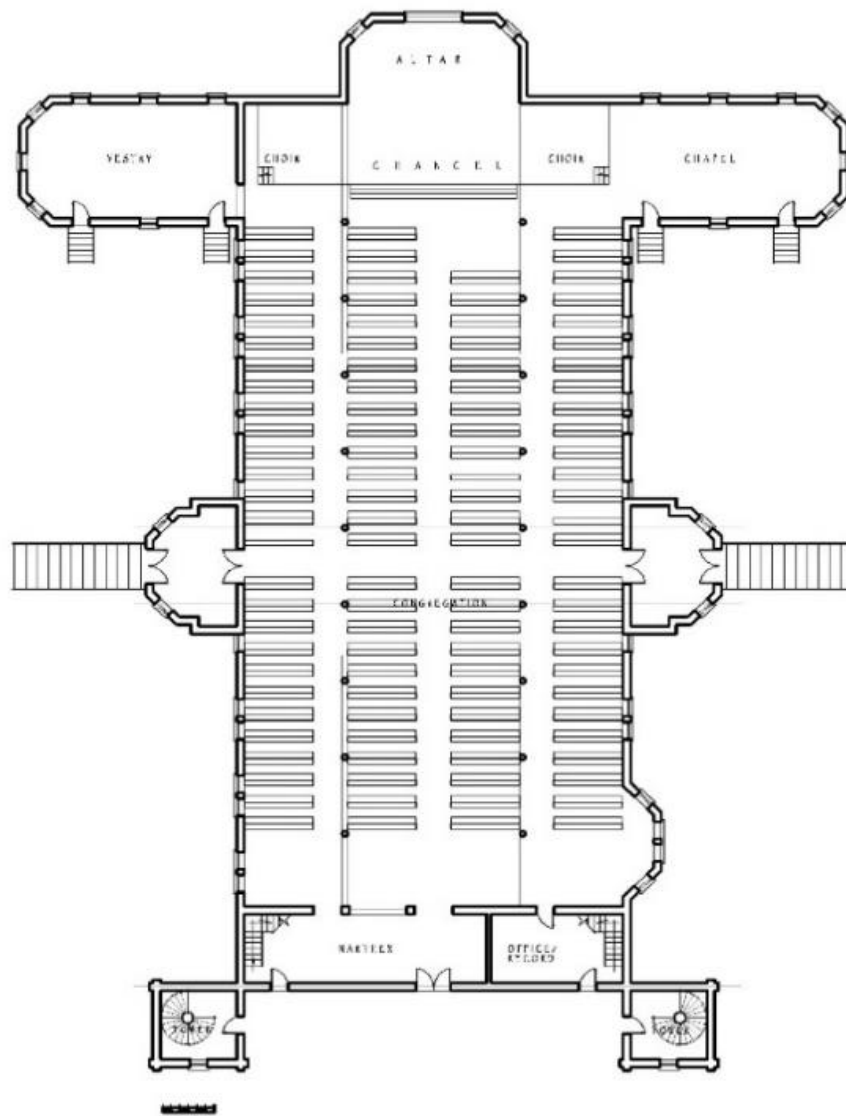


Figure 21. Ground floor plan of St. Peter's Cathedral Aremo.

This new Christian architecture was radically different from the modest vernacular buildings around them. Christianity had become much more accepted and associated with the elite and therefore demanded an architectural expression commensurate with its new social, political, and spiritual prestige (Kilde, 2008, p. 6). These new buildings not only housed worship rituals but also demonstrated the ascendancy of the Christian religion in Ibadan. These new buildings flaunted their important public locations and their great sizes as mark of the new public legitimacy of Christianity. They conveyed power and grandeur through both scale and rich décor and served to maintain Christianity's public presence and symbolic significance to this day (Kilde, 2008). Furthermore, it was in the church buildings where people worshipped on Sundays and to which many were attracted to during the week that made the deepest impression on the minds of the people. Much time, energy and money were therefore put into the construction of church buildings by the established churches. The role of Church societies and the wealthy elite in the development of church architecture in Ibadan, especially in the early years, was also very significant. Individual and families also participated actively in the development and

construction of church buildings by donating furniture and other facilities to complement the main church buildings.

Modernist Church Buildings of Ibadan (1950-2000)

Modern church buildings in Ibadan followed in the footsteps of Europe and other places where the masters of the modern movement had impacted church architecture. Some notable examples include Frank Lloyd Wright in the United States who had designed the Unity Temple in 1905 for the Unitarian Universalist Congregation of Oak Park Unity Church. The building was constructed with reinforced concrete which was predominantly used for factories and warehouse at the time. Le Corbusier's Notre Dame du Ronchamp, a modest Catholic church built in 1950 just outside Paris, with a primary character of an architecture of careful use placement of solids and voids, was also a deviation from the traditional extravagant details and ornate religious figures of traditional Catholic Church buildings of the time.

In addition, the Second Vatican Council and the liturgical movement within the Christian churches which sought to address liturgical change and emphasis on active participation of the congregation in services also contributed to the emergence of modern church buildings in Ibadan. The liturgical movement strove for the reform of worship within the Christian churches stressing the active participation of the whole congregation with the priest facing them. There was therefore a diversion from the traditional, conservative basilica processional internal arrangement of churches.

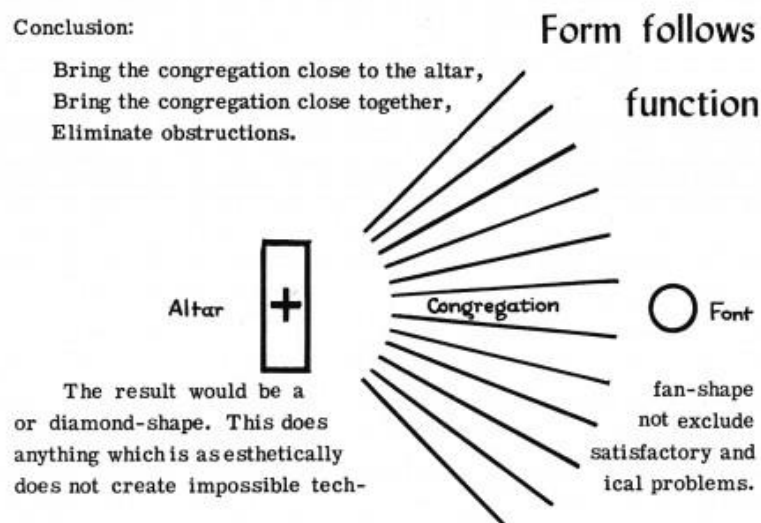


Figure 22. Form follows function by Randall B. Smith (2007).

The emergence of diamond shaped, fan shaped, semi-circular and circular shaped church buildings in response to the demand of taking the congregation closer to the altar and taking the congregation together and removing all obstruction (Figure 22) was witnessed. Generally, modern church buildings in Ibadan were designed with these primary issues in mind, generally diverting from the traditional form and iconography of churches.

Modern architecture brought about large spans, new and beautiful materials, and also a view of architecture that designed buildings from the inside out and using “materials of today” reflecting the central theme of modern architecture. Form was also to follow function. The culture of the church expanded to include that of a social outlet, as churches grew beyond serving just a space for worship into a place for community activities.

Congregations now desired fellowship halls, in addition to the standard education buildings; churches became complexes and the simple concept of a singular sanctuary became rare.

Some examples of 20th century modernist church architecture in Ibadan include the Anglican church building, Christ Church *Mapo* Ibadan, located within a compound which also includes offices, the vicarages, and parking spaces. The use of simple columns and beams in a simple modern style gives an impression of a classic Gothic building done with a modern interpretation with the curves of the buttresses flattened to give an emphasis to vertical and horizontal lines in both two and three dimensions. Also, the pointed arches of the Gothic architecture are converted to flat triangular arches, filled with tinted glasses without illustrations.

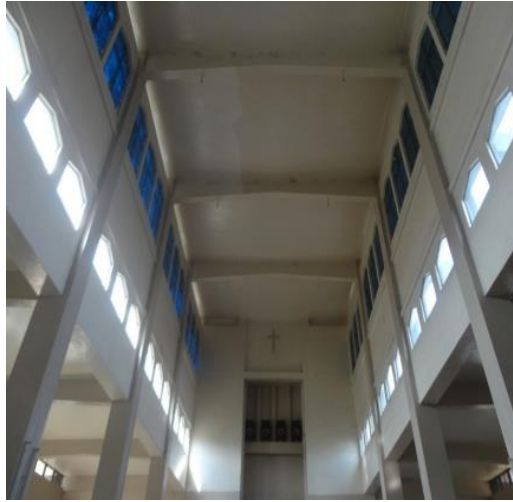


Figure 23. Modern clerestory windows of Christ Church Building Mapo.



Figure 24. A primary view from the street of Christ Church Mapo.

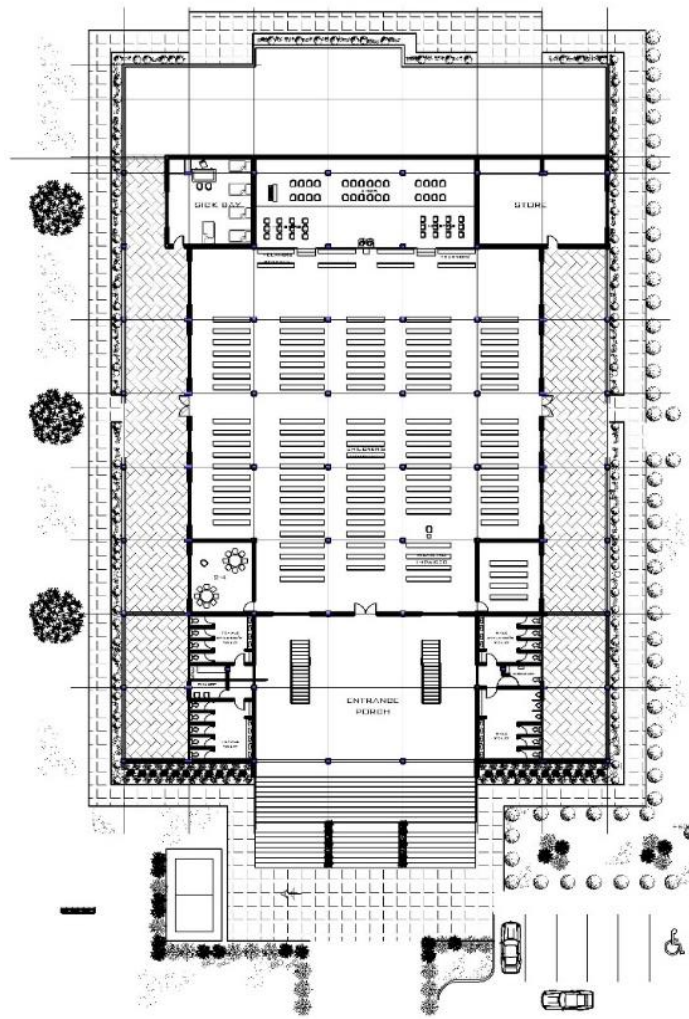


Figure 25. Ground floor plan of Christ Church Mapo.

The Methodist Church examples include *Agodi* Methodist Church which was founded in the year 1909 when the Reverend H. Webster was the superintendent of the Ibadan Circuit and Reverend D. H. Loko was the Minister in charge of the Church then known as Wesleyan Church, Ibadan (Methodist Church Nigeria. Cathedral of Light Agodi Ibadan, 2009). The Diocese of *Agodi*, Methodist Church Nigeria came into being as a result of the resolution of the Conference of the Church at its 40th/15th Biennial Conference, held at Uyo between 2nd and 10th August, 2006 (Methodist Church Nigeria. Diocese of Agodi: Cathedral of Light, 2017). The building of the Methodist Cathedral of Light, *Agodi* was started in 1970. Brigadier Oluwole Rotimi, the Military Governor of the then Western State performed the pegging of the foundation stone. Methodist *Agodi* became the headquarters of *Agodi* Circuit on Friday 29th November, 1985 when the new church building was dedicated and *Agodi* Circuit inaugurated.



Figure 26. Street view of Methodist Cathedral Agodi.

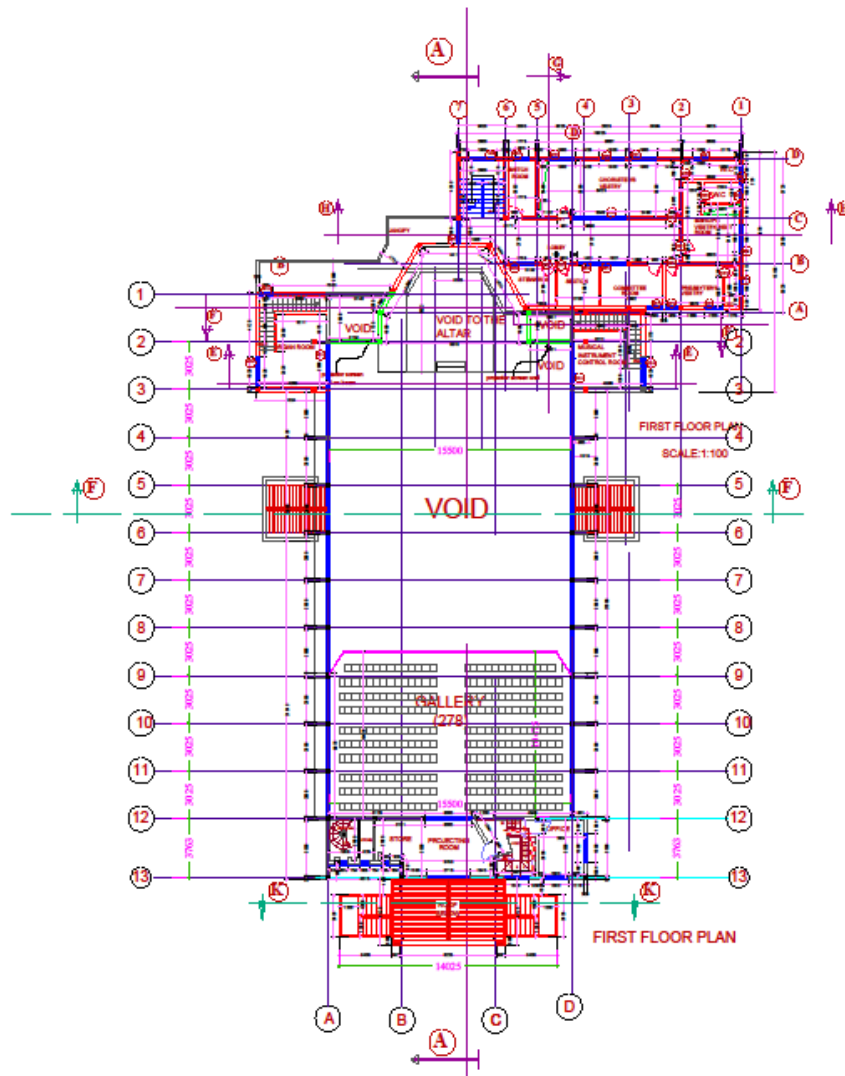


Figure 27. First Floor Plan, Methodist Cathedral Agodi.

In recent times, there was a need for the restructuring of the building, especially the need to expand the chancel which size had become inadequate to accommodate officiating ministers, especially during conferences and diocesan programmes. In 2016 there was a restructuring of the entire Cathedral, thereby giving it a face lift to the level befitting of a modern-day cathedral. The restructuring provided for a clinic, Bishop and ministers' vestries, choir robe room, a new choir stall, and a multipurpose/convertible hall, all on three floors in the northern end of the building.

The Catholic church example is the St. Patrick Catholic Church *Bashorun*. By the year 1982, a stable community of worshippers at St. Patrick *Bashorun* Parish was formed. The first harvest was held that same year under St. Cyprian's *Oke Ofa, Baba Sale, Ibadan* (Izebuno et al., 2008, p. 62). With the great support of Archbishop Job,¹⁴ the first church council was formed in 1983. The building of St. Patrick's started with the supervision of the archbishop and few members of the church. The building was completed in 1991.



Figure 28. Approach view of St. Patrick Church Building Bashorun.

The St. Patrick Church Building Bashorun is a modern Catholic Church building, rectangular in plan and constructed mainly in concrete and glass. It exhibits the semicircular and barrel concrete arches in the primary facades as its predominant features. A folded barrel roof covers the main entrance into the building and the walkways round the building.

¹⁴ Archbishop Felix Alaba Adeosin Job (born 24 June 1938) was appointed Bishop of Ibadan on 5th October 1974, and Archbishop of Ibadan on 26th May 1994. He retired on the 29th of October 2013.

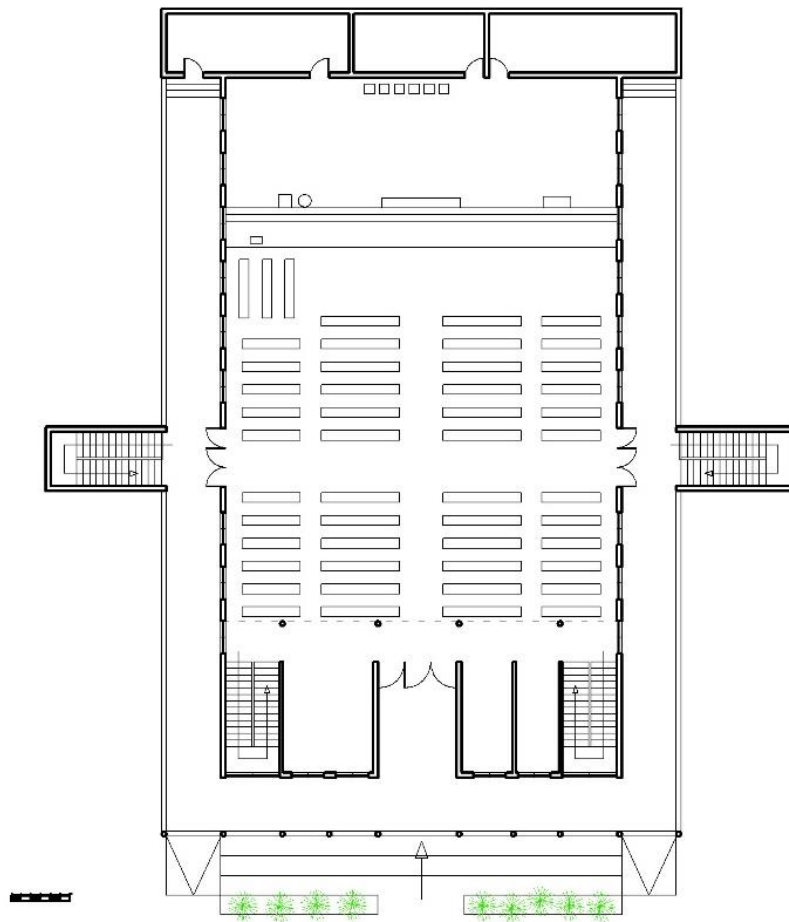


Figure 29. Ground floor plan, St. Patrick Church Building Bashorun.

The Baptist Church example is the *Oritamefa* Baptist Church which was founded on December 15, 1957 by First Baptist Church, *Idikan*.¹⁵ It was organized on May 21, 1967 and it is under Ibadan North Baptist Association. As the Church membership grew and the need to enlarge its facilities arose, a building committee was inaugurated in 2008 to execute the plan.

¹⁵ According to histories of the *Oritamefa* Baptist Church published by the Baptist Press LTD, the Genesis of Ibadan Baptist Conference (1012-2017), edited by Adekunle Stephen Adeyemi and History of *Oritamefa* Baptist Church Ibadan: the Church at the Cross Road.



Figure 30. Street view showing primary entrance into Old Church Building of Oritamefa Baptist Church.

The *Oritamefa* modern church building is located in a large compound containing the building itself and other facilities belonging to the Baptist Church including a primary and secondary school and the old *Oritamefa* Baptist Church Building converted to the Youth Church (Figure 30) after the completion of the new one. The premise is modern community centre. The building made up of the worship hall and administrative offices is semi-circular in plan and constructed mainly of concrete and glass.



Figure 31. Primary façade and primary entrance into Oritamefa Baptist Church Building.

The unique shape of the floor plan, the use of concrete steel and glass in the construction of the building, the treatment of the floor in rug for whole worship space, and a combination of pews and chair for seating the congregation set it apart from other early traditional Baptist church buildings in Ibadan. There is also a high presence of stained glass found in traditional church buildings, but combined creatively with plain glass. Stained glass is featured prominently at the primary entrance façade over the entrance door.

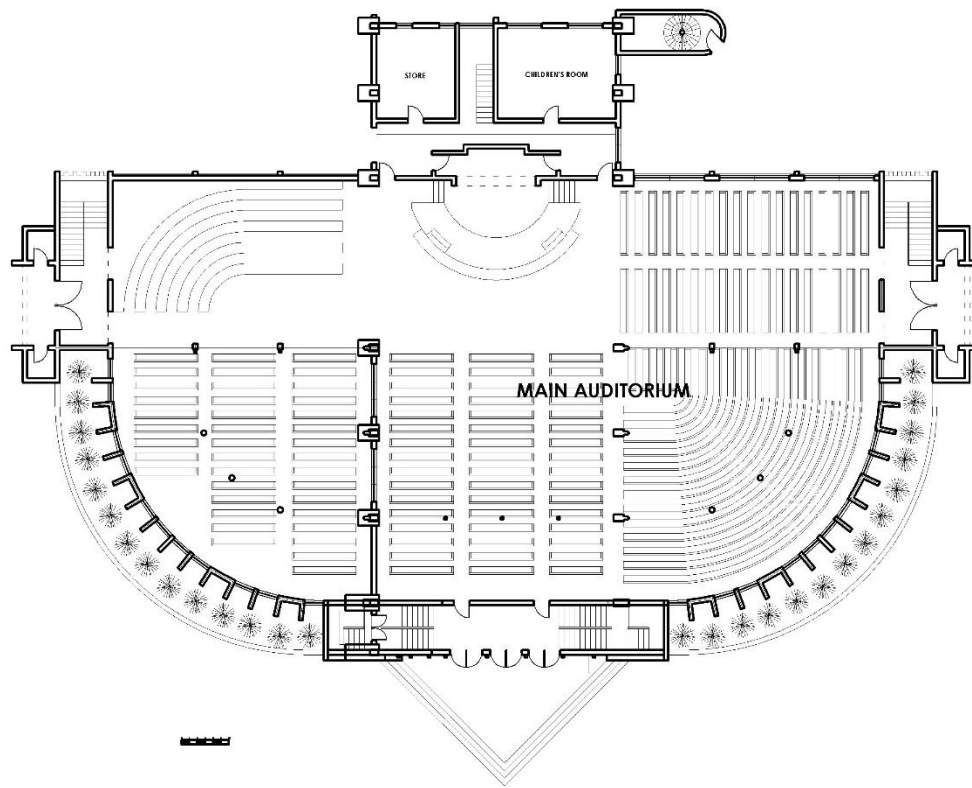


Figure 32. Ground floor plan of Oritamefa Baptist church building.

Conclusion

Early church architecture in Ibadan started as local sheds hurriedly constructed by the missionaries to serve as shelter and mission stations and places of refuge for the early Christian converts. This was a phase of establishing presence and the beginning of church architecture in Ibadan. For the first 50 years of the establishment of Christianity in Ibadan, the mission stations represented the character of church architecture. The rapid integration into society and acceptance of the Christian religion was hastened by a number of factors. The introduction of commerce and civilization to the idea of Christianity meant the missionaries had to teach trades and agriculture, teach English language, and establish schools just like they had done in *Abeokuta* as part of the threefold ministry of Christianity, commerce, and civilization.

The next phase of development was the first 50 years of the 20th century (1900-1950). Parish Church buildings and cathedrals emerged as the congregations grew and church buildings were expanded to accommodate the increasing number of congregation and ecclesial hierarchy. The Roman Catholic Church built significant church buildings whose architecture and furnishing was consistent with the Old Catholic tradition regarding church design (the *Instructiones*) by Charles Borromeo published between 1577 and 1952 and used until 1960. The Anglican, Baptist, and Methodist Churches also constructed cathedrals and headquarters church buildings consistent with Gothic tradition.

The period 1950-2000 was characterized by modern and postmodern church architecture. The idea of progress, access to variety of new means of expression, engineering advances in construction, rational, functional planning and minimal use of ornamentation, all connected with the modernist thought manifested in that period.

Strongly connected with the modernist ideology were the liturgical reforms in the churches after Vatican II. Modern church buildings in Ibadan followed in the footsteps of Europe and other places where the masters of the modern movement had imparted church architecture in the new ways sacred spaces was perceived. Towards the end of the 20th century in Ibadan, church buildings could be seen to have adhered to some of these modernist ideologies.

Attempts to introduce modern architectural expression in church building were increasingly common and strong; the traditionalist and historicist approach to architectural planning of church buildings in Ibadan however remained predominant to the 21st century.

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