

MANAGING THE CONTEMPORARY ROMAN CHURCH:
An analysis of selected aspects of institutional
leadership and related organisational issues in the
Archdiocese of Lagos, Nigeria as illustrated by reference
to the Early Church and Two Scottish Archdioceses.

By

Joseph Yemi Akinlotan

A Thesis submitted for the degree of Doctor of
Philosophy, to the Department of Business
Studies, School of Management, University of
Stirling, Stirling, Scotland.

August 1992.



Dedication

TO MY PARENTS

Samuel Alamu Akinlotan
&
Margaret Amoke Akinlotan

(They first taught me in a fundamental and
practical way the values of management)

Acknowledgement**Fiat Voluntas Tua!**

The completion of this doctoral thesis is due to the support of many individuals whose contributions should be recognised.

I am very grateful to my parents for their love, prayers and support particularly during the period of my studies abroad. They bore with patience my physical absence, and the assurance of a happy family back home made possible a single-minded devotion to my studies. The values of "managing" instilled in me by them during my formative years are the foundation upon which this research rests. I thank my brothers - Tony and Bola, my darling sisters - Ayo, Bisola, Ronke and Ranti, my nephews - Seun and Siji, they were all with me in prayers and love.

I am most grateful to my Archbishop, Most Revd. Dr. Anthony Olubunmi Okogie, the Metropolitan Archbishop of Lagos, Nigeria, who initiated, approved and sent me on this study. I appreciate his personal and paternal support all through the years of my studies, which manifested themselves beyond what can be put into print.

Thanks is also due to Bishop John Crowley (auxiliary bishop of the Archdiocese of Westminster, London), whose personal sponsorship contributed a great deal to my success. My sincere appreciation goes to Archbishop Keith O'Brien and Bishop Kevin Rafferty (Archdiocese of St. Andrews and Edinburgh), Very Revd. Fathers Gabriel Zsidi, Loreto Tabone, Michael Regan, Michael Burns, Patrick

McAulliffe and Patrick Jennings. My very sincere thanks to the Marist Sisters in Stirling, Scotland. They all individually and collectively contributed in no small way to my success.

Sincere thanks to Very Revd Fr. Dr. John Aniagwu, an invaluable mentor, 'Uncle' and trusted friend. To Iris Finger, a bosom friend who laboured for months typing and retyping most cheerfully and voluntarily for friendship's sake. Your friendship will eternally be treasured. To my colleagues with whom I studied at the University of Stirling, Ute Hasenfuss, Wondimu Mekonnen, Tebek Song, Ebrahim Enayat, and Femi Abodunrin. I am very grateful to you all.

Sincere thanks to my cherished supervisors, Prof. Michael D. Hughes and Dr. John W. Drane, without their painstaking work this piece of research cannot be realised. I extend my appreciation to Elizabeth Sloss and Pauline Dickson, your encouragements, smile, interest and warmth soothed the pains of academic research that I went through during these years. To the Dalrymple family, among whom I always find a welcome and a home, I thank you individually.

Finally to Elizabeth Rimmer, your kindness and thoroughness in proof reading this piece of work is very much appreciated. To all scholars and writers whose work I used, and those that I met during these long days of my research, I sincerely thank you all.

Joseph Yemi Akinlotan

August 1992

Abstract

The Christian Church has undergone a process of institutional transformation since its establishment almost two thousand years ago. This transformation has changed an originally fluid and charismatic organisation into an hierarchical one, with its leadership (Roman Catholic) entrusted only to the ordained clergy. This type of Christian Church brought to Nigeria by the early catholic missionaries has both its advantages and disadvantages.

Among the advantages is the increasing membership of the Roman Catholic community and the increased production of indigenous priests. However, the strategy of early missionary evangelisation marginalised the role and effectiveness of the Catholic laity in Church activities. Thus, the management of the Church as an organisation is wholly in the hands of the ordained. However, the continued worldwide decline in the recruitment and number of priests, and the unfavourable priest-to-laity ratio - particularly in Nigeria - both indicate a need for a change. Furthermore, the influence of both celibacy and contemporary social factors (for example, the unwillingness to enter a life-long relationship that priestly and religious life demands), and the innovation which the Second Vatican Council advocated all cast doubt on the viability of the continuation of the status quo.

These issues therefore make greater involvement of the Christian faithful in Church management and leadership inevitable, particularly in those countries like Nigeria where the demand for

priestly ministration is on the increase, and the laity are increasingly willing to use their pneumatic gifts within the Church. These (pneumatic gifts) are the spiritual and other gifts received by baptised members, and include preaching, administration and prophecy. It is the manner of the laity's involvement on the universal and arch/diocesan levels that are explored in this thesis. The thesis also examines the major factors that contribute to the shortage of priests, and candidates for priestly and religious life, and explores the arguments for and against the continuation of the existing ecclesiastical law of clerical celibacy.

Some recommendations are suggested that could ensure that the Roman Church continues to be relevant in the contemporary time to Catholics everywhere both on the universal and arch/diocesan levels. For the archdiocese of Lagos, Nigeria, the need to re-organise the archdiocesan structure is highlighted, as is the possibility of introducing some 'new' ministries particularly to involve the many pneumatically gifted laity is offered.

Finally, it is argued that if the initiatives engendered by the Second Vatican Council were followed through, the conclusions and recommendations arrived at in this thesis are inevitable, and the Roman Church could either generously initiate these changes now or allow the changes to force themselves upon the Church in the future.

 Table of Contents

Dedication	ii
Acknowledgement	iii
Abstract	v
Table of Contents	vii
Lists of Academic Journals	xvi
Lists of Bibles, Dictionaries and Biblical Commentaries	xviii
Abbreviations and Documents of Vatican II	xix
Lists of Tables	xxii
Lists of Figures	xxiv
Lists of Biblical Abbreviations	xxv
Table of Lists	xxvi
Lists of Appendices	xxvii
CHAPTER ONE	1
GENERAL INTRODUCTION	1
1.1 Introduction	1
1.2 Research Approach and Importance of Religious Organisation	2
1.3 The Object of Study and Research Problem	5
1.4 Background to Research Problem	6
1.5 Significance of Study	8
1.6 Scope of Study	9
1.7 Aims and Objective of Research Study	12
1.8 The Structure of the Thesis	13
1.9 The Limitations of Study	16
CHAPTER TWO	18
THE CHRISTIANISATION OF NIGERIA	18
2.1 Introduction	18
2.2 The Social Groupings in Pre-colonial Nigeria	18
2.2.1 The Hausas	18
2.2.2 The Yorubas	19

2.2.3	The Benins and Itsekiris	21
2.2.4	The Ibos	22
2.3	Catholicism in Nigeria: An Initial Attempt	23
2.4	The African Society and Christian Missionary Strategies	26
2.5	Motivational Factors for the Early Missionaries	29
2.6	The Missionaries "Second Coming"	32
2.7	Catholicism in Present Day Nigeria and Its Problems	34
2.7.1	Internal Organisational Problems	35
2.7.2	Challenges from other Christian Groups	37
2.7.3	Contemporary Secularism	38
2.8	The Archdiocese of Lagos: Forty Years After its Establishment	39
2.8.1	Spiritual Scramble for Lagos	40
2.8.2	Organisational Leadership Problems	40
2.9	Conclusion	42
CHAPTER THREE		43
THE CHURCH: ITS ORIGIN AND INSTITUTIONALISATION		43
3.1	Introduction	43
3.2	Theology in tension with Sociology	44
3.3	The Biblical Basis of the Concept of Church	45
3.3.1	The Old Testament Applications	46
3.3.2	The New Testament Applications	47
3.4	Opinions on the Process of Establishing the Christian Church	48
3.4.1	The Church is a Socio-Religious Movement	50
3.4.2	Tanqueray's "Packaged" Traditional Theory	54
3.5	The Institutionalisation Process	59
3.6	The Features of Institutionalisation in the Early Church	61
3.6.1	Office and Office holders	63
3.6.2	Doctrinal Uniformity	65
3.6.3	Sacred Worship	67
3.6.4	Bureaucracy	69
3.7	From Charismatic to Institutionalised Church Ministry	71
3.7.1	Nature of Ministry in the Early and Contemporary Church	72
3.7.1.1	The Early Church Period	73
3.7.1.1.1	Functional vs Positional Ministry	73
3.7.1.1.2	"Remote" Control System	75
3.7.1.1.3	"On-the Spot" Control System	77

3.7.1.2	The Degree of Participation in Church Ministry and Institutional Dilemmas	79
3.7.1.3	Local Congregations and Emergence of Organisational Features	82
3.7.1.4	The Tripartite Hierarchy	88
3.7.1.4.1	The Fusion of Terms	88
3.7.1.4.2	Presbyters	89
3.7.1.4.3	Episcopos	93
3.7.1.5	Contemporary Ministry and the Theology of Vatican II	102
3.7.1.6	Implications of Vatican II Theology for "New" African Ministries	106
3.8	Conclusion	107
CHAPTER FOUR		110
THE CRISIS AND CHALLENGES OF LEADERSHIP IN THE ROMAN CHURCH ORGANISATION		110
4.1	Introduction	110
4.2	The Organisational Importance of Leadership	111
4.3	Understanding the Concept of Leadership	118
4.4	Leadership and Christian Ministry	120
4.5	The Relationship between Leadership, Ministry and Priestly Vocations	124
4.6	Church Leadership and Contemporary Problems	126
4.6.1	Understanding The Problem: A Crisis or Challenge?	128
4.6.2	The African and International Situations	129
4.6.3	Priests' Resignations	131
4.6.4	Priests' Shortage or Restricted Ministry?	132
4.7	The Implications of an Institutional Approach to the Problem	133
4.7.1	Shortage of Priests in the African Context	134
4.7.2	Shortage of Priests: Reasons for Decline in Vocations	137
4.7.2.1	Arguments as to the Nature of the African People	140
4.7.2.2	Arguments as to the Culture of the African People	141
4.7.2.3	Arguments as to the Law of Celibacy	143
4.8	The Contemporary Reasons for Decline in Vocations	145
4.8.1	Theological Consideration	146
4.8.2	Scriptural Consideration	151
4.8.3	Sociological Consideration	151
4.8.4	Psychological Consideration	155

4.9	The Degrees of Appreciation of the Institutional Problem	158
4.9.1	The Senior Clergy of the Catholic Hierarchy	162
4.9.2	Presbyterial Level	165
4.9.2.1	Psychological Impact	166
4.9.2.2	Practical Impact	167
4.9.2.3	Positive Impact	168
4.9.3	The Laity	169
4.10	Conclusion	171
CHAPTER FIVE		173
LEADERSHIP AND SELECTED ORGANISATIONAL ISSUES IN THE CONTEXT OF THE ARCHDIOCESE OF LAGOS		173
5.1	Introduction	173
Part A: Theoretical Perspectives: Leadership and Motivation		177
5.2	Leadership	177
5.2.1	Traditional Approaches to Understanding Leadership	179
5.2.2	Contemporary Perspective: Transformational Leadership Theory	184
5.2.3	Leadership and Power	190
5.2.4	Power and Authority: Definitions	191
5.2.5	Leadership and Motivation	193
5.2.5.1	The Content Approach - Abraham Maslow	195
5.2.5.2	Frederick Herzberg	198
5.2.5.3	Process Theory - Victor Vroom's Expectancy Theory	200
Part B: Practical Perspectives		204
5.3	Diagnosis of the Leadership and Motivational Function in the Archdiocese of Lagos	204
5.3.1	Management in the Lagos Archdiocese vs the Early Church	206
5.3.1.1	Management and its Position in the Archdiocesan Structure	209
5.3.1.1.1	Planning	214
5.3.1.1.2	Organising	220
5.3.1.1.3	Controlling	221
5.3.1.1.4	Leading	224

5.3.1.2	Which Style of Leadership in the Archdiocese of Lagos?	229
5.3.1.2.1	The Emeci Leadership Model	230
5.3.1.2.2	Challenger	231
5.3.1.2.3	Inspirer	233
5.3.1.2.4	Encourager	235
5.3.1.2.5	Enabler	238
5.3.1.2.6	Modeller	239
5.3.2	Parochial Level	240
5.4	Nature of a Pastoral Model of Alternative Ministries	246
5.5	Conclusion	248
CHAPTER SIX		250
RESEARCH METHODOLOGY		250
6.1	Introduction	250
6.2	The Social Survey and its Purposes	251
6.3	Extensive and Intensive Research Approaches	253
6.4	Limitation of the Social Survey	253
6.5	Methods of Securing Data in Social Survey	254
6.5.1	Primary Data Collection	254
6.5.1.1	Interviews	255
6.5.1.2	Observation	258
6.5.1.3	Postal Questionnaires	263
6.6	Application of Techniques	266
6.6.1	The Interview	266
6.6.2	Observation	267
6.6.3	Phased Application of the Postal Questionnaire	271
6.6.3.1	The Consultation Phase	272
6.6.3.2	The Pretesting Phase	272
6.6.3.3	The Pilot Survey	273
6.6.3.4	The Postal Questionnaire	274
6.7	The Questionnaires	274
6.7.1	Sample Population Selection	275
6.7.1.1	Geographical Factor	276
6.7.1.2	Membership	278
6.7.1.2.1	Sample Group A: Archbishops and Bishops	279
6.7.1.2.2	Sample Group B: Priests	279
6.7.1.2.3	Sample Group C: Male and Female Religious	280
6.7.1.2.4	Sample Group D: Rectors of Major Seminaries	280
6.7.1.2.5	Sample Group E: Major Seminarists	281
6.7.1.2.6	Sample Group F: The Christian Faithful	281

6.8	Secondary Data Collection	282
6.9	Analyzing the Data: Interviews and Questionnaires	283
6.10	Conclusion	284
CHAPTER SEVEN		285
RESEARCH FINDINGS, ANALYSIS AND DISCUSSION		285
7.1	Introduction	285
7.2	PART A: RESEARCH FINDINGS	287
7.2.1	Theme 1: The constituting profiles of respondents	287
7.2.2	Theme 2: The delegation of functions not requiring the sacrament of orders	294
7.2.3	Theme 3: The extent to which the laity are involved in church administration	296
7.2.4	Theme 4: Sources of increase in Church membership and the current position	298
7.2.5	Theme 5: The numerical position of ordained ministers and demand for spiritual and pastoral functions	299
7.2.6	Theme 6: Level of encouragement given to children to embrace priestly and religious vocations	303
7.2.7	Theme 7: Causes of decline in the number of priests, and of candidates to the Priesthood and Religious life	304
7.2.8	Theme 8: The emerging role of women (spiritual and pastoral) in the Roman Church	307
7.2.9	Theme 9: Use of Pneumatic gifts in the Church	308
7.2.10	Theme 10: The use of management and accounting as tools in Church transformation	309
7.2.11	Theme 11: Features and Attributes of Leadership styles	312
7.3	PART B: ANALYSIS AND DISCUSSION	324
7.3.1	Introduction	324
7.3.2	Theme 1: The constituting profiles of respondents	324
7.3.3	Theme 2: The delegation of functions not requiring the sacrament of order	326

7.3.4	Theme 3: The extent to which the Laity are involved in Church administration	331
7.3.5	Theme 4: Source of increase in Church membership, and the current position	334
7.3.6	Theme 5: The numerical position of ordained ministers, and demand for spiritual and pastoral functions	335
7.3.7	Theme 6: Level of encouragement given to children to embrace priestly and religious vocations	344
7.3.8	Theme 7: Causes of decline in the number of priests, and of candidates to the Priesthood and Religious Life	345
7.3.9	Theme 8: The emerging role of women (spiritual and pastoral) in the Roman Church	350
7.3.10	Theme 9: Use of Pneumatic gifts in the Church	352
7.3.11	Theme 10: The use of management and accounting as tools in Church Transformation	353
7.3.12	Theme 11: Features and attributes of leadership styles	354
7.4	Conclusion	356
CHAPTER EIGHT		358
RESEARCH RECOMMENDATIONS A BLUE PRINT FOR NEW CHURCH STRUCTURES AND MINISTRIES		358
8.1	Introduction	358
8.2	Part A: Blue Print for the Universal Church	362
8.2.1	Blue Print 1: New Regulations for the Catholic Priesthood	363
8.2.2	Blue Print 2: Return of Married Roman Catholic Priests	367
8.2.3	Blue Print 3: Ordaining Individuals for specific Church Sacraments	369
8.2.4	Blue Print 4: Ordination of Women to the Catholic Priesthood	370

8.3	Part B: Blue-Print for the Archdiocesan and Parochial Churches	378
8.3.1	Diocesan Blue Print 1: Expanding the Ministry of the Laity	383
8.3.2	Diocesan Blue-Print 2: Reducing the Administrative Needs for Priests and creating the office of Administrative assistants in Parishes	385
8.3.3	Diocesan Blue-Print 3: The Introduction of Permanent Diaconate	387
8.3.4	Diocesan Blue Print 4: The Lost Pearl Option - the return of Suspended Priests	391
8.3.5	Diocesan Blue Print 5: Lay Pastors in Priestless Parishes	393
8.3.6	Diocesan Blue Print 6: General Administrative Restructuring of the Archdiocese of Lagos	400
8.4	Conclusion	404
	CHAPTER NINE	406
	GENERAL CONCLUSION	406
9.1	Introduction	406
9.2	Organisational Restructuring: The Way Ahead	411
9.3	Areas for Further Research	412
9.4	Conclusion	412
	BIBLIOGRAPHY	414
Appendix A	QUESTIONNAIRE FOR RECTORS	439
Appendix B	QUESTIONNAIRE TO PRIESTS	442
Appendix C	QUESTIONNAIRE FOR BISHOPS	445
Appendix D	QUESTIONNAIRE FOR RELIGIOUS:MALE/FEMALE	449
Appendix E	QUESTIONNAIRE FOR SEMINARIANS	452
Appendix F	QUESTIONNAIRE FOR THE LAITY	456
Appendix G	Distribution of Responding Seminarians	461
Appendix H	Priest Per Catholic Ratio for Dioceses in Nigeria Based on the 1989 Statistic	462

Appendix I: List of Nigerian Bishops Surveyed	463
Appendix J: List of United Kingdom Bishops Surveyed	465
Appendix K: List of Parishes Surveyed in the Archdiocese of Glasgow	466
Appendix L: List of Religious Organisations Surveyed in the Archdiocese of Glasgow	469
Appendix M: List of Parishes Surveyed in the Archdiocese of St. Andrews and Edinburgh	470
Appendix N: Institutes of Consecrated Life and Societies of Apostolic Life For Male Religious Surveyed in the Archdiocese of St. Andrews and Edinburgh	475
Appendix O: Institutes of Consecrated Life and Societies of Apostolic Life For Female Religious Surveyed in the Archdiocese of St. Andrews and Edinburgh	476
Appendix P: List of Parishes Surveyed in Lagos Archdiocese	478
Appendix Q: Letter of Introduction to Archbishops and Bishops (From the University)	480
Appendix R: Letter of Introduction to Priests and Religious (From the University)	481
Appendix S: Letter of Introduction from the Archdiocese of Glasgow	482
Appendix T: Letter of Introduction from the Archdiocese of St Andrews and Edinburgh	483

Lists of Academic Journals

30 Days In the Church and in the World
Academic of Management Review
Academy of Management Journal
Applied Psychology: An International Review
Catholic International
Concilium
Doctrine and Life
Expository Times
Fount
Harvard Business Review
Journal of Personal Social Psychology
Journal of the Historical Society of Nigeria
Journal of General Management
Journal of Management Science
Journal of Management Development
Management Accounting Journal
National Catholic Reporter
Organisational Behaviour and Human Performance
Organisational Dynamics
Psychological Review
Religious Life Review
Sloan Management Journal
Sociological Analysis

The Furrow

The Chicago Catholic

The Clergy Review/Priest and People

Lists of Bibles, Dictionaries and Biblical Commentaries

Dictionary of New Testament Theology (vols. 1-4)

Jerome Biblical Commentary

Jerusalem Bible (Standard Edition)

Vatican Council II Documents (Flannery Edition)

Vatican Council II (More Post Conciliar Documents,
Flannery Edition)

.

Abbreviations and Documents of Vatican II

- A.A. Apostolican actuositatem: The Decree on the Apostolate of the Laity.
- A.A.S. Acta Apostolicae Sedis, the Vatican gazette, published a varying number of times each year. Carries the original text (mostly Latin) of the more important Vatican documents.
- A.G.D. Ad gentes divinitus: The Decree on the Church's Missionary Activity.
- A.S.S. Acta Sancta Sedis: title of A.A.S. up to 1 January, 1909.
- C.C.L. Corpus Christianorum, Series Latin (Collected Works of Christian Writers, Latin Series).
- C.D. Christus Dominus; The Decree on the Pastoral Office of Bishops in the Church.
- C.I.C. Codex Juris Canonici: The Code of Canon Law.
- Const. Constitution.
- C.R.M. Commentarium pro Religiosis et Missionariis: a quarterly review published in Rome.
- C.S.E.L. Corpus Scriptorum Ecclesiasticorum Latinorum. Vienna, 1866 ff. (Collected Works of Latin Church Writers)
- C.T.S. Catholic Truth Society, London.
- D. Document: used here when referring to the documents published in the present collection, e.g. D.1, D.2, etc.
- Denz. H. Denzinger, Enchiridion Symbolorum, 32nd edition, 1963 (Collection of more important Church Documents).
- Denz.Schon. New edition of Denzinger, edited by A. Schonmetzer.
- D.H. Dignitatis humanae; The Declaration on Religious Liberty.
-

-
- D.V. Dei verbum: The Dogmatic Constitution on Divine Revelation.
- Funk. F. X. Funk Patres Apostolici, two volumes, Tübingen, 1901.
- G.C.S. Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte (Greek Christian authors of the first three centuries; in fact the series extends further.) Edited in Berlin since 1897.
- G.E. Gravissimum educationis: The Declaration on Christian Education.
- G.S. Gaudium et spes: The pastoral Constitution on the Church in the Modern World.
- I.M. Inter mirifica: The Decree on the Means of Social Communication.
- L.G. Lumen gentium: The Dogmatic Constitution on the Church.
- Mansi. J.D. Mansi, Sacrorum conciliorum nova et amplissima collectio, thirty-one volumes, (1757-1798).
- M.G. Migne, Greek; same as P.G.
- M.L. Migne, Latin; same as P.L.
- N.A. Nostra aetate: The Declaration on the Church's Relations with non-Christian Religions.
- Notitiae. A monthly, organ of the Sacred Congregation for Divine Worship, Vatican City.
- O.E. Orientalium ecclesiarum: The Decree on the Catholic Oriental Churches.
- Oss.Rom. Osservatore Romano, Vatican daily, published in Italian. English version, with same title, published weekly.
- O.T. Optatam totius: The Decree on the Training of Priests.
-

-
- P.C. Perfectae caritatis: The Decree on the Up-to-date Renewal of Religious Life.
- P.G.J.P. Migne, patrologia Graeca, 161 volumes, 1857-1865.
- P.L. J.P. Migne, patrologia Latina, 217 volumes, 1878-1890.
- P.O. Presbyterorum ordinis: The Decree on the Life and Ministry of Priests
- S.C. Sacrosantum concilium: The Constitution on the Sacred Liturgy.
- S.Ch. Sources Chretiennes (Christian Sources), edited by H. deLubac and J. Danielou, Paris.
- Sess. Session (of an ecumenical council)
- Summa Theol. Summa Theologiae, by St. Thomas Aquinas.
- U.R. Unitatis redintegratio: The Decree on Ecumenism.
-

 Lists of Tables

Table 3.1: Ministries used in the Early Christian Communities	101
Table 4.1: Comparable Data of three Denominations in America	126
Table 4.2: Adult Roman Catholic Mass Attendance 1975-1989 .	159
Table 4.3: Net Male Churchgoers change 1979-89 by Denomination and Age	160
Table 4.4: National Statistics of Priest-Laity-Ratio in Nigeria according to Ecclesiastical Provinces .	161
Table 5.1: Sample Leader Trait Investigated	180
Table 7.1: The Response Rate for the Sample Population . .	287
Table 7.2: The Spread of Respondents Years of Religious Profession	292
Table 7.3: Number of Students in Seminaries surveyed . . .	301
Table 7.4: The Shortage of Priests and Religious	303
Table 7.5: Factors for Decline in Priestly and Religious Vocations (Nigerian Respondents' View)	305
Table 7.6: Factors for decline in Priestly and Religious Vocations (United Kingdom Respondents' View) . .	306
Table 7.7: The Degree of Women's involvement in the Church	308
Table 7.8: Need to Acquire Management and Accounting Skills	310
Table 7.9: Features and Attributes of Bishops' Leadership Style (Bishops View)	313
Table 7.10: The Features and Attributes of Bishops and Rectors' Leadership Style (Rectors View)	315
Table 7.11: Features and Attributes of Parish Priests and Bishops' Leadership style (Seminarians View) . .	316
Table 7.12: Features and Attributes of Religious Superiors and Bishops Leadership style (Female Religious View)	318

Table 7.13	Features and Attributes of Parish Priests and Bishops' Leadership style (Laity's View)	319
Table 7.14	Features and Attributes Religious Superiors, Bishops and Priests' Leadership style (U.K. Priests' View)	321
Table 7.15	Features and Attributes of Bishops and Priests' Leadership style (Nigerian Priests View)	322
Table 7.16	The 1988 Priests and Catholic Population	336
Table 7.17	An Eight Year most optimistic Projection of Priests and Catholic Population Ratio	337
Table 7.18	Trend Data of Laity-Priests Ratio 1973 to 1990	341
Table 7.19	Trend Data of Ordinations in Scotland from 1973 to 1990	342
Table 7.20	Production of Priests from 1971 to 1985 for the Archdiocese of Lagos	343
Table 7.21	Comparative Ratios for the Continents (1979 & 1989)	344

Lists of Figures

Fig 3.1 The 'Institutionalisation Process Continuum	60
Fig 5.1 Transformational Leadership Process Activity	189
Fig 5.2 The Sources of Power	190
Fig 5.3 Maslow's Hierarchy of Needs	196
Fig 5.4 Proposed Archdiocesan Structure (Office and Office Holders)	212
Fig 5.5 Existing Archdiocesan Structure (Office and Office Holders)	213
Fig 5.6 A 'Re-Arranged' Hierarchy of Needs	238

List of Biblical Abbreviations

OLD TESTAMENT		NEW TESTAMENT	
Genesis	Gn	Matthew	Mt
Exodus	Ex	Mark	Mk
Leviticus	Lv	Luke	Lk
Numbers	Nb	John	Jn
Deuteronomy	Dt	Acts	Ac
Joshua	Jos	Romans	Rm
Judges	Jg	1 Corinthians	1 Co
Ruth	Rt	2 Corinthians	2 Co
1 Samuel	1 S	Galatians	Ga
2 Samuel	2 S	Ephesians	Ep
1 Kings	1 K	Philippians	Ph
2 Kings	2 K	Colosians	Col
1 Chronicles	1 Ch	1 Thessalonians	1 Th
2 Chronicles	2 Ch	2 Thessalonians	2 Th
Ezra	Ezr	1 Timothy	1 Tm
Nehemiah	Ne	2 Timothy	2 Tm
Tobit	Tb	Titus	Tt
Judith	Jdt	Philemon	Phm
Esther	Est	Hebrews	Heb
1 Maccabees	1 M	James	Jm
2 Maccabees	2 M	1 Peter	1 P
Job	Jb	2 Peter	2 P
Psalms	Ps	1 John	1 Jn
Proverbs	Pr	2 John	2 Jn
Ecclesiastes	Qo	3 John	3 Jn
Songs of Songs	Sg	Jude	Jude
Wisdom	Ws	Revelation	Rv
Ecclesiasticus	Si		
Isaiah	Is		
Jeremiah	Jr		
Lamentations	Lm		
Baruch	Ba		
Ezekiel	Ezk		
Daniel	Dn		
Hosea	Ho		
Joel	Jl		
Amos	Am		
Obadiah	Ob		
Jonah	Jon		
Micah	Mi		
Nahum	Na		
Habakkuk	Hab		
Zephaniah	Zp		
Haggai	Hg		
Zechariah	Zc		
Malachi	Ml		

Table of Lists

List 4.1	Tabulation of Biblical Based Management Principles	116
List 7.1	Themes for Research Findings, Analysis and Discussions	286
List 7.2	The Pneumatic Gifts of The Christian Faithful . .	309

Lists of Appendices

Appendix A	QUESTIONNAIRE FOR RECTORS	439
Appendix B	QUESTIONNAIRE TO PRIESTS	442
Appendix C	QUESTIONNAIRE FOR BISHOPS	445
Appendix D	QUESTIONNAIRE FOR RELIGIOUS:MALE/FEMALE	449
Appendix E	QUESTIONNAIRE FOR SEMINARIANS	452
Appendix F	QUESTIONNAIRE FOR THE LAITY	456
Appendix:G	Distribution of Responding Seminarians	461
Appendix H:	Priest Per Catholic Ratio for Dioceses in Nigeria Based on the 1989 Statistic	462
Appendix I:	List of Nigerian Bishops Surveyed	463
Appendix J:	List of United Kingdom Bishops Surveyed	465
Appendix K:	List of Parishes Surveyed in the Archdiocese of Glasgow	466
Appendix L:	List of Religious Organisations Surveyed in the Archdiocese of Glasgow	469
Appendix M:	List of Parishes Surveyed in the Archdiocese of St. Andrews and Edinburgh	470
Appendix N:	Institutes of Consecrated Life and Societies of Apostolic Life For Male Religious Surveyed in the Archdiocese of St. Andrews and Edinburgh	475
Appendix O:	Institutes of Consecrated Life and Societies of Apostolic Life For Female Religious Surveyed in the Archdiocese of St. Andrews and Edinburgh	476
Appendix P:	List of Parishes Surveyed in Lagos Archdiocese	478
Appendix Q:	Letter of Introduction to Archbishops and Bishops (From the University)	480
Appendix R:	Letter of Introduction to Priests and Religious (From the University)	481
Appendix S:	Letter of Introduction from the Archdiocese of Glasgow	482
Appendix T:	Letter of Introduction from the Archdiocese of St. Andrews and Edinburgh	483

CHAPTER ONE

GENERAL INTRODUCTION

At certain times the greatest peril facing a well-ordered institutional church is not the peril of new ideas but the peril of no ideas. The community described in the Pastorals would be perfectly safe if no one thought any other ideas than those handed down. Then, however, it might fall under the condemnation of the gospel parable against the servant who was perfectly happy to hand over what he had received, but was considered by Jesus as wicked and slothful because he had added nothing new to it (Mt 25: 24-30).¹

1.1 Introduction

Religion is often seen, studied and defined from different points of view.² Most social scientists would accept the description of religion as the belief in a supernatural being to whom an abiding relationship is established through the allegiance of rational creatures.³ These beliefs and relationships become formally organised into religious actions and concretised into institutions.

It is the nature of this structured organisation (that is, its organisational and management features), and the extension of these

¹Brown, R.E., (1984) The Churches the Apostles Left Behind, page 40.

²Confer: Yinger, J.M., (1969) Religion, Society and the Individual, page 5-17.

³Nottingham, Elizabeth K., (1971) Religion: A Sociological View, pages 3-8. Confer also: James, W., (1937) The Variety of Religious Experience, pages 31-32; O'Dea, Tom F., (1966) The Sociology of Religion, pages 1-2.

concretised beliefs and allegiance into a social entity called the Church that comprise the focus of this research.

1.2 Research Approach and Importance of Religious Organisation

The approach taken in this research is primarily sociological and functional. This does not undermine the fundamental theological basis upon which religion as faith and beliefs rest. A socio-scientific and functional approach is employed in this study primarily for two reasons. First, the growing importance of the organisational aspects of religion, and second, the increasing religiosity of Christians particularly in the African, Asian and Latin American continents.

This socio-scientific approach highlights the importance of institutions as the most deeply ingrained of social habits, and are inherent as any sets of human habits. Thus, if the Church as an organisation is not scientifically studied, valuable and specific knowledge of this institution will not be gained. The benefits or values of contemporary management to the Church as an organisation also supports such a study. Among these values is the possibility of providing pragmatic solutions to poorly managed organisational problems, which can be achieved through an emphasis on the importance of good management techniques, and providing alternative solutions to contemporary problems of the Church. It can also lead to the possibility of minimising Church organisational failures,

and maintain its influence on political organisations as the conscience of the marginalised. This may be achieved both universally in the world and within the loci of particular Churches in their cultural settings. However, if socio-scientific analysis is not encouraged, the emergence of organisational problems that could have been solved may result in the unprecedented fragmentation of the Roman Church into what Leonardo Boff calls *Catholic Congregationalism*.⁴

Religious manifestations have assumed contemporaneously a much more complex form of social organisation than previously acknowledged. They have usually been conceived as just another rallying point for individuals who seek relief from the world's difficulties, particularly economic ones. Such a concept led Karl Marx to describe religion as the '*opiate of the people*' in the introduction to his Criticism of the Hegelian Philosophy of Right, and some American sociologists to assert that religion is merely one more type of specialised formal association.⁵ It is also

⁴Boff, L., (1986) Ecclesiogenesis, page 61.

⁵Lenski, G., (1966) Religion: Communal and Associational in Religion, Culture and Society edited by Louis Schneider (1966), page 262.

"See, for example, Leonard Broom and Philip Selznick, *Sociology* (Evanston: Row, Peterson, 1955), pp. 440-41. See also, Harry M. Johnson, *Sociology: A Systematic Introduction* (New York: Harcourt, Brace, 1960), Chapter 16, where the discussion of religious groups is in terms of an associational-type group. Most other basic texts also seem explicitly or implicitly to equate the church with the religious group, at least in the modern metropolis. This same pattern may be found in Thomas F. Hault, *The Sociology of Religion* (New York: Dryden, 1958), pp. 152-68.

generally conceived that religion is less important or influential because it brings its members together for only an hour a week, and even then attracts a minority of the population.⁶ Although religious groupings seem to attract only a *minority*, the endogamous nature of these groups assists in greater inter-personal interactions. Gerhard Lenski (1966), argues that family groups tend to function as subunits of the larger and more inclusive religious group.⁷ Hence, the members that are known in any institutionalised religion, are but a manifestation of a yet unidentified greater number of *passive members*. This endogamous nature makes religious groups more influential than would be apparent or previously conceived.

However, socio-scientific study of the Church may be subject to suspicion and resistance by traditional catholics, because of the supposed intrusion into the object of faith and apparent marginalisation of the role of the Holy Spirit.⁸ Resistance and opposition may occur because of the challenges that new interpretations may impose on traditional norms and the status quo. Such a response was given by a few Nigerian and Scottish priest

⁶Lenski, G., (1966) *ibid.*, page 262.

⁷Lenski, G., (1966) *ibid.*, page 262.

⁸Confer: Tidball, D., (1983) An Introduction to the Sociology of the New Testament, pages 11-22.

respondents.⁹ Nevertheless, the reality of the Church as a social gathering compels a socio-scientific study. Douglass and Brunner believe that the Church is a permanent necessity. They argue that even if what is called Church today disappears, some institution that bears a different name replacing it will assume its features and functions.¹⁰ This permanence of the church as an organisation justifies both the study and the approach.

1.3 The Object of Study and Research Problem

From the above background, the object of study in this research is the Church as a vehicle for the manifestation of beliefs. In this study, the Church's organisational and administrative processes are examined, as well as some aspects of its financial and information systems. The author also focuses on the use to which its scarce ordained human resources and abundant non-ordained resources (that is the laity) are put. The research further attempts to examine the primary causes of priestly shortages and proposes complementary ministries in view of the

⁹Their positions are expounded later in chapter 7 on research findings, analysis and discussion within the thesis.

¹⁰Douglass, P. and Brunner, E. De S., in Religion, Culture and Society, Schneider, L., *ibid.*, page 19.

abundance of pneumatic gifts¹¹ and talents among the laity.

According to catholic theology, the primary purpose of the incarnation of Jesus Christ is the redemption of humanity from sin and the offering of salvation.¹² Therefore, the established Church is a vehicle for the realisation of this redemption through words and sacraments celebrated by ordained ministers for the ever increasing membership. This increase which is a sign of evangelistic success is threatened by the continued shortage of priests and candidates for the priesthood and the religious life as the work of evangelisation within the present Church structure is primarily entrusted to them. This situation therefore demands the development of alternative ministries that the christian faithful could exercise, and which complements the work of ordained priests.

1.4 Background to Research Problem

The Church in Africa, Latin America and Asia over the past three decades is characterised by increased christian membership as well as evangelisation activities. Both of these have led to growth as available statistics used in chapters 7 and 8 will expound. Therefore, to a great extent the christian communities in these

¹¹By pneumatic gifts, it is meant those free gifts of God through the Holy Spirit that each baptised and confirmed Catholic receives, and could be used for the up-building of the Church.

¹²L.G. nos 55.

places can be called "the growing church" in comparison to those in the Western world. This growth is sustained as the Church tries to be truly present among its own peoples, but, it has also given rise to the emergence of other religious groupings both christian and non-christian, which has led to inter-faith challenges. The numerical growth of membership of the christian Church has also increased the need for proper management of both the church as an institution and its resources. Thus, challenges from these other christian denominations, particularly the pentecostal group has placed great demand on the provision of more indigenous priests in the Roman Church. These situations make the use of contemporary management principles of vital importance. Since the Roman Church is particularly reliant on its priests as the primary personnel for pastoral and management activities, and available statistics have shown continued decline in their numbers, the need for alternative personnel manifests itself. The Church therefore not only has to encourage more candidates to the priesthood and religious life, but also open the possibilities for the emergence of new complementary ministries to the present structure of the catholic priesthood. This is to achieve the purposes of containing inter-faith challenges, sustaining its level of growth, and attending to the needs of its many adherents.

1.5 Significance of Study

In view of the discussions above, this study is aimed at enabling the Church in Nigeria to address the emerging organisational and management problems. Also, it aims to propose solutions to address various issues that will be identified particularly as they affect christian ministries. The research further stresses the indispensability of the christian faithful, particularly in the use of pneumatic gifts and professional skills within the church.

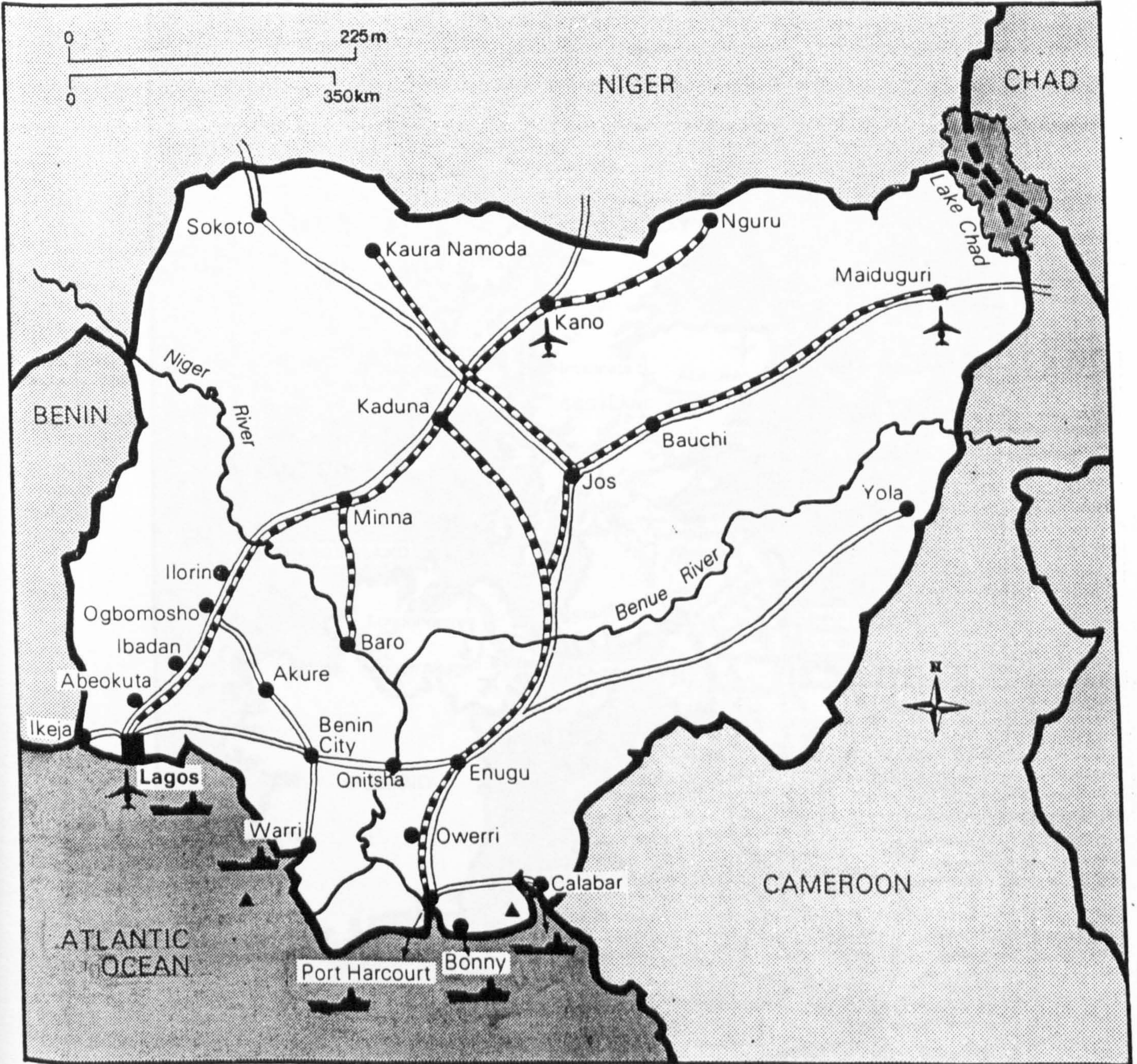
Finally, the events of the past three decades in the Roman Catholic Church worldwide,¹³ have created avenues for serious reflections on the changes that have confronted it from its inception. These changes are contemporaneously becoming increasingly important for its organisational survival, and this study attempts to propose institutional solutions to address them, and thus make the Church relevant to catholics today.

¹³It has been a Church marked by a weakening of its authority structure, by a decline in traditional devotional practices, by instability in marriage, by theological dissent and catechetical uncertainty, by a decrease in attendance at weekly Mass and an even sharper decline in the reception of the sacrament of Reconciliation, and especially by a precipitous drop-off in vocations to the ordained priesthood and religious life.

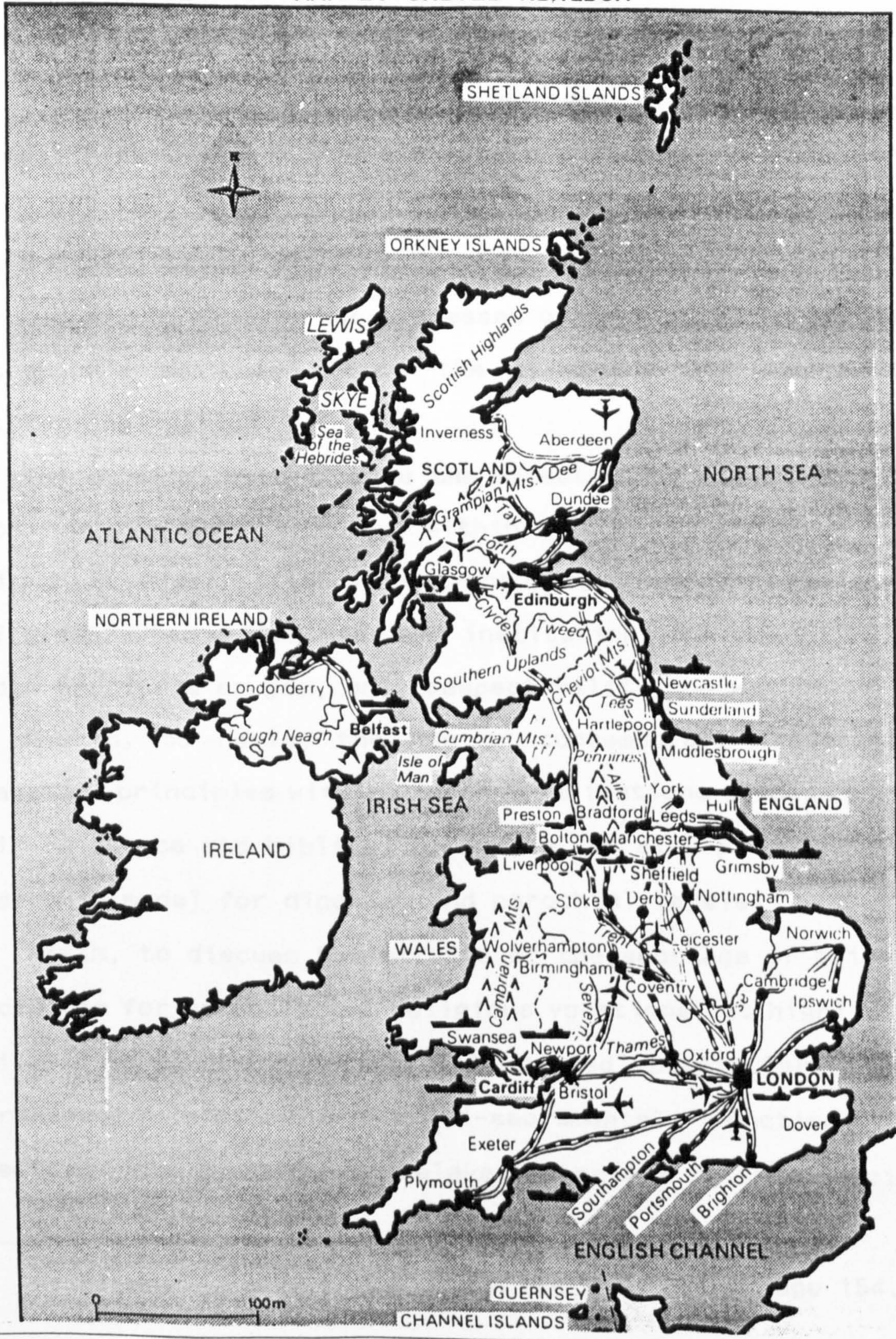
1.6 Scope of Study

The scope of this research is exclusively limited to the christian Church and specifically to the Roman Catholic Church. Furthermore, within the Roman Church, there is a focused examination of the Church in the Archdiocese of Lagos in Nigeria (see Map A). However, the early Church period and two Scottish archdioceses (see Map B) are taken as reference to illustrate the management context of the Church in the archdiocese of Lagos. Also, the archdioceses of Westminster, St Andrews and Edinburgh, and Glasgow, all in the United Kingdom, are chosen as sample populations for field survey. These archdioceses are chosen for three reasons; first, their canonical similarities with Lagos archdiocese, second, a wider geographical coverage, and third, for cross-cultural comparisons.

MAP A: NIGERIA



MAP B: UNITED KINGDOM



1.7 Aims and Objectives of Research Study

There are five distinct objectives of this research as follows: First, it aims to understand the causes and factors for the transformation of the charismatic Church of the first century into an institutionalised and overtly hierarchical organisation.

Second, to examine the processes of routinization of charisma particularly as they affect the phenomena of leadership and institutionalisation.

Third, it aims to examine the effects of change on the church which has led some scholars within the Roman Church to demand fundamental organisational restructuring. According to Leonardo Boff (1985), "as a 2000 year old institution, the church no longer exudes happiness or joy, only respectability and weight".¹⁴

Fourth, to review the use of contemporary leadership and management principles within Church organisations through examining their relevance and biblical grounding. It also proposes a Church leadership model for diocesan and parochial levels.

Fifth, to discuss the effects of the shortage of priests and candidates for priestly and religious vocations. It highlights the availability of the "pneumatically gifted" particularly for non-sacramental, single or multi-sacramental functions. These objectives are discussed in relevant chapters of this thesis, but

¹⁴Boff, L., (1985) Church, Charism and Power, page 154.

realised through primary and secondary research methods.

1.8 The Structure of the Thesis

In order to achieve these five objectives, the thesis is in three parts. Part I comprises chapters one to five, which concentrate on the theoretical examination of all aspects of the research. Part II embraces chapters six to nine that focus on the field research. It also analyses, discusses and presents the implications of the findings of the field survey as they relate to the future of the Roman Church. Part III comprises the bibliography, bibliographical notes, and appendices. A brief summary of the contents of each chapter is given below:

Chapter One: This is the general introductory chapter of the thesis.

Chapter Two: It examines the attempts at christianising Nigeria by the early missionaries and how this motivated the emergence of an indigenous clergy. The chapter also analyses internal and external challenges and suggests how the church can respond to them.

Chapter Three: The chapter examines the social basis of the church and the different theories of its establishment. It further examines the patterns of ministries and the organisational structure of the early church. It

concludes by identifying the offices and office holders that became permanent.

Chapter Four: It reviews the phenomenon of leadership as it relates to Church organisation. It examines the present crisis of leadership in the Roman Church in the light of the shortages of priestly and religious vocations. It also establishes the relationship between Church leadership and christian ministries, and finally, the chapter discusses the degree to which the problem is understood by various cadres of Church members.

Chapter Five: This chapter examines features of leadership, particularly transformational leadership. There is also a diagnostic analysis of the organisational features of the archdiocese of Lagos which include examining some of its management and administrative procedures. The chapter further identifies some of the administrative shortcomings, and proposes the *EMECI* leadership model¹⁵ that could be beneficial for the restructuring of the archdiocese of Lagos. The chapter examines the reasons for advocating the *EMECI* model for Church organisations. (The acronym

¹⁵This is an original concept of this author which was derived from the analysis of contemporary management thought in this area of study.

EMECI means the Enabling, Modelling, Encouraging, Challenging and Inspiring features of leadership).

Chapter Six: The sixth chapter focuses on the methodology used in this research. The advantages of combining the extensive and intensive research approaches for data reliability and validity of findings are stressed. It also explores the observation, interview and postal questionnaire methods used in this study.

Chapter Seven: The chapter focuses on analysing and discussing the research findings. Particular emphasis is laid on the reasons for the shortage of priests and candidates for the priesthood and religious life. It is argued that the increases in priestly and religious vocations in the African, Latin American and Asian continents are illusory. These numerical increases are countered by corresponding increases in Catholic population which lead to an unacceptable priest per Catholic ratio for pastoral effectiveness. Finally, it examines the need for a distinction between spiritual and pastoral, and purely administrative functions that ordained ministers are engaged in at present.

Chapter Eight: This chapter draws together all the concepts and conclusions that were highlighted in the previous

chapters. This helps to chart a path with distinct proposals for the pastoral management of the Roman Church on all its levels. The chapter concludes by highlighting the need for increased lay involvement in pastoral ministry. It is argued that this situation will either be forced on the Church by contingent circumstances or be introduced by the hierarchy itself in response to demands for organisational change.

Chapter Nine: The final chapter summarises the entire thesis and proposes specific areas for further research.

1.9 The Limitations of Study

A research of this nature is fraught with some basic limitations. First, the concentration of this research on the Roman Church is itself a limitation of its scope. This limited area of research is to achieve concentrated focus and access to relevant information from within a manageable group. This is aimed at effective implementation of the research findings. At the same time, there is evidence that other christian churches face similar challenges, both in the West, and in the developing world.

A second limitation of this research is the limited distribution of respondents for the field survey. Although three archdioceses and about six hundred respondents consisting of the

clergy, religious and the christian faithful were surveyed, a wider sample population could have added quantitative advantage.

Thirdly, there was a scarcity of relevant literature particularly the virtual absence of literature written by catholic scholars and researchers in the area under investigation. Consequently, reliance is placed on the author's examination of materials available but which are primarily of more general relevance.

CHAPTER TWO

THE CHRISTIANISATION OF NIGERIA

2.1 Introduction

The proper understanding of the effects of the christianisation of Nigeria can only be fully appreciated by first examining the nature and religious inclinations of the social groupings of pre-colonial Nigeria. The chapter will also examine how the activities of the early missionaries motivated the indigenous people which led to growth, both in membership of the church and interest in priestly vocations.

Furthermore, there is a focus on other pastoral, management and organisational issues that challenge the christian organisation at this stage. Finally, it is stressed that the archdiocese of Lagos should adopt some new complementary ministries that can be exercised by the laity in order to address identified challenges.

2.2 The Social Groupings in Pre-colonial Nigeria

2.2.1 The Hausas

In the 8th christian century, the Kanem Borno empire was established in the lake Chad region of Northern Nigeria, and for centuries remained a very powerful influence in Western Sudan. The

seven Hausa states¹⁶ of this empire traced their origin to a common mythical ancestor named Bayajidda or Abuyazidu who became the ancestor of future leaders of six of the states.¹⁷ Mai Idris Alooma (1572-1603) was the most influential of Bornu rulers, and he helped in the Islamic expansion of the empire. His activity curtailed the expansion of Christian activities because of fear of his military strength.

Although there are ethnic and cultural differences, these states share certain characteristics. Among these are their common Hausa language, and the kingship patterns which both favoured the indirect rule of later colonial masters, and inhibited the growth of the christian religion in Northern Nigeria. This is because the colonial masters used the existing tribal structure as a mechanism for administration and enacted laws protecting same, and in this way inhibiting the expansion of christianity.

2.2.2 The Yorubas

South of the river Niger were the Yoruba Kingdoms, each with a long historical past. The legendary king Oduduwa was widely acknowledged as the one who established the Yoruba tribes, and

¹⁶These are Daura, Kano, Zau (Zaria), Gobir, Katsina, Rano, and Biram.

¹⁷He married the queen of Daura who bore him a son Bawo, who in turn had six sons who became the kings of Daura, Kano, Zau, Gorbi, Katsina and Rano.

Yoruba oral history asserts that Oduduwa's children fanned out and founded ruling dynasties in various Yoruba states. They established places like Ijesha, Ekiti and Ondo to the east; Ketu Sebe and Egbado to the west, Oyo to the north; and Ijebu to the south.

These places were receptive to the Christian religion because of their openness to external influences. Oduduwa was succeeded by his son Oranmiyan in Ile-Ife, and this place became the best known of the Yoruba states. It was distinguished both for its military dominance and political structure that was a model for general organisation at the time. These were also factors for the easy grafting of the Christian religion within the empire. This is because the hierarchical military structure was similar to that of the Christian Church, and the indigenous people had little problem of being assimilated into this new Church structure.

However, the unity of the kingdom and its organisational structure were often threatened by the many tribal tensions and wars. This was due primarily to the continued expansion of the Islamic faith from Northern Nigeria, and the Yoruba's internal politics and expansionist activities. These had adverse effects on the expansion of Christianity, in terms of the speed with which it spread in the South and its extension to the North of Nigeria.

2.2.3 The Benins and Itsekiris

Further south was the Benin kingdom which gave rise to one of the best known areas of civilisation in pre-colonial Nigeria. A characteristic of this group was the introduction of dynastic kings who replaced all previous patterns of government. The institution of kingship favoured and later contributed to the christianisation process in Nigeria. This is evident in the role of the royal households in their attempt to encourage membership of the faith to which they themselves belonged.

The Itsekiri kingdom was established in the western part of the Niger delta towards the late fourteenth century (A.D 14th cty) around the city of Warri. This city later became its capital in the mid-sixteenth century. It was during the period of King Antonio Domingo who was educated in Portugal that the Roman Catholic missionaries from Portugal claimed their first converts in these areas. These converts which included members of the royal households revealed their Christian zeal by authorising a letter to the Pope. In this letter, they complained that no priest had visited them for seven years, and that the king had personally assumed the functions of evangelising.¹⁸ The reason for the shortage of priests at this early stage of christianisation was primarily economic. This was explained by the then bishop of Sao

¹⁸Confer: Isichie, E., (1983) A History of Nigeria, page 318.

Tome: "This kingdom is very poor and (the) clergy will be unable to live there in reasonable comfort; moreover, the great unhealthiness of the climate..".¹⁹ Although the contemporary reasons for priestly shortage are different, the problem still exists and with other organisational issues, is examined in the corpus of this thesis.

2.2.4 The Ibos

Ibo cultural and political influence was reflected in the role that migrant groups from the Benin kingdom are believed to have played. One such group, known to local tradition as Umuezechime, is described as follows:

Umuezechime is said to have settled for a while in Onitsha on the east bank of the river Niger, and to have returned westward to occupy the region of Ubulu-Ukwu, Issele-Ukwu and Onitsha-Ugbo, after having adopted the Ibo language as their tongue.²⁰

Many Ibo-speaking groups such as the Asabas, Agbors and Ogwashi-Ukwus are thus believed to be a mixture of Ibo elements, Benin and Igala migrants. However, the Ibos as a people evolved from decentralised independent groupings that are unified by a number of common cultural factors like their religiosity and

¹⁹ *Journal of the Historical Society of Nigeria*, Dec. 1960, page 3.

²⁰ Confer: *A Brief History of Nigeria*, External Publicity Series 2., page 14.

collective determination.²¹ These cultural factors subsequently played a significant role in the expansion of the Church, and the growth of an indigenous clergy particularly in the Eastern part of Nigeria as evidenced today.

The different dispositions of these main social groups affected the degree of the expansion and acceptance of Christianity by their people. It also determined how the Western style organisation of the Roman Church supported or discouraged ordained and lay ministries. However, the social groupings in themselves became determinants of how evangelisation would later spread. As a majority of the southerners were culturally more receptive to a social mix of different people, conversions were easier, and this soon led to the beginning of indigenous Church leadership. It also accounted for why most of the indigenous African Churches developed from the Southern, rather than the Northern part of Nigeria.

2.3 Catholicism in Nigeria: An Initial Attempt

The initial attempt to spread the catholic faith did not materialise until a second attempt in the mid-nineteenth century when increasing European contacts with Nigeria brought a new wave of Christian missionaries whose work made the impacts that are now evident in the country.

²¹A Brief History of Nigeria., *ibid.*, page 15.

The initial religious contacts with Nigeria were possible primarily because of the monopoly enjoyed by the Portuguese on the West African coastal areas. However, the reasons for the early missionaries' inability at this time to make any significant impact were varied, some of which were summarised by Babalola (1988):

The kind of christianity which the Portuguese sought to spread to West Africa was the catholic variety, developed in the culture of Western Europe and which in particular embodied cultural values of the Iberian Peninsula. Conversion according to the Portuguese implied the adoption of a particular pattern of daily life. Their aim was to transform great areas of Africa into faithful but carbon copies of Portugal.²²

Accompanying this variant of christianity was also the organisational system that is concentrated in the hands of the clergy, which alienated the lay members and made them distant observers. This situation partly explained why lay ministry with African influence had not developed in the Roman Church and how the independent Churches had seized upon this weakness to provide an all-member ministry which attracted a huge number of catholics. In the Northern parts of Nigeria, the inroads made through Franciscan contacts made little impact. However, the exceptional situation of the Olu of Warri who sent his son Domingo to Portugal to become a priest testified to the zeal and favour the Christian missionaries enjoyed in the South, particularly among the royal household.

However, in the early 19th century, a second and permanent

²²Babalola, E.O., (1988) Christianity in West Africa: An Historical Analysis, page 67.

impact of christianisation in general and catholicism in particular was made as described further by Babalola (1988):

But in spite of the work of Portuguese missionaries based on the Island of Sao Tome and later of Spanish missionaries in Benin, the catholic influence was almost wiped out by the slave trade and it was not until the nineteenth century that christianity took root in Nigeria. Thus the second missionary endeavour took place in the nineteenth century and was marked by the advent of the first English speaking christian mission in Badagry in September 1842.²³

It was however not until 1860, that the Roman catholics came to Nigeria through Dahomey with the visit by Fr. Burghero to Abeokuta from his station in Whydah. Gradually, in 1862, Lagos became an outstation of Whydah, and was served by Fr. Burghero as recounted also by Babalola:

Free slaves from Brazil had settled in Lagos in 1862 and he was surprised at the number of Brazilians who at that time in their history had been baptised in the Roman Catholic Church. At this time, it was impossible to make Lagos autonomous as a mission with a resident priest. Thus, Lagos was treated as an outstation of Whydah in Dahomey.²⁴

Significantly, the pioneering missionary work of an ex-slave, Antonio, who became a catechist in 1862 was of immense help to the expansion of the Catholic faith. This also contributed to the speedy granting of autonomous status to the Nigerian Church. This status was mainly dependent on Antonio's activities which led to the arrival in 1868 of Father Pierre Boache as the first resident

²³Babalola, E.O., (1988) *ibid.*, page 104.

²⁴Babalola, E.O., (1988) *ibid.*, page 125.

catholic priest in Nigeria. This autonomous status was the springboard for later growth of an indigenous clergy who have now assumed almost all leadership positions in the hierarchy of the Nigerian Church. However, the indigenous clergy both in their training and outlook were wholly patterned after those of the Western culture with little or no "africanisation". This attitude was due to the strategies that Christian missionaries employed in their evangelistic activities.

Nonetheless, the expansion of the catholic faith was from thence permanently sustained by the personal and invaluable contributions of many lay and ordained missionaries of the time. This faith planting and expansion period witnessed the arrival of the Society of African Missions (SMA) in 1860 that helped with a relative support for indigenous vocations that subsequently became the centre of its present leadership.

2.4 The African Society and Christian Missionary Strategies

Christian missionaries did not limit their work only to spreading the gospel and evangelising the African peoples, they were also greatly involved in colonisation activities. However, the degree and quality of their involvement in the colonisation process has been long debated by historians. Primarily, the missionaries sought to transform the traditional society using the tabula rasa method. This meant wiping out everything that was African, and

replacing it with Christian religion, European cultures, values, norms and practices. They attempted to make European values important for Africans who accepted christianity with all its ecclesiastical norms such as celibacy and Western culture. Both of these factors (celibacy and European culture) are a significant influence in the shortage of candidates for priestly and religious life that is being experienced in Nigeria today.²⁵

These early christian missionaries tended to think that the Africans were under the firm grip of a cruel and irrational system from which they must be liberated. The practices of murder, human sacrifices and cannibalism (which no doubt were heinous in themselves), were enough for the early missionaries to condemn the entire African traditional society with its values, cultures, religion and traditions. These were replaced with what today are some of the inhibiting factors to the growth of indigenous Church leadership and ministries as seen in most independent African Churches. Africa, to the early missionaries, was generally portrayed as nothing but a filthy moral darkness that needed more redemption than anywhere in the world. This was in strong contrast to the missionaries' appreciation of the cultural values of countries in the Far East. For example, a returning missionary is quoted as saying:

²⁵Coleman, J.S., (1958) Nigeria, Background to Nationalism, page 91.

The Chinaman meets you with the stolid morality of his confucianism; the Hindoo with astute logic for his Pantheism....When I carry my torch into the caves of Africa, I meet only filthy birds of darkness...²⁶

The tabula rasa system mentioned above was the modus operandi of the early missionaries as Christianity, European values culture, education and morality were seen by them as a monolithic whole.²⁷ The early Catholic missionaries naturally shared in these methods and objectives of evangelisation, and they continued in various shades and forms right through to the period of the Second Vatican Council (1962-1965).²⁸ For example, the founder of the Holy Ghost Fathers whose congregation evangelised the Ibo-speaking areas of Nigeria warned his nephew as follows:

All those who go to Africa as missionaries must be thoroughly penetrated with the thought that the Dark Continent is a cursed land, almost entirely in the power of the devil.²⁹

It was only from the time of the Second Vatican Council (1962-

²⁶Blyden, E. W., (1887) Christianity, Islam and the Negro Race, page 65.

²⁷Coleman, J.S., (1958) Op. cit., page 98.

²⁸This is the gathering of all world bishops convoked by Pope John XXIII, and their deliberations, constitutions and pronouncements directly affected Church discipline and ecclesial activity. The documents that emanated from the Council were statements of the episcopal hierarchy which are addressed to catholics throughout the world, and sometimes to all people of goodwill, which treated a number of serious issues affecting the Church in the twentieth century. There were also representatives of other christian churches at this unique gathering as observers.

²⁹Cssp 191/A/5, Ebenreth, MS biography of Fr. Lutz, f. 35.

1965) that inculturation and respect for African values, culture and traditions began to emerge. This appreciation should be encouraged in order to assist in finding an African response to the organisational issues that will be identified in this study.

This author argues however, that African traditional religion, culture and cultic practices have within them leadership and ministry patterns that can assist the catholic faith to be truly African, and these features have to be properly understood and pursued. Among such patterns or features are the high degree of involvement of members of traditional communities in all social and religious activities, and delegation of functions to lower cadres of membership. Others include the primarily functional role of traditional priests and priestesses who do not form a distinct cohort of believers.

2.5 Motivational Factors for the Early Missionaries

The religiosity of the Africans and particularly of Nigerians in comparison to the inhabitants of other countries motivated the missionaries in their evangelical enterprise. This is evident particularly as their labours bore concrete fruits accounted for in huge numbers of conversions. This was however achieved mainly by making Nigerians abandon their cultural values and heritage, and embrace a wholly European identity.

Other circumstantial factors also played a motivational role. Among these was the fact that Africa, which came to be known as the 'white man's grave', presented an opportunity for personal risk and sacrifice for the early missionaries, as well as for heroic martyrdom. Also, the slave trade and its connection with the white man touched the conscience of the missionaries, and this prompted positive actions as in the form of missionary work. This latter motivation was shown in the writing of the Church Missionary Society historian:

Commiserating the condition of the people, and more particularly of the Negro race, on account of the cruel wrongs which the slave trade had inflicted upon them, selected Africa as their first field of missionary enterprise.³⁰

A third reason that motivated the early missionaries in Nigeria was the urgent need to contain the southward expansion of the Islamic faith. This was clearly indicated in both the Edinburgh and Lucknow World Missionary Conferences,³¹ and particularly as Northern Nigeria was already thoroughly Islamicised. In fact, it was suggested by European missionaries as a strategic policy that Southern Nigeria should be regarded as a core area from which to make any christian advance.³² In spite of these motivational

³⁰CMS, (1896) Church Missionary Atlas, Church Missionary Society, London., page 11.

³¹Confer: Coleman, J.S., (1958) Op. cit., page 93.

³²*International Review of Mission*, V, July 1916, page 354.

factors, there were two major difficulties that the missionaries had to contend with in their attempt to christianise Nigeria. First was the political policy of Lord Lugard³³ which excluded christian missionaries from the predominantly muslim areas of the North. This led to a slower growth of indigenous priests and leadership in the area. Second, the Nigerian culture that must be replaced by European culture and values which was often resisted.

However, among the Nigerian populace, it was the Ibo speaking areas and peoples that displayed greatest receptivity to the penetration of Christianity. This was not because of the absence of Ibo culture and values, but for other socio-economic motives like a desire for education. This receptivity led to the growth of record numbers of catholics, indigenous priests and religious, and an expanding Church leadership. However, it has yet to embrace as did the Latin American hierarchy, a greater role for its christian faithful in their use of pneumatic gifts within a Nigerian culture to complement the pastoral activities of the ordained clergy.

³³He was the High Commissioner and Commander-in-Chief of Northern Nigeria (1900-1906), he then became the governor of Northern and Southern Nigeria (1912-1913), and later the Governor General of Nigeria (1914-1919).

2.6 The Missionaries' "Second Coming"

The impact of Christianity and particularly of Catholicism on Nigeria changed with the "second coming" of the missionaries. Their strong influence on the people and culture became noticeable with the arrival of the Society of African Missions and the Holy Ghost Fathers in the early part of the 19th century. This period marked the firm rooting of the Catholic faith, and the beginning of the problems relating to various organisational issues that the Church has to address today.

As already mentioned, the initial pastoral activities in Lagos were initiated by Antonio an ex-slave, who did almost all that priests today will do pastorally with the exception of celebrating the sacraments. It is the possibility of such initiative and unhindered pastoral activity by the laity that are explored. Through his *ministry* the ex-slave came to be known and called Padre Antonio, that is 'Father Antonio', and his catholic enthusiasm and spirit is described by Isichei (1983):

When the first S.M.A fathers settled in Lagos, he gladly accepted a subordinate role in the church he had once led. He lived in a hut near the mission bell, served mass, and struggled to visit straying sheep or missionary nuns on legs swollen with dropsy. In his old age, he continued to study his catechism with a neophyte's enthusiasm.³⁴

³⁴Isichei, E., (1983) Op. cit., page 320.

The Catholic faith then spread to Abeokuta where a mission was built in 1880, while the S.M.A in 1888 established their successful Asaba station. In 1885, the Holy Ghost Fathers arrived in Onitsha en-route to the North, but providentially, transport difficulties made them settle in Onitsha as an alternative. Coupled with other favourable factors, this move became a big evangelical success among the Ibo-speaking Nigerians, although their initial membership was drawn from the marginalised of society as described by Isichie (1983):

Most converts were drawn from the rejects of traditional society, the mother of twins, those accused of witchcraft, lepers, and so on.³⁵

From then, different missions from various European catholic societies took part in the evangelisation processes with the establishment of permanent organisational structures. In general, Catholic evangelisation continued in more or less the same manner with emphasis on Western ideals and values up to the first half of the twentieth century. Things started to change when interest was shown by Nigerians in the attempt to embrace the priesthood, but the initial number of indigenous laity and clergy was significantly low. Their enthusiasm nonetheless showed that the future of the Nigerian Church and its management lay in the hands of the indigenous clergy and laity. This challenge was recognised quite early by Nigerian Catholics, and although their response enables an

³⁵Isichie, E., (1983) Op. cit., page 321.

assessment of catholicism today, the general orientation was European with insufficient Nigerianisation.

2.7 Catholicism in Present Day Nigeria and Its Problems

The Roman Church in Nigeria has grown significantly since the beginnings of the second period of christianisation. In 1964 for example, there were 111 indigenous priests, whereas by the late 1980's there were 3000. The growth has also led to the establishment of three ecclesiastical provinces of Lagos, Kaduna and Onitsha which are summarised by Anasiudu:³⁶

The Ecclesiastical Province of Lagos consisting of the Metropolitan See of the nation's capital city of Lagos and eight of its constituent dioceses. Protestant evangelisation of the same area began earlier in the 1840's. Catholics today number about 7.4 percent of the area's total population of about 23 million.

The Ecclesiastical Province of Kaduna in the northern part of the country saw the opening of the first Catholic mission at Lokoja on the confluence of the Rivers Niger and Benue, in 1884, though sporadic attempts to plant the faith in the north went as far back as the 17th century. Today the area has nine dioceses under the metropolitan archdiocese of Kaduna, a state capital widely believed to be the centre of Muslim power and influence in the nation. Catholics in the province constitute about 3.5 percent of the areas total population of 35 million.

Last but not least, Nigeria, east of the Niger, received its first Catholic missionaries in 1885, three decades later than the Protestant ones. The Catholic pioneers were Holy Ghost Fathers from the French Province.....They

³⁶ Monsignor Raphael Chukwubunna Anasiudu is the Secretary General of the Catholic Secretariat of Nigeria.

were warmly received by the traditional ruler of the city ... From this bridge-head, the pioneer missionaries fanned out to evangelise a mostly receptive people who actively assisted in their own evangelisation. Other missionary societies later joined to plant the seed of the Faith in the territory today comprising the Metropolitan See of Onitsha with its fourteen suffragan dioceses. Catholics in the area number 22.62 percent of the area's total population of about 21 million and 61.55 percent of the total Catholic population of the country.³⁷

However, the Nigerian Church is challenged from three angles as it evolves within a vibrant religious setting. These are internal management problems within the organisation, challenges from other christian groups, and contemporary secularism.

2.7.1 Internal Organisational Problems

In spite of the progress described above, the Nigerian Church continues to encounter numerous organisational issues that it had earlier failed to address properly. However, the fact that there are certain inadequacies in the Church's administrative system underpins the fact that the essentially European approach that has so far been used is inadequate. Three of these issues will be examined, the first of which is personnel and explored from two perspectives. The first perspective is the continued shortage of priests and candidates for the priesthood that are necessary to

³⁷Anasiudu, R.C., (1991) *The Catholic Church of Nigeria: Richness in Diversity*, in Catholic International, vol. 2, nos 10, May 1991, page 475.

meet the ever increasing demand for spiritual and pastoral ministrations. The second perspective is the under-utilisation of the charisma or pneumatic gifts of the christian faithful. This has led to a situation where the supply of ordained ministers from internal sources had to be hugely complemented by expatriate missionaries. However, since the 1980's, external missionary support seems to be threatened by tougher restrictions on immigration through a quota system. This therefore makes the need for an adequate indigenous solution to be sought and alternative "Nigerian ministries" to be considered as urgent priorities.

Second, the limited financial resources and poor economic situation within the country which also affects the Church. This implies that proper financial management techniques must be in place to ensure the most judicious and beneficial use of the scarce resources. Such techniques might need to be essentially different from the present model patterned after its Western archetype. It could involve a modified "traditional esusu"³⁸ system which has biblical grounding as in Ac 4:32.

Third, concern that the catholic faith is only superficial among some adherents reveals that previous evangelisation strategies may be ineffective. This might be attributed to the unsuitability of the methods for the culture and people. This

³⁸This is where all financial resources are pooled in a central fund and an acceptable system devised to distribute it equitably according to prioritised needs.

superficiality is shown from the fact that there is a recognisable gap between the beliefs and actions of many catholics.³⁹ It also implies that a sufficient supply of ministers (ordained or lay) must be found to service the spiritual and pastoral needs of catholics and to ensure the growth of ardent believers. But, the solution to such in-depth *catholicisation* of believers lies in the recognition of the need for change and to create other complementary ministries within and probably outside ecclesiastical regulations. However, the various options through which this situation can be properly addressed, and their implications, are discussed in chapter eight of this thesis.

2.7.2 Challenges from other Christian Groups

The Catholic Church has to contend with the growing and powerful challenges of many emerging religious groups, particularly the African Independent Churches. Most of these groups provide significant opportunities for their lay membership to be involved in Church ministries and even leadership. These Independent Churches employ systems and modes of ministry that are native to the people, and this ensures ministerial opportunities.⁴⁰ These

³⁹Anasiudu, R.C., (1991) *Op cit.*, page 477.

⁴⁰Turner, H.W., (1967) African Independent Church, pages 26-27, Confer also Baeta, C.G., (1962) Prophetism in Ghana, pages 128-129.

opportunities serve as increasing attractions to the catholic laity (particularly those with valuable pneumatic gifts) for the use of their gifts. This ultimately prompts them either to syncretise at best, or at worst to leave for these churches where their genuine personal desires can be satisfied. Also, there are organisational role models in these Independent Churches which foster a kin-based relationship. This is in contrast to the clergy-laity dichotomy that exists in the Roman church.⁴¹

2.7.3 Contemporary Secularism

Another external challenge to Nigerian catholicism today are the phenomena of materialism and secularism which have been increasingly influential in the last three decades. If a greater involvement of the christian faithful in pastoral and management activities can be ensured, a new spiritual focus could be created for the laity. This will subsequently lead to a lesser influence of secularism on catholics as they become more able to control these influences on themselves. These organisational issues are among those which motivated this research, and an attempt is made to propose practicable solutions to address these problems.

⁴¹Attempts to eliminate this lack of brotherhood is a factor that contributed to the formation of the charismatic movement within the Roman Church, where both fraternity and use of gifts can be exercised.

2.8 The Archdiocese of Lagos: Forty Years After its Establishment

Long before the Second Vatican Council (1962-1965), missionary activities had taken place within the Archdiocese of Lagos. But the missionary impact in the last forty years in the archdiocese will be the focus of this section. The historical background to the creation of the archdiocese was summarised as follows:

The historical background of the Archdiocese of Lagos covers a long period of gestation. It is a product of four vicariates and three prefectures. The first vicariate was that of Dahomey in 1870, to the status of Prefecture covering the present day Ibadan in 1952. The vicariate of the Bight of Benin was raised to the status of Archdiocese on the 18th April 1950. The Archdiocese now comprises Lagos State, part of Ogun State and the Province.⁴²

Shortly after the vicariate of the Bight of Benin was raised to the status of an Archdiocese, the need for increased catholicisation and indigenous clergy became more evident. This is particularly so if the future national hierarchy was to be fully *Nigerianised*. As Nigerians gradually responded to priestly vocations and the ordination of the first native priests in the first three or four decades of this century, this enthusiasm and growth increased further with the creation of the Archdiocese in 1950. This was crystallised with the installation of the first native priest as Archbishop in 1973. Also, there had been a

⁴²The Official Nigerian Catholic Directory 1987-1988, Catholic Secretariat Publication., page 26.

sustained attempt by both the incumbent archbishop and the native priests to increase their quality and quantity which at present is close to fifty.

2.8.1 Spiritual Scramble for Lagos

The strategic position and importance of Lagos, both to the country and the Church makes the *scramble for Lagos* by all evangelical and pentecostal Christian groups significant. This scramble became a challenge as many of the pentecostal groups attract members from the mainline Churches for the kind of reasons discussed earlier. This include the degree to which lay members in these churches are involved in church activities and leadership. These all-member ministry and leadership opportunities appeal greatly to catholics. Organisationally, this creates a situation where there is a continued depletion of the sources for priestly vocations and leadership for the Nigerian Catholic community.

2.8.2 Organisational Leadership Problems

The implications of recognising the factors identified above, namely: shortage of priests, limited resources, superficial faith, emerging christian groups and secularism, underpin this study and a proper understanding of these issues could lead to a more open

and vibrant church. Also, a better appreciation of contemporary management practices with an African flavour may lead to the recognition of the centrality of role models. This might have the ultimate effect of bringing back lapsed members, encouraging more candidates for the priesthood, and following of the faith. These steps are however strategic decisions that will need to be considered by the hierarchy primarily through leadership practice.

It is within the context of these present demands and challenges that this research is situated, as it proposes lay ministry including eucharistic leadership. This lay ministry is important since historical evidence from earlier discussions shows that the shortage of priests has been a long-standing problem, and available statistics do not seem to indicate a positive change. The proposed line of solutions can be justified by reference to the enabling power of the sacrament of baptism, the successful evangelising activities of the ex-slave Antonio, the practice of the early Church and the two Scottish archdioceses. Such success may still be achieved in the archdiocese of Lagos through organisational transformation, the involvement of the laity in new ministries and leadership if they are encouraged.

2.9 Conclusion

The discussions above on the christianisation of Nigeria and the problems and challenges that accompany it stress the need for action to be taken by the Church hierarchy. It is the nature and content of these actions - which need to be Nigerian to be effective - that this academic research attempts to articulate.

However, the process of Christianisation focuses on the belief that all of humanity is called to belong to the group of God's people in the Church established by Jesus Christ. Having looked at the establishment of the Nigerian Church, we now need to set this in a wider context - the formation of the Church Universal, and Christ's intention for it. How was this community of individuals formed?. How was an initial charismatic Church transformed into an institutionalised and hierarchical Church with permanent leaders?. These are some of the issues which the next chapter will examine.

CHAPTER THREE

THE CHURCH: ITS ORIGIN AND INSTITUTIONALISATION

3.1 Introduction

Two propositions about the Roman Church in its present hierarchical form can be stated: first, its existence as an institution, or social reality called the Church, started at a definite historical time, and second, there is a corporate body of individuals who manage this organisation. Based on the above propositions, the objective of this chapter is to unravel the historical question put by Ellis (1989): "Did orderly procedure in a Christian congregation presuppose some ordered structure or did the congregations begin as spontaneous, charismatic meetings and only later, as problems arose, create structures, including official ministries, to meet the needs of the believing community?"⁴³ The chapter therefore attempts:

- to examine the process of institutionalisation of both charisma and the church organisation,
- to identify the management and organisational features in the early church, and the office holders within it,
- to examine how the process has contributed to the organisational problems of the Nigerian Church.

In discussing these issues, the chapter relies on socio-

⁴³Ellis, E.E., (1989) Pauline Theology: Ministry and Society, page 87.

biblical evidence that can be deduced from scholarly research.⁴⁴ This is because the church as a religious institution has undergone socio-historical processes which have led to its institutionalisation. It shares, therefore, socio-institutional traits which are the basis for the development of all social entities according to Schneider (1966):

The Church is a phase in human society, bears all traits of social institution with habitual behaviour, attitudes etc.⁴⁵

From this position, there is a social dimension to the Church, and therefore a sociological approach to analysing its institutional existence. Such a sociological dimension inevitably demands an acknowledgement of the tensions that are created between theology and sociology on the object of this study.

3.2 Theology in tension with Sociology

The root of the tension between these two disciplines, as identified by Tidball (1983), lies in the absolutist claims which each discipline makes.⁴⁶ Reality is more complex, and this complexity generates multiple explanations. Thus, no one interpretation of particular events is superior to the other, nor

⁴⁴For example Ellis, E.E., (1989) *ibid.*, and Kasemann, E., (1981) Essays on New Testament Themes, among others.

⁴⁵Schneider, L., (1966), *Op cit.*, page 10.

⁴⁶Tidball, D., (1983), *Op cit.*, page 17.

are these various interpretations necessarily contradictory. They are in fact often complementary.

From this background, the developments of the early Church and its institutional features can be explained from various perspectives. A sociological view assumes the church as a necessary consequence or result of the successful practise and act of preaching.⁴⁷ On the other hand, theological positions have more God-related/spiritual explanations. This complementarity supports the use of both disciplines in the understanding of the object of this study.

3.3 The Biblical Basis of the Concept of Church

The word Church, from its root word *ekklesia*, describes the Christian organisation as a visible entity. It also connotes various other meanings, many of which are not of primary interest to this research.⁴⁸ These include the material or physical description of the Church that refers to the building(s) that house the organisation, and political strands or movements. But, for a proper understanding of this phenomenon in relation to this study, its specific biblical roots and applications should be examined.

⁴⁷Weber, M., (1966) Sociology of Religion, page 61.

⁴⁸Confer: Coenen, L., (1986) The Church in New International Dictionary of New Testament Theology, Brown, C., (ed) Vol 1, page 292ff., Confer also: Schillebeeckx, E., (1985) The Church with a Human Face, pages 42-50.

3.3.1 The Old Testament Applications

In the Septuagint,⁴⁹ the Greek word *ekklesia* translates the Hebrew "Qahal", which means a summons to an assembly and the act of assembling with a purpose.⁵⁰ For example, in Ex 35¹ "Moses assembled the whole community of the sons of Israel and said to them, 'These are the things Yahweh has ordered to be done:....'"

Another Old Testament passage states:

Yahweh spoke to Moses and said, 'Take the branch and call the community (Qahal) together, you and your brother Aaron. Then, in full view of them, order this rock to give water. You will make water flow for them out of the rock, and provide drink for the community and their cattle'.⁵¹

Primarily in the Pentateuch, those so gathered in assembly are called the "Edah".⁵² In spite of these religious connotations, in common Greek usage, according to scholars like Coenen, *ekklesia* has a terminological root in a military call-up word *ek-kaleo*. It also has a civil use as a political phenomenon characterised by the repeated summons of citizens to meet for decisions on various governmental policies.⁵³ However, in most cases, and particularly

⁴⁹The Greek version of the Old Testament translated by the Jewish Community from Hebrew to Greek about B.C.200-210.

⁵⁰Coenen, L., (1986) Op cit., page 292.

⁵¹Nb 20⁸.

⁵²These are the people who are gathered in the front of the tent of meeting. Confer Ex 33^{ff}, Coenen, L., Op. cit., page 294.

⁵³Coenen, L., (1986) Op. Cit., page 291.

within the Jewish milieu, the gathered members often met for religious purposes.⁵⁴ It is within this religious context that the gathering of the apostles and other Christians in the apostolic and post-apostolic period can be seen as an assembly of people with specific religious purposes.⁵⁵ Thus the meaning of the term Ekklesia went through a process: a change from a military call-up, to political or juridical deliberation in the Hellenistic environment, and finally to a religious assembly characterised by obedience and worship.

3.3.2 The New Testament Applications

In the New Testament, the concept of Church initially relates to the gathered but localised assembly of Christians in a town. This is often indicated in Paul's opening greetings to the Churches in his pastoral epistles: "Paul, Silvanus and Timothy, to the Church in Thessalonika..."⁵⁶ Second, it connotes believers who gather in private homes, like those of Prisca and Aquila.⁵⁷ They, however, belonged to the local community earlier described.⁵⁸

⁵⁴Ex 33^{7ff}.

⁵⁵Coenen, L., (1986) Op. Cit., page 293.

⁵⁶1 Co 1-2, 2 Co 1¹, 1 Th 1¹, 2 Th 1¹.

⁵⁷Confer: Schillebeeckx, E., (1985) Op cit., page 46ff for a detailed examination of Christian House Communities.

⁵⁸Rm 16^{1-5,15}, 1 Co 16⁵, Col 4¹⁵.

As mentioned earlier, organised religions, or the evolution of a congregation and followers, are a consequence of the activities of successful prophets.⁵⁹ Thus, the establishment of the Church through gatherings in private homes, or the local community, indicates the ultimate success of Jesus' missionary activities. However, in spite of this sociological grounding, and structured christian communities, there are still ecclesiological controversies over Jesus' intention to establish an institutional church, and the process of its establishment in concrete terms.

3.4 Opinions on the Process of Establishing the Christian Church

The ecclesiological controversies on the Church focus primarily on the process(es) and time span of its establishment. These views can, however, be broadly classified into two main groups. First, those scholars who argue that the Church is meant to be and remain a spiritual and religious movement. Second, those who argue that, although the Church started as a religious movement, it had all the traits that led to its institutionalisation. Apart from these broad categories of opinion, there are views about the timing of the church's establishment. For example, the Hansons (1987) state that the Church existed before the incarnation of Jesus because "the Church is in the first instance the holy people of

⁵⁹Confer: Weber (1966), Op. cit., page 60 and Moberg D.O., (1962) The Church as a Social Institution, page 513.

God".⁶⁰ This position cannot be socio-institutionally accepted, at least for the purpose of this research. This is because, as an organisation, the Church began with Jesus' public ministry, and was concretised with the apostles' faith in his resurrection.

Furthermore, on the basis of organisational theory, the Church as an institution has a life cycle through which it had to pass in the process of establishment. This life-cycle could only begin with the ministry of Jesus who was the founder. Moberg (1962) identifies five stages in this life cycle, or natural history,⁶¹ which comprise incipient, formal, maximum efficiency, institutional and disintegration stages. Although Moberg's analysis sometimes raises questions concerning the difficulty of identifying these stages in a distinct way within this natural history, the general pattern is discernible. Gibbs (1979) also argues that religious groups develop from 'men' to movements, into machines and then become monuments.⁶² All Church organisations, including the Roman Church, have undergone some aspects of this life-cycle as suggested by Moberg. This has led to a degree of stabilisation, although some scholars still argue that this phenomenon should permanently remain a purely socio-religious movement. Nonetheless, this analysis needs to turn

⁶⁰Hanson, AT and RPC, (1987) The Identity of the Church: A Guide to Recognising the Contemporary Church, page 5.

⁶¹Moberg, D.O., (1962) Op cit., page 118-124.

⁶²Gibbs, E., (1979) Body-Building Exercises for the Local Church, page 24.

its attention to the two main perspectives identified earlier in this section.

3.4.1 The Church is a Socio-Religious Movement

A socio-religious movement was assumed by some scholars⁶³ to be the initial and permanent stage in the establishment of the Church. This argument rests on the premise that it should remain on this level because of its essentially spiritual significance, thereby under-stating the importance of social process(es). In his support for this position, Westow (1972) argues that the key-words which initiate the apostles' discipleship of Jesus were *follow me*. The essence of the Church is, therefore, not simply the gathering of disciples but their personal allegiance to Christ. For this same reason, Jesus did not intend to establish an institution or organisation.⁶⁴ In this interpretation, Westow equates the concepts of religious movement and spiritual charisma. He argues that since Jesus was not an institutional man, he did not establish an institutional church:

Now it is true that the New Testament said that Christ belonged to the tribe of David, a royal tribe. It is also true that he spoke much of the kingdom of God. But the whole point of this was that the kingdom was not a national kingdom, not a hereditary or institutional one.

⁶³Moberg, D.O., (1962) *Op cit.*, page 118ff.

⁶⁴Westow, T. (1972), The Agony of the Church, page 26.

Even before he goes to his death he rejects any such interpretation. In the same way he talks about the children of God, and here again the implication is that this has nothing to do with biological maternity, or paternalism. *In fact, Christ was not an institutional figure.*⁶⁵

The perpetuation of this interpretation can be found in the way that contemporary Pentecostal and Charismatic movements emphasise a return to personal allegiance. This results in the establishment of Independent and Pentecostal Churches that are minimally structured, offering a de-bureaucratized model of leadership. This attempts to revive leadership practice that hangs on an intimate relationship between leader and followers. It is this resurgence, particularly in Nigeria, that requires an analysis of the structure that emerged in the years immediately following the death of Jesus. Most of these Independent and Pentecostal churches are formed as a reaction to both the excessive control on "spirit moved" activities and limited participation in Christian ministry imposed by a formal Church hierarchy. It is also from this background that the emergence of the charismatic movement in the Catholic Church should be understood as an attempt to reconstitute a 'reditus ad fontes' - a return to the origin of leadership. It is arguable, however, that the official recognition by the Roman hierarchy of the charismatic group serves as a "compromise measure" in satisfying the aspirations of those who want to experience the

⁶⁵Westow, T., (1972) Op. cit., page 28. The emphasis in the last sentence of this quotation is mine.

freedom of the early Church while remaining within an institutional framework. The extent of the success of this "compromise" can only be measured by the current demand for change in the Church to enable a wider and an all-member ministry.

Organisationally, these religious groups⁶⁶ put less emphasis on positional offices, that are extraneous to pneumatic ones, in order to protect the church against institutionalisation. In his argument for this contemporary fluidity, and in explaining the processes which resulted in the institutionalisation of the Church, Westow (1972) observed that:

Historically all the functions which Paul enumerates in four different lists and which are sometimes called 'charismata', gifts of the Spirit of Christ, have gradually been taken over by the priesthood in much the same way as the priesthood has been taken over by the episcopate, and the episcopate has assumed the apostolic role, albeit in a quite different sense from the original one. The hereditary priesthood which Christ rejected seems sometimes to have come in again by the back door through an over-institutionalised tradition, i.e. the transmission of a spiritual function by the laying on of hands, so that one generation of priests looks very much as if it were inheriting a status from the previous generation. As a result, the use of the terminology of brotherhood came to be reserved to the clergy among themselves in ecclesiastical documents from the time of Cyprian of Carthage until the recent Vatican Council, which corrected the anomalous condition of the laity, and restored the use of the term "brotherhood" to the whole people of God in the *Constitution on the Church*.

. . . The result of all this was that the church became a fullblown secular institution as well as a spiritual movement.⁶⁷

⁶⁶These are the charismatic movements in the Roman Church, and most Indigenous and Independent African Churches.

⁶⁷Westow, T., (1972) Op. cit., pages 29-31.

However, Westow concludes that the institutional weight of the Church through the centuries has overshadowed its charismatic nature and argues for a return to early Church practices.⁶⁸ These arguments, though plausible, raise some difficulties as Westow's interpretation of the call of the Twelve Apostles is equated with and restricted to personal allegiance. Neither the social consequences or outcomes of prophetic activity, nor the need for control processes in social groupings were considered. However, extreme organisational 'control' of the Holy Spirit and other spiritual activities, epitomised by a bureaucratised leadership model, were some of the unavoidable perils faced by the Nigerian Church. This constitutes its major problem, and manifests itself in the leadership's unwillingness to change the status quo.

Since the New Testament was primarily written for the first generation of christians, little trace of institutionalisation are evident at its earliest stage. Rudimentary signs include the handing over of leadership by Jesus to his disciples (Mt 28¹⁹⁻²⁰), conflict management and disciplinary procedures. However, scholars such as Tanqueray believe that there were sufficient traces of organisation and that the process of institutionalisation was completed by the end of Jesus' public ministry.

⁶⁸Westow, T., (1972) Op. cit., page 38.

3.4.2 Tanquerey's "Packaged" Traditional Theory

This second interpretation of the Church's establishment corresponds to Moberg's formal and Gibbs machine stages. In his interpretation, Tanquerey argues that Christ established the Church during his public ministry, as a hierarchical society with the threefold power of teaching, ruling and sanctifying the faithful.⁶⁹ He supports this analysis by emphasising that Jesus chose the Apostles, schooled them, and appointed Peter as head of this established community. Thus, Tanquerey writes "the college of Apostles received from Jesus Christ who was administering the offices of God, the power and authority to teach the Gospel to all the people, to impose laws through which divine law was preserved and to sanctify souls through the administration of the Sacraments".⁷⁰ He further provides a detailed description of the hierarchical structure of two Gentile communities in an analysis of 1 Corinthians and Ephesians, to emphasise Jesus' intention:

They were subject to a holy hierarchy, that is to the Apostles who exercised supreme authority among all the communities of the Gentiles, indeed this authority was viewed as divinely received. The Apostles often times claim it for themselves in their epistles, in teaching, in judging, in correcting, in proposing laws or precepts, not just for the faithful but also for the elders who took care of the faithful, Serving under the Apostles were inferior Ministers: deacons, priests or bishops, who in turn took upon themselves some authority in spiritual

⁶⁹Tanquerey, A., (1959) A Manual of Dogmatic Theology page 107.

⁷⁰Tanquerey, A., (1959) Ibid., page 109.

matter and, thus formed, along with the Apostles, a true hierarchy.⁷¹

Tanqueray argues that Jesus foresaw a long history for the Church and, therefore, provided it with both organisational and leadership structures rooted in the Apostles. Thus, successive Church hierarchies maintained this structure down the ages and in all cultures.⁷² This description of the Church's establishment is an overdramatised conjecture, and cannot be fully supported from either biblical or extra-biblical sources. This is because Jesus did not establish a Church with such detailed organisational features and structure within his three years of public ministry.⁷³ On the contrary, his leadership practice was a fluid and de-bureaucratised model. Also, Jesus was neither officially recognised by the Jewish authorities nor was the Christian religion a *religio licita* (legal religion) until long after his death.

However, succeeding generations of christian communities, especially those of the 2nd to 4th generations, showed more "mature" signs of organisation particularly in some Pauline epistles.⁷⁴ It was this period of early christianity that Käsemann,

⁷¹Tanqueray, A., (1959) *Ibid.*, page 110.

⁷²Confer: Ratzinger, J., (Card) Wesen und Grenzen der Kirche, pages 59-60.

⁷³Confer: All the account of Jesus' public ministries in the gospels.

⁷⁴These "mature" signs of organisation in the epistles raises doubts about their authenticity and dating. This is generally
(continued...)

and other scholars, argue manifest signs of ecclesiastical life and organisation. Drane (1972) outlines these features as the organisation of the Church according to a hierarchical model, the development of the monarchical episcopate, and the objectification of the primitive apostolic *kerygma*. Other features include a stress on 'orthodoxy' and 'sound doctrine', as opposed to heretical teaching; an understanding of faith itself in static rather than dynamic terms (which led to later sacramentalism), and interest in the collection of supposedly apostolic writings.⁷⁵ For Paul, according to Käsemann, there was no possibility of sacred space, time, or individuals in the early Church. All the baptised were

⁷⁴(...continued)

because the pastorals do not fit the framework of Paul's life from the account given in the Acts of the Apostles and other epistles. Since the beginning of the 19th century widespread opinion has maintained that Paul is not the author of these books. Their reasons include the fact that the errors described in the Pastorals are of Gnostic origin in the 2nd century, the stage of organisation in christian communities are those of the 2nd century, the style and vocabulary are different from the genuine Paul, the tone of the Pastoral that emphasise a standardised set of truths, the good works of christians, and the organisation of the community is different from the charismatic, instructive and mystical spirit of the Pauline epistles. The pastorals could have been written after the Roman House arrest with which the Acts of the Apostles ends. (See also Denzer, G.A., (1968) *The Pastoral Epistles*, in Jerome Biblical Commentaries, Brown, R., et al (eds) page 351ff). However, I assume their genuineness for the purpose of this study because they begin with an address in which the writer identifies himself as Paul. Also, the early christian church attributed them to Paul and the evidence is as early and as clear as that for the letters universally admitted to be Paul's writings.

⁷⁵Drane, J.W., (1972) *Eschatology, Ecclesiology and Catholicity in the New Testament* in The Expository Times, pages 180-184.

office bearers, each one with his own charisma, including Paul.⁷⁶ From this perspective, we find that 'an office which stands over and against the rest of the community is now the real bearer of the spirit; and the primitive christian view, that every Christian receives the Spirit in baptism, recedes into the background and, indeed, for all practical purposes disappears'.⁷⁷ Käsemann went further to argue that the Deutero-Pauline Epistles imply the existence of the 2nd century bishops in the personages of the apostolic messengers, and he asserts quite firmly that:

The monarchical bishop, surrounded by presbyters, deacons, and other co-workers bound by vow. The office is conferred by ordination and, because it is regulated by disciples of the apostles, placed in apostolic succession.⁷⁸

In the view of this author, the most that can be adduced from this position is that there is a significant emphasis placed on Church organisation and structure as evident from the account of 1 Corinthians. This differs from Käsemann's emphasis on Paul's advocacy of charismatic doctrine and a structure-free christian community. Käsemann believes that there is no real equivalent in the New Testament for our present day conception of office, because these ecclesiastical offices are the target of the polemic found in passages such as Mt 20:25ff, 23:11; 1 Co 3:5; Ph 5:3, against

⁷⁶Käsemann, E., (1981) Op cit., page 81.

⁷⁷Käsemann, E., (1981) Op cit., page 87.

⁷⁸Käsemann, E., (1969) New Testament Questions of Today, page 247.

claims of domination and power.⁷⁹ There is, however, according to Käsemann, a concept in Pauline and sub-Pauline theology which describes in a theologically exact and comprehensive way the essence and scope of every ecclesiastical ministry and function - viz, the concept charisma.⁸⁰ Käsemann's concept of ministry and structure in the early church turns on his understanding of the Church as the body of Christ. For Paul, this body of Christ, in particular as the local Church was described in Rm 12 and 1 Co 12, was a charismatic community. The functions of the body are precisely the charismata of the spirit (Rm 12:4). It follows that each member of the community has some function within the community, because to each is given some charisma or other (1 Co 7:7, 12: 7,11). Strictly speaking all are, therefore, charismatics with no one lacking some manifestation of faith. However, the members of this body have different functions (ministries), all of which are important and indispensable. For Käsemann, this body metaphor is an illustration of unity in diversity that does not emerge from rigid conformity. In short, ministry in Pauline communities belonged to everyone.

However, if one follows his arguments to their logical conclusion, the development of the Roman Church as an institution

⁷⁹Käsemann, E., (1981) Op cit., page 63.

⁸⁰Käsemann, E., (1981) Op cit., pages 63-64.

with an hierarchical structure is both illegitimate and an aberration of Pauline theology. This conclusion is difficult to justify because the use of pneumatic gifts involving individuals will naturally crystallise into organised patterns. It is this socio-institutional reality that Käsemann attempts to avoid. Although functional limitations in the exercise of the charisma is recognised, since christians are not equally gifted to perform the same task, Paul nevertheless acknowledges the need for an organised Church (Ph 1:1; 1 Co 14:40; 1 Th 5:12). From its inception, the Church had its institutional elements already in place as manifested in the baptismal procedure;⁸¹ because until and unless a new convert undergoes this institutional process, a person cannot be considered a member of the christian community.

Therefore, it can be concluded that although the early church was not formally structured from its inception, a structure emerged through an interplay of history, tradition and the passage of time.

3.5 The Institutionalisation Process

Although all contemporary Churches are structured to varying degrees, their present structures were not arrived at instantaneously, but through an *institutionalisation process*. This section examines available evidence to examine both the signs and

⁸¹Neill, S., Op. cit., page 188.

process(es) that have been identified by scholars, such as Troeltsch, who says:

....as soon as a message of this kind creates a permanent community a social order will inevitably arise out of this programme and that a sociological structure which was at first conceived solely in religious terms will be transformed into a social organisation within life as a whole.⁸²

Scholars like Tanqueray do not support this process concept, but argue that the Church was almost instantaneously institutionalised at the time of inception. However, the process concept seems more plausible. This institutionalisation process forms a dynamic continuum for the gradual transition from a religious movement, to a community, and then to the institutional stage; returning to a movement phase through the influence of organisational change to attend to contemporaneous problems.

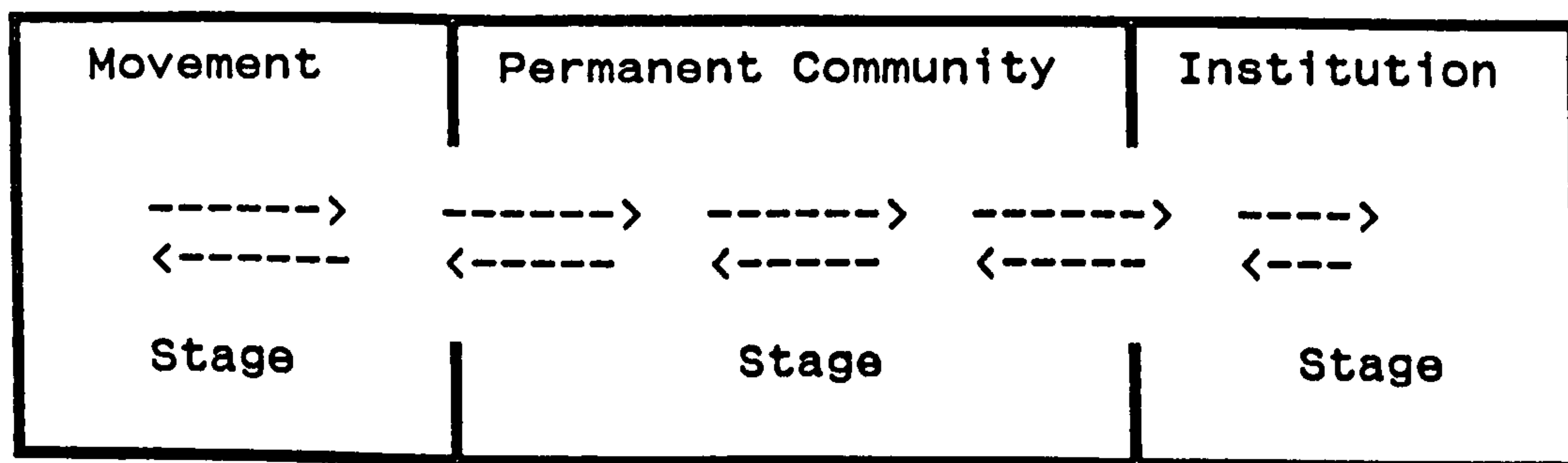


Fig. 3.1 The Institutionalisation Process Continuum

As a continuum, it is not easy to determine the end of one

⁸²Troeltsch, Ernst., (1931) The Social Teaching of the Church, page 31.

stage and the precise beginning of the other. This is because the features of the succeeding stage often begin to appear in the preceding one, as a solution to problems in the preceding stage. The new stage becomes distinguishable only when features of the former stage are inert. Because of its specific nature, the "continuum" is open to many interpretations. Although the present stage of the Roman Church can be located at the institution stage within the continuum, the influence of change makes organisational features mutable. Features in the contemporary Roman Church are therefore change prone, as were those of the primitive community. They could also accommodate new features of ministry that would attend to current problems. The development of organisational features in the apostolic and post-apostolic times, when the Church began to organise itself, are examined below.

3.6 The Features of Institutionalisation in the Early Church

No social grouping can exist for long without some structures, and this implies that there can be no "structure free" Church even among the early christians.⁸³ Therefore, not long after the euphoria of the day of Pentecost (Ac 2), the communities had to face practical organisational issues such as authority and command structures, leadership practice, conflict resolutions and

⁸³Schillebeeckx, E., (1985). Op cit., page 50. This therefore questions Kasemann's position that was discussed earlier.

discipline.

These practical organisational issues led to the emergence of certain features in the early church, when the transformational process had reached the institutional stage of the continuum. These features are examined below and include office and office holders, doctrinal uniformity, rites and rituals, and bureaucracy. As discussed above, Pauline ministry centred on the exercise of charism, but historical evidence shows that individuals are either appointed or 'ordained' to offices in the church. How can these two positions - a charismatic and institutionalised structure - be reconciled and understood?. This antithesis is reflected in the arguments of several scholars. For example, Campenhausen (1972)⁸⁴ argues that Pauline charismatism reacted with the official Jerusalem Church, which later formed the episcopal structure of the 2nd century Church. Others like Harnack in his book The Expansion of Christianity in the First Three Centuries posited that the interaction was between the charismatic ministries (apostles, prophets and teachers), and the local offices of bishops and deacons. However, from what can be deduced particularly from Pauline churches, one can state that from the beginning of the Church's existence, charismatism was manifested not only as a gift of the Spirit, but also as an office within an organised structure.

⁸⁴Campenhausen, H. von., (1972) 'Das Bekenntnis im Urchristentum, ZNW, 63, pages 210-253.

3.6.1 Office and Office holders

The feature of office holders or leaders were gradually manifested. Although Dunn says that Ep 20²⁰ is "an expression of second generation veneration of first generation leaders,"⁸⁵ other alternative interpretations are also possible, as it seems from this passage (e.g. Mt 16¹⁸, Ac 2⁴², 5³², Ga 1⁶⁻²² etc), that Paul was only claiming the foundation of the church on the Apostles. However, the most comprehensive discussion on leadership or office holders is in 1 and 2 Timothy and Titus. These Pauline letters are related in substance, form and historical background. 1 Timothy and Titus were written about A.D 65, while the background of 2 Timothy seems to be a fresh captivity ending in Paul's death, which suggests it was written shortly before his martyrdom in A.D 67. Other scholars have claimed that Paul's interest in organising was only in response to his imminent death, and the threat of heresy.⁸⁶ If these leadership passages are examined, Paul is no longer advocating charismatic leadership, but regulated office holders. This position is based on his designation of detailed criteria for those eligible for public office. In 1 Tm 3^{1ff} where Paul particularly refers to the "offices" of elders and deacons, the

⁸⁵Dunn, J.D.G., (1977) Unity and Diversity in the New Testament, page 351.

⁸⁶Tidball, D., (1983) Op. cit., page 130, and 1 Tm 1³. This criticism should be cautiously accepted as Paul has shown initial interest in christian leadership in Ac 14²³⁻²⁵.

tasks of eldership and the diaconate were essentially functional.

The significance of this initial step regarding functions of office has two elements. First, the diminution of the importance of charisma within the emerging structure; and second, reference to the skills needed for office rather than personal traits. As a result, there was an apparent "marginalisation" of the Holy Spirit's role and an emphasis on specific qualification needed to perform a role as an office holder. An opening for professionalism or careerism was created, which now includes clericalism in the Roman Church. This leads to the preclusion from church ministry of all those who have charisma of a sort, but no additional "professional" qualifications, as regulated by the Church. Schillebeeckx (1980) describes this as the "sacerdotalizing" of the church's ministry.⁸⁷ The organisational implications of this type of ministerial exclusivity for the Nigerian Church is that many pneumatically gifted laity are not able to function within the Catholic Church because they are "not professionally qualified" that is, not ordained to the ministerial priesthood.⁸⁸

⁸⁷Schillebeeckx, E., (1980) Ministry: A Case for Change, pages 48-51

⁸⁸By "not professionally qualified" I mean those gifted laity that are not priests, and do not want ordination.

3.6.2 Doctrinal Uniformity

The issue of uniform doctrine was another feature showing a move towards institutionalisation. Dunn argued that earliest christianity began as a widely diverse movement with respect to doctrine, and the only unifying factor was Jesus.⁸⁹ This position is arguable, because from the earliest days of the Church, doctrinal orthodoxy and uniformity seem evident. Paul's use of the term "faith" in the pastorals no longer connotes a dynamic trust in the person of Jesus, but a set of defined doctrines which should be believed and preached (1 Tm 1¹⁹, 3⁹, 4^{1,6}, 5⁸, 6^{10,12,21}, and 2 Tm 3⁸).⁹⁰ These articles of faith⁹¹ were principles through which christians could be recognised. Although the consolidation of the church as an institution further helped doctrinal uniformity, the respective diversities within each christian community were not extreme.

Also, in Pauline and other communities, heresies⁹² crept into

⁸⁹Dunn, J.D.G., (1977) Op cit., page 351-357.

⁹⁰Tidball, D., (1983) Op. cit., page 132.

⁹¹Confer: Drane, J.W., (1972) *Eschatology, Ecclesiology and Catholicity in the New Testament* in The Expository Times, pages 180-184. Eventually, these articles of faith were formalised into statements such as the Nicene Creed of the Council of Nicea in A.D 325.

⁹²These arose primarily due to christological and other theological controversies of the time. The Docetists against whom Ignatius fought assert that Christ's human body was a phantasm, and that his sufferings and death were mere appearance. It is against this group that Ignatius contended. Cf: Ignatius, Ad Trall ix, x.
(continued...)

the early Church through false teachers as there was no initial control imposed officially by the Church. The fourfold response of the early Church to this problem also led to a greater consolidation of the organising process and doctrinal uniformity.

First, it reasserted its beliefs in the form of a creed that every orthodox christian was expected to profess.⁹³ Second, it structured its patterns of worship using the mode found in the synagogue as a guide against spontaneous worship in individual homes.⁹⁴ Third, both the control of christian worship and the reassertion of christian beliefs were monitored by office holders with authority to ensure orthodoxy.⁹⁵ Fourth, as the delay of the parousia (Christ's second coming) became a source of mockery for

⁹²(...continued)

Also, Montanus' unguided lust for leadership within the Christian community and his use of the gift of speaking in tongue not recognised by the Church brought more control and institutionalisation by the Church. Cf: Euseb. H.EV. xvi 7 and Hippolytus, Refutatio omnium haeresium, viii, 19.

Finally, the heresies of Patripassianism (the suffering of the father) and Sabellianism (that the three divine persons were merely aspects of one) all led to the Church seeking definitive response through asserting its authority, canons and dogmas but mainly through institutionalisation.

⁹³Ac 4²⁷ also Ac 3^{13,26}, 4³⁰, 5⁴², 8⁵. The Gnostics for example are a well organised group having with texts still existing today such as the Gospels of Thomas, Truth, Philip and Books of Secret Teaching of Jesus. The complex problem also led to the Canonicity of New Testament books to show those that are inspired.

⁹⁴Didache (about A.D 110) 9,10,14.

⁹⁵Goguel, M., (1964) The Primitive Church, page 112.

the Christian community,⁹⁶ it was explained away in 2 P 3⁸ by the proposition that the Church "is" the promised new society.⁹⁷ This formed the basis of organisational structure in the church, manifested in a system of office holders.

3.6.3 Sacred Worship

The development of christian worship and its rites and ritual was another sign of organisation. Dunn argues that the unifying factor for the christian assembly was not the form of worship but the person of the exalted Jesus. He asserts that in 1 Corinthians worship was completely congregational and "spirit-led", while in the pastoral letters, worship was not spontaneous, but a "man-led" and regulated activity.⁹⁸ The earliest christians in Palestine maintained the tradition of Jewish worship, attending the temple daily (Ac 2:46; 3:1; 5:12,21,42), observing the law and the 'traditions of the elders' with faithfulness (Mt 23:3,23; 24:20; Ac 21:20; Ga 2:3ff,12; 4:10). At the same time, new forms of worship emerged which centred on gathering in private houses (Ac 2:46; 5:42) with different elements within it such as worship and prayer (Ac 1:14; 2:42; 4:23-31; 12:12), teaching (presumably Old Testament

⁹⁶2 P 3⁴.

⁹⁷Confer: Drane, J., (1982) The Life of the Early Church, page 80.

⁹⁸Dunn, J.D.G., (1977) Op cit., pages 124-149.

and Jesus' tradition) by passing on and interpreting traditions (Ac 2:42; 5:42); and common meals (Ac 2:42, 46). These activities, though less formal than attendance at temple services, show a movement towards institutional patterns.

Of the two early patterns of worship, Paul was apparently more influenced by the free house churches, although the extent of this is not clear. Certainly, house churches were important centres of community life in Paul's mission (Rm 16:5; 1 Co 16:19; Col 4:15; Ph 2) as well as the larger gatherings of the whole community (1 Co 11:14) which signified the body of Christ. For Paul, the body of Christ was a participative community that functioned charismatically. The body of Christ lives and moves through the mutual interplay of gifts and ministries, the diversity of manifestation being integrated into a unity of purpose and character by the controlling Spirit of Christ.⁹⁹ Beyond the first generation of christianity, there is a divergence in patterns of worship, similar to that in concept of ministry. The Pastorals and John seem to mark out the distinct pathways very clearly, though attention will only be paid to the Pastorals in this study. In the Pastorals, the leadership of worship became more restricted; particularly, exhortation and teaching were no longer thought of as charismata which anyone might be called upon to exercise. It became

⁹⁹Confer: Dunn, J.D.G., (1977) Op. Cit., page 129.

controlled and the responsibility of office.¹⁰⁰ This conformed to Paul's stipulation in 1 Co 14²⁶⁻³³ where instructions for regulated worship were outlined. Prophecy is also mentioned, but only as an authoritative voice from the past (1 Tm 1:18; 4:1,14). And of other elements in the patterns of worship, only prayer seems to be a congregational activity (1 Tm 2:8), indicating a much more ordered and institutionalised style of worship than implied in 1 Co 11-14.

3.6.4 Bureaucracy

A fourth trace of institutionalisation in the early community was bureaucratisation. Although the New Testament shows little evidence of a permanent mechanism to respond to the emerging organisational problems, these issues were handled in definitive ways. The bureaucratic issues which were addressed include conflict resolution, supervision of members and the procedure for disciplining wayward members.

The first major conflict arose in Antioch at the beginning of the missionary work of Barnabas and Paul.¹⁰¹ This made them go to Jerusalem for deliberations with the leaders of the first community, that is the principal church. The Jerusalem church came to a resolution that satisfied all parties: that the Gentile

¹⁰⁰ 1 Tm 2¹², 3², 4¹³, and Tt 1⁹.

¹⁰¹ Schillebeeckx, E., (1985) Op cit., page 50., Confer also Gal. 2:2.

converts need not be circumcised to be christians. Subsequently, Paul claimed that he went to Jerusalem as a result of "revelation" (Ga 2²), while Luke asserted that he was ordered by the church in Antioch to go (Ac 15²). This is not a contradiction since, at that time, according to Schillebeeckx, 'a response by someone or other in Antioch, a prophetic member of the community, or even the drawing of lots, could be regarded as revelation'.¹⁰² Furthermore, it is not a contradiction if Gal 2 equals Ac 11. In spite of these differing interpretations, there was a convergence of opinion on the existence of a formal church structure for conflict resolution. This was the coming together, discussion, and mediation of differences. Where the coming together of the parties was impossible, delegates or letters performed the same function of correction and the resolution of conflict (2 Co 8²³).

Other conflicts that were resolved through this mechanism were eating at the same table with non-Jewish christians (Ga 2), the eucharistic meal (1 Co 11¹⁷⁻³⁴), behaviour of women (1 Co 11¹⁴), sacrificial meat (1 Co 8¹⁻¹¹), and speaking in tongues (1 Co 14⁴⁰). Historically, these conflicts were resolved without a schism, but it seems the ultimate manner of resolution was the dispersal of the principal contestants into the world for missionary work. This dispersal led the communities to become increasingly distinct groups, each developing its own leadership and organisational

¹⁰²Schillebeeckx, E., (1985) Op cit., page 54.

features, though still united in their ultimate objective.¹⁰³

Bureaucratic functions during this period involved Barnabas being delegated to examine the Antiochean converts (Ac 11¹⁹⁻²⁴), as well as penal procedures in dealing with elders accused of wrongdoing (1 Tm 5¹⁷⁻²¹), and the many widows (1 Tm 5⁹⁻¹⁶). Although it was very unlikely that these mechanisms developed into permanent ways of attending to problems, they nonetheless show signs of emerging institutionalisation in the early church.¹⁰⁴

3.7 From Charismatic to Institutionalised Church Ministry

Having highlighted some signs of organisation in the early church, there was an even faster rate of transformation, and stabilisation, of christian ministries after the first century. These are reflected in the change from a spontaneous use of charisma and ministry to that which is officially controlled. This meant that charisma could only function in organisationally defined ways.

Therefore, the nature of christian ministry before these control systems were set in place will be examined for three main reasons: first, to discover both the nature and the degree of lay participation in ministry in the early church; second, to

¹⁰³Schillebeeckx, E., (1985) Op cit., page 52.

¹⁰⁴Confer: Tidball, D., (1983) Op. cit., page 134; also 1 Tm 1¹⁹, 4¹⁶, 6²⁰, and 2 Tm. 1¹⁴.

understand why the Independent and Pentecostal Churches in Africa opened their ministry to all members, and third, to identify the types of ministry that could address the organisational and leadership problems of the Nigerian Church.

3.7.1 The Nature of Ministry in the Early and Contemporary Church

Historical evidence suggests that the process of stabilization so far described affected both the organisation (Church) itself and the activities performed within it. As the church became more structured, offices were identified and occupied distinct positions. It is the nature of these offices and their functions that are examined here.

In this study, the term ministry embraces all spiritual and pastoral activities in the Church.¹⁰⁵ Although numerous types of activities existed at different periods of the Church's development, available evidence does not permit chronological examination. However, ministries as exercised by Christians in two specific periods are focused upon. These are first, the early Church period (the 1st century) when ministries were all-pervasive, all-member and just being developed. The analysis of this period relies on Pauline literature as it is generally accepted as the earliest of all New Testament writings, whilst other sources are

¹⁰⁵ 1 Co 12⁴⁻¹¹

used to accentuate the issues. The second period is the present day (specifically the period of and since Vatican II), where ministry has both matured and become an exclusive preserve of a "religious caste" - that is the ordained priest. Evidence for this period will rely on contemporary ecclesiological literature from scholars inter alia Schillebeeckx, Tidball, Barrett, Boff and Osborne.

3.7.1.1 The Early Church Period

This period covers roughly the first three-quarters of the first century. During this period (particularly in the Pauline epistles), ministry was open to all. In short, everyone was a minister. For Paul, every individual had a ministry to perform (1 Co 12⁷⁻¹¹), and ministry at this time was essentially functional, not positional, although there were traces of consolidation.

3.7.1.1.1 Functional vs Positional Ministry

The emphasis on the functional, rather than positional aspects of ministry is predominant in the epistles. They highlight the importance of the image of the body of Christ. As there are several constituent parts of one body, with different functions (praxis), so the body of Christ is made up of many functional and

essentially indispensable parts.¹⁰⁶

Paul's preference for functions rather than office was illustrated in his specification for the functions that can be performed.¹⁰⁷ This meant, at least at the initial stages, the absence of any exclusive "religious caste" to whom ecclesiastical activities belonged.¹⁰⁸ Although Paul later described persons who performed these church functions as apostles, prophets and teachers, his emphasis remained on what they did, the functional aspect of their office. This is shown particularly in Romans Chapter 12 where Paul gave this prominence.

This functional aspect of ministry is further stressed if a overview is taken of all Pauline writings where his emphasis on function precludes any that might involve office or permanence. His interest lay in spontaneity, charism and temporariness of ministry. This makes it seem that besides him, christian communities are without leaders. This absence of other leaders is more pronounced when particular instances are examined, as in the confused situation about the last supper,¹⁰⁹ where it appears that an opening for eucharistic leadership exists. In a similar manner, no one seems to occupy the financial post in either Corinth or Galatia

¹⁰⁶L.G. nos 7

¹⁰⁷1 Co 12^{8-10,28}.

¹⁰⁸Confer: Rm Chapter 12

¹⁰⁹1 Co 11^{17ff}.

since Titus and others were those responsible.¹¹⁰ Scholars believed however, that if these offices were occupied, it implied a move toward leadership. Positional offices were being localised, with a likelihood of permanence, which Paul discouraged.¹¹¹

However, the absence of positional and permanent offices does not indicate that they (the christian communities) were without a leader. Paul himself continued to be their leader either personally, "on the spot", when he was available, or at a distance through a "remote" control of community affairs.¹¹² Therefore, this functional characteristic of ministry was temporarily preserved through the "remote" control system that was in use in Pauline communities.¹¹³

3.7.1.1.2 "Remote" Control System

The missionary activities of Paul led to the establishment of several communities that he personally visited during his

¹¹⁰2 Co chapter 8.

¹¹¹Barrett, C.K., (1985) Church, Ministry, and Sacraments in the New Testament, page 34.

¹¹²Barrett, C.K., (1985) *ibid.*, page 34.

¹¹³This concept of "remote control" is also in the control of subsidiary companies by their parent companies or headquarters. For a detailed account of this see Cooper, R., (1992) Formal Organisation as Representation: Report Control, Displacement and Abbreviation, in Rethinking Organisation: New Directions in Organisation Theory and Analysis, Reed, M., and Hughes, M., (eds), pages 254-272.

missionary journeys. The "on-the-spot" superintending or control may not have been possible for long especially as the communities multiplied, and the organisational crisis of heresies developed. This situation nonetheless created the opportunity for a "remote" control of the communities from Paul's distant abode. This was achieved primarily through documents (letters), oral messages, and the sending of envoys (co-workers: e.g. Titus and Timothy) who were armed with instructions to these communities.

Paul, in using these "remote" control techniques, did not hesitate in promising to settle other matters personally during his next visit (1 Co 11³⁴), when he might be obliged to come with a stick in his hand (1 Co 4²¹). This reminds the reader that both "on-the-spot" and "remote" control systems were mechanisms for superintending. Although Paul preferred a charismatic community and employed a de-bureaucratized method of superintending, this mixture of control systems, at a distance and on the spot, could not be sustained on a permanent basis for four main reasons.

First, the continued growth of the communities and their satellite outposts meant that both Paul and his envoys might not be able to physically fulfil the function of personal guidance. Second, these communities as social institutions would soon have to confront the inevitable phenomenon of institutionalisation, compelling offices and office holders to emerge. Third, the increasing threat of heresies from ensuing theological controversies demanded localised and more permanent control.

Fourth, the certainty of the death of Paul and his companions meant a new system must be devised.

The combination of these factors favoured the incremental transfer of control from "remote" to "on-the-spot" locations with resident 'officials'. This led to the predominance of positional over functional use of ministry.

3.7.1.1.3 "On-the Spot" Control System

The ecclesial functions exercised in the early communities are often described as charismata, that is, gifts operated freely and given by the Holy Spirit. These spirit-led functions are autonomous, but exercised within the institutional church as Barrett (1985) describes:

This is true ministry, in which every member shares. It is of divine origin and authority; it is not amenable to human organisation; it is spontaneous and free; it is in no sense hierarchical and carries with it only such authority as is inherent in the immediacy of the Spirit's action.¹¹⁴

The factors and circumstances that favoured an emphasis on positional activities over and above functional activities, also later supported the emergence and elevation of institutional ministry over and above those that were charismata. It is these positional or institutional offices, consisting of bishops, priests and deacons, that missionaries brought to Nigeria. There was no

¹¹⁴Barrett, C.K., (1985) Op. cit., page 35.

evidence of the use of functional ministry by the laity because the management style of the early missionaries was characterised by the 'tabula rasa' methodology.

Missionaries of the Indigenous African Churches recognised this deviation from the primitive ministry, and in an attempt to be African, expunged "foreign and imperialist" adulteration and offered a ministry with "aspects" that were specifically African, and opened ministry to all its members. Like the early church, they favoured the use of charismata which appealed to African culture, introducing African "aspects" to church ministry. These African "aspects" included music, dancing, visions, prophecy, vernacular language, healing and spontaneity in prayer. Most of these were suppressed in the universal Roman Church until the very recent past when they were allowed once more.¹¹⁵

Although in Pauline communities charismata was functional and could be exercised by everyone, some individuals were still prominent.¹¹⁶ These individuals include Phoebe (Rm 16¹), Gaius (Rm 16²³), Aquila and Priscilla (1 Co 16¹⁹). One can therefore safely assume that during the later stabilising periods they occupy more

¹¹⁵Re-introducing dancing for example is not only an attempt to rediscover the African Church, but finding things that were already there in the Church before it was suppressed after the reformation for various reasons.

¹¹⁶1 Th 5¹²⁻¹³.

permanent offices in conjunction with charismata.¹¹⁷ Also, Ph 1¹ indicates the existence of titles that later became designations for ecclesiastical leaders. Therefore some congregations of the early church period will be examined later in order to discern how this stabilisation process from a charismatic to a bureaucratized model evolved, and which offices or positional ministry became recognised. As the process of consolidation continued, individual members gradually lost the right to use their charisma in a functional way. This led to some institutional dilemmas that affected the Roman Church in Nigeria as elsewhere.

3.7.1.2 The Degree of Participation in Church Ministry and Institutional Dilemmas

The extent to which the christian faithful were involved in ministry needs examination. It is assumed that, since all activities of the early period of the church were functional, christians were involved to the extent of the charisma they possessed. This breadth of involvement becomes clearer from the knowledge that there was no distinction among christians of that time, as Faivre explains:

There is not even a trace of any reality that could be transposed and put in parallel with our contemporary phenomenon of the "laity". On the contrary, most of the

¹¹⁷A very good examination of this issue was carried out by Barrett, and is in Chapter Two of his book Church, Ministry, and Sacraments in the New Testament.

elements that we use to help us to define laity today as a specific category are quite absent from the New Testament.¹¹⁸

Each member of the christian community was a minister, with functions to perform. There was no question of hierarchy or office, only the hierarchy of service. However, the historical use of institutional ministry in the Roman Church alienated a large group within its membership from pastoral participation. This principle of exclusion, effected through Church control of ministry and those qualified to exercise it carries with it certain implications for the Nigerian Church as O'Dea's application of the five predicaments of institutionalisation suggests.

As the process of institutionalisation begins, certain organisational predicaments are inevitable. O'Dea,¹¹⁹ identified five dilemmas specific to religious institutions, clearly summarised by Tidball (1983):

Putting O'Dea's thesis in simple terms we might say that movements are institutionalising when they are experiencing a fragmentation of goals; a mixing of the leader's motives; a ritualization of worship; an undisciplined mushrooming of bureaucracy; a petrifying of definitions and a pursuit of power or popularity.¹²⁰

The Nigerian Church from its inception has experienced these

¹¹⁸Faivre, A., (1990) The Emergence of the Laity in the Church, page 3.

¹¹⁹O'Dea, T.F., (1970) Five Dilemmas in the Institutionalisation of Religion in Sociology and the Study of Religion, O'Dea, T.F., (ed) pages 241-254.

¹²⁰Tidball, D., (1983) Op. cit., page 128.

predicaments which have hindered the achievement of its goals. The effects of the first and fourth dilemmas are presently manifested in clericalism, professionalism and careerism. This is not only in the priesthood but also in secular disciplines in which the clergy are involved. Others include incremental bureaucracy and the conservative attitude of the Church. The effects of the second dilemma are revealed in the life of some christian faithful with faith that is only skin-deep,¹²¹ and they are thereby alienated from the reality of christian commitment.

The effect of the third dilemma shows itself in the apparent remoteness of top management who are out of touch with some spiritual and pastoral issues affecting the faithful, particularly on the parish level. This distance between top church management and the christian faithful is maintained by the former's encapsulation within self-made structures. This is fostered through the absence of an effective communications network in the organisation, in contrast to the de-bureaucratized style of Jesus which brought him into intimate contact with his followers. The fifth dilemma is the diminution of the sacredness of religion itself to the level of natural occurrences. This is as a result of recruitment taking the place of conversion of new members. Thus, those recruited may not be those converted at heart who could appreciate the value and sacredness of the church as a religious

¹²¹Confer: Anasiudu, R.C., (1991) Op cit., page 477.

organisation. This is perpetuated as children adopt the religion of their parents without personal and individual conversion (confer: Acts 2:37-41; 8:26-40). However, since structure is essential for the christian organisation, and a good structure does not just evolve, adequate provisions must be made to accommodate it. According to Drucker, if 'left to itself, the only things which evolve in an organisation are disorder, friction and mal-performance'.¹²² Therefore, there are some principles taken from management that should be applied, in the context of the Church as a voluntary organisation, in order to have a workable structure.

3.7.1.3 Local Congregations and Emergence of Organisational Features

The emergence of organisational features in Pauline communities was favoured by the four factors outlined in section 3.7.1.1.2. These factors probably influenced Paul in spite of his earlier charismatic perspective, and led to a change of focus with greater attention given to the organisation of christian communities.¹²³ Paul's focus on organising was reflected in the contents of his advice to Timothy and Titus who were given the responsibility of organising these communities. He admonishes

¹²²Drucker, P., (1954) The Practice of Management, page 523.

¹²³Tt 1¹⁰, 1 Tm 1³, 1 Tm 4¹⁻², 2 Tm 3⁶, 4³, confer also Giles, (1989) Patterns of Ministry Among the First Christians, page 11.

Titus: "the reason I left you behind in Crete was for you to get everything organised there and appoint elders in every town in the way that I told you".¹²⁴ Paul also, directed the appointments of presbyter-bishops in every town.¹²⁵ As a result, certain standards for office-holders emerged, and charismatic qualities favoured by Paul were replaced by more practical skills and techniques. The extent and speed of this transformation to a tripartite hierarchy calls for the analysis of some of the known christian communities, especially those of Jerusalem, Antioch, and Asia Minor to understand the circumstances under which this occurred.

These congregations have been chosen because of their primordial, historical and theological roles in the early church. According to Falconer, in each of these communities organising activities developed because of their specific problems:

Definite organization (ecclesiastical features) appeared earlier in the individual community than in the general Church... Officers appeared first in the small separate communities; and bishops and deacons were part of individual congregations originally having nothing to do with the Church as a whole.¹²⁶

He further asserts that all organisational issues were first attended by any member with the required charismatic gift in an incrementally positional way, but overall community control and administration resided with the whole group:

¹²⁴Tt 1⁵.

¹²⁵1 Tm 1³ and 1 Tt 1⁵.

¹²⁶Falconer, J. W., (1900) From Apostle to Priest, page 96.

We do not find any constituted leader or minister who has control over the community; but discipline and government rest in the hands of the sovereign congregation. The only evident trace of leadership is that due to special service.¹²⁷

This situation was confirmed by the account of the evangelist Luke when he spoke of christians congregating in homes (Ac 2⁴⁶, 5⁴², 10², 11¹⁴, 12¹²⁻¹⁷), and it seems that the *head of the house* presided¹²⁸ when these Christian assemblies met. Elders and others in the group with prophetic or pneumatic gifts also used them for the benefit of the community. A large number of these house groups created a council of elders that oversaw the activities of the entire range of house groups in the same area. Through this council of elders, episcopacy evolved in the communities of the Jerusalem church. However, a fluid and charismatic management system was used, confirmed by both Goguel and Lightfoot respectively:

The organisation of the Church seems to have somewhat varied in character according to time and place... In some places everything springs up spontaneously. There is no system of fixed plan for the various functions which must be performed for the life and expansion of the Church and they are performed by those who happen to feel themselves called or compelled to do them by the irresistible power of the spirit, who uses them as instruments.¹²⁹

... in the early days of Christianity the most exalted office in the Church conveyed no sacramental right which was not enjoyed by the humblest member of the Christian

¹²⁷Falconer, J. W., (1900) Ibid., page 101.

¹²⁸Confer: Giles, K., (1989) Op. cit., page 29.

¹²⁹Goguel, M., (1964) Op. Cit., page 23.

community.¹³⁰

These ministries which became features of an organised community were neither a response to systematic or strategic planning nor the result of chance. It was rather a contingent response to the internal and external necessities of the Christian communities.¹³¹ For Dunn (1977), these ecclesial necessities can be distinguished by three main features. First, the fading of the parousia hope, which reduced the tension between Christ's earthly ministry and his imminent appearance at the End. Second, the increasing institutionalisation of the Church through the emergence of the concept of office, sacramentalism, and the identification between Church and the ordered institution. Third, the crystallisation of faith into definitive precepts as guide and guard against false teaching. These features incrementally became more pronounced in the church with each passing generation, and were increasingly established as the norm in later centuries.¹³² This contingency interpretation was not shared by Harnack who believed that the Church had within itself seminal features of an organised institution, and by the process of institutionalisation, there would emerge a structured organisation at an appropriate time

¹³⁰Lightfoot, J.B., quoted in Falconer, (1900) Op. Cit., pages 10-11.

¹³¹Goguel, M., (1964) Op. Cit., page 117.

¹³²Dunn, J.G.D., (1977) Op cit., page 344.

to attend to organisational issues.¹³³

The Church in Jerusalem represents the earliest instance of organisation in the form of episcopal Church structure. Prominence was assigned to James both in the Acts of the Apostles and the Pauline Epistles, and later traditions agree on representing him as a bishop in the strict sense of the term.¹³⁴ According to Hegesippus, he was notable in the Council of Elders (Ac 21¹⁷), and the final voice in matters of doctrine (Ac 15¹³⁻²¹), and was succeeded by Symeon:

When James the Righteous had suffered martyrdom like the Lord and for the same reason, Symeon the son of his Uncle Clopas was appointed bishop. He being a cousin of the Lord, it was the universal demand that he should be the second.¹³⁵

In Antioch, the centre of Gentile Christendom, Ignatius was the most popular of its early bishops. He showed the distinctiveness of the episcopate from the presbyter by emphasising the three orders of the Christian ministry: bishops, presbyters and deacons;¹³⁶ and expounded the episcopal method as the appropriate form of Church governance. In Asia Minor, there was a strong presence of the episcopal order at an early date. Clement of

¹³³Confer: Goguel, M., (1964) Op.Cit., page 23.

¹³⁴Hegesippus in Eusebius, History of the Church, ii, 23; iv, 22; Clem. Hom., xi, 35; Ep. Petr., init., and Ep. Clem., init.; Clem. Recogn., i, 43, 73; Clement of Alexandria in Eusebius, ii, 1; Const. Apost., v, 8; 6, 14; viii, 35, 46.

¹³⁵Hegesippus in Eusebius, ibid., iv, 22, page 129.

¹³⁶Ignatius in Eusebius, ibid., 6.

Alexandria stated that St. John literally went about from city to city with the purpose "*in some places to establish bishops, in others to consolidate whole Churches, in others again to appoint to the clerical office someone of those who have been signified by the spirit*".¹³⁷ This is supported by Tertullian: "the sequence of bishops traced back to its origin will be found to rest on the authority of John".¹³⁸

At the beginning of the second century, Ignatius mentioned two Bishops in his region, Onesimus of Ephesus and Polycarp of Smyrna.¹³⁹ There was also frequent mention of bishops in the various provinces of Asia Minor. Bishops became more important, with frequent encyclical letters written and synods held towards the end of the second century. At one of these synods, Polycrates speaks of the "crowds" of bishops whom he had summoned to confer

¹³⁷Clement of Alexandra, *Quis Div. Salv.*, 42.

¹³⁸Tertullian, *Adv. Marcion*, iv, 5. It is, however, recognised that this strong emphasis on the office of bishop could also indicate that the position was not well established at the time, and Ignatius and other were trying to impress its importance on the community.

¹³⁹Of the former nothing more is known; the latter evidently writes as a bishop, for he distinguishes himself from his presbyters and is expressly so called by other writers besides Ignatius. His pupil Irenaeus says of him that he had 'not only been instructed by Apostles and conversed with many who had seen Christ but had also been established by Apostles in Asia as bishop in the church at Smyrna. Polycrates also, a younger contemporary of Polycarp and himself bishop of Ephesus, designates him by this title; and again in the letter written by his own church and giving an account of his martyrdom he is styled 'bishop of the Catholic Church in Smyrna'. Confer also Lightfoot, pages 59-61.

with him on the controversy surrounding the Easter feast.¹⁴⁰ During this period, there were many types of office holders engaged in different aspects of the church's organisational life. They all emerged in response to specific needs, but most of these disappeared, while three became permanent and constitute the tripartite hierarchy of the Roman Church today.

3.7.1.4 The Tripartite Hierarchy

3.7.1.4.1 The Fusion of Terms

The term Episcopos, - 'bishop', 'overseer', was an official title among the Greeks. In the Athenian language it was used to designate individuals appointed to govern a new colony, but the term was not confined to this usage. It is also the designation of the commissioner appointed by Mithridates to settle affairs in Ephesus (Appiann, Mithr., 48); and of magistrates who regulated the sale of provisions under the Romans (Charisius in the Dig., i,4,18). Thus beyond the main idea of 'inspection' which lies at the root of the word, its usage suggests two other notions: responsibility to a superior power, and the introduction of a new order of things.

¹⁴⁰Eusebius, Op. cit., V. 24. A detailed analysis of the evolution of episcopacy at various places during the second century is discussed by Lightfoot, J.B. The Christian Ministries.

The history of the word presbyteros (elder or priest) is much more related to the christian religion, its root lies in the Jewish environment. Throughout the history of the People of Israel, the elders were part of the governing body of the country: in the time of Moses, the period of captivity, and the Roman domination. But it is in a special religious development of the office rather than national and civil presbyteries that we find the prototype of the Christian minister. A council of 'elders' presides over every Jewish synagogue. It was, therefore, not surprising that, when the Christian synagogue stood side by side with the Jewish synagogue, a similar though modified pattern of organisation was adopted. However, through evangelistic expansion, the term presbyter was used within the Gentile environment, and the subsequent inter-play of terms between episcopos and presbyteros began.

3.7.1.4.2 Presbyteros

In Ac 6, the office of deacon evolved to satisfy the immediate needs of the Christian community in the distribution of food, but the development of the presbyterate differed because of its Judaic origin. This might account for Luke's silence about the origins of the presbyterate. It seems, therefore, that there was no novelty about its origin, it was a well known phenomenon.¹⁴¹ The christian

¹⁴¹Lightfoot, J.B., (1983) The Christian Ministry, (New Translation), page 41.

church in its earliest stage was regarded by the body of Jewish people as nothing more than a new sect. This view was reinforced by the first disciples conforming to Jewish religious practices, for example, circumcision (Ac 15¹⁻²), observance of the sabbath, and attendance at temple worship (Ac 3¹¹⁻⁴⁶). Lightfoot observes that the institution of the synagogues was flexible enough to accommodate the divergence of creeds, practices and the addition of distinctive Christian religious practices.¹⁴² However, as soon as the expansion of the Church necessitates it, the Church formed its own 'synagogue', and the Christian congregation in Palestine was designated by synagogue for some time.¹⁴³

Lightfoot and others¹⁴⁴ argue that, within the Christian "synagogue", there was a need to adopt a normal Jewish style of government. This style consisted of a body of elders or presbyters chosen to direct religious worship and the administration of its temporal possessions.¹⁴⁵ But the persecution of the christians (Ac 6^{9ff}) was a signal for the dispersion of the Twelve apostles on their universal mission outside Jerusalem. Since Jerusalem would

¹⁴²Confer: Lightfoot, J.B., (1983) *ibid.*, pages 41-42. Different races as the Cyrenians and Alexandrians, different classes of society as the freedmen, perhaps also different sects as the Sadducees or the Essenes, each had or could have their own special synagogue, where they might indulge in their peculiarities without hindrance. Also, confer Ac 6⁹.

¹⁴³Jm 2:2

¹⁴⁴These include Falconer, Hatch and Harnack.

¹⁴⁵Ac 11³⁰.

cease to function as their home, permanent management of the community was required, and the 'natural' style was that of the synagogue. This established the connection between presbyters and the community in Jerusalem.¹⁴⁶

From this time, the Elders and Presbyters¹⁴⁷ assumed responsibilities which led to intervention in all matters affecting Christian communities. It is to these presbyters that Barnabas and Saul bore the money contributed by the Gentile Churches.¹⁴⁸ Paul was also received by this group on his last visit to Jerusalem and it is to them that he gave an account of his activities.¹⁴⁹ These presbyters became associated with the apostles in summoning the Church council, superscription of decrees, and settlement of disputes between Jewish and Gentile christians.¹⁵⁰

However, this presbyterial office was not restricted to the Jerusalem Church. It spread to other areas as indicated by the appointment of presbyters by Paul and Barnabas in their first missionary engagement.¹⁵¹ Thus, the name presbyter created little difficulty for the primitive Church organisation. In the Gentile

¹⁴⁶Ac 11³⁰

¹⁴⁷Both of these terms are synonymous and used for the same individuals or group of people.

¹⁴⁸Ac 11³⁰.

¹⁴⁹Ac 21¹⁸.

¹⁵⁰Ac 15^{2,4,6,22,23} and 16⁴..

¹⁵¹Ac 14²³.

Church, the presbyters were also called by another name - episcopos. Some apostolic writings confirmed that both episcopos and presbyteros are titles or designations for the same person, for example, Clement of Rome's letter to the Corinthians which illustrates its Hellenic roots.¹⁵² However, the term episcopos was only applied to the officers of the Gentile Churches, as a synonym for presbyteros: in Philippi,¹⁵³ in Asia Minor,¹⁵⁴ and in Crete.¹⁵⁵ However, the Jewish term 'presbyter' was not abandoned, it still held its place as a synonym and was used even in Gentile congregations.¹⁵⁶ Beyond this evolution and applications of the term, we are left to conjecture.

Therefore, when later the term bishop or episcopos was appropriated by higher office in the Church, presbyter again became the sole designation of the Christian elder.¹⁵⁷ Hence, at about the close of the apostolic age (after AD 70), the two lower cadres of the threefold ministry (deacons and presbyters) were widely and

¹⁵²Clement of Rome 42,45.

¹⁵³Ph 1¹.

¹⁵⁴Ac 20²⁸, 1 Tm 3^{1,2}, 1 P 2²⁵, 5².

¹⁵⁵Tt 1⁷.

¹⁵⁶Ac 20¹⁷, 1 Tm 5¹⁷, Tt 1⁵, 1 P 5¹, and Clement of Rome 21,44.

¹⁵⁷Other more general designations in the New Testament are *proistamanoi* (1 Th 5¹², Rm. 12⁸; comp. 1 Tm. 5¹⁷) or *egoumenoi* (Heb. 13⁷, 17, 24). For the former comp. Hermas, Vis., ii. 4. Justin, Apol., i, 67 (o proestos); for the latter, Clement of Rome, 1, 21, Hermas, Vis., ii, 2;iii, 9 (oi proegonmenoi). Cf: Lightfoot, page 44.

firmly established.

3.7.1.4.3 Episcopos

The episcopal order which subsequently became the highest in the hierarchy has a less clear or distinct history. Theodoret's opinion that those officials called apostles were also later designated as episcopos is doubtful.¹⁵⁸ This is because the functions of these two groups, apostles and bishops are different. The apostles, like the prophets, were itinerant missionaries with no local office nor identification with any local community. They travelled from place to place establishing new congregations and confirming with the laying on of hands, those baptised by others.

Theodoret based his argument of equating the apostles and episcopoi on the opening verses of Paul's letter to the Philippians. In this passage,¹⁵⁹ greetings were sent to both the presbyters (also called episcopoi) and deacons, while in a later verse Epaphroditus was designated the 'apostle' of the Philippians. It is this designation of Epaphroditus as 'apostle' that made Theodoret equate apostle with episcopos. If Theodoret's interpretation was correct, the threefold hierarchical ministry of deacon, presbyter and the episcopate must have been complete in the

¹⁵⁸Lightfoot, J.B., (1983) Op. cit., page 45.

¹⁵⁹Ph 1¹-2.

Church of Philippi at that time. This advanced church structure is difficult to substantiate. The authorship of the letter to the Philippians was once contested by the Tubingen School. Scholars like Fitzmyer (1969) argue that after the foundation of the Philippian Church on Paul's second mission, he did not visit it again before writing the letter.¹⁶⁰ While Paul was evangelising Thessalonica (about A.D 50), the Philippians had sent him money for his needs on two occasions (Ph 4:16). Also during imprisonment (1:7,13,17), another gift from them was brought to him by Epaphroditus (2:25; 4:14,18). Paul wrote from prison to thank the Philippians for their kindness, and told them that he was sending Epaphroditus back, now that the latter had recovered from his illness (2:25-30). Thus, it was within this context that Epaphroditus was designated as 'apostle' - the one that was sent. Apostles like Paul and James bore this designation as a personal title for themselves. They were envoys of Jesus Christ, while Epaphroditus bore it as an envoy from and to the Philippian community.¹⁶¹ For a better understanding, an examination of the origin of the term episcopus is therefore required.

The history of the term episcopus suggests a different account

¹⁶⁰Confer: Fitzmyer, J.A., (1968) 50: *The Letter to the Philippians*, in Jerome Biblical Commentary, Brown, R., et al., (eds) page 247.

¹⁶¹It is almost in this same category of community envoy that Paul and Barnabas were designated in Ac 15²⁻⁵ when representing the Antiochean Church. Cf also 2 Co 8²³.

of its origin than that provided by Theodoret. Initially, episcopos and presbyteros were synonymous in the Gentile churches. If, therefore, the episcopos became a higher order under whom the presbyter served, it meant that the episcopate evolved from or was elevated above a lower office. Lightfoot agrees:

The episcopate was formed not out of the apostolic order by localization but out of the presbyterial by elevation; and the title, which originally was common to all, came at length to be appropriated to the chief among them".¹⁶²

If this hypothesis of elevation of the episcopate from the lower presbyterial office is accepted, there should be evidence from practices in the Jerusalem Church. From the activities described in the Acts of the Apostles, only James can claim to occupy the position of bishop, as it was to be later understood.¹⁶³ Further analysis reveals, that though he occupied a prominent position, he was a member of a group.¹⁶⁴ After Peter's escape from prison, he reported to 'James and the brethren',¹⁶⁵ and during Paul's last visit to Jerusalem, he went to see James and other presbyters.¹⁶⁶ Therefore, if in some passages James' name was

¹⁶²Lightfoot, J. B., (1983) Op. cit., page 46.

¹⁶³ In Pauline epistles, James took precedence over both St. Paul and St. John (Confer: Ga 2⁹) where the problems of the Jewish community was concerned.

¹⁶⁴Ac 15^{6-7,13}.

¹⁶⁵Ac 12¹⁷.

¹⁶⁶Ac 21¹⁸.

mentioned, and in others the group of presbyters were emphasised,¹⁶⁷ one can infer that he belonged to a collegiate. As a member of this collegiate, he was most probably their head and spokesman.¹⁶⁸ Among this group of presbyters, James continued to perform a leadership role. However, the position of James, the recognition of his supremacy and of how he assumed this position, can only be a matter of conjecture due to the scarcity of information in these areas; though Clement in Outlines Book VI puts his episcopal status very clearly.¹⁶⁹

These traces of "episcopacy" were present only in the Jerusalem Church, there is no evidence of a similar organisation in the New Testament about Gentile communities. The Gentile church moved towards this form of government in two phases. The first was through the supervision exercised by the Apostles either personally or at a distance.¹⁷⁰ The second stage began with delegation of authority and supervisory activities to other individuals residing in fixed abodes.¹⁷¹ These apostolic delegates were the bridge

¹⁶⁷Ac 11³⁰, 15^{4,23}, 16⁴.

¹⁶⁸Lightfoot, J.B., (1983) Op. cit., page 47.

¹⁶⁹Confer: Eusebius I.12; II. 1,23; III. 5,11,; IV. 5,22; VII.19.

¹⁷⁰1 Co 5^{3ff}, 2 Co 2⁶. This situation is clearly shown in Paul directing the punishment of offenders in the Corinthian community. 1 P 5¹⁻⁴, 2 P 1¹².

¹⁷¹Eusebius, Op. cit., iii, 4, Cost. Apost., vii, 46. See also 1 Tm 1³, 3¹⁴, 2 Tm 4^{9,21}, Tt 1⁵, 3¹².

between the apostles, whose superintendence was occasional, and later bishops who were localised and permanent overseers of individual congregations.¹⁷²

The conclusions from the above discussion are that as late as A.D 70, there were no distinct signs of episcopal government in the Gentile communities. However, from early in the second century, the episcopal mode of governance was firmly in place and widely adopted. This meant that the last three decades of the first century saw a considerable expansion and acceptance of this episcopal system, but the circumstances under which it developed are both unclear and beyond the scope of this research.

The contributions of Ignatius (AD 110), Irenaeus (AD 150) and Cyprian (AD 250), who helped in consolidating the episcopal style of church leadership, are important and deserve brief examination. Ignatius advocated an organised Church, with members closely grouped and submitting to the bishop, as Lietzmann wrote:

In Ignatius we already find that the monarchical episcopate is an accomplished fact and is applicable to both Syria and Western Asia Minor.¹⁷³

One of Ignatius' letters offers a model of organisation based on a hierarchical structure with a Christocentric approach to

¹⁷²Lightfoot, J.B., (1983) Op. cit., pages 48-49.

¹⁷³Lietzmann, H. A History of the Early Church, v. 1, p. 248, cited by Bauer, Orthodoxy and Heresy in Earliest Christianity, ed. by R. Kraft and G. Krodel (Philadelphia: Fortress, 1971) p. 61.

episcopacy. In his letter to the Church in Magnesia he remarked:

For when you subject yourselves to the bishop as to Jesus Christ, you appear to me to be living not in human fashion but like Jesus Christ, who died for us so that by believing in his death you might escape dying. Therefore it is necessary that, as is actually the case, you do nothing apart from the bishop, but be subject also to the presbytery as to the apostles of Jesus Christ our hope; for if we live in him we shall be found in him. Those who are deacons of the mysteries of Jesus Christ, must please all men in every way. For they are not ministers of food and drink but servants of the Church of God; therefore, they must guard themselves from accusation as from fire.¹⁷⁴

For Ignatius, ecclesial organisation was synonymous with episcopacy. Irenaeus also assisted in further consolidating episcopacy, and this was supported by the changed circumstances of the Church at this time. The religious atmosphere was permeated by different heresies, with sectarian teachers seeking followers. This led to a confused Christian populace who sought reliable principles to employ as acid tests for the various sectarian claims, and it is to this threat that Irenaeus provided an answer:

If you wish to ascertain the doctrine of the Apostles, apply to the Church of the Apostles. In the succession of bishops tracing their descent from the primitive age and appointed by the Apostles themselves you have a guarantee for the transmission of the pure faith, which no isolated, upstart, self-constituted teacher can furnish. There is the Church of Rome, for instance, whose episcopal pedigree is perfect in all its links and whose earliest bishops, Linus and Clement, associated with the Apostles themselves; there is the Church of Smyrna again, whose bishop Polycarp, the disciple of St. John, died only the other day.¹⁷⁵

¹⁷⁴Goguel, M. (1964) Op. cit., page 146.

¹⁷⁵Irenaeus, iii, praef.; V, 20.

For Irenaeus, the focus of episcopacy changed from being a centre for ecclesial unity, as held by Ignatius, to that of custodian of apostolic tradition.¹⁷⁶ A remarkable transition had occurred at the time of Cyprian which marked the introduction of the sacerdotal view of ministry. The episcopate became the absolute vicegerent of Christ. The theological controversies in which Cyprian was involved further consolidated and enhanced the power of later bishops. The first of the two controversies was over how to treat Christians who lapsed during the persecution of Decius. This problem was addressed by Cyprian in two ways, first by contending with the confessors who wanted to absolve the lapsed members, and second, by addressing the problem posed by presbyters who supported the confessors against Cyprian's view. The second controversy tested the relationship between the episcopate and the universal Church, and focused on the validity of baptisms celebrated by heretics and schismatics.¹⁷⁷ Cyprian's theological victories in these controversies further enhanced the independence of episcopal powers, as indicated by Lightfoot:

¹⁷⁶Hegesippus, in Eusebius, *Op. cit.*, Book IV.5,22.

¹⁷⁷ Stephen, the bishop of Rome (about a.d 254) recognised the validity of such baptism, while Cyprian insisted that the act of the heretics and schismatics were invalid. This led to a divergence of views between Carthage and Rome which hitherto has always acted in concert. Gaining support of the African bishops and the Churches of Asia Minor that occupy important historical and theological positions, the decision of the bishop of Rome was rendered ineffective. However, Rome took the initiative later and recognition was given to the validity of such baptism.

As the individual bishop had been pronounced indispensable to the existence of the individual community, so the episcopal order was now put forward as the absolute indefeasible representative of the universal Church. Synods of bishops indeed had been held frequently before; but under Cyprian's guidance they assumed a prominence which threw all existing precedents into the shade. A one undivided episcopate was his watchword. The unity of the Church he maintained, consists in the unanimity of the bishops.¹⁷⁸

In this controversy, as in the former, he acted throughout on the principle, distinctly asserted, that the existence of the episcopal office was not a matter of practical advantage or ecclesiastical rule or even of apostolic sanction, but an absolute incontrovertible decree of God. The triumph of Cyprian therefore was the triumph of this principle.¹⁷⁹

In sum, from this time, bishops become an indispensable instrument of unity, and the bedrock upon which the Church rested for its organisation and leadership.¹⁸⁰

From the discussion on christian ministry, as it affects the early period of the church, the ministries that were in use can be classified. This will assist in identifying those that could be adopted within the Nigerian Church in order to involve more of the christian faithful, and establish a model that could be emulated by contemporary leaders. It should be noted, however, that there is no chronological order to the listing of these ministries. The primary aim of the tabulation is only to identify which ministries existed within christian communities, as it is acknowledged that most of

¹⁷⁸Lightfoot, J.B., (1983) Op. Cit., pages 90-91.

¹⁷⁹Lightfoot, J.B., (1983) Op. Cit., page 91.

¹⁸⁰Epist.66.

the Pauline writings appear before the gospels.

Table 3.1: Ministries used in the Early Christian Communities

<u>Community</u>	<u>Names of Ministry</u>
1. Time of Jesus	The Twelve Apostles
2. Matthew, Mark and John's Gospels	The Twelve Apostles
3. Luke and Acts of Apostles	The Twelve, Evangelists, Apostles, Teacher, Prophet, Episcopos, Servant
4. 2 and 3 John	Presbyteros
5. 1 Peter	Apostle, Episcopos, Presbyteros
6. Revelation	The Twelve, Apostles
7. Pauline Writings	Apostles, Prophets, Teachers (catechists), Miracle workers, Healers, Financial Supporter, Leadership, Speaking in Tongues, Interpreters, Wisdom, Gnosis, Faith, Prophecy, Distinguishing the Spirits, Diaconia, Admonishers, Benefactors

3.7.1.5 Contemporary Ministry and the Theology of Vatican II

The Second Vatican Council (1962-1965) is important¹⁸¹ in Roman Catholic theology of the twentieth century, with specific reference to christian ministry. Its understanding of ministry is found not only in the Vatican II documents, but also in the rituals of priestly ordination and the conferment of ministry. This "theology of Vatican II" as it is known, transcends the positions of the Council itself, and incorporates those theological opinions that both preceded and succeeded it. This section will briefly examine the contemporary concept of ministry as expounded by the Council, consider the structures of the present ministry, both ordained and non-ordained; and examine what implications there are for African "aspects" in ministry.

Generally, theological manuals over the past two centuries reinforced the scholastic or traditional approach to priesthood. This led to the definition of the priesthood in terms of its connection to the eucharist. Priesthood was thus assimilated with eucharistic sacrifice, and it became the basis of theology, ritual and spirituality of the catholic priesthood. It was this definition that was set aside by the Second Vatican Council.

In the view of this author, this meant that the traditional approach was regarded as too narrow, and needed to be expanded and

¹⁸¹Osborne, K.B., (1988) Priesthood: A History of the Ordained Ministry in the Roman Catholic Church, page 307.

enriched. This was emphasised by Marty in a plenary session during the Council:

The commission cannot agree with those Fathers who think the position paper should have followed the Scholastic definition of priesthood, which is based on the power to consecrate the eucharist. According to the prevailing mind of this Council and the petition of many Fathers, the priesthood of presbyters must rather be connected with the priesthood of bishops, the latter being regarded as the high point and fullness of priesthood. The priesthood of presbyters must therefore be looked at, in this draft, as embracing not one function, but three, and must be linked with the Apostles and their mission.¹⁸²

It is this "new definition" that informs the concept of ministry as it is understood today. Episcopacy and presbyterate can now be understood in their apostolic relationship, their Christological dimension; and have teaching, sanctifying and leading characteristics. These dimensions imply that the mission of the Church must be the same as that of Christ, that is, teaching, sanctifying and leading. The Council, having established this Christological and ecclesiological basis of Christian ministry, then presented specialised Church ministries within which the present hierarchy is situated. These are the episcopate (L.G nos 6, 21; P.O nos 12), presbyterate (A.G nos 39, P.O nos 1, L.G nos 28) and the diaconate (L.G nos 29). Each of these ministries has the same threefold functions. On the issue of the ministry for the laity, the Vatican document also stressed the same three characteristics as Kloppenborg stated:

¹⁸²Kloppenborg, B., (1969) The Ecclesiology of Vatican II, page 268.

From Vatican II's abundant instruction on the laity, we learn that all the baptised "share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the body of Christ" (L.G nos 32); that all share "in the mission of the whole christian people with respect to the Church and to the world" (L.G nos 31); that all "have an active part to play in the life and activity of the Church" (Apostolican Actuositatem nos 10).¹⁸³

Kloppenburg goes on to cite and comment on passages which deal with the lay person's sharing in the priestly function of Jesus (L.G nos 34); the prophetic office of Jesus (L.G nos 35); and the kingly or pastoral office of Jesus (L.G nos 36). Klostermann, in his commentary on this section of the document *Lumen Gentium*, echoes Kloppenburg's interpretation:

As the following three articles (nos 34,35,36) show, the Council is aware that baptism and confirmation do not merely confer a share in Christ's priesthood but also a share in Christ's office as prophet and king...Baptism and confirmation each provide the foundation for a general Christian apostolate, an apostolate of all Christians.¹⁸⁴

The source of this ministry is not delegation by a Pope, Bishop or Priest. It arises from the sacrament of initiation itself, that is baptism, confirmation and the eucharist. Thus, with this sacramental, not juridical, foundation of the ministry of all christians, the emphasis is on God and Jesus as its source. A further implication is that for every baptised christian that is pneumatically gifted, there is a Christological basis to exercise

¹⁸³Kloppenburg, B., (1969) *Op. cit.*, page 263.

¹⁸⁴Klostermann, F., (1969) *Dogmatic Constitution of the Church, in Commentary on the Document of Vatican II*, vol 1, page 241.

the three aspects of christian ministry within the Church.¹⁸⁵

Clearly, the sections of these particular documents are not concerned with the spiritual life (sanctity and holiness) of the faithful which are important in themselves. Instead they concern themselves with the lay person's external and active participation in the core mission of the Church and ministry of Christ. Therefore, the lay ministry is correctly defined as "a share in the very sanctifying mission of the Church; it is nothing less than that".¹⁸⁶ Any other interpretation, says Klostermann, "would be inconsistent with the whole idea of the Church which is set forth in the Constitution *De Ecclesia*."¹⁸⁷

This brief analysis of the theology of ministry by the Second Vatican Council plays a central position in the conclusions that are to be drawn from this study. However, a concluding remark is necessary at this point. In this sharing in christian ministries, the Council stresses that it is Jesus that calls and commissions to ministry. This assertion by the Council is in keeping with Christian tradition, in which ministry was neither a self nor community appointment. Thus, if Jesus calls and commissions, can the institutional Church reject the use of charisma, and exercise of ministry or ministries by those so called, through institutional

¹⁸⁵L.G. nos 31.

¹⁸⁶Klostermann, F., (1969) Op. cit., page 240.

¹⁸⁷Klostermann, F., (1969) Op. cit., page 240.

regulations (e.g. celibacy) and controls (e.g. priestly ordination)?.

3.7.1.6 Implications of Vatican II Theology for "New" African Ministries

There are three implications of Vatican II theology for ministry as exercised in the church, but specifically in Nigeria.

First, if the structure of ministries developed by Vatican II is pursued consistently and the Church is faithful to its own tradition, then there would be room for other Church ministries to emerge and be accepted as valid.

Second, there would need to be a renewed emphasis on functional and not positional roles for Church ministries, thereby allowing the enrichment and enlargement of the present structure. This will cater for African "aspects" of ministry, particularly those that could evolve from traditional African practices.

Third, as a follow-up to the functional and positional roles of ministry, it is necessary to make a distinction within the concept of priesthood. This is between the call to priesthood which is open to all, married or celibate, i.e. a functional dimension (a service and the use of charisma); and that which is a call to celibate vocation, i.e. a positional dimension (a distinct life of holiness and position) within the Church. This will be further expounded in chapter eight of this thesis.

These three implications follow from the literature that reveals both call and commission to ministry as the work of Jesus. Thus, if Jesus plays a central role in the theology of ministry, the question arises as to why all Christians cannot have an unrestricted though not dis-organised use of their charisma within the Church if genuinely mandated by Jesus.

3.8 Conclusion

From the discussions above, some conclusions can be drawn. First, a socio-theological method for examining the Church as a social reality is the most suitable combination of concepts for application to the data in this study. This method stresses the process(es) involved in the evolution of a religious 'community' from the activities of a successful prophet, and the institutionalization of a community and its internal activities through routinization of charisma. The examination also incorporates an excursus of scriptural sources concerning the establishment of the Christian Church, and the etymology of *ekklesia* from both the Old and New Testaments.

Second, distinct organisational features emerged in the early church, particularly with the identification of office holders, conflict resolutions, and uniformity in doctrinal beliefs and worship. Also, contingent needs of the Christian community were the driving force behind the emergence of super-intenders and other

management features in the primitive church.

Third, among these contingent needs was the need for an overseer due to the church's expansion, and the danger posed by heresies which created the impetus to codify definitive creeds. Finally, the inevitable and gradual demise of personal witnesses to the Jesus event (the Apostles and their collaborators) brought about a necessity for a more structured organisation.

Fourth, the chapter highlighted how the institutional dilemma identified by O'Dea affects the contemporary Nigerian Church, and how it has led to the growth and support for Indigenous African Churches who stress African concepts of ministry similar to those employed in the early church.

Fifth, the introduction of the group of presbyters, and the elevation of the episcopate from this circle, completed the process of the development of a hierarchical Church which had begun with the election of the Seven in the Acts of the Apostles (Ac 6). These primitive leaders employed "on the spot" and "remote" control systems of superintending the christian communities. Also, the ramifications of the declaration of the Second Vatican Council play an important role in encouraging the greater involvement of the laity in Church ministries in view of the re-definition of the meaning of the priesthood. This enabling position implies that there is a possibility for the emergence of new christian ministries that will be both authentic and legitimate in the African context.

Throughout the chapter, the importance of leadership as function and position/office was stressed. Leadership occupies an important position in all organisations: religious or secular. It is this importance, its relationship with ministry and its role in the management of the Church that are examined in chapter four.

CHAPTER FOUR
THE CRISIS AND CHALLENGES OF LEADERSHIP IN THE
ROMAN CHURCH ORGANISATION

4.1 Introduction

In the previous chapter, the process(es) of the establishment of the Church, and transition of ministries from its charismatic nature to an institutional one was examined. Also, the existence of individuals that later formed the Church's leadership and managed the organisation were discussed.

This chapter is placed in the context of the vital position that leadership occupies in organisations. Although a theoretical exploration of leadership will be carried out in chapter five, this present examination focuses on its specific nature in the Roman Catholic organisation. The inter-relationship between the concepts of leadership and Christian ministry, particularly the priesthood, underpins this focus. This chapter therefore has four main objectives as follows:

- to examine the problem of leadership as an institutional issue for the Roman Church,
 - to establish the relationship between leadership and Church ministry, and survey contemporary criticisms by scholars,
 - to examine the reasons and effects of shortage of priests, and candidates to priestly and religious life,
-

-
- to analyse the degree of understanding of the problem by the various cadres of members in the church.

4.2 The Organisational Importance of Leadership

As in all institutions, leadership emerged as an indispensable constituent of Church organisation. In a similar manner to the process of institutionalisation, it starts as soon as social interaction begins. Katz and Kahn (1978) gave four reasons for this indispensability of leaders or superintenders in any organisation. First, the incompleteness of an organisation;¹⁸⁸ second, the dynamic external conditions in which organisations operate,¹⁸⁹ third, inherent internal organisational dynamism,¹⁹⁰ and fourth, the need to coordinate extra and other organisational aspects of human relationships in organisation.¹⁹¹ They conclude that all these combine to make leadership indispensable:

¹⁸⁸Katz, D. and Kahn, R.L., (1978), The Social Psychology of Organisations, Second edition, page 532.

¹⁸⁹Katz, D. et al., (1978) Ibid., page 533. Among the dynamism in the environment which can be presently alluded to are the embryonic research debate in England in 1990, the compelling demands to be sensitive to both human and natural disasters, as for example the Kurdish problem after the Gulf War, and the Philippine's Disaster in 1991.

¹⁹⁰Katz, D. et al., (1978) Ibid., page 533. These include new programs for organisations and the resetting of organisational priorities and objectives.

¹⁹¹Katz, D. et al., (1978) Ibid., page 534.

Human membership in an organisation is segmental in nature; it involves only a part of the person. Other activities and affiliations fill other hours, make demands on energies, gratify needs. These extra-organisational and other-organisational aspects of a person's life affect behaviour of the person in the organisation, and changes in these aspects of life produce changes in his or her behaviour on the job.¹⁹²

The thrust of the argument is the importance of leadership in order to coordinate segmentation and obtain optimal outcomes for the organisation. In a more focused argument, Beasley-Murray¹⁹³ asserts that leadership is the key priority in Churches today. Other activities within the organisation are important, but all aspects of performance rest on leadership, and according to Perry:

There are three requirements for a good programme within the Church. The first is leadership, the second is leadership, and the third is leadership.¹⁹⁴

This organisational importance of leadership, and the difficulties of finding enough individuals to fill the growing number of these positions in the Church, is evident in various ways. For example, the increasing number of advertisements inviting participants to leadership clinics and workshops, and the growing number of management schools and colleges offering specialist leadership courses that suit Church organisations. However, as an increasing number of business organisations come under

¹⁹²Katz, D., et al., (1978), *Ibid.*, page 534.

¹⁹³Beasley-Murray, P., (1990) Dynamic Leadership, page 9.

¹⁹⁴Perry, Lloyd., (1977), Getting the Church on Target, page 73.

receivership, and more struggle to stay in business, so also are many parishes closed. This is due mainly to shortage of leadership to take up the demanding responsibilities and problems that become more complex because of the phenomenon of change. Solutions often suggested to remedy these situations all indicate the need for good and determined leadership to manage organisations. The imperative for a remedy to the problem as it affects the church, has led Spurgeon's College, London,¹⁹⁵ to develop their SALT programme.¹⁹⁶ The significance of this programme and the role of leadership is stressed by Jaspers (1963) and further emphasised by Engstrom (1976):

The power of leadership appears to be declining everywhere. More and more of the men we see coming to the top seem to be merely drifting. The result is helplessness in a collective leadership that hides from the public.¹⁹⁷

The successful organisation has one major attribute that sets it apart from unsuccessful organisations: dynamic and effective leadership.¹⁹⁸

However, the need for proper leadership in the church is further underpinned by the lack of sufficient or effective senior

¹⁹⁵This is a Baptist Training College for theological and missionary studies.

¹⁹⁶This is the Spurgeon's Adaptable Leadership Training which is the acronym under which their leadership courses are structured. They are now teaching a degree course in Evangelisation in order to facilitate the spreading of the Gospel.

¹⁹⁷Jaspers, Karl., (1963) The Future of Mankind, page 65.

¹⁹⁸Engstrom, T.W., (1976), The Making of a Christian Leader, page 11.

management, which led Henry Ford to say: "the continued survival of the Church without such effective senior management is a sign of its super-natural origins". In fact, he continued, "no other organisation that is so administered could stay in business".¹⁹⁹ For the Roman Church, the shortage of priests, and of candidates for priestly and religious life is one of many ways the problem is perpetuated. These circumstances contribute to the present growing appreciation of leadership functions within the Roman Church.

From the scriptures, there are references that highlight the organisational importance of leadership, and the role it occupied among the Jewish and early christian communities. The first classical inference for leadership and managerial functions in the scriptures is found in the advice of Jethro to Moses. The latter was to set up leadership structures and functions over the people of Israel,²⁰⁰ and this same purpose prompts Titus' work among the christian community in Crete almost thirteen centuries later.²⁰¹ From the Didache (A.D 110), references also abound of support for a management structure with the appointment of bishops and deacons as community leaders.²⁰² In most of these cases, there was a divine consultation prior to this organisational decision and thus a

¹⁹⁹Henry Ford, quoted in Beasley-Murray, P., (1990) Op. cit., page 13.

²⁰⁰Ex 18²⁵.

²⁰¹Tt 1⁵.

²⁰²Didache XV,1.

spiritual dimension was added.²⁰³

Therefore, within christian organisations, leaders become both the managers of organisations, that is, a voluntary organisation and representatives of God. This divine origin would authenticate the power and authority that were later used by these leaders.²⁰⁴ However, these leaders, covering the entire spectrum of christian history, employed methods of leading that contain paradigms of management principles some of which will be used in the next chapter to justify the application of contemporary management in the Church. These leaders whose styles of leadership are tabulated below are Moses,²⁰⁵ David,²⁰⁶ and Joseph,²⁰⁷ from the Old Testament, and Jesus, The Twelve, Paul, Titus, Pauline community and early christian communities from the New Testament. An index of these paradigms of management principles is shown in List 4.1.

²⁰³1 Tm 3¹.

²⁰⁴1 S 10²², and 1 S 16 where it is God himself who makes the choice of the leader, and orders his anointing as in the case of David.

²⁰⁵Ex 18¹³⁻²⁷.

²⁰⁶2 S 8¹⁵⁻¹⁸.

²⁰⁷Gn 41^{25-36, 46-49}.

List 4.1: Tabulation of Biblical Based Management Principles

Management Principles	Biblical Passages
1. Personal Observation and Experience of the Situation	Ex 18 ¹³
2. Scanning of the macro environment as part of the decision making process and strategy formation	Lk 14 ²⁸⁻³² Gn 41 ²⁵⁻³²
3. Questioning and inquiring techniques. Inductive Technique	Ex 18 ¹⁴ Lk 7 ¹⁸⁻³⁰
4. Conflict Management	Ex 18 ¹⁶ Lk 15 ³¹⁻³² , 17 ⁴ Ac 6 ¹⁻⁴
5. Appraisal Methods	Ex 18 ¹⁷⁻¹⁸ Mk 6 ³⁰ , Lk 9 ¹⁰ , 10 ¹⁷⁻²⁰
6. Training, Job description and specification, practical demonstration and personal examples.	1 Tm ¹⁸⁻²⁰ Lk 5 ¹⁰⁻¹¹ , 9 ²¹⁻²⁶ Ex 18 ¹⁹⁻²⁰ 2 S 8 ¹⁵⁻¹⁸
7. Forecasting and Planning.	Gn 41 ³⁴ Lk 14 ²⁸ Mk 12
8. Selection criteria, delegation, assignment of jobs and responsibilities, and chain of command.	Gn 41 ³³ Ex 18 ²¹ 2 S 8 ¹⁵⁻¹⁸ 1 Tm 1 ¹⁸⁻²⁰ , 3 ¹⁻¹³ Tt 1 ⁵⁻⁹ Lk 9 ^{2-8, 23-26} Mk 8 ³⁴⁻³⁸
9. Participatory or shared leadership style, span of control, limits of individuals authority in decision making, and management by exception.	Ex 18 ²²
10. SWOT analysis focusing on Personal and organisation benefits.	Ex 18 ²³

- | | |
|--|---|
| 11. Consultative styles, open communication, Downward Communications. Consideration of others opinions in decision making and implementations. | Mk 6 ⁷⁻¹³ , Ac 5 ³⁴⁻⁴¹
Ac 6 ¹⁻⁷
Gn 41 ⁴⁶⁻⁴⁹
Ex 18 ²⁴⁻²⁵ |
| 12. Leadership and service, and management by exception. | Mk 9 ¹⁴⁻²⁹
Ex 18 ²⁶ |
| 13. Accountability | Lk 12 ³⁵⁻⁴⁰ , 19 ¹¹⁻²⁶ |
| 14. Functions Coordination | Tt 1 ⁵ |
| 15. Delegation of Authority | Mk 6 ⁷ , Mt 10 ¹ , Lk 9 ¹
Ac 15, 2 Co 9 ⁶ |
| 16. Leadership: achievement oriented, and directive leadership. | Mk 6 ³⁴⁻⁴⁴ , 8 ¹⁻¹⁰ ,
11 ¹⁵⁻¹⁹ |
| 17. Organisational Policy or mission statement | Mk 10 ⁵⁻¹⁶ |
| 18. Reward System | Lk 12 ⁴⁷⁻⁴⁸ , 1 Tm 3 ¹⁷⁻¹⁸ |
| 19. Production Management | Jm 1 ²² |
| 20. Organisational Justice and Fairness | Mt 20 ^{1-16, 20-23} |
| 21. Risk Management | Mt 25 ²⁴⁻²⁵ |
| 22. Staff Recognition | Lk 7 ⁹⁻¹⁰ , Mt 25,
Rm 13 ⁷ , 16 ¹⁻⁵ |
| 23. Staff Reliability/devotion | Mt 22 ²⁸⁻³² , Mk 3 ²¹⁻²³ |
| 24. Personnel Relations | Lk 9 ¹²⁻¹⁷ , 1 Co 1 ¹⁰ ,
Mt 18 ^{15-18, 21-22} Ps 133 ¹
Ac 2 ⁴²⁻⁴⁷ , 4 ³²⁻³⁵ |
| 25. Structures in Organisation | Mk 3 ¹³⁻¹⁹ , 6 ⁷⁻¹³ ,
Mt 4 ¹⁹ , 28 ¹⁹ , Lk 6 ¹²⁻¹⁶
Ac 6 ³⁻⁵ |

However, an attempt to adopt, in toto, business leadership concepts and principles as a panacea for all Church maladministration evokes criticisms. For example, the use of

secular principles is seen as a carnal deviation from the inspiration and role of the Holy Spirit. These criticisms are sometimes justified because the Church, as Damazio (1986) rightly pointed out is not a spiritual equivalent of business institutions. Hence, to transfer business management principles to Church organisation will require organisational inculturation, adaptation and relevance. But, other criticisms fail to recognise the similarities existing among all organisations (business and religious) and the possibility of inter-organisational transfer of some management practices. It is these institutional similarities which basically support the use of these management principles and practices in the Nigerian Church, as this research attempts to explore the issues and establish the case in the next chapter.

4.3 Understanding the Concept of Leadership

In the attempt by scholars to understand leadership, it is argued that as a concept, leadership is complex. It is more complex than expressed in many definitions, and raises many unanswered questions. This is particularly so because it is often assumed to be an *art* or an *inexact art*, as Gardner observes:

Any attempt to describe a process as complex as leadership inevitably makes it seem more orderly than it is. Leadership is not tidy. Decisions are made and then reversed. Misunderstandings are frequent, inconsistency inevitable....Most of the time things are out of hand. No

leader enjoys that reality, but every leader knows it.²⁰⁸

It is this inexactitude and complexity that presents an individual on the one hand as a *model leader* for example, in an organisation like the Church, and yet the same person may be regarded as incapable of leading in another organisation as Gardner further asserts:

I have in mind a superior leader in outdoor activities and sports who was quite incapable of leading in a bureaucratic setting. I have in mind a businessman with highly innovative ideas who has built a great corporation around those ideas but lacks any capacity to lead in unstructured situations.

It may take one kind of leader to start a new enterprise and quite another to keep it going. Religious bodies, political parties, government agencies, the academic world, all offer distinctive contexts for leadership.²⁰⁹

This complexity creates a continuum of tensions as attempts are made by Christian organisations to understand what type of leaders are needed within its institution, and what such leadership itself entails. Because it is an indispensable constituent of organisations, leadership is thus by nature institutional. This implies that its features pertain to the way organisations function most effectively, and of its nature, leadership is not exclusive to any organisation. Although it is important to both profit and non-profit making organisations, it assumes an added spiritual dimension and culture when employed within the framework

²⁰⁸Gardner, J. W., (1986) The Nature of Leadership, pages 25-26.

²⁰⁹Gardner, J.W., (1986) Ibid., pages 9 and 12.

of the institutional church. This spiritual dimension compels a higher personal and institutional quality for church leadership.²¹⁰ This is because for those to whom things are given on trust and divine calling, even more will be expected of them by God and the community they lead.²¹¹

Thus, leadership functions in organisation are believed to be an integral part of social phenomena, leadership involves and revolves around individuals on various levels of activity.²¹² Therefore the leadership functions as exercised in the church, particularly in its ministries become a legitimate area of inquiry or research.²¹³

4.4 Leadership and Christian Ministry

In the previous chapter, there was a discussion on how charism became institutionalised, and functions were replaced by offices and office holders. There was also an examination of the gradual transfer of leadership functions in the early christian communities from the hands of distant officials to those within the community. By the end of the first century, and more so in later centuries,

²¹⁰Confer: Engstrom, T.W., (1976) Op. cit., page 13.

²¹¹Lk 12⁴⁸

²¹²Hendrix, O., (1990) Management for Christian Leaders, page 9.

²¹³The Chronicle of Higher Education, May 28, 1986, page 20.

there was a total shift in where and in whom ecclesial power and authority reside. Due primarily to factors already discussed in chapter three, leadership, leadership functions, power and authority were concentrated in the hands of localised officials or elders.²¹⁴ These local officials took the title presbyter and deacon, and as the tendency to reserve all authority for them became clear, there was also a simultaneous withdrawal of all powers previously held by notable individuals like the prophets.²¹⁵ These were taken over by those who constitute the 'leadership council' that is episcopos/presbyters and presbyters, as according to Schillebeeckx:

Here the strictly hierarchical structures of the *oikos* of the time was taken over, in contrast to earlier situations in which house communities were a free association of equals with nevertheless many kinds of authorities, on the basis of a contribution inspired by the spirit. Now Christians had to subject themselves to the one authority.²¹⁶

These office holders were later fleshed out into the basic structure of the present hierarchy. The beginning of this process is evident in the Pastoral Epistles (1 & 2 Tm, Tt), and 2 Peter which regarded the time of the "apostles" and "prophets" as past. Also, in continuation of the transformation process the name of the christian assembly began to change. They were now referred to as

²¹⁴Schillebeeckx, E., (1985) Op cit., page 66.

²¹⁵Schillebeeckx, E., (1985) Op cit., page 66.

²¹⁶Schillebeeckx, E., (1985) Op cit., pages 66-67.

"the household of God" (1 Tm 3¹⁵), "the great house" (2 Tm 2²⁰), and although they still congregate in house communities, they are no longer referred to as 'the church that meets in the house of ...N'.

This incremental concentration of leadership and its powers in the hands of those who form the hierarchy was significant for later developments. When the offices of the tripartite hierarchy became formalised, becoming a leader of a christian community was only possible if one was within the hierarchy, in fact, sharing in the institutional ministry of the church. This is perpetuated in the present church structure wherein leadership, power and authority are in the hands of the ordained ministry. Thus, when church ministry became institutionalised, it subsequently also became "sacerdotalised",²¹⁷ and it led to the criticism of the church's ecclesiology being *hierarchologic* by Yves Congar.²¹⁸

Because of these developments and later assimilation of community leadership within the ordained ministry, both roles became entwined. Thus, the availability of ordained ministers meant the availability of individuals for church leadership and functions. From this perspective, the issue of church leadership therefore lies at the centre of the crisis that has faced the

²¹⁷Confer: Schillebeeckx, E., (1980) Op cit., pages 48ff. There is a detailed analysis of the "sacerdotalising" process.

²¹⁸By this, Congar means that there is a concentration of authority in the hands of few individuals, who are the clergy and these form an hierarchy that exercise the triple powers of ruling, teaching, and sanctifying.

catholic Church since the post-conciliar period (1962-1965). Since leadership itself is an institutional problem, these post-conciliar²¹⁹ crises also have institutional ramifications. These include the growth of basic christian communities as a reaction to the Church's monolithic and centralised leadership,²²⁰ and the "rediscovery" of the role of the christian laity. Others are challenges to Church positions on theological issues and on existing practices of eucharistic leadership, problems of decline in attendance at religious activities and eucharistic celebrations, instability of marriage and the present problem of the meaning of the ministerial priesthood. This crisis is further evident in the decline in reception of sacraments, a record number of resignations from the ministerial priesthood and a corresponding drop in candidates both for the priesthood and religious life.²²¹ Thus, since these crises are institutional, emanating from the institutional problem of leadership, they could all be addressed through organisational measures. In McBrien's phrase, "the problems cannot be solved by prayers, fasting and penance, ... neither can they be solved by more imaginative advertising of vocation campaigns or more angelic-looking vocations directors but through

²¹⁹This is the period from 1959 when Pope John XXIII first called the conciliar gathering of the Second Vatican Council.

²²⁰Confer: Boff, L., (1986), Op cit., page 1.

²²¹Hoge, D., (1987), The Future of Catholic Leadership, page vi.

institutional measures".²²² Because of their nature and link with the problem of leadership, resolving the leadership problem properly implies indirectly solving the other related problems.

4.5 The Relationship between Leadership, Ministry and Priestly Vocations

As shown above, leadership in the Roman Church is inextricably linked to Christian ministry and invariably with priestly vocations that is the source of this ordained ministry. This link also implies an understanding of how charisma, in the apostolic time, was institutionalised and subsumed within apostolic *succession*, coming through sacramental ordination. Therefore, the *right* to manage or lead Christian organisations is thus bestowed on individuals through the laying on of hands in priestly ordination.

However, as priestly and religious vocations are the sources of ordained leadership, unfavourable circumstances affecting vocations have a direct relationship to the issue of Church leadership since the latter is a dependent factor on the former. In this context, the present problem of decline in priestly vocations unavoidably affects the availability of ordained Church leaders, and this decline has been increasing more rapidly since the Second Vatican Council.

²²²Confer: Hoge, D., (1987) *Ibid.*, page vii.

Available worldwide statistics and projections confirm a downward trend in the numbers of ordained priests. For example, in his projection, Richard Schoenherr (1982) argues that there will be about a forty percent decline in active priests in the USA alone from 1980-2000.²²³ This shortage is already reflected in a 1983 USA comparative data analysis between Protestant and Catholic Churches on a priest per laity ratio. Hoge in his analysis of the data asserts that seminarians and clergy in mainline Protestant denominations are in relative surplus, while the Catholic Church alone manifests a shortage as Table 4.1 shows.²²⁴

However, an important distinction must be pointed out. This is the fact that when we speak of shortage of ordained leaders, this by no means implies there is a shortage of pneumatically gifted christians who are capable of exercising ministry and leadership in the Church. Although there are statistics showing shortage of ordained leaders, there are also statistics to support the argument that there is an abundance of christians capable of assuming ministry and leadership positions.

²²³Schoenherr, R. A., and Sorensen, A., *Social Change in Religious Organisations: Consequences of Clergy Decline in the U.S. Catholic Church in Sociological Analysis* 43 (Spring 1982), pages 23-52.

²²⁴Hoge, D., (1987) Op. cit., page 29.

Table 4.1: Comparable Data of three Denominations in America

Denominations in America	Roman Catholic	Episcopal	Lutheran Church
Priest to Laity Ratio	912	245	372

Source: Yearbook of America and Canadian Churches, 1986 (1984 data); and Official Catholic Directory, 1985 (1984 data).

4.6 Church Leadership and Contemporary Problems

Because of the issues enumerated above, since after the Second Vatican Council, the Roman Catholic leadership on universal, national and diocesan levels is constantly being challenged to respond to contemporary problems in a more effective manner. Critics like Boff argue that the Church, with its hierarchical leadership, has created a blockage to the salvation it was meant to channel.²²⁵ Other scholars, for example Card (1988) are more critical, he said: "the Church is fossilised in things lifeless and unattractive". He argued further that "the church's age-long traditions, and particularly its hierarchical leadership have become a bane to its progress, and it is doubtful if this model is still relevant".²²⁶ Furthermore, Card believes that this crisis is a burden of *crucifixion* for those who manage at parochial levels .

²²⁵Boff, L., quoted in Card, T., (1988) Priesthood and Ministry in Crisis, page ix.

²²⁶Confer: Card, T., (1988) *ibid.*, page x.

and are now demanding a "deliverance" from it through shared ministries and a re-definition of the priesthood. However, Card questions if the Church's attitude is the inevitable consequence of the *civilised but unholy times*.²²⁷ These criticisms in the view of this author focus on the nature and expression of the church's leadership, its ministry, in short its priesthood. They can be understood in their many manifestations, but particularly in the worldwide decreasing number of vocations which is the source of its future leadership.

The proper understanding of this issue is important because as stated above, leadership lies at the core of all problems identified by scholars as confronting the Church.²²⁸ However, the problem of vocations and its emerging effects are often attributed by the hierarchy to the signs of the time, social pressures, failure in inter-personal relations, and need for personal support.²²⁹ This places an urgency for a better understanding of the problem and for concrete solutions to resolve it, avoiding the danger of glossing over with superficial or inadequate measures.²³⁰

²²⁷Card, T., (1988) *ibid.*, page ix.

²²⁸Confer: Card, T., (1988) *ibid.*, page ix.

²²⁹Card, T., (1988) *ibid.*, page x.

²³⁰These according to Terence Card include the ghetto mentality, in which the Church recoils into itself and pretend that the problem does not exist, the hyperactivity, where the Church indulge in overworking in one aspect that at present is appreciated by the Christian faithful, the anaesthetic, where the sensitivity
(continued...)

4.6.1 Understanding The Problem: A Crisis or Challenge?

The changes initiated by Vatican II in many of its documents, but specifically in *Perfectae Caritatis*,²³¹ which encouraged a return to the primitive spirit and charism of religious founders was a directive that was wholly embraced. It is within these proposed changes, and particularly the identity shift in ministry which the Council had engendered that the present numerical decline in vocations and leadership problem can be situated.

The problem is that leadership and ministry in the catholic church is presently facing a crisis.²³² This crisis is a particular form of manifestation of a general but contemporary crisis of theology as inferred by Card:

Since we live in a world quite different from that of the Bible and the West before Galileo, new ways of speaking of God had now to be found. Indeed God had, so to speak to be relocated.²³³

In view of this general crisis, there emerged confusion about theological issues, for example the christian ministry, and

²³⁰(...continued)

of the Church is totally eliminated, and renewal movement which is how the official Church authorities permit the existence of the movements as the lesser of two evils.

²³¹The Decree on the Renewal of Religious Life.

²³²Card, T., (1988) Op cit., pages 9-11.

²³³Card, T., (1988) Op cit., page 7.

particularly the priesthood under discussion.²³⁴ The crisis that emerged as a result of institutional leadership occupies a prime place and impacts the Church in its local African and International settings which are now explored.

4.6.2 The African and International Situations

The crisis of church leadership in Africa is often underestimated because of the assumed increases in vocations and priestly ordinations. This general assumption is not a realistic picture of the true situation of the African Church particularly as regards leadership. In one of the most reliable assessments of the situation, Hoge said "in Africa, the number of vocations has risen, but so has the total number of catholics, and therefore the priest-per-laity ratio has continued to slide".²³⁵ Askin (1986) also argues that there is a steady decline in the number of priests available for ministration.²³⁶ The findings of this research also show that the priest-per-laity ratio for Lagos archdiocese is unfavourable for effective pastoral ministration. The leadership situation in Africa could therefore be said to be in crisis.

²³⁴Card, T., (1988) Op cit., page 8.

²³⁵Hoge, D., (1987) Op. cit., page 15.

²³⁶Askin, S., (1986) "*Celibacy Prime Block to African Vocations*", in National Catholic Reporter, Feb. 7th 1986. page 7.

The situation on the international arena should be of even greater concern to the catholic hierarchy. For example, in France, over 22,000 parishes were without resident priests in 1982 and were being administered by non-resident priests. Other parishes are totally vacant and christian assemblies without priests are becoming a common occurrence.²³⁷ In Austria, priestless parishes have tripled between 1950 and 1976, and the study of an area revealed the spiritual effects of this problem in the decline in church attendance, participation in Easter celebrations and holy communion.²³⁸

In the context of the Roman Church in England, a 1989 survey²³⁹ reveals a nine percent fall of catholics attending eucharistic celebration in comparison with the 1979 figures. The survey also reveals that of the 45000 annual decline in christian populations between 1979 and 1985 for all the christian Churches, 30000 were due to the decline in catholic attendance at eucharistic celebrations. This is an average of eighty two catholics per day!. This situation is directly relevant to both the problem of shortage of priests and leadership in the Roman Church for two reasons. First, a continued decline in Church attendance will lead to lack

²³⁷Brulin, M., (1980) "Sunday Assemblies Without a Priest in France: Present Facts and Future Questions" pages 29-36.

²³⁸Kerkhofs, Jan., (1980) Priests and Parishes - A Statistical Survey, pages 3-11.

²³⁹Brierley, Peter., (1991) 'Christian' England: What the English Church Census Reveals.

of appreciation for the sacraments, especially the sacrament of orders. Secondly, there will be fewer adult catholics interested in the priesthood because of this depletion of the target population.

4.6.3 Priests' Resignations

This crisis in the Roman church also manifests itself in priests' resignations from within an already declining population. In the United States, for example, between 1968 and 1973, resignations were a major cause of concern for the hierarchy.²⁴⁰ Greeley in his survey found that 86% of those who resigned were under 45 years of age,²⁴¹ while Schoenherr in his study established that most resignations occur between the fifth and tenth year of ordination. This corresponds with the age bracket identified in Greeley's survey, since priests are usually ordained in their middle and late twenties. In his assessment of the American situation, Senior (1989) argues that the probable reason for such large departures is "an enormous cultural shift with its concomitant crisis of meaning".²⁴² He noted however, that this crisis had evolved in the wake of the impact of the pronouncements

²⁴⁰Hoge, D., (1987) Op. cit., page 9

²⁴¹Greeley, A. M., (1972) The Catholic Priest in the United States: Sociological Investigations, (Washington, DC., United States Catholic Conference), page 24.

²⁴²Senior, D., (1989) A Biblical Perspective on Why they Left, in The Crisis of Religious Vocation, Felknor, L., (ed) page 141.

of the Second Vatican Council. This is no less true for the situation in Nigeria where there have also been resignations of priests though in lesser number, and many more taken out of active ministry for penal measures. Although there are no data to assess the situation properly, personal enquiry reveals they are about 1% of the present active priests which number about 3000.

4.6.4 Priests' Shortage or Restricted Ministry?

From the available evidence and discussions above, there is a shortage of priests and of ordained leadership in the Roman Church. The assumption is that this will continue to worsen if the present structure is maintained. There is however, no known shortage of christians capable and willing to take up ministerial and leadership positions in the Roman Church. How could this scarcity on the one hand, and abundance on the other be explained?. If this shortage is as a result of the emerging interest in lay ministry, should the Church discourage vocations to lay ministry so that the numbers for ordained ministry could rise? This is one of the issues the Church hierarchy must address in order to provide institutional solutions, as the present situation of Church leadership presents both a crisis and a challenge for the Roman Catholic Church in a post-Vatican II era.

4.7 The Implications of an Institutional Approach to the Problem

From the discussions thus far, two implications emerge if an institutional solution is ventured. These implications affect first, the Church as an organisation *per se*, and second the essence of the Church's leadership structure as it presently stands. It is these areas that proper institutional measures aimed at addressing the present leadership crisis must focus upon.

However, there is an alternative option, which is a decision by the hierarchy to do nothing, and continue with the status quo. Such a decision could also lead to two outcomes. First, the proliferation of local communities without the celebration of the eucharist, because of shortage of ordained ministers. Second, the gradual "usurpation" by the laity of the role of eucharistic leadership without 'official' mandate to such an extent that a new form of Roman Catholicism would emerge. Boff regards this new catholicism as *Catholic Congregationalism*.²⁴³ But, nonetheless, before any institutional measures to resolve the leadership crisis are proposed (these measures are fully explored in chapter 8), the prevailing situation of priests shortage in Africa and their

²⁴³There is, in the very concrete case of Latin America, and specifically in Brazil, a chronic lack of ordained ministers. No short or medium term solution is foreseeable. Official statistics have 1.8 priests for every 10,000 of the faithful, and that proportion is dwindling. Laurentin, R., Nouveaux ministères et fin du clergé, Paris, 1971, pages 90-93 quoted in Boff, L., (1986) *Op cit.*, page 61.

reasons should be examined.

4.7.1 Shortage of Priests in the African Context

The shortage of vocations and ordained leaders in the Roman Church cannot simply be limited to any particular country or region, it has a more universal application. Although the African, Latin American, and Asian countries show steady increases in the number of candidates for priestly and religious vocations, there are factors (some of which were mentioned earlier), that are often unrecognised or unaccounted for which level off this growth. These factors are now examined. First, as the turnout of priests rises there is a simultaneous increase in the Catholic population due to increased birth rate and conversions. Hence, the priest-per-laity ratio has not significantly improved;²⁴⁴ in fact, it is deteriorating.²⁴⁵

A second factor is the restrictive immigration laws in mission countries which limits missionary quotas and further compounds the problem of ratio. There are three main reasons for this restriction particularly in Nigeria. A major reason is the concern about the 'political' involvements of some expatriate priests based on their

²⁴⁴Central Office of Statistics of the Church, Evoluzione del Numero e Della Distribuzione Territoriale dei Seminaristi Maggiori nel Periodo 1970-1982, unpublished report (Vatican City, 1984).

²⁴⁵Hoge, D., (1987) Op. cit., page 15.

activities during the Nigerian civil war (1967-1970). Also, because the evangelistic activities of other christian groups are carried out mainly by indigenous missionaries, an uncontrolled influx of expatriate missionaries might be seen as 'over-indulgence' by the Catholics. Finally, the uneasiness in the relationship between the christians and the muslims probably calls for a balance in the privileges given to religious bodies.

A third major factor is the phenomenal increase in indigenous Pentecostal and Independent Churches which attract adherents from the members of mainline Churches, and this exacerbates the situation. Members of satellite and priestless parishes are particularly vulnerable because of the lack of regular participation in liturgical and other spiritual activities due to the shortage of ordained priests. The practical effect of these drifts to indigenous churches is a drain on the pool from which vocations are nurtured and drawn. Because those who leave are those who take their faith most seriously, at least in the functional use of their charisma.

Fourth, the tension between a policy of indigenisation, the demands of a celibate priesthood, and cultural appreciation for marriage and child bearing adds more urgency to the problem. Thus, the crisis becomes more complex with: culturally inhibiting factors, aging priests, unfavourable immigration laws and priest-per-laity ratio, the rapid growth of indigenous Churches, and decline in vocations. These factors add more difficulty to the

already complex situation within which the African Church has to survive and flourish.

The general concern that is felt about the crisis, and particularly as it affects Africa is reflected in an article *Celibacy Prime Block to African Vocations*. In this article, Askin (1986) estimated that each year in Africa two hundred fewer priests will be available to serve two million more Catholics.²⁴⁶ And if a projection is made of the figure given in an unpublished report of the Central Office of Statistics in the Vatican, Askin's view in the above article would be found to be accurate. The Vatican report indicated that in 1970 there were 111.5 major seminarians per million Catholics worldwide, while in 1984 there were 95.6 seminarians for equal number of Catholics.²⁴⁷ These statistics show a global downturn in priestly vocations and future turnout without accounting for other factors like the increasing birth rate and Church membership in these areas. The projected numerical increases of seminarians in African, Latin American and Asian countries do not reverse the situation significantly. What is needed to arrest and remedy this situation might be fundamental measures aimed primarily at a redefinition of church ministries and the priesthood. Therefore, as an initial step to this process, an

²⁴⁶Askin, S., *Celibacy Prime Block to African Vocations*, in National Catholic Reporter, February 7, 1986, page 7.

²⁴⁷Central Office of Statistics of the Church, "Evoluzione del Numero e Della Distribuzione Territoriale dei Seminaristi Maggiori nel Periodo 1970-1982" (Unpublished report) Vatican City, 1984.

examination of the reasons for the decline of vocations in Africa is crucial.

4.7.2 Shortage of Priests: Reasons for Decline in Vocations

Pope John Paul II in 1981, shortly after his election to the papacy, said "the problem of priestly vocations, and also of male and female religious is, I will say very openly the fundamental problem of the Church".²⁴⁸ Although different scholars debate if there is a shortage, progressives and conservatives in the church often doctor the "evidence" to support the judgements already formed.²⁴⁹ Officially however, the Church hierarchy acknowledges the reality of this problem, and this author assumes this same position. In examining this issue, arguments that postulate that there is an increase in vocations in Africa are examined and countered. Also, traditionally assumed reasons for the shortage of priests are also analysed and rejected, while contemporary reasons for shortages are later examined.

Among those who postulate an increase in African vocations, two views deserve particular mention because of their importance and use by Western scholars who write about vocations in developing

²⁴⁸John Paul II, Sermon of May 10, 1981. Cited in The Conclusive Document. Statement of the International Congress of Bishops on Vocations, May 1981 (Boston: Daughters of St. Paul).

²⁴⁹Confer: Hoge, D., (1987) Op. cit., pages vi-vii.

countries, particularly Africa. The first view maintains that economic and socio-political reasons are responsible for increased vocations. It is argued that countries with a low gross domestic product combined with low per capita income turn out more seminarians. This subsequently leads to more future priests since according to the proponents of this view, the priesthood is effectively used as a stepping stone to obtain better academic education, personal security and influence.²⁵⁰ Arguably, these factors may contribute marginally to an increase in vocations, but there are no available statistics to indicate a significant influence on the turnout of future leaders and the argument may therefore not be compelling for the reasons below.²⁵¹

The fact that there is still a massive population of *suitable* candidates in these areas who do not embrace the priestly life even with the possibility of better education and personal security questions the position of the proponents. The main issue here is therefore the 'call' or 'vocation' as the situations in Nigeria and many other African countries support this conclusion. Another reason is the indelible social *stigma of an ex-seminarist* that clings to those who discontinue or abandon their priestly training

²⁵⁰Ferree, W., (1982) An Atlas of the Vocation Crisis, unpublished report. (Dayton, University of Dayton, Institute for Consecrated Life).

²⁵¹Confer: Hoge, D., (1987) Op. cit., page 15.

or vocation.²⁵² Thus, candidates without a 'call', and whose primary intention is to acquire academic qualifications are discouraged before they commence or during priestly training. And within the particular context of Nigeria, the fact that tuition is free at all levels of education makes this particular argument irrelevant. Finally, studying for at least 8 years in a seminary for a specialised degree and profession that is particularly useful within the Church environment, and which would almost immediately be abandoned seem a doubtful venture.

The second view in support of increased vocations postulates that nations in the process of self determination or under dictatorial domination create a fertile ground for increased priestly vocations. This theory may be acceptable in certain circumstances and in countries where liberation theology is entrenched, for example, Brazil and where priests are almost the only voice of the oppressed populace. Statistically, this view has no great significance for the African situation as the events in South Africa, Zaire and Kenya have shown. However, it is also not compelling because of the explicit prohibition of overt involvement in national and partisan politics by clerics on which this argument seemed to be founded.²⁵³ If this argument is to be at all credible,

²⁵²Discontinuing of priestly or religious vocation can either be through personal or penal decisions. Either way the stigma still holds.

²⁵³Confer: Canons 278, 285 and 287 of the Church law.

individuals who become priests in order to assume political posts in the future, will subsequently have to leave active Church ministry. In the long run, they neither contribute to increased vocations nor to Church leadership, but rather to that of the Nation.²⁵⁴ Both of these positions therefore do not actually account for any recognisable increase in vocation within Africa.

On the other hand, there are those who think that the Church in Africa is experiencing a decline in vocations. This group however believes that the decline in African vocation is attributable to the nature and culture of the African people. To put the argument in a simpler form it states: the primary reason for decline of vocations within the African continent is the incompatibility of *Priestly Celibacy* with the nature and culture of the African people. This position needs a careful examination.

4.7.2.1 Arguments as to the Nature of the African People

For something to be incompatible with another means that their essential features or constituent parts are in opposition or are mutually exclusive. Therefore, if by *incompatibility* it is meant that the nature of the African person is ontologically or essentially unsuitable to embrace priestly celibacy, then important

²⁵⁴The situation of Jean Bertrand Aristide, the deposed president of Haiti, who is now suspended from active ministry supports my argument. Confer The Independent Magazine, 3rd August 1991. Confer also the Sandanistas in Nicaragua, etc.

theological issues evolve. In this light, the universality of the redemptive or salvific work of Jesus Christ is itself under question, at least as applied to the "*incompatible nature*" of the African people. Therefore, a question needs to be asked: "Was Jesus' nature at incarnation the same as the nature of the Africans"? Catholic theology²⁵⁵ affirms the existence of only a *single human nature* for all, and this same nature was taken by Jesus at his incarnation. This makes the universal appropriation of his salvific work possible for all, as well as the ecclesial demands of ministry which include celibacy. Thus, the argument of essential incompatibility of celibacy to the African nature is *theologically* inadmissible as the sole reason for decline of priestly vocations.

4.7.2.2 Arguments as to the Culture of the African People

The other argument is that celibacy is *incompatible* with African culture. This is generally believed first, because of the high degree of procreation in the average African family and second, the tendential attitude towards polygamy. Admittedly, a high degree of appreciation for family life and of procreation is evident in the African culture, as also a high propensity towards polygamy in the traditional family. However, these are not an

²⁵⁵Ford, Cleverley, D.W., (1992) Preaching the Incarnate Christ, page 1.

exclusive preserve of the African people. There is a Western "variant" to polygamy called "serial monogamy" when a man successively marries one woman after another, after having divorced the previous one. Large families and a propensity towards polygamy among the Africans have their history rooted in personal influence, economic prosperity and sometimes religious demands associated with those who embrace them in many cultures e.g Nigeria, Ghana. There are socio-economic reasons that can explain the cultural acceptance of polygamy or the contemporary reasons for its decline. However, the argument that celibacy is incompatibility with African culture cannot be fully sustained because "celibacy and continence" (not marrying and sexual abstinence) has a place within traditional African culture and religious practices. There is for example the practice of "periodic celibacy" among priests of traditional religion in certain areas. In fact, priestly celibacy has its history in sexual abstinence by married priests in the Church from the 4th century.²⁵⁶ These priests of traditional religions abstain from sexual activities for a stipulated period of time in preparation for the worthy discharge of cultic activities. This abstention may sometimes be as long as eighteen months for a five yearly cultic festival as for example within the Idiya community of the Egbado speaking area of Yorubaland in Nigeria. However, as was applicable to the African context, there are cultural influences in

²⁵⁶Schillebeeckx, E., (1980) Op cit., page 85.

some Western countries, which though distinct from those within the African setting, also contributed to the decline of vocations. This position is supported by Donald Senior (1989):

That leads me to think that trying to answer the questions of why people left the religious life in such numbers and why too few candidates are entering must be put in the context of the enormous cultural changes that the western world (especially America) has experienced in the decades following World War II, particularly in the 1960s and 1970s.²⁵⁷

But, the fundamental fact that celibacy is *unusual, outside the ordinary, and a distinct spiritual phenomenon* within the Roman Catholic dispensation makes it "*incompatible*" and "*unnatural*" for all cultures, natures and people. In this wider "incompatibility", one perceives the contemporary dis-placement of the values (theological and spiritual) of sublimating sexual activities which together with other factors could explain the universal decline of priestly and religious vocations. This is probably because the complex nature of human sexuality is challenged by the ecclesial law of clerical celibacy.

4.7.2.3 Arguments as to the Law of Celibacy

The historical analysis of the ecclesiastical law of celibacy will not be examined, but its relationship with the existing leadership crisis is explored. At the background of this emerging

²⁵⁷Senior, D., *A Biblical Perspective on Why They Left in The Crisis in Religious Vocations*, Felkner, L., (ed) (1989) page 141.

conflict between culture and moral or religious requirements is a *crisis of meaning*. What is the meaning of priestly and religious vocations, and the ecclesial demand of priestly celibacy in the context of ministry in a changing Church and world?. Celibacy undoubtedly has its negative impact on the numbers of vocations in the world. However, as far as ordained Church leadership is concerned, simply discontinuing its practice may not be the primary remedy to resolve the problem of leadership and ministry. It can only be effective if it is one constituent part of a package of corrective institutional measures. This is because the discontinuation of celibacy might even lead to further decline among the limited catchment area as there is no longer the "special aura" created by celibacy which initially motivated some of the present members of the profession.

Also, as the Anglican communion and many other christian groupings in Nigeria can attest,²⁵⁸ there is also a shortage of ministers in these religious groupings even though celibacy is not required, - although the introduction of optional celibacy or abolishing the law of celibacy may (but not necessarily) enable the entrance into ministry of those candidates who are primarily demotivated because of the celibacy law. In the long run the primary motivating factor will be the divine call and the willingness to give a personal response, with or without celibacy as a norm.

²⁵⁸These include the Church of the Lord Aladura, Baptist Church and the Methodist Church of Nigeria.

Hence, the essential reasons for the shortage of priests and ordained leadership seem to be more than the law of celibacy; they lie elsewhere.

It is however important to re-emphasise the hypothesis so far, which is that the effective solution to the problem of celibacy as it affects Church leadership and ministry lie in a fundamental institutional rethinking. This enables an expansion of christian ministry and probably a re-definition of other aspects of the ministerial and general priesthood in the Roman Church. This would involve the incorporation and utilisation of the charisms of the laity as identified in the field survey of this research. In view of this crisis and the need to identify the crux of the problem to assist in proposing effective institutional solutions, an examination of contemporary reasons for the decline in priestly and religious vocations in Africa and elsewhere is crucial.

4.8 The Contemporary Reasons for Decline in Vocations

There are several contemporary reasons that contribute to the attrition of membership and candidates for priestly and religious vocations. These issues are examined as they affect Church leadership, and their significance for the present discussion is explored and highlighted.

4.8.1 Theological Consideration

In this section, there are five issues that relate to theology that are examined. First, the nature of the priesthood itself raises many questions which even during the Second Vatican Council remained unresolved. For example, is the present manifestation of Church leadership and ministry in the priesthood the only possible form of expression?. Are there also other theologically and scripturally based alternative forms of sacramental leadership, perhaps in the form of "commissioning" individuals (male and female) for the ministration of specific sacraments while still retaining their lay status.²⁵⁹ The arguments that are presently offered by the church that seem unconvincing to some probable candidates (male and female) are of importance to the current decline. Such theological re-definition could present opportunities to many who want to be of service in the Church, but still want to maintain their normal secular and lay state. This might become a source of more candidates for religious congregations if an alternative means of expressing ministry is offered and also serve as a means of resolving the ensuing crisis of female ordination within the Roman Church.

The second theological issue is the problem of human sexuality

²⁵⁹Confer: Stuhlmüller, C., (1989) *Biblical Observations on the Decline of Vocations in The Crisis in Religious Vocations*, Felkner, L., (ed) page 161.

as it affects priestly celibacy. This becomes a potent discouraging factor in the context of increasing cases of sexual abuses among a few priests.²⁶⁰ These abuses become favourable platforms from which critics advocate for a change in the present practice of priestly and religious celibacy. If celibacy is made optional, can married priests still express the fullness of sacramental priesthood, or would marriage diminish the significance of the ministerial priesthood? This and similar issues will be examined in greater detail in chapter eight.

A third theological deterrent that needs to be addressed is the attitude of the Church hierarchy in the use of its teaching office - the magisterium. The attitude of the church in some issues that the laity hold as important is said to be a contributing factor,²⁶¹ as the theology upon which these teachings are made, and the discipline with which they are enforced deter some aspirants. Examples of these are the teaching on human sexuality, particularly contraception, the ordination of women and celibacy. This crucial issue was succinctly described by StuhlmueLLer (1989):

So long as a sizeable number of the Catholic laity remain convinced that contraception is morally permissible under some circumstances, and so long as young people remain unconvinced of the official church position that sexual

²⁶⁰Confer: Catholic International, Vol 1, nos 1, and nos 6, 1990, pages 47-48 and 273 respectively. Confer also the scandal of Bishop Eamon Casey of Galway and his affairs with Anne Murphy which was widely reported recently.

²⁶¹Padberg, J.W., (1989) *The Context of Comings and Goings in The Crisis in Religious Vocations*, Felkner, L., (ed) page 28.

morality have no parity of matter (so that a single act of masturbation is considered seriously sinful), there will be anger and suspicion toward church authority among a notable segment of the Catholic population. Mothers and fathers will be unwilling to recommend a religious vocation; young people will be still more hesitant about undertaking a difficult life of celibacy in an unresolved area of morality.²⁶²

Also, the toughness of Church authorities on dissenting opinions and/or individuals create a deterrent. The perceived suppression of dissenting views,²⁶³ for example Hans Kueng and Leonardo Boff, deters some possible aspirants who might not be prepared to sacrifice their intellectual freedom for service in the priesthood.²⁶⁴ This author does not appraise any particular situation since it falls outside the scope of this study.

A fourth theological deterrent is the assumed official repression of the internal dynamics of christian ministry. Karl Rahner liked to remind his audience that nothing is created

²⁶²StuhlmueLLer, C., (1989) *Biblical Observations on the Decline of Vocations*, in The Crisis in Religious Vocations, Felknor, L., (ed) page 162.

²⁶³On May 9th 1985, the Brazilian Franciscan theologian Leonardo Boff received an official notice from the Vatican that he was to begin to observe an 'obedient silence'. This was prompted by the controversies caused by his book Church: Charism and Power, in which the mode of the Church's hierarchy uses authority was severely criticised. This silencing is only but one of many the Vatican authorities had imposed on theologians. Edward Schillebeeckx and Hans Kueng had themselves been summoned by Rome. The whole episode of Boff and the Church hierarchy is reflected in the book The Silencing of Leonardo Boff: The Vatican and the Future of World Christianity, by Cox, H., (1988).

²⁶⁴StuhlmueLLer, C., (1989) *Biblical Observations on the Decline of Vocations* in The Crisis in Religious Vocations, Felknor, L., (ed) pages 162-163.

absolute, only God.²⁶⁵ History deals with change, and applied to christian ministry, things were not always in the past as they are now, nor will they necessarily be in the future as they have been now or before. Thus, the present crisis should engender a response to change in the forms of ministry which was initiated by the Second Vatican Council. This change is part of the global changes in the world from which the Church cannot escape or insulate itself. Therefore, as christian ministry accommodated changes at the beginning of its development in the early Church and became institutionalised, it should also be allowed to open itself to its internal dynamics and respond to contemporaneous needs of the Church within its local settings.

The fifth theological deterrent is the assumption that the present hierarchy is not following through with the reforms of the Vatican Council as it affects the rise of lay ministry in the Church. In the document *Lumen Gentium*, the lay vocation was restored to its long denied position of sharing equally in the call to holiness and function in the Church. Because of the Church's lukewarm attitude, parents and adults in positions of influence are often not encouraging interested young Catholics to embrace the ordained ministry. This is because they themselves are not easily supported by the Church to exercise their lay function, as was inferred by Shermann:

²⁶⁵Rahner, K., (1974) *"And What Do You Think?"*, in *The Jesuits: Yearbook of the Society of Jesus 1974-1975*, Rome, page 32.

The role accorded to the "religious professionals" as the work force and leadership vanguard of the church was too ingrained in us, until we were "forced" to let go and "allow" the laity to join us as partners in church ministry.²⁶⁶

Scholars like Shermann have asserted that the decline in the number of priests and religious was necessary in order for the laity to emerge in the life and ministry of the Church. As a study of students in America by Hoge et al., reveals, about 70% of them express interest in functioning as lay ministers of some sort. This would be no less true for Nigeria with the high level of religious commitment of catholics which is known through the personal experience of this author, the results of early christianisation and the findings of this study.²⁶⁷ Although it is believed that interest in lay ministry contributes to vocation decline, this author assumes that when both lay and ordained ministries are fully accepted and supported, each will thrive in its own proper perspective in the Church. This is not as competing ministries, but as complementary ministries as the work of evangelisation is vast and varied, and can accommodate both.

²⁶⁶Shermann, S.M., (1989) *Fewer Vocations: Crisis or Challenge?*, in The Crisis in Religious Vocations, Felkner, L., (ed) page 15.

²⁶⁷For other sets of statistics confer: Hoge, D., Ferry, K.M., and Potvin, R.H., (1984) Research on Men's Vocation to the Priesthood, 1984.

4.8.2 Scriptural Considerations

From a scriptural perspective, the less than adequate emphasis placed on personal use of the bible, personal spirituality (including regular retreats and fasting) outside the official rites and rituals was an added deterrent to increased vocations. This is in comparison to the emphasis by indigenous churches in Nigeria who spend a sizeable proportion of the year on activities for spiritual growth. Such personal spirituality would better dispose individuals towards religious life. If encouraged, this can lead to a discovery of charism which can be exercised as an institutionalised ministry, and Carroll Stuhmüller supports this view:

This is one reason why Bible enthusiasts among the laity and among religious gravitate towards Protestant churches, especially the non-sacramental types, where they can be quickly endorsed as ministers of religion. These same people might well remain loyal Catholics if they were given the opportunity to have ministerial roles within the church. If priesthood is denied them because they are married or because they are female, they nonetheless are ready and prepared to conduct non-sacramental services.²⁶⁸

4.8.3 Sociological Considerations

There are two sociological issues to be discussed within this section. These are the changing forms of the apostolate of women

²⁶⁸Stuhmüller, C., *Biblical Observations on the Decline of Vocations to Religious Life*, in *The Crisis in Religious Vocations*, Felknor, L., (ed), 1989, page 157.

religious, and the change in social status of priests and religious.

First, the changing forms of the apostolate of women religious is a factor that can swing favourably or unfavourably and in both cases still be a deterrent.²⁶⁹ This changing apostolate is due to socio-cultural changes, technological advances, development in behavioral sciences, a heightened sensitivity to social justice, and the professional potential of older candidates for religious life. All these have affected the ministry of religious in the Church in a definite way. The traditional ministries, such as social services, health care, and formal education, which have been carried out by religious through the centuries have become inadequate because of these changes. The sophistication of today's society precludes an outdated undertaking of these perennial services, but in the same breath, it demands a rethinking of the apostolate to suit the present time. The inability of the Church to respond comprehensively to this demand becomes a deterrent to many who would want a more contemporary type of ministry to entice them to become a member.

Also, for most women religious who are traditionally engaged in teaching or health care, an apostolate in catholic schools and hospitals within geographically fixed loci, the situation has

²⁶⁹ Confer: McDermott, R., (1989) *A Canonical Perspectives on the Departures from the Religious Life* in The Crisis of Religious Vocations, Felknor, L., (ed), page 217.

changed favourably. It has changed with the disappearance of catholic schools (but these are gradually reappearing in Nigeria), and the emergence of new apostolate mentioned earlier. An outcome of such emergence is that it enables women religious not only to be dispersed to wider geographical areas creating situations where some live "alone", that is, not in and as a community, but where they also manage their own budget. This new dispensation is sometimes objected to by those who dislike the speed of the reform, and call for more traditional ways of mission. This confuses the mission of women religious, creating an effective barrier to aspirants who cannot be presented with a stable missionary vision.

However, this new opportunity could be favourably utilised if a proper strategic planning is carried out particularly for the indigenous religious congregation²⁷⁰ in the archdiocese of Lagos and supported by the hierarchy. Such official recognition could mean more involvement in designated tasks, for example, delegation to specific parochial and diocesan tasks with personal responsibilities of accountability to the archbishop. It should be noted that though such a situation might be taken as given in the dioceses and archdioceses of the Western world, it is not within the African Church, and particularly within the archdiocese of Lagos. Such episcopal recognition will increase members' self

²⁷⁰There is only one indigenous religious congregation for women in the archdiocese of Lagos, this is The Eucharistic Heart of Jesus Sisters (EHJ), and presently has no strategic plan like the archdiocese itself.

esteem and invariably promote a better public image and serve as an inducement to present and future aspirants. There is an assumption that a well thought-out job specification and description exist, and that delegated authority with accompanying responsibilities are in place.

A second factor is the change in the social status of priests and religious. A religious vocation was initially seen as a means of acquiring higher social status, (this is to some degree still present in Nigeria), and as the avenue for engaging in humanitarian activities among the socially marginalised as Mary Ewens observes:

Entrance into the convent provided a highly respectable way of life for young women who did not relish confinement in the roles of wife and mother. It was one of the few careers open to those who wanted to serve the church and the broader human family. The contrast with the situation today is obvious.²⁷¹

The situation had turned around with the establishment of secular voluntary agencies dedicated to various charitable works for example Oxfam, Cafod and Sciaf. The humanitarian incentive has greatly diminished as it was replaced by these other ways of assisting the deprived without entering the consecrated life. In the former situation, the possibility that the previously exclusive religious tasks can now equally be carried out within lay ministry in the Church challenged the need for membership of a religious congregation. In the latter case, the temporariness that manifests

²⁷¹Ewens, M., *The Vocation Decline of Women Religious*, in The Crisis in Religious Vocations, Felkner, L., (ed), 1989, page 167.

itself in institutions that were previously models of permanence, for example marriage, often lead to doubt about the capacity for a long term commitment in religious life.

4.8.4 Psychological Consideration

This area considers five psychological factors which play an important role in motivating or de-motivating individuals towards priestly or religious life. The psychology of personal fulfilment that individuals experience in their chosen professions plays an important motivating role. Generally, personal achievements carry with them recognition from others, but the style of priestly and religious life which stresses homogeneity and sublimation is a potentially discouraging factor within a culture that seeks recognition for personal achievements. The priesthood or religious life does not guarantee this recognition.

Second, the demand for fixed patterns of behaviour from priests and religious make an authentic expression of personhood in other ways incompatible with official and 'orthodox' expectations. These expected ways of behaviour could be a deterrent if they do not synchronise with the type of behaviour that aspirants think they have and will definitely deter entry to these vocations.

A third psychologically de-motivating factor is the concept of "total institution" that is claimed to exist within religious cloisters, convents and seminaries. These are perceived as

oppressive and inhibiting to human development and full manifestation of a matured and balanced personality. However, through attempts at demystifying these religious enclosures more openness is gradually being achieved and might ultimately change this pre-conception.²⁷²

Fourth, the public image projected by the present members of the hierarchy or the religious could be a source of de-motivation, as reflected in a study by Donna J. Markham²⁷³ which focuses on women religious and priests. The study examines lay persons' collective perception of and attitudes toward religious, in order to determine whether this group (religious) is regarded positively and seen as attractive to potential members. The study revealed that high school girls who are the targeted aspirants viewed women religious as least appealing, although religious viewed themselves more positively in comparison to the opinion of others. This finding is no less true with the situation of religious in the archdiocese of Lagos. With such a poor public image as derived from Markham's study, there is little prospect of attracting potential aspirants. The result of this survey could be linked to the ambiguity discussed earlier of the mission focus for religious

²⁷²Ewens, M., (1989) *The Vocation Decline of Women Religious: Some Historical Perspectives in The Crisis in Religious Vocations*, Felknor, L., (ed)., page 170.

²⁷³Markham, D.J., (1981). *The Decline of Vocation in the United States: Reflections from a Psychological Perspective*, in *The Crisis in Religious Vocations*, Felknor, L., (ed), pages 181-196.

congregations. The study above also revealed the same opinion about the priests when it focused on school boys who are the aspirants for priestly vocation.

The fifth factor is lack of encouragement from those already in the ministry. This factor relates to the issue of shift in identity and crisis of ministry earlier highlighted. With particular reference to the transitional phase of the process initiated by Vatican II, the experience of many priests and religious is one of withdrawal and confusion about oneself, religious congregations and the Church as an institution. Since the process almost turned around previous values and practices, and scepticism had replaced stability, there was no reason for priests and religious to encourage aspirants to join a profession that is confused, and without a clear mission or vision. This confusion showed itself in the new manner of clerical and religious outfits, diversified apostolate, and "new theologies".²⁷⁴ The effect of the crisis reveals itself in our Church today, and in spite of these contemporary reasons showing why there is decline in priestly and religious vocations, there are varying degrees to which this institutional crisis is perceived by the various cadres of membership in the Roman Church.

²⁷⁴Confer: Shermann, S.M., (1989) *Fewer Vocations: Crisis or Challenge?*, in The Crisis in Religious Vocations, Felknor, L., (ed), page 12.

4.9 The Degrees of Appreciation of the Institutional Problem

The effects of the leadership crisis within the Church have revealed themselves institutionally in three ways. First, the number of *priestless* and *closed down parishes* around the world, second, the number of priests and religious abandoning their vocations, and third, the decline in the number of vocations to ordained ministry and the religious life.

Priestless parishes are those which should normally be staffed by ordained ministers but are presently manned by an extra-ordinary minister. Closed-down parishes are those that have ceased functioning because of both the shortage of priests and unavailability of extra-ordinary ministers as substitutes. As already mentioned, in France for example, twenty two thousand parishes were *priestless* in 1982 and the number is still growing. Many other parishes were entirely vacant and Christian assemblies without priests were becoming a norm.²⁷⁵ These situations are as a result of an unfavourable priest per catholic ratio that makes effective ministrations difficult. Furthermore, the MARC Europe survey of the Christian Churches in England reveals that there is

²⁷⁵Brulin, M., *Sunday Assemblies Without a Priest in France: Present Facts and Future Questions* in Schillebeeckx, E., and Metz, J.B., (eds), (1980) The Right of the Community to a Priest, in *Concilium* 133, pages 29-36.

continued decrease in the number of adults and children²⁷⁶ attending religious activities in the Roman Church.

Table 4.2 Adult Roman Catholic Mass Attendance 1975-1989

Year	Adult Churchgoers	Percentage of Catholic Population	Percentage of National Adult Population
1975	1,576,000	42%	4.3%
1979	1,515,000	40%	4.2%
1985	1,335,900	35%	3.5%
1989	1,304,600	31%	3.4%

Table 4.2 above shows a steady decline of adult churchgoers particularly in mass attendance. This drop is mainly among men in their twenties with a smaller drop in women. According to Brierley, this has serious implications for future ministry in the Roman Church²⁷⁷ as it could be "such younger people simply find the Church not relevant to them".²⁷⁸ Brierley stated that the changes were particularly severe as there was a 9% drop in mass attendance between 1979 and 1989 (from 40% to 31%). Furthermore, Table 4.3 below which shows net male churchgoers by denomination and age in Britain reveals the complexity of the situation for the Roman Church universally if used with other statistics from other

²⁷⁶These are those from fourteen years and under, also confer: Brierley, P., (ed) (1991) 'Christian' England, page 51.

²⁷⁷Brierley, P., (1991) *ibid.*, page 87.

²⁷⁸Brierley, P., (1991) *Op. cit.*, page 88; Confer also *Together into the Future*, Proposed Pastoral Project of the Archdiocese of Glasgow, St Peter's Pastoral and Retreat Centre, 1985, Section 3.

countries as earlier discussed.

Table 4.3: Net Male Churchgoers change 1979-89 by Denomination and Age

Men	Total Free	Anglican	Roman Catholic	Orthodox	Total
Under 15	-50,500	-41200	-32300	-300	-124,300
15-19	+18,900	-37900	-45200	-100	-64,300
20-29	+8500	-26400	-34000	+300	-51,600
30-44	-1100	-22700	-32100	+200	-55,700
45-64	-7800	31100	+9400	+600	-28,900
65 +	-16000	-10900	-8500	+200	-35,200
Total	-48000	-170200	-142700	+900	-360,000

Adapted from "Christian England: What the English Census Reveals By Peter Brierley, page 88.

These decreases compound the problem of the provision of future priests since the source of recruitment is depleted and the catchment area narrowed. As a matter of concern, some Catholic dioceses have begun activities to rejuvenate their members and thereby respond to the needs of the Church.²⁷⁹ This crisis of leadership is also reflected in the Nigerian Church in view of its growing catholic population and unfavourable priest per Catholic ratio (see Table 4.4). Also, for example in Lagos archdiocese, many christian communities that are developed enough to be independent parishes remain as satellite outstations for years because of the shortage of priests. There are also holds placed indirectly on rapid missionary expansion into rural areas because of manpower

²⁷⁹Brierley, P., (1991) Op cit., page 32.

shortage. Finally, the archdiocese of Lagos has continued to effectively function pastorally only because of the presence of expatriate missionaries that form almost 60% of the workforce.

Table 4.4: National Statistics of Priest-Laity-Ratio in Nigeria according to Ecclesiastical Provinces

Ecclesiastical Provinces	Catholic Population in Million	Priest Population in Hundred	Ratio in Thousand
Lagos	1.358	383	1: 3546
Onitsha	4.380	953	1: 4596
Kaduna	1.157	444	1: 2606
Total	6.895	1780	1: 3874

Source: 1989 Catholic Diary and Church Directory, Missionaries of St. Paul Publication.

From the statistics above, and the assumption that there will be a continued decline of over-all vocation leading to further unfavourable ratios presents a bleak future for the Church universally in general and Lagos archdiocese in particular. The data above reveals that the Onitsha ecclesiastical province, which is generally assumed to be well supplied with vocations and ordained priests, is actually disadvantaged when compared with the Kaduna and Lagos ecclesiastical provinces on the priest per laity ratio.²⁸⁰ In view of available statistical evidence that reflects this universal crisis, the divergent degrees of appreciation of the problem by various groups within the Roman Church are analysed.

²⁸⁰All hidden factors had been accounted for, these include birth and death rate and previous trends of increases.

4.9.1 The Senior Clergy of the Catholic Hierarchy

In view of the complexity of this issue, the views of the senior clergy of the hierarchy are crucial. This group comprises the Supreme Pontiff, Bishops and others responsible for the general administration of the Roman Church on the dicastery level. This group generally acknowledges the difficulties posed by the shortage of priests and religious vocations, and recognises the problematic nature of many suggested solutions. For example as earlier shown, Pope John Paul II in 1981 shortly after his election to the papacy, said "the problem of priestly vocations, and also of male and female religious is, "I will say very openly the fundamental problem of the Church".²⁸¹ This shows that the situation is serious enough to merit the comment of the Pope, as the future leadership of the Church lies in the continued availability of ordained ministers, as long as this status quo is maintained.

However, Paul VI in 1976 made a connection between the crisis of vocations that is being experienced by the Church and the faith of the Christian community saying "if there is a crisis of vocations, is there not perhaps first of all a crisis of faith".²⁸²

²⁸¹John Paul II, Sermon of May 10, 1981. Cited in The Conclusive Document. Statement of the International Congress of Bishops on Vocations, May 1981 (Boston: Daughters of St. Paul), page 13 quoted in Hoge, D., (1987) Op. cit., page 16.

²⁸²Paul VI, *Message for Vocation Sunday*, Dec. 30, 1976, cited in Howes, R. G., "Priest Vocations: A Pastoral Plan", The Priest, (continued...)

From his statement, Paul VI linked the shortage of priests and religious to a wider spiritual and theological problem, which suggests solutions should evolve from within these traditional parameters of faith. From Paul VI's statement, Church structures and faith are inseparably linked, and a crisis of faith leads to a crisis of structures. If Paul VI's assertion is true, the situation is enormously complex.

The danger should however be avoided of subsuming the issue of Church leadership to crisis of faith, as often individuals make clear distinctions between these two issues. This is evident in the research on American Catholicism in the 1970's and 1980's and confirmed to this author during an interview for this study with a dis-illusioned Catholic. He said "I do not have any problem with the faith but with the faithful, in fact the hierarchy and the structure".²⁸³ The American research mentioned above suggests that the vocation crisis emanated from institutional not spiritual policies of the Church, though both cannot be totally separated. Nonetheless, since formal leadership position is a product of routinisation, and primarily institutional, the shortage of priestly and religious vocations should properly be addressed as an

²⁸²(...continued)

30 (October 1983), page 34 quoted in Hoge, D., (1987) Op. cit., page 17.

²⁸³This is shown through increased participation in retreats, religious pilgrimages, and other paraliturgical activities that take place within the church inspite of shortage of priests.

organisational and not spiritual issue.

On the level of the episcopate, it is difficult to foresee or discern a clear consensus amongst the bishops either universally, nationally, or on provincial levels. This might be attributed to the fact that most bishops rightly or wrongly believe that the Holy Spirit still has a primary role to play in resolving this institutional crisis. Few bishops however voice their grave concern on the issue,²⁸⁴ although there was a general avoidance of the issue at the last synodal sessions of world bishops in Rome. This was because a discussion on the issue might have created an opportunity for discussing associated problems that are capable of causing a schism within the Church. These include issues like the ordination of women and of married men and celibacy, although official sources have confirmed that these issues are not open to discussions.²⁸⁵ One of the archbishops interviewed by this author also affirmed that this is not an agenda issue for the universal Church at the present. However, there still exists a great diversity of opinions among bishops because the effects of the shortage of priests vary between countries, and even between dioceses of the same country, but it nonetheless shows the present confusion even among the hierarchy about the nature of the crisis

²⁸⁴Hoge, D., (1987) Op. cit., page viii.

²⁸⁵Gilberto, A., Secretary of the Congregation for the Clergy, *Celibacy is not Open to Discussion*, in Catholic International, Vol 1, nos 6, Dec. 1990, page 255.

and of ministerial priesthood.

However, few bishops believe that this issue deserves discussion. For example, some American bishops generally see the shortage of priests as a serious problem,²⁸⁶ which assumes a spiral effect because a declining number of priests as the main recruiters of future seminarians, will not be able to encourage aspirants, and hence there will be a further decline. This portrays a future that is difficult and challenging for the Roman Church if this trend persists. Some other bishops, for example Bishop Obiefuna from Nigeria do not see it as a problem, and he assumes that there is no decrease; in fact he asserts there is in Nigeria a numerical increase in priestly vocations.²⁸⁷

4.9.2 Presbyterial Level

On the level of the presbyterate who occupy the lower segment of the hierarchy, it is easier to discern their feelings and opinions because they bear the main burden of pastoral ministry. They are also more willing to contribute solutions to the

²⁸⁶In a 1982 assembly of bishops in Collegeville, Minnesota, the U.S.A bishops took a straw poll concerning issues they most wanted considered, and "vocations to the priesthood and religious life" came out in first place. Cited in Sherry, R., "Vocations in an Age of Transition", Prigins, June 2, 1983, page 62.

²⁸⁷Obiefuna, A.K., (1990) *Numerous Vocations Bring Their Own Problems* in Catholic International, vol 1, Nos 6, Dec. 1990, page 257.

alleviation of the crisis and its attendant effects. Their opinions are discussed under three main headings: psychological, practical and positive impacts of the shortage of priests.

4.9.2.1 Psychological Impact

This section should be understood in conjunction with the discussion of reasons for decline of vocations earlier in this chapter as a majority of priests acknowledge the existence of a shortage. On the psychological impact of shortage of priests on those already in active ministry, there is growing discouragement and increased de-motivation in ministerial activities. From interviews conducted for this research which are reported later in chapter 7, there is a self questioning by many priests of their public image. There is a curiosity to know if their ministry is presently appreciated by the Christian faithful, and if this appreciation will continue in the future. Although priests generally and externally profess high self esteem, they often privately believe that a positive appreciation by the christian faithful will only begin if the downturn in vocations is quickly contained and reversed. In this context, Hoge commented that a dedicated member of any profession will have self-doubts and feel discouraged if young people are no longer choosing to enter that

profession.²⁸⁸ Such self doubts can consequently lead to greater de-motivation, and perhaps, resignation from active ministry. The obvious spiral effect of this is a greater shortage of priests, an ageing cohort of existing priests and the dis-illusionment of younger ones. For elderly priests, self-doubt may increase the degree of their loneliness and might result in a faster rate of retirement from active ministry. For the young priests, dis-illusionment leads to confused identity and thus compounds the problem of leadership in the Roman Church. The suggested solutions to the problem are explored in chapters 7 which presents the findings of this research, and chapter 8 which proposes some recommendations to remedy the situation.

4.9.2.2 Practical Impact

On this level, the small number of clergy on active ministry will have entrusted to them an increasing proportion of evangelising work to carry out, with little prospect of a substantially increased number of future associates to assist and take on these responsibilities. This has a consequential impact of putting more pressure on pastoral functions, and the urgency to

²⁸⁸For further detailed information on the question of how the shortage of vocation is felt as discouraging by priests see Holsworth, T. E., "Vocations: A Need for New Strategies", The Priest 39 (June 1983), pages 7-9, and Howes, R. G., "Priest Vocation", page 35 quoted in Hoge, D., (1987) Op. cit., page 19.

respond to the demand for an enlarged christian ministry. This would therefore encourage the involvement of the laity in a range of functions and ministries in the Church. However, the maintenance of the status quo could lead to the various effects earlier indicated, and invariably compel the Church's hierarchy to delegate more of the Church's administrative functions to the Christian faithful. Thus, one of the aims of this research is to avoid such a purely contingent approach of unplanned actions by the hierarchy, and follow a structured and organised delineation of functions and responsibilities for the laity, to which in the first instance they have a right.

4.9.2.3 Positive Impact

The third aspect of the views of priests is the paradoxically positive impact of the shortage of priestly and religious vocations. Some priests argue that the present limited number entrenches priests' "clubbiness", and the feeling that they occupy a distinct class which is good for their self esteem.²⁸⁹ Because of this shortage, priests, according to Hoge, will gain influence over their bishops and the chancery as they (priests) become more precious, and their replacement more difficult. In such a situation, priests can then refuse pastoral assignments with

²⁸⁹Hoge, D., (1987) Op. Cit., page 20.

impunity as they can move to another diocese where the demand for their services is greater. These situations represent gains in self-determination, increasing the self esteem of most priests, and would subsequently raise their public image, and the process for an increase in vocations will be set in motion. There are also other priests, especially in America and Europe²⁹⁰ who regard the shortage of priests as good and of ultimate benefit to the Church, as echoed by a Seminary dean:

In the long run, I'm not sure that we have a shortage of priests. What we do have is shortage of imagination. More of the same thing is wrong. Working to fill the clergy gap - that is not what we should be doing.²⁹¹

The dean attempts to suggest a greater involvement of the many qualified christian faithful in the exercise of ministry in the Church. The abundance of this group of human resource which is the basis from which to justify the above position is later explored.

4.9.3 The Laity

The opinions of the Christian faithful on the existing institutional crisis are crucial in any attempt to remedy the problems presently being discussed. A global perspective of their opinions is impossible to ascertain, but it is assumed that

²⁹⁰Hoge, D., (1987) Op. Cit., page 22; Boff, L., (1986) Op cit., page 65; and a respondent to my field research questionnaire.

²⁹¹Confer: Hoge, D., (1987) Op. cit., page 21.

although most members of the laity accept that there is a shortage of priests, they have a limited knowledge of the seriousness of the situation, as noted by Hoge. This might be because in one way or the other, they have the services of ordained ministers in the parishes they attend without understanding the administrative difficulties encountered in providing them. However, informed members of the faithful understand and appreciate the problems that have emerged because of these shortages, and are also aware of the limited number of sacramental and other functions provided in some countries.²⁹² Although these reductions in priestly activities create great concerns, other lay people regard the shortage of priests as a welcome situation. It is an opening of opportunity for the full development of a lay ministry which challenges the status quo. This may assist the Church in effectively moving away from being the priests' Church to becoming the peoples' Church. Similarly, Kennedy (1984) saw priestly shortage as a *non-issue*, as an unprecedented number of under utilised, educated and committed laity are ready for ministry in the Church.²⁹³ This author agrees with the view of enhancing lay ministry, and the need for a re-definition of christian ministry to remedy the institutional imbalance of past centuries. It would also be in the view of this

²⁹²These functions include visit to the sick, the elderly and the imprisoned, the celebration of the Eucharist etc.

²⁹³Kennedy, E., (1984) The Now and Future Church; The Psychology of Being an American Catholic, page 158.

author a response to the dictates of the Holy Spirit as stated in the Church document *Gaudium et Spes*: "the laity are called to participate actively in the whole life of the Church".²⁹⁴ This vision agrees with Monika Hellwig's comment at a symposium in 1985 when she said the shortage of priests is really a time for "reconsidering the nature of the priesthood, terms and eligibility for ordination".²⁹⁵ This same idea was further echoed in the report of "Project 1990" which examined the future of Catholic ministry in the diocese of Chicago, USA.²⁹⁶ From the analyses of these views of lay scholars, it could be concluded that the concept of Christian ministry is more widely interpreted now than before. It is now believed to embrace more than just the ordained ministry. This wider dimension of ministry and its implications for the Roman Church will be comprehensively examined in later chapters.

4.10 Conclusion

This chapter has examined the concept of leadership and its role within the Roman Church, while arguing that leadership, and related issues, are primarily institutional problems. The organisational relevance of leadership was further stressed in view

²⁹⁴G.S., nos 43.

²⁹⁵Confer: Hoge, D., (1987) Op. Cit. page 23

²⁹⁶Behr, M. J., *Report Weighs Ministry's Future*, in The Chicago Catholic, April 12, 1985, page 15.

of the biblical basis of some management principles which were briefly highlighted.

The chapter explored the relationship between leadership and christian ministry, emphasising that contemporary thoughts viewed christian ministry as wider than its present limitation to ordained ministry. The connection was also made between church leadership and the shortage of priests, and there was the exploration of the reasons and effects of these shortages with particular focus on the African Church and the views of different cadres in the church.

Because of the changes that were initiated by the Second Vatican Council, this author suggested a need for an enlarged and enriched christian ministry with a holistic transformation of church organisation. This was made with a general reference to the Roman Church and a specific reference to the archdiocese of Lagos. This holistic transformation will require an examination of various organisational practices in the Church, particularly in the archdiocese of Lagos to highlight the areas where this transformation is needed. These organisational issues discussed in the next chapter will also specify the functional areas for an enhanced role for the laity making it more relevant Roman Church of the twentieth-first century. It will also highlight the need for a more enabling type of leadership that is being proposed by this author. This would both facilitate a return to an inclusive ministry of the early church and attend to contemporary problems.

CHAPTER FIVE

LEADERSHIP AND SELECTED ORGANISATIONAL ISSUES IN THE CONTEXT OF THE ARCHDIOCESE OF LAGOS

5.1 Introduction

Contemporary life is based in or around organisations, thus, the society in which we live can be regarded as an "organisational society".²⁹⁷ March and Simon (1958) assert:

Pre-school children and non working housewives are the only large groups of persons whose behaviour is not substantially organizational.²⁹⁸

This assertion could not be extended to the church, particularly where religious institutions play an enduring role in the life of individuals. However, in this century, greater interest in organisation has led to new concepts²⁹⁹ that have transformed organisational theories. This transformation has also led to a change in the concept of bureaucracy³⁰⁰ expounded by Weber. Critics³⁰¹ of Weber paid particular attention to the 'internal'

²⁹⁷Turton, R., (1991) Behaviour in a Business Context, page 85., Confer also Mullins, L., (1989) Management and Organisational Behaviour, page 1.

²⁹⁸March, J.G., and Simon, H.A., (1958) Organisations, Wiley.

²⁹⁹Particularly transformational ones that have made leaders move from style orientation to a skill based type of leadership.

³⁰⁰According to Weber, a bureaucratic organisation should have a set of positions that have fixed and regular activities. Individuals who hold each position should become a specialist in these activities through expert training and repeated task performance.

³⁰¹Gouldner, A.W., (1965) Wildcat Strike, Harper & Row., N.Y.

dynamics of organisations, and drew attention to consequences of tasks and control by a hierarchy of authority.³⁰² Other scholars,³⁰³ particularly the contingency theorists, argue that there is no 'one best way' to organise. For example, Woodward's research revealed the need for a proper relationship between different technologies and structures used for effectiveness in the organisation.³⁰⁴

However, in recent years, two new approaches have emerged in the study of organisations. They developed from the insight that different structures and leadership styles might be appropriate to different situations. These two approaches are the systems approach³⁰⁵ and the contingency³⁰⁶ approach, the former is the focus of analysis in this chapter. This is because the systems approach seems more relevant to Church organisations, particularly if coupled with the functional method of studying social life and

³⁰²Hosking, D., (1991) *Organisational Structures and Processes in Analysing Organisational Behaviour*, Smith, M., (ed) (1991) page 180.

³⁰³Confer: Pugh, D. S., (ed) (1971) *Organisational Theory*, Penguin, Harmondsworth.

³⁰⁴Woodward, J., (1958) *Management and Technology* in Pugh, D.S., (ed) (1971) *ibid*.

³⁰⁵Turton, R., (1991) *Op cit.*, page 113. The systems theory first appeared as a specific idea in a paper presented by Ludwig von Bertalanffy in 1950.

³⁰⁶This approach originates from Joan Woodward's work: *Industrial Organisation: Theory and Practice* in 1965.

institutions.³⁰⁷ Also, because of its biological analogy, it could be related to the understanding of the church as the body of Christ with functional gifts.

These theories contribute to an understanding of features underlying the structure of organisation³⁰⁸ which, according to Child (1983), is all the tangible and regularly occurring parts which help to shape its member's behaviour.³⁰⁹ Because organisations are complex,³¹⁰ a manageable framework develops, around which the analyses will focus. This framework will concentrate mainly on the role that leadership and motivation occupy in both business and religious organisations. In order to achieve this, the chapter is in two parts. The first part is a theoretical examination that explores leadership, its organisational and motivational functions.³¹¹ The second part examines the relevance and practice of management in Church organisations, and how the theoretical explorations in the first part apply to the Church in the Archdiocese of Lagos. Thus, it attempts to highlight the administrative areas in which the laity

³⁰⁷Turton, R., (1991) Op cit., page 113.

³⁰⁸Child, J., (1984) Organisations: A Guide to Problems and Practice, 2nd edition, Harper & Row, London.

³⁰⁹Child, J., (1984) *ibid.*, page 9.

³¹⁰Smith, M., (1991) *A Framework for Analysing Organisations*, in Analysing Organisational Behaviour, (ed) Smith, M., page 1.

³¹¹Mullins, L., (1989) Op cit., pages 58-59.

can be involved. Therefore, the objectives of this chapter are:

- to examine the features of leadership, particularly transformational leadership and motivation,
 - to present a diagnostic analysis of the administrative patterns in the archdiocese of Lagos,
 - to identify areas of managerial shortcomings on both diocesan and parochial levels to which solutions could be proposed.
-

Part A: Theoretical Perspectives: Leadership and Motivation

It is necessary to focus on these themes because of the role of leadership in coordinating other organisational features, and since it occupies a pivotal position within emerging concepts of organisation. On the other hand, the effect of motivation in stimulating the workforce to realise organisational goals forms the basis for examining this feature. Also, because of the centrality of these areas to this study of Church management and leadership, both concept are explored in greater depth.

5.2 Leadership

As described in chapter four, leadership is complex, and, as an inexact art, it is difficult to define.³¹² However, the core of the leadership function in an organisational context is its influence on subordinates and the coordination of their activities to realise goals.³¹³ This influence is a continuous process, and Coleman listed four ways that leaders achieve this end. These are structuring situations (purpose), controlling, personifying (role

³¹²Smith, M., (1991) *Leadership and Supervision*, in Analysing Organisational Behaviour, Smith, M., (ed) page 207.

³¹³Smith, M., (1991) *Ibid.*, page 207., also Bateman T.S., and Zeithaml C.P., (1990) Management: Function and Strategy, page 481.

model), and motivating.³¹⁴

In this process of influencing in an organisation, different aspects are accentuated by various scholars. For example, French and Raven³¹⁵ emphasise control, showing that power arises either because some leaders can control rewards such as promotion or expertise. Other leaders have referent power because people identify with them and take them as models, while others have legitimate and coercive power. In all these, leadership is considered to occupy a dominant position in an organisation. However, the needs of contemporary organisations, both business and religious, are so varied and complex that they often seek a leader who transcends a concrete power source in order to get things done. Leaders within a dynamic environment are those who introduce 'revolutionary' changes into organisations, to effect the transformations required to survive in a competitive world.³¹⁶ Leaders of this type have emerged mainly in multinational organisations, and have taken on the need for change, created new visions and goals, encouraged commitment and transformed organisations. Thus, the traditional leaders in formal and informal

³¹⁴Coleman, J.C., (1969) Psychology of Effective Behaviour, Scott Foresman, Glenview, Illinois, USA.

³¹⁵French, J.R.P., and Raven, B., (1959) 'The Bases of Social Power' in Studies in Social Power, Cartwright, D., (ed) (1959) Institute for Social Research, University of Michigan, Ann Arbor, Michigan, USA.

³¹⁶Tichy, N.M., and Devanna, M, A., (1986) The Transformational Leader, page 4.

organisations, using traditional managerial skills, though important ingredients for organisational success, are unlikely to transform contemporary organisations within competitive environments.³¹⁷ Because the Roman Church organisation is confronted by an increasing need to evangelise, to compete for membership with other christian and non-christian religious groups, the problems of the shortage of priests and a decline in vocations creates the need for transformational leadership. This type of leadership will be explored later following an examination of the traditional ways of understanding leadership.

5.2.1 Traditional Approaches to Understanding Leadership

There are three main traditional approaches to understanding leadership, viz: trait, behavioural and situational.³¹⁸ The trait approach dominated research in the first half of this century, and presently there are increasing attempts to revive it. These earliest attempts to understand leadership centred on determining what specific traits make a person an effective leader. A *trait* is generally defined as a distinctive physical or psychological characteristic that accounts for a person's behaviour.³¹⁹ This

³¹⁷Tichy, N.M., and Devanna, M.A., (1986) *ibid.*, page 4.

³¹⁸Bateman, T.S., and Zeithaml, C.P., (1990) *Op cit.*, page 485.

³¹⁹Bedeian, A.G., (1986) Management, page 467.

concept was later termed the 'great man' theory, and the view held that a person was born either with or without the necessary traits for successful leadership, and thus leadership was thought to be nature-derivable. These "nature-given" traits make them "natural leaders" and enabled them to lead in all situations, with the implication that learned behaviour was irrelevant for effectiveness as a leader. The trait approach focuses on individuals, and attempts to identify (see Table 5.1) the personal characteristics that leaders have in common, and assumes the existence of a leadership personality.³²⁰

Table 5.1 Sample Leader Trait Investigated³²¹

Physical Characteristics	Psychological Characteristics
Activity Age Appearance Height Weight	Adjustment Emotional Balance Aggressiveness Enthusiasm Dominance Extroversion Alertness Independence Creativity Initiative Objectivity Resourcefulness Personal Integrity Humour

³²⁰Gray, E.R., and Smeltzer, L.R., (1989) Management: The Competitive Edge, page 510.

³²¹Adapted from Bedeian, A.G., (1986) Op cit., page 287.

Recently, Fiedler (1989) has suggested, what is in essence, a trait theory of leadership - the Cognitive Resource Utilization Theory (CRUT).³²² The main idea underpinning this theory is that a leader's intelligence is the crucial factor contributing to the ability to lead. Because little success has been achieved in identifying these traits,³²³ recent critics have attempted to demystify the concept of born leaders, while others sought a new theory. Among critics who attempted to demystify the trait concept is Landy (1985) who recalls that:

Stodgill (1948) and Mann (1959) have demonstrated no relationship between personality factor and leadership effectiveness.³²⁴

Furthermore, in the 1950's, researchers shifted their attention to the study of leader behaviour, and thus, the behavioural approach appeared trying to identify the deeds or style of good leaders.³²⁵ The question of what makes an effective leader gained importance during and after the Second World War when

³²²Fiedler, F.E., (1989) *The effective utilization of intellectual abilities and job relevant knowledge in group performance: cognitive resource theory and the agenda for the future*, in Applied Psychology: An International Review, 38, 3, pages 289-304.

³²³The characteristics that are measured include intelligence, emotional adjustments, dominance, empathy etc.

³²⁴Landy, F.J., (1985) Psychology of Work Behaviour, Dorsey Press, Homewood, Illinois, USA.

³²⁵Gray, E.R., and Smeltzer, L.R., (1989)Op cit., page 510.

the need emerged to identify and train potential leaders.³²⁶ This need, coupled with the failure of the trait approach to identify specific leadership traits, led to a focus on the style or behaviour of the leader. The behavioral approach has an underlying assumption that effective leaders use a particular behaviour which causes others to follow them. Should leaders focus on achieving goals of the organisation or making their followers happy?. This situation reveals an interplay between task and people (employees), and three general categories of leadership behaviour receive the most attention. These are behaviours related to task performance, group maintenance, and employee participation in decision making.³²⁷ In task performance, leadership requires getting the job done by ensuring that the group achieves its goals. This dimension is referred to as a concern for production or directive leadership. In the second category, leaders take action to ensure the satisfaction of group members, develop and maintain harmonious work relationships, and preserve the social stability of the group.³²⁸ This dimension is sometimes referred to as concern for people or supportive leadership. The third category of leader behaviour attempts to explore how leaders should make decisions and, more

³²⁶Gray, E.R., and Smeltzer, L.R., (1989) Op cit., page 510.

³²⁷Confer: Bateman, T.S., and Zeithaml, C.P., (1990) Op cit., page 488.

³²⁸Misumi, J., and Peterson, M., (1985) '*The Performance-Maintenance Theory of Leadership: Review of a Japanese Research Program*', in Administrative Science Quarterly, 30, pages 198-223.

specifically, to what extent leaders should involve their subordinates in making decisions. The decision - participation dimension of leadership can range from democratic to autocratic. The former type of leader solicits input from subordinates while the latter makes decision on their own and then announces them to the group.

In the 1960's, situational approaches emerged and, according to the proponents, universally important traits and behaviours do not exist; effective leader behaviours should vary from situation to situation.³²⁹ The leader should first analyse the situation and then decide how to lead, in fact it is a *look before you lead* approach. It assumed that both traits and behaviour were less important; rather, the aim was to identify what influences the leader's pattern of behaviour. Certain approaches to isolate key situational variables have proved more useful than others, and this has led to a greater understanding of the leadership process. Some of the models that emerged from this are Fiedler's contingency theory, the Path-Goal theory, the Vroom and Yetton model. For example, Fiedler's theory describes the leader's effectiveness in terms of work group performance. It holds that work group performance is contingent upon the match between a leadership style and the "favourableness" of the situation. Two managerial implications emerge from Fiedler's contingency theory. First, it is

³²⁹Bateman, T.S., and Zeithaml, C.P., (1990) Op cit., page 493.

generally inaccurate to speak of effective and ineffective leaders. Second, anyone can be a leader by carefully training individuals to develop a range of styles that suit specific situations. These approaches to leadership are still in use today, but their significance, particularly the latter, within this study is minimal if placed in the context of the transformation that the Roman Church presently needs in order to address its problems effectively. This is because the religious convictions and practices of individuals do not vary with each situation, and leadership styles within religious organisations tend to be fixed. Such predictable situations make the leadership styles of church leaders particularly as practised in the archdiocese of Lagos, ineffective. Therefore, because of the inadequacies and unsuiteness of the aforementioned theories, attention will be paid to a major development that has radically challenged the understanding of this aspect of management.

5.2.2 Contemporary Perspective: Transformational Leadership Theory

Transformational leadership is about change, innovation, and entrepreneurship. According to Drucker, these are not the areas of lonely, half-mad individuals with flashes of genius.³³⁰ It is a leadership process that is methodical, consisting of a purposeful

³³⁰Drucker, P., (1985) Innovation and Entrepreneurship, New York., Harper and Row., USA.

archdiocesan level, and the availability of alternatives to remedy the situation.

In the attempt to initiate transformational change in the Church, there is a primary area of resistance. This concerns conservative or traditional Catholics who abhor change in itself. These individuals attempt to maintain the Church's tradition and see administrative innovations as modernisation, as evident in the traditionalist movement of Archbishop Lefebvre in opposition to Vatican II.³³⁴ This group holds this position for two reasons: first, because change is seen as a challenge to priests, a criticism of all that went before, of all that they had achieved and established. Second, change is regarded as inconsistent with Church traditions and values. Old practices and values are the foundation of 'orthodoxy', reliability and security, and any change in administrative systems is an attempt to introduce uncertainty. Therefore, to bring about change within the Church organisation as in any organisation, leaders must possess certain transforming characteristics that will enable them to initiate changes without alienating its membership. This type of leader transforms things from 'what is' to 'what could be', by getting people to transcend their personal interest for the sake of the group, generating

³³⁴For Lefebvre, modernisation is a deviation from the orthodox practices that were handed down by Jesus to his Church. For example, the change from the use of Latin language during the celebration of mass to vernacular languages is through the influence of the evil.

excitement and revitalising the organisation.³³⁵ There are, however, several indispensable components of transformational leadership, charisma being one of these.³³⁶ In his description of charisma, Bass (1985) says that it "packs an emotional wallop for followers above and beyond ordinary esteem, affection, admiration and trust....The charismatic is an idolized hero, a messiah, and a saviour."³³⁷ In his description of charismatic leaders, House (1976) believes they are dominant, self confident, and have a strong conviction in the moral righteousness of their beliefs.³³⁸ It is within this context that Jesus can also be categorised as a transformational leader, as he was convinced of his activities,³³⁹ challenges to the status quo,³⁴⁰ of being the messiah,³⁴¹ and the saviour.³⁴² He was also "packed" with emotion and zeal for his conviction as he drove out the traders from the temple, showing his

³³⁵Bateman, T.S., and Zeithaml, C.P., (1990) Op cit., page 502.

³³⁶Bateman, T.S., et al., (1990) Op cit., page 502.

³³⁷Bass, B.M., (1985) Leadership and Performance Beyond Expectations, pages 36-37.

³³⁸House, R.J., (1977) "A 1976 Theory of Charismatic Leadership," in Leadership: The Cutting Edge, Hunt, J.G., and Larson, L.L., (eds) Carbondale: Southern Illinois University Press.

³³⁹Lk 4:16-30.

³⁴⁰Mt 10:34-36; 12:1-14; 15: 1-9.

³⁴¹Lk 7:18-30.

³⁴²Jn 4.

commitment to reforming the religious institution of his time.³⁴³ Therefore, those who presently occupy his functional position in Church organisations, should also, be transformational if they are to represent him effectively. This is because those in ministerial orders are *alter Christus*, that is, vicars of Christ.

Within the organisation, the transformational leader functions mainly in four ways; first, by being charismatic,³⁴⁴ second, by being intellectually stimulating, arousing awareness of problems and potential solutions, third, by individualising attention through face to face contact, and fourth, by delegating to subordinates tasks that challenge and develop them.³⁴⁵ Within these functions of a transformational leadership, some skills are characteristic. Although there is no universal agreement as to the number, or an agreed terminology for describing these skills, they are contained mainly within the five characteristics in the diagram below. These form the basis of this author's analysis of transformational leadership.³⁴⁶

³⁴³Lk 12:1-12; 19:45-46; Mt 21:12-17; Mk 11:11, 15-17; Jn 2:14-16.

³⁴⁴The charismatic leader articulates ideological goals. For example, Jesus spoke of love of enemy, and in the secular world Martin Luther had a vision for a better world. These leaders arouse the sense of purposeful excitement. Confer: Bateman et al., page 502.

³⁴⁵Bass, B.M., (1985) "*Leadership: Good, Better, Best*" in Organisational Dynamics, Winter 1985, pages 26-40.

³⁴⁶Confer: Kouzes, J.M., and Posner, B., (1987) The Leadership Challenge, page 8.

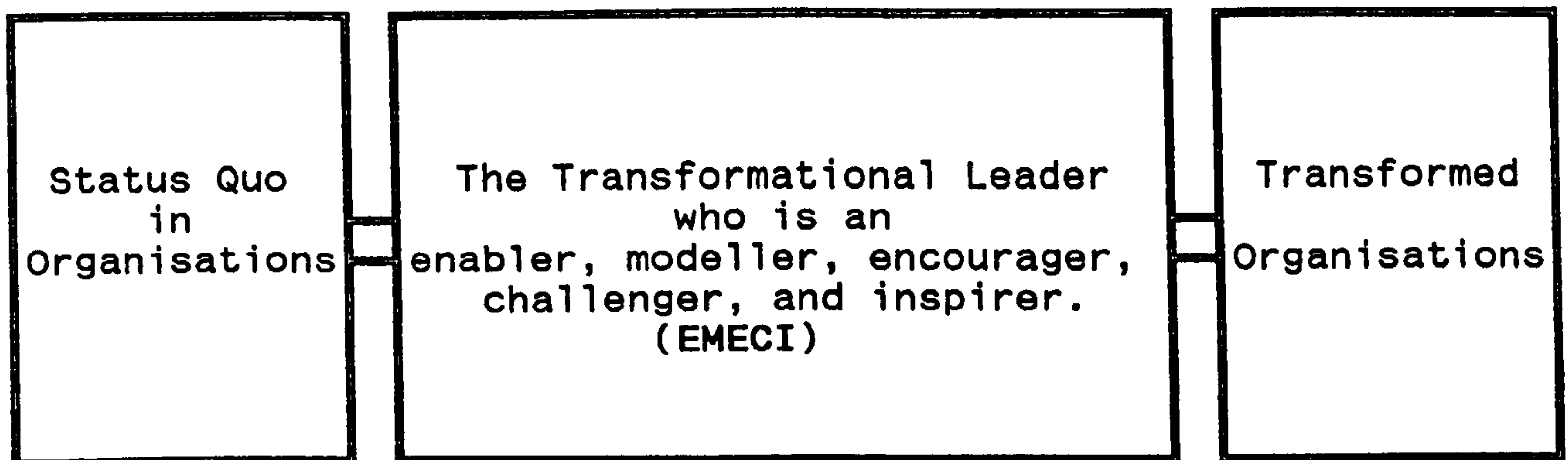


Fig 5.1 Transformational Leadership Process Activity

Transformational leaders have been identified particularly in industry,³⁴⁷ and their role in organisational successes indicates a need for them, though some scholars debate the degree to which they are important in this area.³⁴⁸ Transformational leadership has emerged in other areas when there are challenges to which the organisation must properly attend in order to survive, such as the prime position they occupy in religious and political organisations.³⁴⁹ In this context, and that of the shortage of priests, the Roman Church needs leadership that is transformational in its three basic organisational levels: the universal, diocesan and parochial. The role of such leadership at diocesan and

³⁴⁷For example, Henry Ford with his vision of an affordable, mass produced automobile.

³⁴⁸Smith, M., (1991) *Leadership and Supervision*, in Analysing Organisational Behaviour, Smith, M., (ed)., page 223.

³⁴⁹Smith, M., (1991) *Leadership and Supervision*, in Analysing Organisational Behaviour, Smith, M., (ed)., page 223.

parochial levels, and the five characteristics within the activity process will be explored later.

5.2.3 Leadership and Power

Central to leadership is the concept of power, and the ability to influence. It often means, in practical terms, the ability to get things done in spite of resistance from others.³⁵⁰ One of the most useful approaches to the understanding of power is that developed by French and Raven³⁵¹ which suggests that there are five sources of power in organisations, as presented in Fig 5.2.

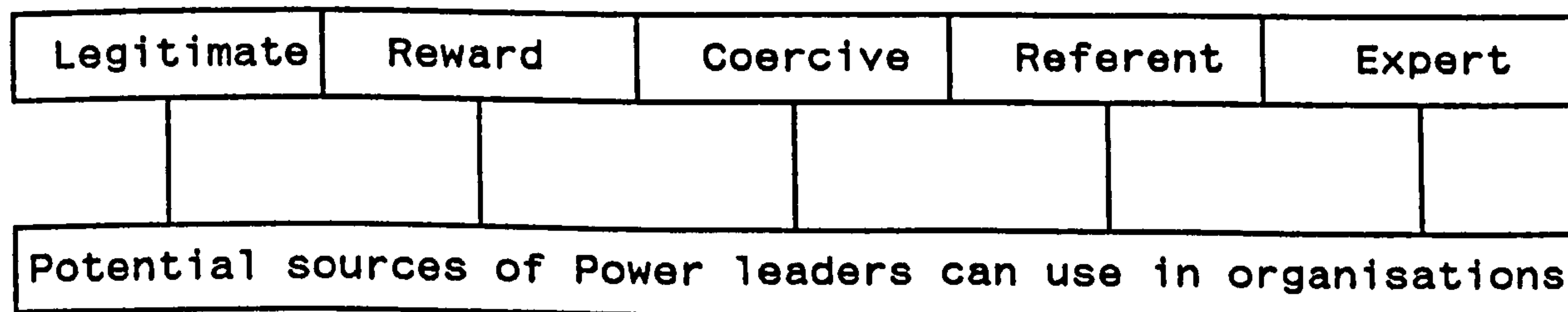


Fig 5.2 The Sources of Power

However, the basis for understanding this power is often perceptual,³⁵² it only has meaning from the view point of followers and subordinates. For example, an expert in counselling may not be

³⁵⁰Bateman, T.S., et al., (1990) Op. cit., page 483.

³⁵¹French, J.R.P., and Raven, B., (1959) *The Bases of Social Power*, in *Studies in Social Power*, Cartwright, D., (ed)., Ann Arbor, Mich., Institute for Social Research., USA.

³⁵²Confer: Bateman, T.S., and Zeithaml, C.P., (1990) Op. cit., pages 483-485.

sought if others do not know of his/her existence or need his/her service. Hence, in many definitions, it is the perception of those who observe its use that are combined to form a description of power, or what it is thought to be.³⁵³

5.2.4 Power and Authority: Definitions

Power and authority are often seen in a negative light, primarily because of the purpose for which they have been employed, as Gardner observes:

In this country - and in most other democracies - power has such a bad name that many good people persuade themselves that they want nothing to do with it. The ethical and spiritual apprehensions are understandable. But one cannot abjure power.³⁵⁴

From this perspective, power is often described from a "negative" standpoint, as reflected in Forbes' definition of power as "insistence on what we want for no other reason than that we want it; it means making other people follow us despite their own wishes. Power is assumed, insensitive, dehumanizing, and ultimately destructive".³⁵⁵ Forbes has in mind the kind of coercive organisational power that Pascale and Athos described:

³⁵³Confer: Bateman T.S., et al., (1990) Op. cit., pages 484-485.

³⁵⁴Gardner, J. W., Op. cit., page 3.

³⁵⁵Forbes, C., (1983) The Religion of Power, page 87.

American assumptions about power are important in shaping managerial style. One such assumption is that an executive needs to get all the power he can, needs to use it openly, even blatantly, to keep it, and should not act in any way that reduces his capacity to impact others directly.³⁵⁶

It is in view of these abuses that there is a growing demand for devolved power, and a connection between organisational accountability and the use of power and authority, as echoed by Foster: "those who are accountable to no one are especially susceptible to the corrupting influence of power. Today, most media preachers and itinerant evangelists suffer from the same lack of accountability that the wandering prophets of the sixth century did".³⁵⁷ Thus for Forbes, power is an *evil* to be delivered from and not sought after. However, this rejection of power and the possibility of a positive use of power, call into question her recognition of the relationship between authority and power. Colson rightly warns that power and authority must not be confused, because "power is the ability to affect one's ends or purposes in the world", while "authority on the other hand is having not only the power (might) but also the right of using this might".³⁵⁸ Hence, according to Kast and Rosenzweig, "authority is

³⁵⁶Pascale, R. T., and Athos, A. G., (1986) The Art of Japanese Management, page 243.

³⁵⁷Foster, R., (1985) Money, Sex and Power, pages 178-179.

³⁵⁸Colson, C., quoted in Habecker, E. B., (1989) The Other Side of Management, page 38.

institutionalised power, ...the right to employ power".³⁵⁹ The use of power by the Church hierarchy over the centuries, and particularly in recent times, has been a source of great concern to many individuals, particularly scholars in the field of theological studies. Their concern rests mainly on the assumed coercive use of power by the Church in its relationship with scholars who hold divergent opinions on central issues.³⁶⁰ However, a detailed examination of the use of power is outside the scope of this study, but it is this 'right' (power and authority) that leaders use to influence subordinates, to transform organisations, and to achieve the organisational goals through the process of motivation. It is how leaders use power to motivate and the relationship between leadership and motivation that now requires attention.

5.2.5 Leadership and Motivation

Since leaders have power and influence others for the realisation of organisational goals, the role of motivation is important as it is one of the fundamental factors of work

³⁵⁹Kast, F. E., and Rosenzweig, J. E., (1974) Organization and Management, page 331.

³⁶⁰Confer: Cox, H., (1989) The Silencing of Leonardo Boff: The Vatican and the Future of World Christianity, particularly Parts One and Two of the Book.

performance.³⁶¹ In general, motivation is concerned with the forces which instigate, direct and sustain behaviour towards this end.³⁶² Thus, motivation is concerned with whether a person *wants* to perform a task well. This aspect of motivation led to a focused definition by Wright (1987) when he said that motivation is the 'willingness to expend effort on a particular task in order to attain an incentive or incentives of a certain type'.³⁶³ To examine all theories of motivation is not manageable within this study, therefore, two main approaches will be analysed. These are the content and process theories of motivation. The content approach to motivation is concerned with what motivates an individual to work or behave in a particular way. Following this approach, the needs of people are identified in order to understand why they behave in a certain way. Thus, it focuses on the forces that arouse motivation. The process approach on the other hand, is concerned with how people are motivated, focusing on the direction of behavioral patterns, or of motivated action.³⁶⁴ It examines the

³⁶¹Taylor, D.S., and Wright, P.L., (1982) '*Influencing Work Performance: The Development of Diagnostic Skills*' in Journal of Management Development, 1, pages 44-50.

³⁶²Wright, P.L., (1991) *Motivations in Organisations* in Analysing Organisational Behaviour, Smith, M., (ed) page 77.

³⁶³Wright, P.L., '*Motivation and Job Satisfaction*', in Personnel Management: A Practical Introduction, Molander, C., (ed), (1989) page 65-83.

³⁶⁴Wright, P.L., (1991) *Motivation in Organisations*, in Analysing Organisational Behaviour, Smith, M., (ed) page 78.

variables that include rewards, needs, incentives, and the interactions between them.³⁶⁵ As will be seen in chapter seven, particularly with reference to the decline in the number of candidates for the priesthood, there seem to be a correlation between the leadership style in the archdiocese of Lagos and the number of applicants for the priesthood. This is because the autocratic use of power by the leadership, as perceived by aspirants, does not encourage the choice of a priestly career. Therefore, two content theories: Maslow and Herzberg's and one process theory: Vroom's expectancy theory will be the focus of examination.

5.2.5.1 The Content Approach - Abraham Maslow

Maslow argues that people have needs that energise and motivate them and, as employees, are motivated to behave in ways that will satisfy those needs at work. However, their behaviour at work is influenced by the way and extent to which these needs are met within the working environment. Maslow proposed five types of needs³⁶⁶ organised in a hierarchy, and that people satisfy these needs in ascending order.

³⁶⁵Gray, E.R., and Smeltzer, L.R., (1989) Op cit., page 479.

³⁶⁶Maslow, A.H., (1943) *A Theory of Human Motivation*, in Psychological Review, July 1943, pages 370-390.

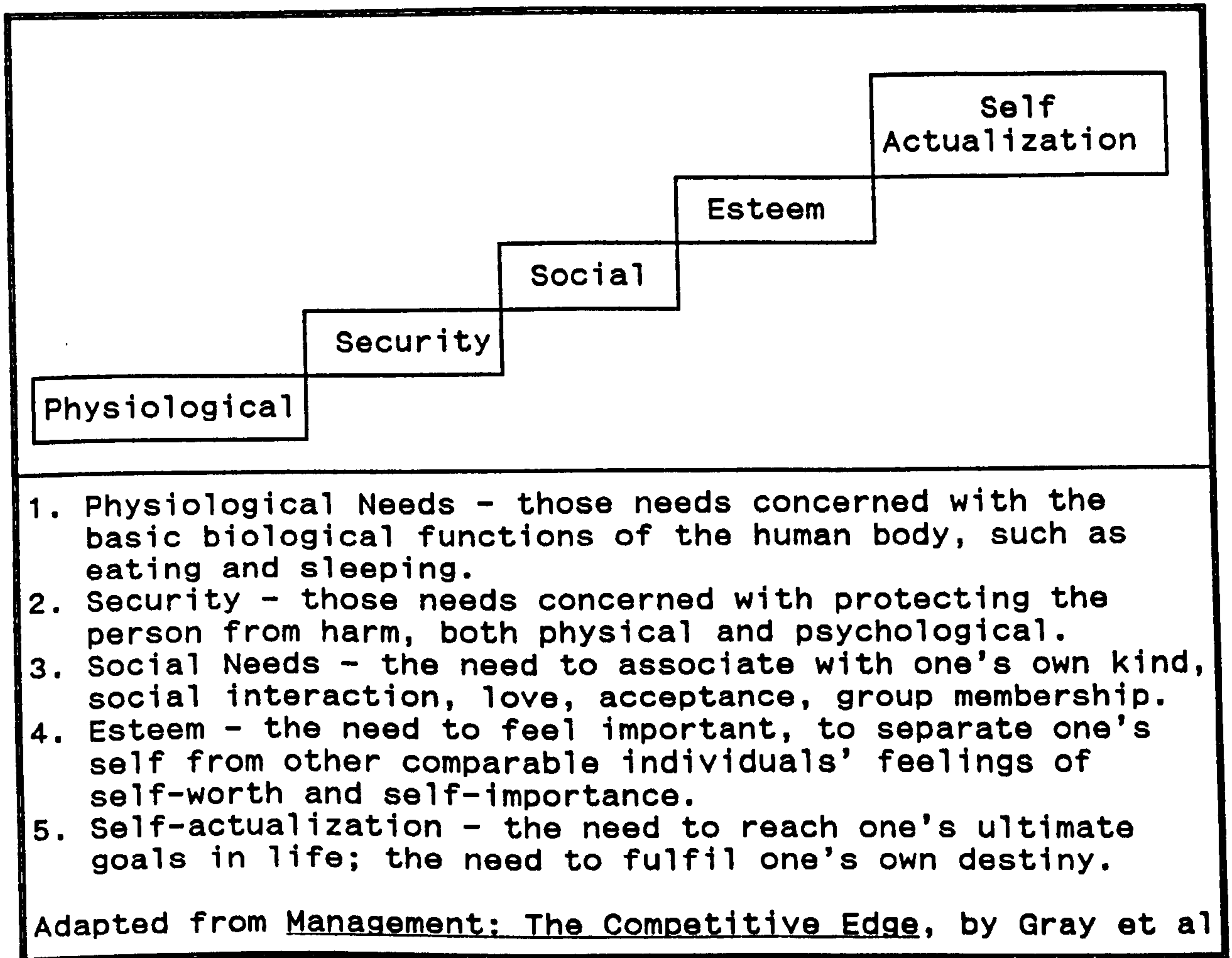


Fig. 5.3 Maslow's Hierarchy of Needs

According to Maslow, people are motivated by satisfying the lower needs before the higher ones. Also, Maslow argues that once a need is satisfied, it is no longer a motivator. Critics claim this hierarchy of needs is simplistic, and inaccurate because it does not accommodate all needs.³⁶⁷ They also argue that not

³⁶⁷Wahba, M., and Birdwell, L., (1976) "Maslow Reconsidered: A Review of Research on the Need Hierarchical Theory", in Organisational Behaviour and Human Performance, 15, 1976, pages 212-240.

everyone goes through these stages in this specific order, while some may not even transcend a particular level.³⁶⁸ For example, those who live within the starving areas of Ethiopia or Russia will only be concerned with the first two levels, and probably actually satisfying the second before the first level. Also, for catholic priests, their needs are satisfied in a different sequence from that postulated by Maslow, as discussed in the second part of this chapter. Nonetheless, Maslow's theory, according to Bateman and Zeithaml (1990), contributes three main elements to the study of motivation. First, identifying need categories, second, the demand to satisfy lower before upper needs; and third, highlighting the importance of personal growth and actualization.³⁶⁹ A managerial implication can also be derived from Maslow's proposition; the recognition that motivation is generally determined by multiple needs:³⁷⁰

- the identification of employees' most important multiple needs,
- creating a link between satisfaction of need and desired performance,
- recognition that whatever motivates one person may not motivate another within the same organisation, and that

³⁶⁸Gray, E.R., et al., (1989) Op cit., page 481.

³⁶⁹Bateman, T.S., and Zeithaml, C.P., (1990), Op. cit., page 530.

³⁷⁰Bedeian, A.G., (1986) Op cit. page 439.

the needs of one person may change depending on various circumstances,

- the provision of a working environment to raise workers from a level of potentiality to their level of actuality, which the transformational leader recognises and employs.³⁷¹

The generation of current management theories of organisational culture utilise these opportunities for workers to use their skills and talents to their full potential, and the organisation gains by full use of its human resources.

5.2.5.2 Frederick Herzberg

Herzberg pioneered a new approach to job design. His two-factor theory distinguished between two broad categories of things that affect people's working.³⁷² Herzberg argues that job satisfaction and job dissatisfaction were caused by two entirely different sets of factors which he called motivators and hygiene factors respectively. Hygiene factors, such as supervision, salary, working conditions did not influence job satisfaction; their improvement only leads to a decrease in job dissatisfaction. If applied to the Church's ordained priests, the provision of more

³⁷¹Bedeian, A.G., (1986) Op cit., page 439.

³⁷²Confer: Herzberg, F., (1966) Work and the Nature of Man, World Publications, Cleveland, Ohio., U.S.A.

ministers through an enlarged lay ministry would not produce positive job satisfaction for the priests, though it would contribute to solving some of the institutional problems and decrease their dissatisfaction.

Conversely, improving motivators that affect the job itself and opportunities for achievement, recognition and responsibility would increase job satisfaction. This increased job satisfaction will not in itself eliminate job dissatisfaction. Herzberg, however, placed more importance on increasing job satisfaction through a process called job enrichment. Its application to christian ministry would show that, by the nature of vocations, job dissatisfaction should take priority because some of the motivators; for example, recognition and career advancements seem to be opposed to the nature of service in religious organisations. However, Herzberg's theory has been criticised by Smith and Cranny (1968), Locke (1975) and others. They assert that the factors for motivation and dissatisfaction do not fall into two clear categories.³⁷³ Locke et al., (1980) argued that Herzberg's major weakness is his claim that job enrichment was the only way to increase motivation.³⁷⁴ Thus, for the past two decades, motivational theorists have converged on the view that people are motivated by a variety of variable needs. Individuals may have

³⁷³Wright, P.L., (1991) *Motivation in Organisations*, in *Analysing Organisational Behaviour*, Smith, M., (ed) page 83.

³⁷⁴Confer: Gray, E.R., (1989) Op. cit., page 483.

their own needs arranged to satisfy personal interests that differ within the same individuals over time and in different situations.³⁷⁵ Although there is obviously some question regarding the present status of Herzberg's two factor theory, there are certain managerial implications. These include an individual's satisfaction and dissatisfaction at the same time; and that motivation can be increased by designing jobs to provide opportunities for achievement, responsibility and personal growth. The realisation of this individuality presently occupies a prime place in job design, especially using expectancy theory.³⁷⁶

5.2.5.3 Process Theory - Victor Vroom's Expectancy Theory

This theory was put forward by Vroom,³⁷⁷ while other scholars have added to and modified the concept.³⁷⁸ This theory has two fundamental premises: that workers will behave in accordance with their beliefs regarding the probability that their action will lead

³⁷⁵Schein, E.H., (1965) Organisational Psychology, Prentice-Hall, Englewood Cliffs, N.J. USA.

³⁷⁶Hackman, J.R., and Oldham, G.R., (1976) *Motivation through the Design of work: Test of a Theory in Organisational Behaviour and Human Performance*, 16, 2, pages 250-79.

³⁷⁷Vroom, V.H., (1964) Work and Motivation, Wiley, N.Y., USA.

³⁷⁸Porter, L.W., and Lawler, E.E., (1968) 'What Job attitudes tell about Motivation' in Harvard Business Review, 46, Jan-Feb., pages 118-126.

to a certain outcome (expectancy), and second, the value they place on the outcome (valence). Thus, the more valued the outcome and strong their beliefs, the more resolute their motivation to perform and vice versa. According to this theory, the level of motivation is determined by the "Values of Outcomes" and "Effort-Outcome" expectations; these two aspects are diagrammatically presented and briefly described:

Vroom's Expectancy Theory

Step I MOTIVATION = EXPECTANCY X VALENCE

MOTIVATION = [Belief that efforts will be rewarded] x [Value attached to specific rewards]

Step II MOTIVATION = [{Expectancy 1} {Expectancy 2}] X {Valence}

= [Belief that effort will lead to performance] x [Belief that performance will lead to reward] x [Value attached]

- i) Value of Outcome - the value a person attributes to a particular task. It may be an intrinsic or extrinsic value.
 - ii) Effort-Output Expectation - is the individuals beliefs concerning the likelihood that a certain outcome would result from a particular level of effort to task. There are two important aspects to this effort-output expectation: Effort-Performance Expectations and Performance-Outcome Expectations
-

The effort-performance expectation is the level of effort needed to achieve a particular performance, while the performance-outcome is the outcome expected from such a level of performance. According to the theory, if either of these is zero, then motivation is zero. Therefore, satisfaction is an end result variable. It is a result of job performance and the type of expected outcome. This theory is important in relation to the performance of the ordained priests in order to identify the level of satisfaction, and to attempt to increase it, particularly in the context of the present institutional crisis concerning the number of priests. Although the theory is complex, according to Bateman and Zeithaml (1990), there are three practical managerial implications for influencing employee motivation.

First, there is a need to increase employee expectations. This can be achieved by providing a work environment that facilitates good performance, setting realistic and attainable goals, providing training and encouragement so that employees are sure they can perform at the expected levels.³⁷⁹

Second, to understand what employees want from their jobs. This is achieved through a knowledge of which values (valent outcomes) the present job holds and what is not valued. There is also the need to appreciate the differences that may occur in the valences which employees assign to outcomes.

³⁷⁹Bedeian, A.G., (1986) Op cit., page 445ff.

Third, ensuring that performance is instrumental in achieving positive outcomes. This includes making sure that good performance is followed by personal recognition, pay reviews and other positive results. Also, by ensuring that working hard and doing things well will not result in negative outcomes.

The analyses above suggest that leadership and motivation play a major role in organisations. The next step is to examine how leadership has functioned within the Archdiocese of Lagos, and how the management implications that have been identified are relevant to the Nigerian Church. It also explores how contemporary challenges are being addressed, and reviews the methods that are employed.

Part B: Practical Perspectives**5.3 Diagnosis of Leadership and Motivation in Lagos Archdiocese**

Organisations are complex, christian organisations are more so because of their added spiritual dimension.³⁸⁰ Leadership as already discussed occupies an important position within the organisation as a coordinating and energising factor. This is particularly so during this challenging period for the Church, as reflected in the crisis of numbers affecting its leadership.³⁸¹ In view of this, and the issues explored in the previous chapter, the catholic hierarchy has to motivate its available human resources, ordained and lay, in order to realise its goals. Such motivation should, however, transcend the strictures of Maslow's hierarchy of needs, to formulate a relevant strategy that is more suited to the contemporary christian organisation.

These analyses of management in the archdiocese of Lagos focus primarily on parochial and diocesan levels. Parishes are the visible communities wherein the pastoral and spiritual activities of priests directly affect the life of the laity.³⁸² On the other hand, a diocese is a portion of the people of God which is

³⁸⁰Smith, M., (1991) *A Framework for Analysing Organisations*, in Analysing Organisational Behaviour, (ed) Smith, M., page 1.

³⁸¹Hoge, D., (1987), *Op cit.*, page vi.

³⁸²Confer: Canon 515.

entrusted for pastoral care to a bishop with the cooperation of the priests.³⁸³ Thus, a collective of parishes form a diocese, and it is these two organisational structures that are the focus of discussion.³⁸⁴

Within these two structures: parish and diocese, there are various activities, some of which are pastoral and spiritual in nature, for example, the celebration of mass and other sacraments, or the spiritual counselling of the faithful. Other activities are purely administrative, which include keeping church records, and secretarial and office duties. These activities are the main functions of priests at the parish level, and the bishops in a diocese.³⁸⁵ However, the proportion of these activities varies enormously for the priest, bishop or archbishop depending on a variety of factors, inter alia the location of the parish or diocese, the degree of religiosity of the people, and the degree of delegation to subordinates within the hierarchy.

Therefore, for a focused discussion, there are two primary levels of analysis; first, spiritual and pastoral, and second, purely administrative. However, because of the specific nature of the archdiocese of Lagos, the spiritual and pastoral analysis will

³⁸³Confer: Canon 369.

³⁸⁴An Archdiocese has all the features of a diocese, it is also usually in a cosmopolitan setting, with some dioceses structurally related to it, and collectively they form an ecclesiastical province.

³⁸⁵Casey, M., (1992) What are we at?, pages 206, 219-220.

focus mainly on the parish level, while the administrative analysis will address the archdiocese. This focus is important in order to emphasise the current problems that confront the catholic community within the archdiocese of Lagos.

5.3.1 Management in the Lagos Archdiocese vs the Early Church

Effective management is regarded by scholars like Tom Peters as synonymous with an organisation's success. The need for such effective management in the Church was highlighted by scholars in their attempt to stress its importance.³⁸⁶ Although the role of management in the early christian community was not as sophisticated as it is in the present Church organisation, it was nonetheless important.³⁸⁷ Formalised management systems did not occupy an overtly pre-eminent role at the early stages of christianity, primarily because the communities were relatively small groups and did not develop a complex structure. Also, this can be traced to the primordial role of the Holy Spirit in this new enterprise. Any attempt to substitute the Holy Spirit's role with managerial principles and practices evoked theological difficulties, as the parousia was believed to be imminent.³⁸⁸

³⁸⁶Richards, L.O. and Hoeldtke, C., (1980) Church Leadership: Following the Example of Jesus Christ, page 283.

³⁸⁷Schillebeeckx, E., (1985) Op cit., pages 42-66.

³⁸⁸1 Co 1⁶⁻⁷.

However, the transformation of the primitive Church from a primarily 'charismatic' community (both theologically and organisationally) to its present state as a complex formal organisation is the main reason why contemporary management is relevant and applicable to the archdiocese of Lagos. Thus, effectively managing the archdiocese of Lagos is a crucial issue for its future, owing to the challenges and difficulties enumerated in the earlier chapters, which include its strategic location, and the scramble for converts by all christian denominations.

Critics express caution about a potential transfer or adaptation of management principles and practices to Churches in areas where institutional shortcomings are identified.³⁸⁹ This caution is based on the fact that most of these management principles developed from the classical management thought. They are, therefore, assumed to contradict the contemporary view of the Church as the 'body of Christ',³⁹⁰ or the organisation as an "organism".³⁹¹ Some areas of concern were highlighted by Rudge;³⁹² although this researcher recognises the gap in the literature, between the theory and practice within particular areas mentioned

³⁸⁹Confer: Rudge, P., (1976) Management in the Church, page 158.

³⁹⁰Confer: Lumen Gentium, Vatican Document pages 350ff.

³⁹¹Wofford, J., and Kilinski, K., (1973) Organisation and Leadership in the Local Church, page 134. Grand Rapids, Zondervan., also, Morgan, G., (1986) Images of Organisation, page 40ff.

³⁹²Rudge, P., (1976) Op cit., pages 159-161.

in this section. Among these areas are first, organisational charts representing the relationship between superiors and subordinates versus the Church operating on the principle of fraternal egalitarianism. In Christ, critics argue there is no room for a distinction based on the teaching of the christian faith.³⁹³ Second, the division of labour, fundamental in classical management thought,³⁹⁴ is not appropriate in the Church because the work of Christ cannot be fragmented. Third, standardisation as an organisational norm is rejected since the Church recognises the diversity of pneumatic gifts.

The reaction against the introduction of contemporary management systems into the Church is generally instinctive because of the historical failures and problems of mechanistic views of management, which form the bases of these objections. The period during which the mechanistic concept thrived has to a large extent been replaced by a more dynamic one. Also, contemporary management styles have been so transformed that they sometimes share with the Church some features such as the use of imagery and analogy. Furthermore, if the changes introduced by Vatican II are followed through, they could effectively eliminate the criticisms highlighted above. In Vatican II, greater emphasis is placed on the importance of each constituent part of the Church and the use of

³⁹³Col 3¹¹.

³⁹⁴Smith, A., (1973) An Inquiry Into the Nature and Causes of the Wealth of Nations, page 153.

pneumatic gifts. The relevance of management practice to christian organisations, particularly at local levels, such as Lagos archdiocese is examined in the remaining part of this chapter.

5.3.1.1 Management and its Position in the Archdiocesan Structure

Church organisation is described as a social institution that bears features of formal organisations in pursuit of its primary objective of *salus animarum* (the salvation of souls). Therefore, management is exercised in some measure within the archdiocese, with definite functions recognised in both the 1917 and 1983 Codes of Canon Law. The main function of management within the Roman Church is discussed in Book 1, Title VIII of the 1983 Code of Canon Law. In this section of the code, it is stated that, by virtue of their ministry, the act of governance is the responsibility of the hierarchy.³⁹⁵ This power of governance in the Roman Church is attributed to 'divine institution' and connected to the sacrament of orders:

- #1. In accord with the prescriptions of law, those who have received sacred orders are capable of the power of governance, which exists in the Church by divine institution and is also called the power of jurisdiction.
- #2. Lay members of the Christian faithful can cooperate in the exercise of this power in accord with the norm of law.³⁹⁶

³⁹⁵Corden et al, *The Power of Governance, The Code of Law.*, page 92.

³⁹⁶Canon 129.

Although the exercise of power is primarily related to sacred orders, the possibility that the christian faithful could participate shows a progressive step from previous norms.³⁹⁷ The implication of laity cooperation in the exercise of ecclesial power is that church management may no longer be restricted to ordained leadership. In this light, the work of classic management theorists such as Fayol³⁹⁸ assert the universality of management. They argue that, in a purely functional capacity, all managers do similar jobs. Contemporary theorists do not depart essentially from this position, although they often qualify functional arguments by introducing cultural factors. This implies that lay individuals with management skills could function as parish or diocesan managers, while the ordained are essentially engaged in priestly spiritual and pastoral duties. Some of these managerial functions are examined below as they affect the archdiocese of Lagos, and are related to the recommendations that follow in chapter 8 of this thesis. These are planning, organising, leading and controlling. However, a more in-depth analysis will be carried out on leadership because it is the pivotal activity upon which other ecclesial management functions turn, and it is also a major element of this research. Furthermore, a chart of the proposed archdiocesan structure, showing the administrative roles of the christian

³⁹⁷Confer: The 1917 Code.

³⁹⁸Fayol, H., (1949) General and Industrial Management, pages 3-13.

faithful and other office holders for the archdiocese of Lagos³⁹⁹ is presented in the Fig 5.4.

In comparison to the existing structure shown in Fig 5.5, the archdiocese operates a flat management system with a concentration of functions in the office of the archbishop. Therefore, priests with specialist knowledge do not contribute in a significant and permanent way to the running of the archdiocese. They are however engaged on an ad hoc basis.

³⁹⁹#1 Episcopal Council: This is an administrative body comprising of Vicars General and Episcopal Vicars that assist the diocesan bishop in the general administration of the diocese.

#2 Vicars General & Episcopal Vicars: These are priests appointed by the diocesan bishop to assist in governance of the diocese. They have ordinary juridical powers which can be over the entire diocese, a specific part thereof, or a particular type of business over the faithful.

#3 Council of Priests: This is a body of priests who are like a Senate to the bishop, representing the presbyterate (the entire priests of the diocese), assisting according to the norm of law the bishop in the governance of the diocese.

#4 Council of Consultors: These are a limited number of priests freely chosen by the bishop from among the Council of Priests, and is responsible for functions determined in the law.

#5 Diocesan Curia: This is the Secretariat that houses all the various diocesan departments and institutes (offices). The Curia should be constituted of both lay and ordained members of the local Church.

Proposed Archdiocesan Structure (Office and Office-Holders)

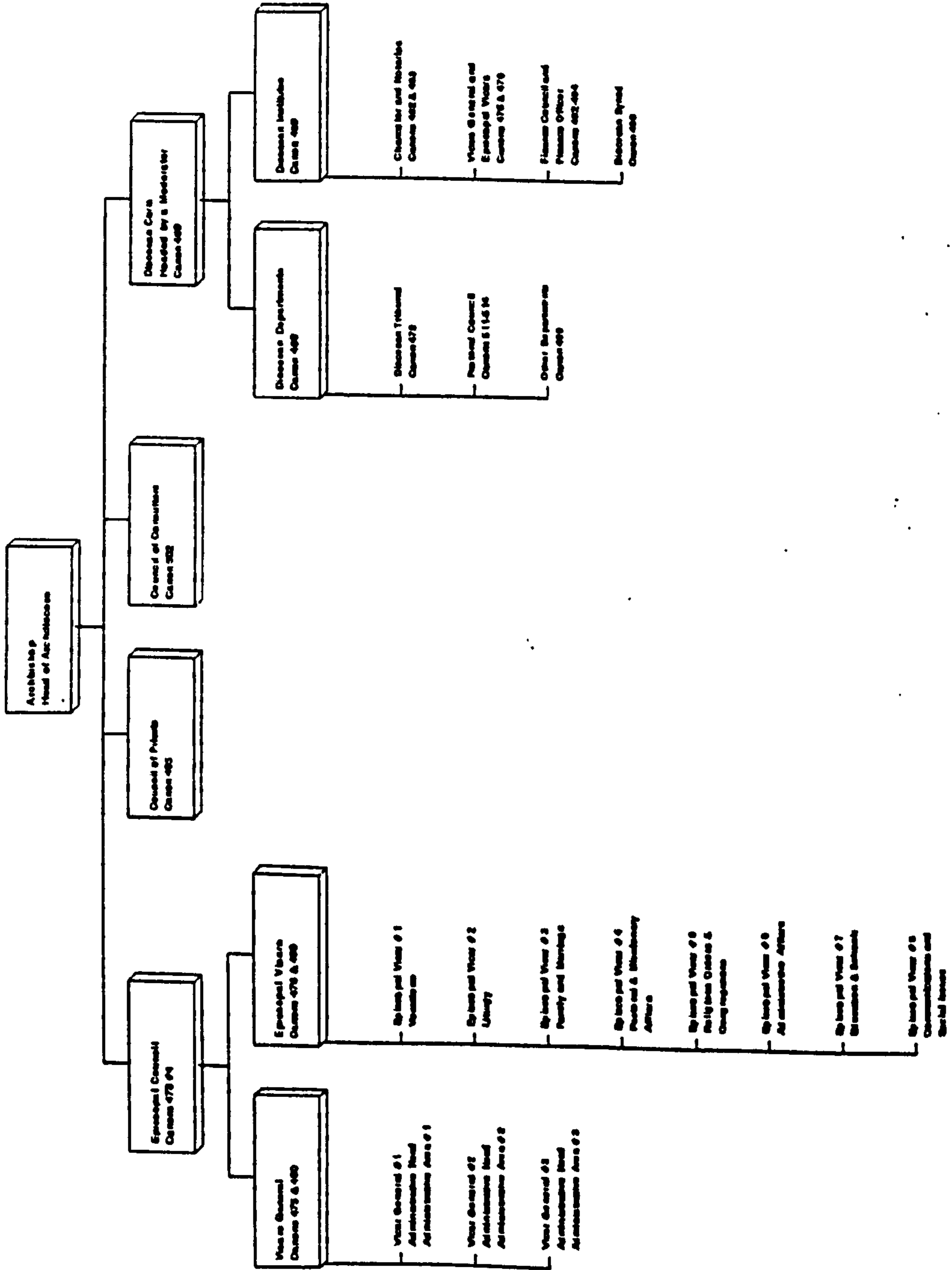
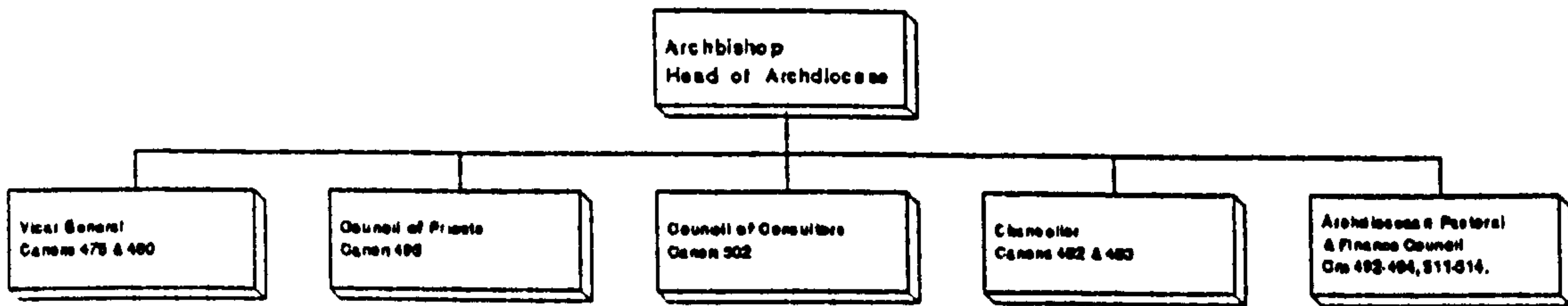


Fig. 5.4

Fig 5.5 Existing Archdiocesan Structure



5.3.1.1.1 Planning

Formal planning has a primary place in managing, because it is a strategic and operational function that establishes an organisational structure, places people in this structure and designates activities within it for the achievement of goals. However, informal processes are often preferred (or closer to reality) than formal planning,⁴⁰⁰ since it is a combination of intuition and a leader's experience and knowledge. Although used successfully sometimes, it is seldom adequate in large organisations like the archdiocese of Lagos with a complex internal structure and a dynamic external environment.⁴⁰¹ In reality, planning on the archdiocesan level should be the main activity of one of the archdiocesan departments within a proper structure, but it is currently absent.

The preference of many African Church leaders, and particularly in the archdiocese of Lagos, to use informal planning systems is due to the relative ease with which activities are performed and the absence of the perceived need to delegate. This provides self assurance to the hierarchy that they are wholly in charge. However, in formal planning, there is a process with a sequence of activities. First, the recognition of organisational

⁴⁰⁰Gray, E., et al., (1989) Op. cit., page 153.

⁴⁰¹Gray, E., et al., (1989) Op. cit., pages 152-154.

needs, followed by the establishment of objectives, identifying and evaluating available alternatives, selecting the most appropriate alternative, developing a contingency plan and its implementation. However, in the archdiocese of Lagos, this formal planning process is not followed. As an example, the "planning process" that operates in the ordination of a new priest indicates its shortcomings.

Soon after an ordination date has been fixed, an ordination committee is responsible for all the activities until after the ceremony, which is generally well executed, both socially and liturgically. Beyond this ceremony, there is no formal planning requiring the prioritisation of needs of each parish in the postings of priests. There is an absence of manpower planning which would consider the needs of the archdiocese as a whole, and the demand for future ordinations, priests' retirements and study leave. All these are informally and personally attended to by the archbishop, with specific decisions on postings based on the strongest, or most convincing views or demands from priests in the field. A consequence of this system is the frequent transfer of priests, preventing them from making a significant pastoral impact in the parishes. It has also led to the situation where talented priests are wrongly posted, leading to de-motivation and unproductiveness. Thus, both the situational, valence and output motivational theories could be applicable within this area.

The planning process in the archdiocese needs to be carefully

developed, and proper goals set to achieve this end. As McConkie (1975) observed:⁴⁰²

A managerial process whereby organisational purposes are diagnosed and met by joining superior and subordinates in the pursuit of mutually agreed upon goals and objectives, which are specific, measurable, time bounded and joined to an action plan; progress and goal attainment are measured and monitored in appraisal sessions which centre on mutually determined objective standard of practice.

To achieve such a manpower plan, the archdiocese should be objective driven (MBO), that is, have a management system geared to achieve set goals. The pre-requisites are:⁴⁰³ first, the commitment of top management (the archbishop and members of the archdiocesan curia or institute), and priests, within the archdiocese. The commitment of the latter group can be secured if they are involved in setting organisational goals. Although archdiocesan objectives are presently set by the archbishop, with little bottom-up input, there is still a remarkable achievement of goals, though this could be further improved if priests were more involved. In such situations, it may be primarily personal "visions" that are traded as archdiocesan or organisational objectives. With little or no input from the christian faithful and priests within the archdiocese, 'subordinates' are increasingly de-motivated. For example, a decision to build a new office complex for lease, which

⁴⁰²McConkie, M.L., *A Clarification of the Goal Setting Process in MBO in the Academic of Management Review*, Vol. 4, No 1, Jan 1975, page 37.

⁴⁰³Drucker, P., (1954) *Op cit.*, pages 128-129.

in itself could be a prudent investment, may be of lesser importance to many priests than other organisational needs and problems of the archdiocese, particularly if only an archdiocesan secretariat was consulted.

A second pre-requisite is that diocesan, or top level goals should accommodate the realisation of particular objectives of lower level administrative and pastoral staff. For example, the parish priest and associates should to some degree be able to achieve their personal and parochial objectives within archdiocesan goals, which at present is not easily achieved. This is because each parish executes its own plan which, though with the approval of the archbishop, is often poorly coordinated with the wider archdiocesan plan. This is due to the absence of formal planning, or a planning function.

A third pre-requisite is a clearly defined job description for subordinates, backed up with adequate delegated authority, power and responsibilities. A lack of delegation is often the cause of ecclesial inactivity, particularly in young priests. They ought to be the dynamic force behind pastoral and spiritual activities. However, authority and responsibility for the realisation of some of the informal planning are seldom given. The absence of delegated authority to accompany new responsibilities outside those canonically prescribed, is the result of a lack of understanding of the meaning of planning and effective management in Church organisations.

The mission statement⁴⁰⁴ of Jesus, which spelled out the ultimate objective of Church organisations, illustrates the importance of planning for the realisation of goals. This issue was highlighted about five centuries earlier in the book of Proverbs. The success of such "mission objectives" or "vision" suggests that formal planning and its execution is introduced, particularly at the diocesan or archdiocesan level. The role of planning becomes even more important if the multi-varied spiritual and other goals of the christian faithful and the church are to be satisfactorily met. It is the failure to satisfy these that has led to some of the present difficulties, for example, the relatively small number of aspirants to priestly and religious life within the archdiocese.

For the Church, the nature of such formal planning should have a theocentric basis, involving both the clergy and the laity to ensure that the outcome would be comprehensive and address relevant organisational issues. Planning presupposes needs or objectives and that their fulfilment motivates individuals. Jesus planned to realise his mission statement by equipping the apostles through teaching, close companionship and sending them out saying: "Go therefore and make disciples of all nations".⁴⁰⁵ Another biblical example is Nehemiah whose task was to rebuild Jerusalem, and he motivated the people to support this after they had understood the

⁴⁰⁴Mt.28¹⁸⁻²⁶, Mk 16¹⁵, Lk 24⁴⁷, Jn 20²¹.

⁴⁰⁵Mt 28¹⁹, Mk 16¹⁵, Lk 24⁴⁷, Jn 20²¹.

detailed plan he developed. The motivation of the people was assured as Nehemiah identified with the community, and they subsumed their personal objectives to a more general goal for the nation. Hence, for effective diocesan planning, needs should be properly assessed and established. Such plans should be attainable, enabling both the control of the process and the possibility of measuring performance in relation to these goals.⁴⁰⁶ Attainable and measurable objectives within organisational plans are important because they ensure that realism is incorporated in the planning process. Although comprehensive formal planning is an important managerial function, its absence within the context of the archdiocese of Lagos can be attributable to three deficiencies. First, the lack of knowledge of formal planning processes, as distinct from, but often equated with, spontaneous "plans" and decisions based on personal beliefs. Second, the time it takes (Confer: Hendrix (1990)), since it is a complex process involving thinking, coordinating, analysing, communicating, interacting, appraising, criticising; and third, uncertainty which creates a barrier, particularly if leaders are risk averse.

⁴⁰⁶Ex 6²⁻⁸, Ne 2⁴⁻⁶, Mt 4¹⁹.

5.3.1.1.2 Organising

Planning generally has more to do with ideas, while organising has more to do with things,⁴⁰⁷ and relates to achieving goals already set. It is primarily concerned with allocating resources and establishing the formal roles which individuals will play in a framework of coordinated human activity. For example, in Exodus chapter 18 we see that Moses was encouraged by Jethro to set up an administrative system with delegated functions and authority on incremental basis in order to realise his plans for effectively leading the Israelites. Hence, the organising function can be divided into three elements: first, determining and grouping those activities necessary to achieve organisational goals; second, establishing positions of responsibility and delegating authority; third, coordinating activities and positions. In a similar vein, the early christian community began organising their activities from the initial moment that there was need for such a function. This was evident in the creation of the diaconal office in the Acts of the Apostles (Ac 6).

Each individual member of the christian organisation has an important role to play in the realisation of goals, and in any organisational activity, their pneumatic gifts must be taken into consideration both in goal setting, and in the division of tasks to

⁴⁰⁷Engstrom T.W., (1976) Op. cit., page 145.

be executed. Such recognition of the role of the laity will encourage the use of their gifts within the manpower structure. Organising in the archdiocese is generally subsumed within the other managerial functions, hence, no detailed analysis is possible here. However, as examined in later sections, the re-organisation of the archdiocesan structure into a definite pattern will promote more effective management. The existing structure does not encourage the delegation of authority, and fails to motivate some members of the hierarchy or the laity to utilise their gifts.

5.3.1.1.3 Controlling

Most writers suggest that this is a central function of management. As Gray et al. (1989) state:

Control permeates the organisation to assure that coordinated efforts are exerted to implement plans. Control systems inform management of progress and indicate when employees must be influenced to correct deviations.⁴⁰⁸

Because control is so integral, and permeates other managerial functions, it affects each dimension of organisation:

In an undertaking, control consists in verifying whether everything occurs in conformity with the plan adopted, the instructions issued, and the principles established. It has for its object to point out weaknesses and errors in order to rectify them and prevent reoccurrence. It

⁴⁰⁸Gray, E., et al., (1989) Op cit., page 660.

operates on everything: things, people, and actions.⁴⁰⁹

Because of the importance of control function, many organisational analysts agree that organisational failure is one result of its ineffective use in organisations. There are four basic steps in the process of effective control: establishing standards, measuring performance, comparing performance to standards, and rectifying deviations from standards. These constituent parts are examined as they apply to Church organisations in general and the archdiocese in particular. In most organisations, performance standards have to be determined prior to the commencement of a task. Standards must, however, be both reasonable and achievable as they serve as targets towards which activities are focused. Within an established performance standard, there must also be a fixed band for deviation before any corrective measures can be taken. These defined performance standards are not clearly spelt out in the archdiocese of Lagos, and hence, there are no targets for performance measurement.

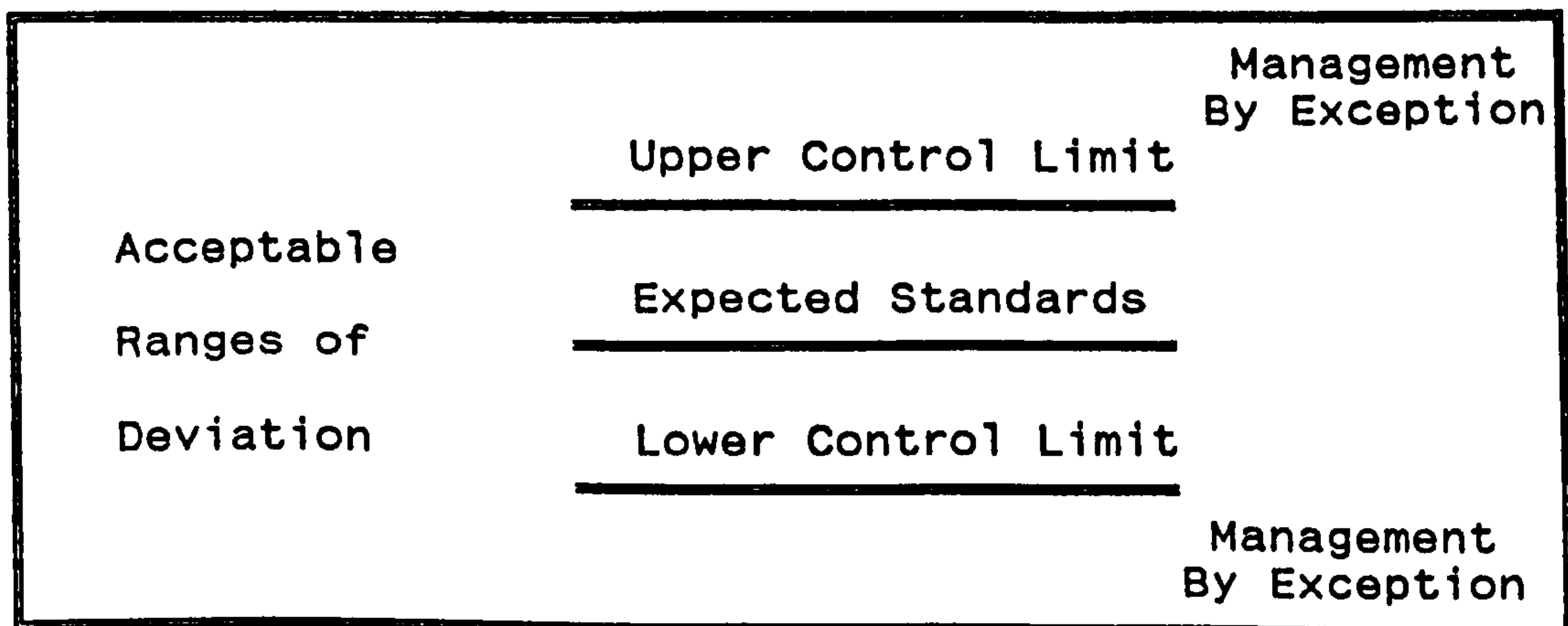
The second step in the control process is performance measurement. Such measurement should be based on the collectively agreed goals, since achievements according to psychologist are the innate desires of everyone.⁴¹⁰ However, since there are no clearly

⁴⁰⁹Fayol, H., (1949) Op cit., translated by Constance Storrs. (London: Pitman Publishing, 1949), page 107.

⁴¹⁰Confer: McClelland, D.C., (1961) The Achieving Society, Van Nostrand Reinhold, New York., U.S.A.

defined archdiocesan goals, it is difficult for performance to be measured.

The third step in this process is performance evaluation; which compares actual activity with an expected level of performance. It is the comparison of *what is* to *what should be*, after taking into consideration the band of deviation. This band of deviation encourages management by exception as illustrated below.



The measurement of performance, and comparison of performance to standards, takes place primarily during appraisal periods in most organisations. But the absence of formal priests' appraisal in the Roman Church, and particularly in the archdiocese of Lagos, creates a gap in the control process. But the question of what is measurable in the activities of priests has created serious organisational disagreement: priestly activities are primarily spiritual and an intangible entity, and so cannot be measured. Control and appraisal of religious personnel are, therefore, seen as a lack of trust, and impinges on the professional integrity of

the priests. However, this author argues that there are tangible areas of priestly activities that are quantifiable, and therefore measurable. These include numbers of baptisms, conversions, visits to the sick and house-bound etc. Appraisal could be viewed as an occasion for ministers to account for their stewardship, and assess whether they have adequately used their talents and discharged their duties (Mt 25¹⁴⁻¹⁷).

The final step in the control process is the correction of deviations in performance. Although correction is important, with reference to the archdiocese of Lagos this can be more effectively carried out through an official identification of and recognition given to organisational models, which should be emulated by those whose works are deviating from organisational standards. However, since official recognition is seldom given to priests, there are few individuals who can be regarded as role models. In general, it can be concluded that a proper process of management control is absent in the archdiocese of Lagos. This is due primarily to the lack of well structured administrative systems with a proper delineation of duties and responsibilities to priests and the laity.

5.3.1.1.4 Leading

Leading, as a function, is exercised in order to influence others and realise organisational objectives. For a proper

understanding of this role, human behaviour must be examined through an understanding of motivation, which is the basis of human behaviour in organisations. The importance of leadership led scholars to make a distinction between managing and leading.

According to Fiedler (1967), a leader is the individual in the group given the task of directing and coordinating task-relevant activities.⁴¹¹ A manager, on the other hand, is one who occupies a designated role in a structured group with formal authority, which does not necessarily imply the possession of leadership qualities. Hence a catholic bishop can be a good manager or administrator of church organisation at diocesan level but not an effective leader. He can likewise be an effective pastor or leader of the christian community, and an ineffective manager. It is, however, important within the present Church structure for ecclesiastical office holders at all levels to be both competent managers and effective leaders in view of their vocation and the contemporary problems in the Church. Nonetheless, as will be presented in chapter 8, the division of the administrative area of Lagos archdiocese, and the restructuring being proposed, will make available individuals skilled in management as new administrative positions will emerge. This will enable the ordained to focus on pastoral rather than administrative activities. But within the existing structure bishops also need managerial and leadership

⁴¹¹Fiedler, Fred. E., (1967) A Theory of Leadership Effectiveness, page 8.

qualities in order to function effectively and representatively. It is sometimes acknowledged by critics⁴¹² that some diocesan and parochial organisations are poorly managed due to a lack of effective managerial and leadership skills. The perpetuation of the situation is attributed to under-emphasising the relevance of management in the Church. To achieve a proper emphasis, the contemporary Church needs to divest itself of the traditional approach of spiritualising the organisation. By spiritualising is meant that features which are purely institutional in nature (motivation, salary structure, delegation, etcetera) are viewed from a spiritual rather than a primarily organisational perspective. It is this traditional position that has inhibited the growth of both leadership and other organisational features of the Church.⁴¹³

Therefore, in the proposed restructuring, contemporary Church leadership has to move from and beyond various traditional approaches, for example, away from the style that makes leaders paternalistic and subordinates eternal followers. However, since not all leaders are effective, - an observation which has led to the myth within management of the existence of natural leaders - Kouzes and Posner (1987) have attempted to demystify leadership.

⁴¹²Confer: Callahan, K.L., (1990) Effective Church Leadership: Building on the Twelve Keys, Harper and Row, San Francisco., U.S.A. pages 8-12.

⁴¹³Beasley-Murray, P., (1990) Op cit., page 9.

Christian writers like Sanders, however, argue that leadership within Church organisations cannot be explained solely on the grounds of natural ability which trait theories intend to portray. There is an aspect of supernaturalness which Sanders points out as exemplified, for example, in the life of St. Francis of Assisi.⁴¹⁴ These are exceptional qualities that make a leader different from the followers, and can be grouped into five categories. These are: the ability to challenge the status quo, possession of a vision that can be shared with others, the ability to empower others to act, giving encouragement, and giving personal example as a model.⁴¹⁵ These characteristics underlie the transformational leader earlier discussed, and the *EMECI MODEL* in this research.

Leadership style within the archdiocese of Lagos can be said to be close to the three types identified by Weber.⁴¹⁶ It shares the traditional style primarily because it values continuity and orthodoxy exemplified by the archbishop. He sees his function essentially as the passing on of Church tradition, faith and dogmas intact and unsoiled, through his ministry of word and sacrament to those entrusted to his charge. This, however, transgresses management protocols such as the consideration of the views of subordinates, as the research findings will show. Also, the use of

⁴¹⁴Sanders, J.O., (1988) Spiritual Leadership, page 23.

⁴¹⁵Confer: Kouzes, J.M., et al., (1987) Op cit., page 8.

⁴¹⁶Weber, M., (1964) The Theory of Social and Economic Organisation, pages 32-60.

this style without reference to the influence of change and dynamism has led to some organisational difficulties like demotivation among the priests. In itself, continuity may be valued in the church, but it must relate historic faith meaningfully to contemporary christian life within the archdiocese for its value to be properly appreciated.

Another problem associated with the use of this style is its slowness in adapting to the culture and values of Lagos and its surrounding areas through inculturation. For example, the role of dancing and music in worship is significant in an environment where there is an annual traditional "Eyo" ceremony that extols these activities. Thus, the lack of support from the hierarchy for the use of traditional African music within the Cathedral Church, while clinging to Western oriented music, is one of the manifestations of this traditional leadership attitude.

The leadership style of the archbishop also has a charismatic undertone, particularly as he relates his ministry to the marginalised. In his pursuit of justice for all, he symbolises unity and support for many Nigerians of diverse religious allegiance. The word charisma is used here in a socio-institutional context, that is personal characteristics, spontaneity and intuition. Its greatest weakness is that, if there is a decline in this charisma, and/or the issues that are important to the marginalised, it means a corresponding decline in the number of those (the ordinary citizen of the country) who appreciate the

form of leadership.⁴¹⁷

Finally, the archdiocesan leadership has a bureaucratic dimension, particularly within a culture that is in itself traditionally hierarchical, with roles for elders and established patterns of behaviour for each social group. Hence, a distinction between the spiritual and pastoral activities of the priests and archbishop, with parish and archdiocesan administration performed mainly by the lay faithful, would limit the problems associated with bureaucracy.

5.3.1.2 Which Style of Leadership in the Archdiocese of Lagos?

The styles used in the archdiocese have positive elements that are suitable for different occasions and can be sustained by theological metaphors. For example, the traditional leader emphasises the concept of people of God and continuity with the past, the charismatic highlights the newness of creation through the outpouring of the Holy Spirit, while the bureaucratic stresses organisational structure and process. Although these have a related spiritual precursor, the appropriate style to be employed cannot be chosen from these alone. They all lack one or more of the essential characteristics for any Church leadership to be effective,

⁴¹⁷This is in relation to his leadership position among other religious leaders, and it does not affect his official position as the archbishop of Lagos.

spiritually enriching and salvific. This author, therefore, proposes the *EMECI MODEL* for the archdiocese of Lagos and its use by both the archbishop and priests since it could satisfy these important criteria.

5.3.1.2.1 The Emeci Leadership Model

This model is presented as a style for leadership in the archdiocese of Lagos at both the diocesan and parochial levels. The word *EMECI* is an acronym for five leadership characteristics deduced from management literature, and reviews of leadership behaviour identified by some management scholars. These include Burns (1978), Bedeian and Glueck (1983), Bennis and Nanus (1985), Tichy and Devanna (1986) and Kouzes and Posner (1987). It also emanates from the characteristics identified in the findings of the field survey discussed in chapter 7. The *EMECI* model is charismatic in nature, and will work most effectively in situations that are not bureaucratic but transformational. These characteristics are examined in a sequence reflecting their managerial implications for the transformation and restructuring of the archdiocese of Lagos. Also, there is an imbalance in the length of discussion of each characteristic because of their inter-relatedness. Issues discussed in one feature are not examined in another feature in equal detail.

E - Enabler

M - Modeller

E - Encourager

C - Challenger

I - Inspirer

5.3.1.2.2 Challenger

The leader who intends his style to invigorate and be effective is one who challenges the status quo, not simply for the sake of challenging it, but because effective leaders are pioneers who are willing to tackle organisational uncertainty. Such leaders are willing to take risks, innovate and experiment so as to exploit better ways of doing things, recognising and supporting new ideas. This characteristic distinguished from the onset the newly appointed bishop of Ilorin in Nigeria in 1983, who challenged the status quo by installing lay catholics as extra ordinary ministers of the eucharist.⁴¹⁸ Such a creative challenge also distinguishes a leader from a follower, but these challenges are not irrational,

⁴¹⁸This characteristic also punctuated the entire activity of Jesus's public ministry as he challenged the system when he ate with sinners (Mt 9¹⁰⁻¹³, Mk 2¹⁵⁻¹⁷, Lk 5²⁹⁻³²), picked corn on a sabbath (Mt 12¹⁻⁸, Mk 2²³⁻²⁸, Lk 6¹⁻⁵), curing on the sabbath (Mt 12⁹⁻¹⁴, Mk 3¹⁻⁶, Lk 6⁶⁻¹¹), broke the traditions of the pharisees (Mt 15¹⁻⁹, Mk 7¹⁻¹³), expelled dealers from the temple (Mt 21¹²⁻¹⁷, Mk 11^{11,15-17}, Lk 19⁴⁵⁻⁴⁸, Jn 2¹⁴⁻¹⁶), and also indicted the scribes and the pharisees (Mt 23¹³⁻³⁹, Lk 11³⁹⁻⁵²).

anti-institutional or anti-canonical in intention; they are rather an attempt to explore new ways to achieve better results. For example, this may create the opportunity for a challenge to the present personnel and planning structure in the archdiocese of Lagos. As Burns (1978) commented:

The ultimate test of practical leadership is the realisation of intended, real change that meets people's enduring needs.⁴¹⁹

Therefore, effective leaders are challengers, agents of change, as Rosabeth Moss Kanter (1983) argues: "change requires leadership, after all, he is a 'prime mover' to push for implementation of strategic decisions".⁴²⁰ Because of both episcopal positions and responsibilities in administering an archdiocese, bishops and archbishops occupy strategic positions from which they could easily challenge the status quo. However, leaders that challenge the status quo need not necessarily be bishops within this ecclesial structure. Priests also can be challengers although they will need a supportive environment,⁴²¹ and the enabling position.⁴²²

The activities of Jesus, during his public ministry challenged

⁴¹⁹Burns, J.M., (1978) Leadership, page 461.

⁴²⁰Kanter, R. Moss., (1983) The Change Masters: Innovation for Productivity in the American Corporation, page 125.

⁴²¹For example, the support of the bishop or an episcopal vicar.

⁴²²For example, a position of authority or influence in the archdiocesan structure.

the traditions and institutions of his time. Through these actions, he initiated reforms in the existing religious milieu, which subsequently led to the establishment of the christian church. His activities also challenged individuals, leading to personal converts such as Saul, and the increasing numbers of converts to the christian faith.

5.3.1.2.3 Inspirer

The second characteristic is inspirer, or motivator, summarised by Boehinger:

To manage is to lead, and to lead others requires that one enlists the emotion of others to share a vision as their own.

It is the motivational and inspirational features that distinguished many biblical leaders. Nehemiah, for example, inspired the people to rebuild the walls of Jerusalem⁴²³ by motivating them to share his vision and make it their own. The concept of shared vision also evolved from the lives of Moses and Aaron as they led the people of Israel out of the land of Egypt.⁴²⁴ These visions propelled the activities of John the Baptist,⁴²⁵ of

⁴²³Ne 3¹⁷.

⁴²⁴Ex 4²⁷⁻³¹.

⁴²⁵Mt 3¹⁻¹², Mk 1¹⁻⁸, Lk 5¹¹.

Jesus Christ,⁴²⁶ and the apostles,⁴²⁷ and inspired others to embrace their way of life and work. Leadership by christian clergy must also follow this pattern of 'visioning' Church values and objectives, and inspiring others to embrace them. A description of vision was given by Kouzes and Posner (1991):

We prefer *vision*, first of all, because it is a "see" word. It evokes images and pictures. Visual metaphors are very common when we are talking about the long range plans of an organisation. Second, *vision* suggests a future orientation - a vision is an image of the future. Third, *vision* connotes a standard of excellence, an ideal. It implies a choice of values. Fourth, it also has the quality of uniqueness. Therefore, we define vision as *an ideal and unique image of the future.*⁴²⁸

The importance of corporate 'visioning' is implied, for example, in the parable of the eye as the lamp of the body.⁴²⁹ Such visions include the opening of possibilities for greater spiritual and pastoral activities in the Church and the creation of new ministries for involvement of the lay people in the African context.⁴³⁰ For the visions of a leader to be implemented, the leader must enlist the support of others in the organisation. This support is dependent on the motivational skills of the leader which is highlighted in the next characteristic.

⁴²⁶Mt 4¹⁹⁻²², Mk 1¹⁶⁻²⁰, Lk 5¹⁻¹¹.

⁴²⁷Ac 2¹⁴⁻⁴¹.

⁴²⁸Kouzes, J.M., et al., (1987) Op. cit., page 85.

⁴²⁹Mt 6²²⁻²³, Lk 11³⁴⁻³⁵.

⁴³⁰Mt 28²⁰.

5.3.1.2.4 Encourager

This characteristic recognises the talents of and contributions made by members towards organisational success. It should relate work performance in the archdiocese with appraisal which officially recognises an individual's contribution and rewards this. It encourages the use of talents in the organisation, and when applied to the archdiocese, it entails finding new avenues for lay involvement in both spiritual, pastoral and administrative areas. However, for subordinates to use their talents, they must be motivated. For example, young priests, after some years of proven associateship, need a more permanent, stable and responsible posting where they can fully use their talents and gifts. However, where de-motivation occurs, like delays in the taking over posts of greater responsibility, it raises the question of an unofficial career ladder within the Church which some may be climbing, while others do not get to the first rung.⁴³¹ For the archdiocese, motivational skills are essential in view of the declining number of priests and the shortage of candidates for the priesthood. It is also important in view of the fact that a life long ministry can become stale. Elderly priests can become bored, while younger priests are restless in their search for new challenges within their ministry. Although Maslow's theory of

⁴³¹Rudge, P., (1976) Op. cit., page 31.

motivation must be modified to take into account the different organisational focus which the Church operates, and the vocations of the priests whose needs are to be satisfied, it may be usefully employed here.

The application of Maslow's model shows that social needs assume a primary position for priests from two separate perspectives. First, priests affirm and support each other, and the occasions on which they gather become valuable avenues for social interactions. Second, priests are affirmed by the laity in the recognition and appreciation they receive from the christian faithful, and play a significant motivational role. This desire to satisfy social needs is evident in priests membership of and attendance at priests' associations, deanery groups, and recreational activities where confreres congregate. It also shows itself in visits to families, parishioners and particularly to personal friends where there are opportunities for socialising.

The second level of needs for priests is esteem where priests attempt to create a niche for themselves as they endeavour to differentiate themselves from other priests. It manifests itself in a priest wanting to establish his charisma or gifts within his pastoral engagements. For example in healing and charismatic ministries, social works, directing retreats or eloquence in preaching, organising diocesan activities or even in distinctive spirituality, all contribute towards satisfying the esteem needs of priests. Thus, both social and esteem needs seem to occupy a great

role in motivating the priests' active working ministrations and the early part of his life.

The third level of needs is security, notable at different landmark periods in a priest's life, specifically after the celebration of a silver jubilee of priestly ordination. It is then that issues like support in old age, insurance policies and geriatric support facilities become needs to be seriously considered. In more isolated cases, these needs occur earlier in life, as for example when incapacitating incidents occur.

On the fourth level is physiological needs which seldom play an important role because of the provision of basic needs through a remunerative system for priests. Thus, because of this distinctive remunerative system within the Roman Church, physiological and security needs are of little importance at the initial stages of the priest's working life.

However, self-actualization has an all pervading impact on all other needs, and runs through the entire life span of individual priests. This can be accounted for in two ways. First, the nature of the organisation within which the priest works, and second, the nature of priestly vocation. Both of these religious undertones influence and unconsciously direct all other activities and needs of the priest; thus a rearranged model is presented below.

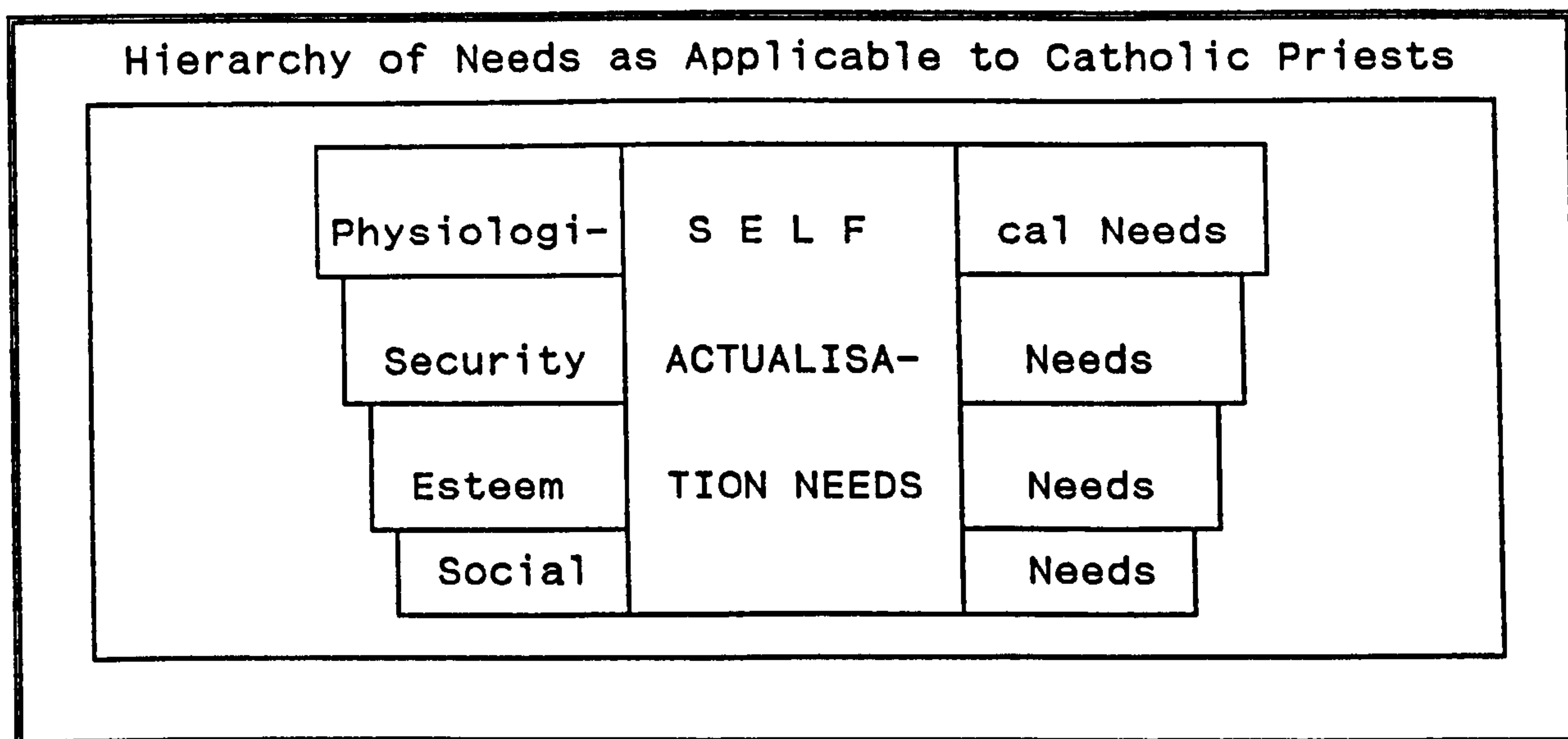


Fig 5.6 A 'Re-Arranged' Hierarchy of Needs

The purpose of motivation or encouragement is the involvement of all priests in the realisation of personal and organisational objectives. However, to motivate, the leader must possess enabling characteristics, and an understanding that things are achieved through the involvement of subordinates. This enabling power was exercised by Jesus through empowering his followers to become like himself in the exercise of their ministry.

5.3.1.2.5 Enabler

This characteristic is primarily the fostering of collaboration and support, getting people to work together cohesively, and utilising job analysis (job description and specification). This can be achieved through restructuring the

archdiocese of Lagos, and empowering priests and laity through the delegation of authority and responsibility.

In this context, teamwork plays an essential role for a productive and effective organisation. Thus, fostering collaboration is an important activity of the enabling leader. As leadership is a relationship between leaders and followers, it involves a shared responsibility of all those that form the christian community - the Church. The leader must, therefore, not only enable his followers through delegated authority and responsibility, but also personally witness to the values and ideals of the organisation as did Jesus Christ. The enabling act of Jesus led to the training of individuals who were missioned out during Jesus' ministry, and those who eventually succeeded him as leaders of the christian church.

5.3.1.2.6 Modeller

The final characteristic of an effective leader is being a role model. This characteristic is a cardinal principle in the entire life of Jesus during his public ministry as an "exemplary prophet". In his discourse on leading others astray, Jesus said:

Anyone who welcomes a little child like this in my name welcomes me. But anyone who is an obstacle to bring down one of these ones who have faith in me would be better drowned in the depths of the sea with a great millstone round his neck. Alas for the world that there should be such obstacles! Obstacles indeed there must be, but alas for the man who provides them!

If your hand or foot should cause you to sin, cut it off and throw it away: it is better for you to enter into life crippled or lame than to have two hands and feet and be thrown into eternal fire. And if your eye should cause you to sin, tear it out and throw it away: it is better for you to enter into life with one eye, than to have two eyes and be thrown into the hell of fire.⁴³²

Because of organisational values and goals of the Church to be embraced by the christian followership, leaders must be seen to show the way in their personal lives. The modelling role of leaders is easily perceived if organisational values are clearly manifested in the leaders' lives, which may lead to the emergence of organisational 'heroes' who embody these values. Thus, an effective leader for the archdiocese is one who possesses these characteristics, in order to get things done through others and to achieve organisational objectives in a complex environment.

5.3.2 Parochial Level

At this level, there is a focus on spiritual and pastoral activities of the priests in the parishes. These activities as performed by the priest include the celebration of the sacraments of reconciliation, eucharist, baptism, confirmation, anointing of the sick, and marriage. There is, however, a special focus on the eucharist or mass where eucharistic leadership is involved and where there is an opportunity for wider lay involvement. The

⁴³²Mt 18⁵⁻⁹, Mk 9³⁷, Lk 17¹⁻².

archdiocese of Lagos comprises about 40 main parishes with numerous affiliated outstations, and a catholic population of about one million, growing at an annual rate of about 10%. This large christian community is, however, only served by about 100 priests, 60% of whom are expatriates, mainly from the Republic of Ireland, which is also experiencing decrease in the production of priests.

In at least half of these parishes, with about 10,000 registered parishioners each, well over two-thirds of them actively participate in weekly liturgical and spiritual activities that demand the ministration of priests. On the other hand, in most of these parishes, there are often two priests responsible for providing these services in the main parish and in two or more satellite parishes of about 2000 parishioners. In other more demanding parishes in the archdiocese, there are main parishes with about 500 active parishioners shepherded by one priest, who also has the responsibilities for ten to fifteen other small parishes where the eucharist also needs to be celebrated. In such practical situations, the celebration of the eucharist on holy days of obligation, for example Sundays, is impossible due to the shortage of ordained priests. However, for a community to be truly christian, celebration of the eucharist must be present.

Nonetheless, most of these communities contain those who are both qualified and willing to serve communities if alternative ministries for this sacrament are proposed. This potential group is not utilised because of the existing structure of eucharistic

leadership. Furthermore, there are other situations where professional catechists, trained and suited for these environments, are under-utilised for these spiritual and pastoral activities. However, in most situations these catechists, though controlled by the priest at a distance, effectively function in most areas of parish life. They prepare members for the sacraments, lead bible services, and "hear the confessions" of members. To the christian assembly, he is their "priest", the symbol and focus of unity, and in practice of greater importance to them than the remote ordained priest. In these communities, it is the laity under the leadership of their catechist for most of the year, who take on the responsibility of spreading the gospel and keeping the faith alive. With the present crisis of the institutional Church, the absence of the ordained to minister and without the laity's activities (led by the catechist) in these areas, they are left to themselves. This poses the danger of the community falling apart and the faith disappearing. Despite these roles, the catechist is unable to bring Christ fully to the people since he is not granted permission to distribute the sacred species (holy communion), that would have been earlier consecrated by the priest.

Thus, the present structure of eucharistic leadership not only denies the eucharist to the faithful, it also prevents full use of the pneumatic gifts of members of the christian community. Some organisational implications emerge from this situation. First, there is an acknowledged drift of catholics to other independent

churches where their gifts are recognised and used. Second, as a result of this drift, there is a depletion of both the numerical strength of the catholic community, and of those available for ordained ministries. Third, a combination of these two factors could lead at some stage to the evolution of christian communities where the "priestly functions" are taken over by the laity.⁴³³

These outstation communities are however important within the archdiocese because they comprise a good proportion of the entire catholic population. Like the urban communities, rural ones also wish to experience and manifest Christ in a more dynamic and effective way through eucharistic celebrations and the use of their charisms.

There is, however, a danger that this particular problem may not be fully appreciated by the hierarchy in the West, and the need to develop alternative ministries may seem unorthodox. This could be attributed to a comparative decline in the European catholic population who have little or no experience of the acute demand in Africa. For example, the estimated catholic population for the archdiocese of Lagos is about one million, with less than 100 priests (both indigenous and expatriates),⁴³⁴ while the archdiocese of Glasgow covering almost the same geographical area has over 330

⁴³³Boff, L., (1985) Op cit., page 125.

⁴³⁴St Paul Missionary Seminary Catholic Directory for 1989, page 115.

priests ministering to just over a quarter of a million catholics.⁴³⁵ Thus the Church universally, but most importantly in Nigeria, has to face the present situation by recognising the charism of the christian faithful, with no passive members. Each member, even without this institutional crisis, should be able to perform some function, as every christian is 'charismatic'.⁴³⁶ Since charisms are not the preserve of any group within the Church, every christian should therefore be invited to review their gifts, for use in the service of the Christian community. This is because 'charism' means the concrete ways in which the Holy Spirit and the risen Lord are present in the world,⁴³⁷ and thus belongs to the structure of the Church. It is a permanent condition of Church organisation with diverse functions and services to perform for the realisation of its goals.⁴³⁸

There is a major related problem associated with the Church in the archdiocese of Lagos. It is the absence of any strategic move by the hierarchy in the archdiocese for making a real transition from a "mission church" to a "local church". This problem emerged at the period of the second coming of the missionaries in the 19th century. A "mission church" means a continued reliance on external methods of manifesting the catholic faith and practices, though

⁴³⁵The Western Catholic Calender, 1989, page 207.

⁴³⁶Boff, L., (1985) Op cit., page 159.

⁴³⁷Boff, L., (1985) Op cit., page 159.

⁴³⁸Boff, L., (1985) Op cit., page 159.

this faith and practices could now be more understandably expressed with local values and cultures, and better appreciated by the faithful. This "mission" concept is perpetuated by the limitation of ministries to the ordained and, in the context of the present shortage, the likelihood of a prolonged dependency on expatriate missionaries. Put differently, the archdiocese has been 'trapped' into continuing the traditional practices of our missionary ancestors (whose methods considered suitable for their time). It has not been allowed to restructure its organisation in order to meet the changed social, historical, and theological climate of our time. Transformational leadership could initiate this change. The "local church" is one that is properly understood, and enabled to manifest itself using some of the traditional ministries (for example lay liturgical leadership) that have been essential in the successes of the African Independent Churches. Hollis (1962) put this succinctly when he wrote: "to develop the Church without at the same time developing the ministry has deformed the conception of the Church, of the sacraments and of the ministry itself".⁴³⁹

In these situations, the archdiocese of Lagos needs a new model for its leadership as expounded earlier, and an alternative model for christian ministries. However, it is important that these alternative ministries should be pastoral in nature for it to be truly effective for the community within the archdiocese of Lagos.

⁴³⁹Hollis, M., (1962) Paternalism in the Church, page 51.

5.4 Nature of a Pastoral Model of Alternative Ministries

The proposed pastoral model should have two features. First, satisfaction of the local needs of the archdiocese, adapted to indigenous social practices in Nigeria. These practices consist of two main types: urban and rural church communities. These local needs should influence the choice of model developed. For example, the role of the rural catechists offers us a system that could be utilised in attending to the problems of ministry. In the urban parishes on the other hand, there is a need to utilise both the major seminarians (those studying for the priesthood), and the many women religious and laity who are capable and willing to serve in ministerial positions. It would not, however, be sufficient merely to call the people together and ask them what type of ordained ministry they want. Instead, there is a need to make people aware that the Church belongs to all members, and they are involved in the christian mission. Consciousness needs to be raised to move catholics from their "mission" concept of a Church to one of a "local Church", to engender a transition from a passive to an active community.

Second, the nature of the alternative ministries can influence the priesthood. A theology for 'new priests', who are almost exclusively involved with spiritual and pastoral ministration could evolve. Such 'new priests' will be pastors, sanctifiers and models for the christian communities, as examined in chapter eight.

In concluding this section, it is important to acknowledge that missionaries established christian communities in the most suitable place for maintaining their religious presence, and from where they launched their evangelisation work (confer: Burrows 1981). We should, however, be open to the possibility that those structures, may not be suited to the present situation, and the institutional crisis seems to suggest that they are not. Also, the philosophy that sustained the evolution of the mission Church in Nigeria, and other African countries, was that the local church would mirror their Western prototypes. Since the Second Vatican Council encouraged the inculturation of the Church in their various indigenous settings, it is questionable whether the Church should tie its future to an outdated model. Also, the rationale that went into the building of missions, based on Western archetypes, rests on the belief that the Church would have an ever-flowing supply of ordained ministers. The validity of this assumption is open to debate at present in view of the experience of the global shortage of priests and candidates for the priesthood and religious life. However, the use of the EMECI model by the hierarchy in the archdiocese of Lagos could facilitate a turnaround of the present discouraging situation into a more favourable and salvific one.

5.5 Conclusion

This chapter has examined some organisational issues within the Roman Church in Nigeria with particular reference to the archdiocese of Lagos. It also examined the relevance of management practices to religious organisations by addressing some objections to the adaptation of business management principles by the Church. The present way in which the managerial functions of planning, organising, controlling and leading are used were examined, and various improvements for greater effectiveness were highlighted. There was also an examination of the proposed EMECI leadership style that embraces important characteristics for effective leadership, developed from the theoretical discussion in the first part of the chapter. The importance of Church leaders assuming transformational roles was stressed, particularly through challenging the status quo and innovation, to improve organisational efficiency and effectiveness in the contemporary Roman Church.

The chapter further highlighted the role of motivation and delegation in the pursuit of goals within Church organisation and functions of the ordained priesthood. Finally, the chapter explored the administrative patterns in the archdiocese and the present difficulties to be addressed by the Church hierarchy. However, the contents of these first five chapters has been primarily theoretical and exploratory; the following chapters attempt to

understand the situation from the view point of both priests and lay people within dioceses and parishes. Chapter six explains how this situation will be examined through various research methods.

CHAPTER SIX

RESEARCH METHODOLOGY

6.1 Introduction

Research is generally classified into three categories, distinguished primarily by their assumed outcomes. These are pure research, applied research, and action research.⁴⁴⁰ This present research adopts an action based method within a socio-institutional context. This approach is distinguished from pure research which is mainly intended to lead to theoretical developments or discovery,⁴⁴¹ invention⁴⁴² or a reflection and re-examination of existing theory or technique. Furthermore, the action based approach is distinguished from applied research which is intended to lead to the solution of specific problems.⁴⁴³ However, the action-based approach is chosen because it blends the pure and applied approaches in order to understand the church as an organisation, its leadership and other institutional problems, its ministries, and to propose solutions towards enlarging and

⁴⁴⁰Easterby-Smith, M., Thorpe, R., and Lowe, A., (1991) Management Research: An Introduction, page 6.

⁴⁴¹The Hawthorne Experiment is an example of Pure Research. Confer also Easterby-Smith, M., et al., (1991) *ibid.*, pages 6-9.

⁴⁴²Examples include Scientific Management (Taylor, F.W., (1947) Scientific Management, London, Harper and Row), or the Total Quality Organisation (Walton, M., (1989) The Deming Management Method, London, Mercury Books).

⁴⁴³Easterby-Smith, M., et al., (1991) *Op cit.*, page 7.

enhancing it.⁴⁴⁴

Academic research therefore implies the use of data obtained from various sources to assist in achieving the above. The sources for such data collection are classified into primary and secondary sources. The former is employed in field research methodologies, while the latter is used in data collection through desk research methodologies which focus on the use of previously accumulated data. Both of these methods are employed in this research in order to achieve all the objectives enumerated in both the introductory chapter and individual chapters of the thesis. The processes involved in applying these methodologies, their implications for this research and for data collection are also explored.

6.2 The Social Survey and its Purposes

According to Wells (1935), a social survey is a "fact-finding study dealing with the nature and problems of the community".⁴⁴⁵ This description of the nature of social surveys, though understandable when examined from the background of the history of

⁴⁴⁴Confer: French, W.L., and Bell, C.H., (Jr) (1978) Organisation Development: Behavioral Science Interventions for Organisation Improvement, 2nd ed., Englewood Cliffs., NJ., Prentice-Hall., and Holmen, M.G., (1979) Action Research: the Solution or the Problem? in Behavioral Problems in Organisations, Cooper, C.L., (ed) Prentice-Hall.

⁴⁴⁵Wells, A.F., (1935) The Local Social Survey in Great Britain, page 1.

social survey,⁴⁴⁶ is an inadequate description for present day research, and particularly as applied in this research. For this particular research, more emphasis is placed on the second part of Wells' definition which stresses the *nature and problems of the community*.⁴⁴⁷ Thus the nature and problems of the Christian community is the focus of this social survey.

Individual researchers have specific purposes in any attempt to understand activities. All social survey activities have purposes aimed primarily at the provision of information through data gathering⁴⁴⁸ which are descriptive or assist in proofing hypothesis. Therefore, an in-depth examination of the subject matter of this study demands the use of the extensive and intensive approaches of social surveys.

⁴⁴⁶Social survey at least in the United Kingdom has a relatively recent history though not lacking in recorded and documented information. Realistic history of the phenomenon is traceable to Mayhew and Booth. Both authors had applied social survey to the emerging social problems of the time (the late 19th century). This is particularly the problem of labour and the poor in the community. Cf. Survey Methods in Social Investigation, Moser, L. A. and Kalton, G., pages 6-15.

⁴⁴⁷The community in this study is the Christian Church in general and Roman Church in particular.

⁴⁴⁸The individual may be a government department wanting to know how much people spend on food, a business organisation interested in knowing the marketing needs of their customer or Church organisations wanting to know the effect of certain religious regulations on its adherents or memberships.

6.3 Extensive and Intensive Research Approaches

The extensive approach used in this research seeks information from a large sample population,⁴⁴⁹ while the intensive approach is a more incisive and focused method for more detailed information on the research area. When applied independently, extensive and intensive methods of research have the disadvantages of either being too superficial or limited in scope, but the blend of both approaches assist in overcoming these shortcomings. The use of both approaches is aimed at gathering relevant data on the relationships between a number of variables, and organising them into coherent and useful information in order to support an explanation or provide solution to institutional problems of the christian community in the Roman Church.

6.4 Limitation of the Social Survey

Many ill-considered uses of social surveys, leading to wasted time and resources, and the accumulation of unwanted data, have

⁴⁴⁹The term sample population is being used in the statistical sense to mean the aggregate of persons or objects under investigation. For this research, the sample populations were the six groups under investigation: bishops, priests, rectors of seminaries, major seminarians, male and female religious and the Christian faithful (the laity).

given rise to increased doubt about their usefulness.⁴⁵⁰ However, social survey still plays a primary role in data collection and scholarly research, but its usefulness is dependent on the type and value of data collected. The specific method for data gathering is important as it is the basis of its subsequent value in any study.

6.5 Methods of Securing Data in a Social Survey

Different techniques are available for data gathering from sample populations in surveys, and the types employed are dependent on the data required. These techniques are mainly of two types: primary and secondary data collection techniques.

6.5.1 Primary Data Collection

This is the technique of obtaining data first hand from a sample population, and includes interviews, observations, and questionnaires.⁴⁵¹ Each of these variants were employed, and the reasons for their inclusion are now explored below.

⁴⁵⁰Moser, C. A. and Kalton, G., (1972) Survey Methods in Social Investigations, page 3.

⁴⁵¹These include postal, telephone and radio methods.

6.5.1.1 Interviews

This technique is a direct investigation through which the researcher calls and solicits information from a chosen sample population. The personal interview method was applied in this study primarily because of the advantage of clarifying issues that may not be possible in a written response. The approach taken for the personal interview were the structured and semi-structured interview formats. All the randomly chosen respondents were interviewed in their homes, where they were both easily accessible and had enough time for detailed discussions on the relevant areas of the study. The importance of the interview is summarised by Burgess (1982), when he said that it 'is the opportunity for the researcher to probe deeply to uncover new clues, open up new dimensions of a problem, and to secure vivid, accurate inclusive accounts that are based on personal experience'.⁴⁵² However, the duration of the interviews depended primarily on the interviewees' personal interest in the research topic. Generally, the duration of each interviews in this study ranged between 1 to 3.5 hours. Within the structured format, the interviews were conducted using the focus technique with a list of questions from which information was sought, although additional spontaneous and relevant questions were also asked where necessary. The degree of structure was a

⁴⁵²Burgess, R.G., (1982) Field Research: A Source Book and Field Manual, page 107.

significant issue considered by this author, since according to Jones (1985):

In preparing for interviews researchers will have, and should have some broad questions in mind, and the more interviews they do and the more patterns they see in the data, the more likely they are to use this ground understanding to want to explore in certain directions rather than others.⁴⁵³

In using the method, this author was able to develop which line of questioning should be further explored, and which lines of inquiry should not be pursued.⁴⁵⁴ It is important, as this author discovered, to understand the motives and issues raised by interviewees, particularly when respondents do not wish to divulge sensitive information. McClelland's (1965)⁴⁵⁵ research into motivations revealed that people cannot be trusted to say exactly what their motives are, as Mangham (1986) also found in his study of managerial competence. He found that although managers complained that they needed subordinates who could better motivate staff, when they were asked what exactly they meant by motivation they gave ambiguous answers and became confused.⁴⁵⁶ Thus, this author listened to what interviewees wanted to say and those things

⁴⁵³Jones, S., (1985) *The Analysis of Depth Interviews*, in Applied Qualitative Research, Walker, R., (ed) page 47.

⁴⁵⁴Easterby-Smith, M., et al, (1991) *Op cit.*, pages 74-75.

⁴⁵⁵McClelland, D.A., (1965) *Achievement and Enterprise* in Journal of Personal Social Psychology, 1: 389-92.

⁴⁵⁶Mangham, I.L., (1986) *In Search of Competence* in Journal of General Management, 12(2), Winter:5-12.

they did not want to reveal, without prompting them.⁴⁵⁷ However, the role that social interaction plays in interviews was significant as highlighted by Jones (1985), particularly in the building of mutual trust. For this study, it was relatively easy to build such trust with the respondents since the author was seen as an insider within the Roman organisation, a colleague to the clergy, and 'spiritual father' to the laity. All respondents regarded their support for this study almost as a religious function.⁴⁵⁸ Also, because of the relevance of the research issues to the interviewees, personally and as a group, information collected was of relatively high quality, as Maruyama's study (1981) shows.⁴⁵⁹ The advantages of interview method within this research became more evident when employed in concert with postal questionnaires and observational techniques. These advantages include the high volume of information from interviewees which was not included in response to the postal questionnaire, and greater reliability as clarifications and explanations were sought on certain answers which contained divergent data. Other advantages were spontaneous responses, supplementary information, particularly about interviewees' personal characteristics and the environment,

⁴⁵⁷Confer: Mayo, E., (1949) The Social Problems of an Industrial Civilisation, London, Routledge and Kegan Paul.

⁴⁵⁸Confer: Easterby-Smith, M., et al., (1991) Op cit., page 77.

⁴⁵⁹Maruyama, M., (1981) Endogamous Research: Rationale, in Human Inquiry: A Source Book of New Paradigm Research, Reason, P., and Rowas, J., (eds) Chichester, Wiley. UK.

and the possibility of a second visit to clarify issues or correct recording errors. All these advantages make the data more reliable, particularly as the duration of interviews allowed the interviewees to become conversant with the researcher's objectives.

6.5.1.2 Observation

This is the second method employed within the primary data collection techniques. Participant observation has its roots in ethnographic research studies, where researchers lived in tribal villages, in an attempt to understand the customs and practices of the culture. According to Easterby-Smith, et al., (1991)⁴⁶⁰ since organisations can easily be viewed as 'tribes' with their own customs and practices, this method has been used in organisational and management research.⁴⁶¹ It also plays an important role in this study as it is used to understand the management practices and weaknesses of the catholic institution. However, because of the complex nature of the technique, Junkers (1960) categorised its use in organisations into four elements; complete participation, participant as observer, observer as participant, and complete

⁴⁶⁰Easterby-Smith, M., et al., (1991) Op cit., page 96.

⁴⁶¹Roy, D., (1952) The Study of Southern Union Labour Union Organising Campaigns in Pathway to Data., Haberstein, R., (ed)., N.Y., Aldine.

observer.⁴⁶² The role adopted by this author in the use of this method is the complete participation role which is akin to the category of the 'researcher as employee' that has been noted by Easterby-Smith and others.⁴⁶³ These categorisations (Junker's and Easterby-Smith et al), other than their semantic nuances, expound the same basic phenomenon. Nonetheless, the usefulness of the type employed by this author is evident in Thorpe's study (1980) in gaining an understanding of how management's failure to improve the motivation of staff led to dis-illusionment and apathy.⁴⁶⁴ The participant observation method used enabled this author to pursue each day a new line of inquiry as suggested by the experience and analysis of the previous day's data. There is, however, a need to acknowledge the ethical dilemma involved in the covert use of this participant technique.⁴⁶⁵ Such complete participation involved keeping a diary, observing, participating, talking, checking,

⁴⁶²Junkers, B.H., (1960) Fieldwork: An Introduction to the Social Sciences, Chicago University Press, Chicago, USA.

⁴⁶³Easterby-Smith, M., et al., (1991) Op cit., page 96. In their categorisation of the technique, the authors gave four different groupings which are: researcher as employee, research as the explicit role, interrupted involvement, and observation alone. See their book - Management Research: An Introduction, pages 96-101 for detailed examination.

⁴⁶⁴Thorpe, R., (1980) The Relationship Between Payment Systems, Productivity and the Organisation of Work, Unpublished Master of Science Thesis, Strathclyde University Business School.

⁴⁶⁵Easterby-Smith, M., (1991) Op cit., pages 97-98.

understanding and making interpretation.⁴⁶⁶ This method was, however, a source of great concern to this author because it requires one to be both a 'friend' and an 'investigator' on the activities of individuals in the christian community.

Generally, the use of the observation method has two sub-categories: controlled and uncontrolled techniques. In the former, the conditions under which the observation is made, the materials noted and observed, are left to the discretion of the observer and factors⁴⁶⁷ that might influence him/her. Many early surveys adopted this technique,⁴⁶⁸ convinced that their findings would be more meaningful if they shared the lives of their subjects and could identify with them. This procedure was designated the "participant observer technique" by Lindeman,⁴⁶⁹ who argued that the observer will, and should, be influenced by the research situation. Lindeman considered as absurd any attempt to avoid bias by posing questions requiring a simple "yes" or "no" reply in a study which entailed not only the "what" of life, but also "why" and "how". Furthermore, he said "in answering questions (a person) will reply in terms of the objective thing ... Thus, if you wish to know what he is really

⁴⁶⁶Easterby-Smith, M., et al (1991) Op cit., page 98.

⁴⁶⁷Internal, external, human or material factors.

⁴⁶⁸See the Journal Human Relations of the Tavistock Institute of Human Relations on the mass observation in 1943.

⁴⁶⁹Lindeman, E.C., (1925) Social Discovery, Republic Publ. Co., N.Y., USA.

doing, watch him, don't ask him."⁴⁷⁰

According to Lundberg⁴⁷¹, the controlled observation method consists of the careful definition of the subjects to be observed, the information to be recorded, selection of appropriate data for observation, standardisation of conditions⁴⁷² and use of appropriate measuring devices for accuracy. However, because of the near impossibility of setting up reliable experimentally controlled conditions, this technique was not used in this research. The ethnographic considerations in the use of this observational method in this research is contextualised in existing controversies about its utility. There is some disagreement about the promotion of cultural knowledge (Spradley 1980),⁴⁷³ the analysis of patterns of social interactions (Gumperz 1972),⁴⁷⁴ the examination of society as a holistic entity (Lutz 1981), or the many different methods of

⁴⁷⁰Lindeman, E.C., (1925) *ibid.*, pages 178-179, 182-193.

⁴⁷¹For a detailed examination of controlled observation method which is neither extensively discussed nor used in this research see Lundberg, G.A. (1941) A Social Research (revised edition) Longmans, Green.

⁴⁷²These include time, place, persons, climate or temperature etcetera.

⁴⁷³Spradley, J.P., (1980) The Ethnographic Interview, Holt, Rinehart and Winston, London, UK.

⁴⁷⁴Gumperz, J.J., and Hymes, D., (eds) (1972) Directions in Sociolinguistics: The Ethnography of Communication, Holt, Rinehart and Winston, London, UK.

examining social issues (Benson and Hughes 1983).⁴⁷⁵

According to Hammersley and Atkinson (1983), ethnography is simply one social research method that draws on a wide range of information sources. The ethnographer participates in people's daily lives, overtly or covertly, for an extended period of time, watching what happens, listening to what is said, asking questions, thus collecting whatever data are available to throw light on the issues with which the researcher is concerned.⁴⁷⁶ In spite of the moral dilemma mentioned above, this method was used to understand the meanings that lie behind the forms and contents of social processes and actions. In this research, it assisted in ascertaining the "facts" of diocesan and parochial administration that subsequently enabled the preparation of focused questionnaires. As far as possible, the social world should be studied in its 'natural' state, undisturbed, and, in adopting the ethnographic "naturalist" approach, the author attempted to understand the hidden realities of the christian membership.⁴⁷⁷

⁴⁷⁵Benson, D., and Hughes, J.A., (1983) The Perspective of Ethnomethodology, Longman, N.Y., USA.

⁴⁷⁶Hammersley, M., and Kinson, P.A., (1983) Ethnography: Principles in Practice, page 2.

⁴⁷⁷Hammersley, M., et al., (1983) *ibid.*, page 6, and also confer: Lofland (1967); Blumer (1969); Matza (1969) and Williams (1976).

6.5.1.3 Postal Questionnaires

The third method used within the primary data collection technique was the postal questionnaire. The commonly employed administrative procedure is direct mailing of questionnaires to the sample population and the return of completed questionnaires by mail to the researcher. This method has many advantages which include the possibility of a wider geographical coverage, thus getting information from a much larger population, and frank answers to questions since anonymity can be assured. Other advantages include avoiding personal antagonism to researchers, which may lead to a refusal to reveal information, and the standardisation of questions for each respondent. Also, there is sufficient time given to deliberate on each question and, if necessary, specify other information to enhance items in the questionnaire at respondents' convenience. As many researchers claim,⁴⁷⁸ there is the possibility of gathering more detailed information than through interview or telephone methods.

The increasing use of postal questionnaires is also due to the growing emphasis placed by social scientists on quantitative measurement of uniformly accumulated data. Such increased use is directed towards the collection of data on personal preferences, social attitudes, beliefs and opinions. Other data usually

⁴⁷⁸Parten, M., (1949) Surveys, Polls, and Samples: Practical Procedures, page 95.

collected reflect behaviour patterns, group practices and habits, and postal questionnaires are often designed to collect data from large, diverse and widely scattered groups of people. As applied to this research, the questionnaire was administered to six different sample populations within the catholic church. The reasons why these groups have been chosen include the fact that all the clergy and religious (forming four of the six groups in the sample population) carry out specific roles and functions in the Church. As they reflect different management levels, they may have different personal views and interpretations of official administrative system. The laity were chosen because they can now undertake an increased role in the church, which could be enlarged and enhanced in the future. The seminarians were chosen because they form the foundation of future church leadership. There were six variants of the questionnaires, for each of the six groups. These were based on general questions to all the groups, for comparability, and some specific questions for each group related to their particular knowledge and functions. The questionnaires were structured, and in both "open" and "closed-form" formats.⁴⁷⁹

In spite of the advantages mentioned above, there are certain drawbacks of this type of questionnaire. These include the possibility that returned questionnaires may not be representative of the groups to whom they were initially sent. However, this does

⁴⁷⁹These include Mildred Parten, Pauline Young, Moser and Kalton.

not apply to this research. Also, the acceptable response rate to postal questionnaires is generally assumed to be in the range of 30-40%.⁴⁸⁰ It is, however, argued that even with a lower response rate, the merits of postal questionnaires, when used independently, may be strong enough to weigh the balance in its favour.⁴⁸¹ Other drawbacks include the possibility of respondents misinterpreting the questions, since the investigator is not available to explain the meaning of each questionnaire. This may result in respondents sending back information which is not needed or cannot be tabulated, making it necessary to discard some information. Finally, there is a time delay when waiting for the minimum acceptable percentage. These shortcomings require certain precautions to be taken, such as simple and self-explanatory questions, detailed instructions, and procedures for follow up.⁴⁸²

However, these disadvantages are minimised within this research because of the combination of three types of data collection technique. These techniques achieved a balance in data

⁴⁸⁰Confer: McNeil, P., (1990) Research Methods, 2nd edition, pages 40-41. This level of acceptance was however surpassed by the response rate for this study which was 51.6%.

⁴⁸¹Moser, C. A., and Kalton, G., (1972) Op. cit., page 256.

⁴⁸²There are two shades of opinions in this area. Moser and Kalton for example believes that some respondents might be willing to answer questions that are of a personal or embarrassing nature, (cf: Moser, C.A., and Kalton, G., (1972) Op. cit., page 258) while Parten is of the view that questionnaires which antagonise or embarrass respondents cannot be asked (cf. Parten, (1949) Op cit., page 96).

collection, disadvantages in one technique offset by the advantages of other techniques. Hence the use of personal interview, uncontrolled observation and postal questionnaire techniques offered balanced data collection with limited shortcomings.

6.6 Application of Techniques

The three techniques mentioned above were used to gather information from a cross section of members within the Roman Church organisation. The application of these three techniques in this research is different in each case, as is shown in this analysis.

6.6.1 The Interview

A total of ten individuals were chosen from all the six groups in the sample population as follows:

Sample Group A	- Bishops and Archbishops	3
Sample Group B	- Priests (2 Diocesan, 1 Religious)	3
Sample Group C	- Religious	1
Sample Group D	- Rectors	1
Sample Group E	- Major Seminarists	1
Sample Group F	- Christian Faithful	1
Total		<u>10</u>

These interviewees were randomly selected from the two Scottish archdioceses primarily because of their geographical proximity. The interviews followed a structured pattern with occasional supplementary question within the interview format. Each interviewee was provided with the prepared interview format, indicating the areas in which information was sought, in order to facilitate the focus of the interviews.

The first step taken in this method is to obtain letters of introduction from the appropriate university and ecclesial authorities, in order to gain access to those individuals to be interviewed. A letter of request followed, written to each of the interviewees to gain acceptance for the interview, and any further expression of interest in the research.

6.6.2 Observation

The use of the participant observation was the first level in the preliminary field research survey which spanned a six month period.⁴⁸³ In employing this method, the author "lived-in" with a particular community for six months observing two of the six sample groups to which postal questionnaires were later sent. During the

⁴⁸³The observation period was from March to September 1990 and was through a secret observation of a priest, a bishop and the Christian faithful of Our Lady of Fatima Church, White City, a parish in the Central London Area of the Archdiocese of Westminster, London, U.K.

live-in period, the author joined in the daily life and activities of the two groups⁴⁸⁴ being studied, discreetly observing the community. The participant observation style was successfully used because of the open nature of this Christian community where this author resided. Although recognised as living within the community, the researcher's observational studies were carried out unhindered while still remaining an 'outsider' for the purpose of this research, that is not 'too attached'.⁴⁸⁵ This was possible because the author was accepted as part of the community, and its members were unaware of being observed. Nonetheless, this created an ethical dilemma for this researcher as earlier mentioned. The researcher was, during this period, also a silent but distant observer of a third group (bishops) of the sample population.

This 'distance' and 'unbiased' view described above was possible for two reasons. First, the observer was not originally a member of the particular community. Second, this research adopted the two main features used in the Middletown surveys by Robert and

⁴⁸⁴These two groups are the priests and the Christian faithful.

⁴⁸⁵Robb (1954) as part of a study of anti-semitism in the East End of London, worked for sometime as a bartender in a public house in the area, and Sullivan and others (1958) describe how a research officer enlisted as a basic trainee in the U.S. Air Force to be a covert observer in a study to investigate the motivations and attitudes of personnel in training. Confer: Moser, L.A., and Kalton, G.; Op. cit., page 250.

Helen Lynd.⁴⁸⁶ The anonymous nature of the researcher (due to the relative largeness of the Christian community), and the long period of observation of a single community. Most importantly the findings through observing these two groups were complemented by both the interview and postal questionnaires.⁴⁸⁷

However, it is important to recognise the problem of the participant observer's role which may involve him too closely in the life of the community, and thus impair objectivity. There is the danger of recording not what is observed, but that which fits the "types" to which the researcher is accustomed. This is the difficulty of distinguishing between observation and inference, as Bertrand Russell remarks:

You say 'What can you see on the horizon?' One man says, 'I see a ship.' Another says, 'I see a steamer with two funnels.' A third says, 'I see a Cunarder going from Southampton to New York.' How much of what these three people say is to count as perception? They may all three be perfectly right in what they say, and yet we should not concede that a man can 'perceive' that the ship is going from Southampton to New York. This, we should say, is inference. But it is by no means easy to draw the line; some things which are, in an important sense, inferential, must be admitted to be perceptions. The man who says 'I see a ship' is using inference. Apart from

⁴⁸⁶The middletown pair of surveys (1929, 1937) were carried out by Robert and Helen Lynd who lived in a mid-Western city in America for a significant period of time and were totally integrated in the community - observing them in working, playing, participated in their various activities, discussed with all types of people and studied various documents like - historical papers and records, newspapers etc. They achieved a comprehensive understanding of entire community. Their method became a model for empirical social observation methods.

⁴⁸⁷Moser, C. A. and Kalton, G., (1972) Op cit., page 251.

experience, he only sees a queerly shaped dark dot on a blue background. Experience has taught him that sort of dot 'means' a ship.⁴⁸⁸

Following Russell's statement, it is difficult to observe the physical universe properly without 'blurred vision', and much more difficult when human beings with psychosocial components, are being observed. Russell went further to say:

The manner in which animals learn has been much studied in recent years, with a great deal of patient observation and experimentation...One may say broadly that all the animals that have been carefully observed have behaved so as to confirm the philosophy in which the observer believed before his observations began. Nay, more they have all displayed the national characteristics of the observer. Animals studied by Americans rush about frantically, with an incredible display of hustle and pep, and at last achieve the desired result by chance. Animals observed by Germans sit still and think, and at last evolve the solution out of their inner consciousness. To the plain man, such as the present writer, this situation is discouraging. I observe, however, that the type of problem which a man naturally sets to an animal depends upon his own philosophy, and that this probably accounts for the differences in the results.⁴⁸⁹

Russell's comments points to the difficulty of using observational techniques, and the impossibility of totally eliminating subjective factors in any research. This assumes greater complexity in this study when the problem under investigation affects the entire community to which the author also actively belongs.

⁴⁸⁸Russell, B., (1971) Philosophy, pages 20-22.

⁴⁸⁹Russell, B., (1971) ibid., pages 22-30.

However, participant observation is neither expected to yield a completely unbiased and objective picture nor it is supposed that observers studying the same thing will necessarily arrive at similar results, as shown in Russell's narrative above; although there may be inter-subjective agreement. However, this method presents a catena of valuable information because it affords the study of a whole system with its sub-sets and inter-relationships between them.

6.6.3 Phased Application of the Postal Questionnaire

The administration of the final postal questionnaire took twelve months and involved consultation, pretesting, pilot testing, and administration phases. This process sought to ensure that the postal questionnaire survey was well prepared and administered.

Prior to the commencement of this process, letters of introduction were also obtained (see appendices Q-T). These were necessary to support the credibility of the author, and assist in reducing the bureaucratic difficulties that could have developed. Personal contacts were also made in advance to some of the individuals or groups that are involved in this process. These precautions greatly assisted in creating the right atmosphere for the implementation of the entire process.

6.6.3.1 The Consultation Phase

This phase spanned a period of one month, with five individuals consulted.⁴⁹⁰ The aims were to get advice on the various groups to select as sample populations, to ascertain the areas of importance to each of these groups, and the best methods for data collection. It also enabled advice to be gained on the timing of each phase, and potentially sensitive questions which might have to be avoided in the questionnaire design. The five individuals were 3 members of the clergy and 2 lay people, chosen because of their involvement or expertise in social research among voluntary organisations.

6.6.3.2 The Pretesting Phase

After the period of consultation, the questionnaire was drafted and pretested. The pretesting was carried out over a two weeks period. The respondents for this pretesting phase were an auxiliary bishop, twelve priests, five female religious, the rector and twenty seminarians of the archdiocesan major seminary of Westminster, London; and 21 christian faithful of Our Lady of Fatima, White-City. All the respondents were within the archdiocese of Westminster, London. The response rate in this pre-testing phase

⁴⁹⁰These are one bishop, two priests, and two Christian faithful.

was ninety-five percent and the suggestions offered by respondents were incorporated in subsequent drafts of the questionnaires where appropriate. The pretesting was an important element in establishing the acquisition of reliable data, as Parten asserts: 'before deciding definitely upon given procedures, the surveyor should pretest every plan, he should not assume that his own reaction or that of his colleagues is *typical*'.⁴⁹¹

6.6.3.3 The Pilot Survey

The third preparatory phase of the questionnaire was the trial testing or pilot survey, during which "topics" and questions for the final version of the questionnaire were determined and tested. The sample questionnaires were administered to selected individuals,⁴⁹² different from those of the pretesting phase but under similar conditions to those anticipated for the final questionnaire phase.

The response rate for the pilot phase was eighty-eight percent (88%). There were twenty-two respondents from the sample population of twenty-five, comprising 6 priests, 4 female religious, and 15 lay people. Amendments following this stage were relatively minor

⁴⁹¹Parten, M., (1949) Op cit., page 56.

⁴⁹²This selected population of twenty-five individuals were of varied backgrounds as the final sample population. These include priests, religious and the Christian faithful.

due to the execution of the earlier phases and incorporation of previous suggestions. There were two primary aims that this stage attempted to realise: first, the identification of general shortcomings in the questionnaire; and second, revealing possible ambiguous questions. Such an exercise was intended to assist in the design of a final questionnaire, estimate the response rate, and the probable duration of the postal survey.

6.6.3.4 The Postal Questionnaire

The final phase of the field survey was the administration of the postal questionnaire to the six groups chosen as sample populations. This questionnaire was designed to establish the nature of existing and implications of proposed leadership and management systems in the Church. The main features of these systems and the other objectives were established earlier in the introductory chapter.

6.7 The Questionnaires

There were six sets of postal questionnaires, targeted on each of the six sample populations: bishops, priests, religious (male and female), rectors, seminarians and the laity. Each questionnaire was sub-sectioned. The first section focused on individual profiles including age, date of ordination and diocese or religious

congregation to which respondents belong. The second section requests statistical data for each group concerning membership population in church or religious bodies, statistics about students over a specified number of years, and data relevant to other areas of the study. The final section centres on collecting data on Church administrative systems, the attitudes, demands and expectations of individuals on specific issues, particularly leadership and christian ministry, as they relate to each of the six groups. Although, all the questionnaires were sectionalised with specific purposes, there are inter-relationships between the questions and sections for all the sample groups, to assist in the examination and discussions of the research themes. However, the process of selecting the sample populations from among the entire Christian community was a rather complex procedure as the following analyses indicate.

6.7.1 Sample Population Selection

This section will outline the process of selecting the sample populations, and the reasons why these selections were made. This process has a two stepped approach based on geographical factor and membership. The geographical factor focuses on the selection of particular Churches. It is within these particular churches that membership selection is focused, concerning individuals in each of the six sample groups which formed the sample populations.

6.7.1.1 Geographical Factor

The objective of this approach is the selection of particular churches, and according to the Code of Canon Law:

Particular churches in which and from which exists the one and unique Catholic Church are first of all dioceses; to which unless otherwise evident are likened to a territorial prelature, a territorial abbacy, an apostolic vicariate, an apostolic prefecture, and an apostolic administration which has been erected on a stable basis.⁴⁹³

A diocese is a portion of the people of God which is entrusted for pastoral care to a bishop with the cooperation of the presbyterate so that, adhering to its pastor and gathered by him in the Holy Spirit through the gospel and the Eucharist, it constitutes a particular church in which the one, holy, catholic and apostolic Church of Christ is truly present and operative.⁴⁹⁴

Four of these particular Churches were chosen⁴⁹⁵ as sample populations. The bases for selecting these archdioceses were ecclesiastical structural similarities, the possibility of cross-cultural comparisons, and the assumption that both the conservative and progressive theological viewpoints are present within each of them. These canons reflect the teaching of *Lumen Gentium* nos 37, article 23,⁴⁹⁶ which states that the Church is truly universal only

⁴⁹³Canon 368.

⁴⁹⁴Canon 369.

⁴⁹⁵These are the Archdioceses of Lagos, Westminster, Glasgow and St. Andrews and Edinburgh.

⁴⁹⁶Lumen Gentium is the dogmatic constitution on the Church promulgated in November 1964 during the Second Vatican Council.

in so far as it is particularised in the different cultures of the world.⁴⁹⁷ Churches chosen as sample populations are archdioceses, and located within a cosmopolitan environment. Also, each of the ecclesiastical provinces⁴⁹⁸ have a number of suffragan⁴⁹⁹ dioceses. These archdioceses were chosen as sample populations in the first instance, and then the individuals who formed the six groups were chosen from within them. Within this approach, the concept of localisation of the church as a people of God is important. The four archdioceses, with a possibility for cross-cultural comparison of views, could enrich the findings of this research in its application within the Church in Nigeria.

Furthermore, if this research is to be valuable and applicable on a broader level in the Roman organisation, the international dimension of comparative analysis and choice of sample populations from both the United Kingdom and Nigeria was important. The countries chosen as populations were for specific purposes. Nigeria was chosen because the findings of this research will be applied there within its local cultural setting. The Scottish and English

⁴⁹⁷Green, T. J., *Particular Churches in The Code of Canon Law: A text and Commentary*, page 315.

⁴⁹⁸Canons 431.

⁴⁹⁹Suffragan dioceses are other dioceses within an ecclesiastical province with at least one archdiocese. The Lagos ecclesiastical province has 8, Westminster 12, Glasgow 2 and Edinburgh and St. Andrews 4 suffragan dioceses. For historical evolution confer Code of Canon Law: A Text and Commentary, pages 353-355 and Canon 436.

Churches were chosen because they fall within geographical proximity, a culturally different environment, and to enable a wider application of the findings beyond Nigeria.

Within the Nigerian context, the Archdiocese of Lagos was selected since the findings of this research will be particularly applied there, while the Archdiocese of Westminster in England was chosen because it was possible for it to serve as a base for participant observation. The Archdioceses of Glasgow, and Saint Andrews and Edinburgh in Scotland were chosen because of their proximity to the researcher for data collection, particularly for personal interview.

6.7.1.2 Membership

With the selection of particular Churches, for the three field survey techniques, there was a further selection of the individuals or groups, in each particular Church to be surveyed. The need for a limitation of individuals or groups is because neither all the laity nor all religious groups⁵⁰⁰ could be realistically used as sample populations. Each of these groups is examined below in order to establish why they were chosen as sample populations.

⁵⁰⁰There are various groups with different objectives in the Church. These include the Knights of St. Mulumba, the Altar Boys, various spiritual organisations like the Blue Army of Our Lady, the Legion of Mary etc.

6.7.1.2.1 Sample Group A: Archbishops and Bishops

This group was selected because, as Bishops and Archbishops, they are at the helm of the Church organisation and responsible for administration and leadership in dioceses under canonical regulations.⁵⁰¹ Also, they may have responsibility for implementing the research recommendations. Accordingly, all Nigerian bishops, and five bishops in the United Kingdom constituted this group.

6.7.1.2.2 Sample Group B: Priests

This group forms another set among the sample population. The priests in the archdiocese of Westminster were not surveyed because some had been the subject of observation, and involved in consultation and pre-testing stages of the questionnaire design. However, most priests in the other three particular churches received questionnaires, and among them, three Scottish priests were randomly chosen for interview. This group is particularly important because they bear the brunt of pastoral, administrative and spiritual problems in parochial settings.

⁵⁰¹Canons 381 and 391.

6.7.1.2.3 Sample Group C: Male and Female Religious

Religious congregations form a special group within the Roman Church, not only because of their historical roles in reforming the Church, but also because they constitute the main working force on whom, with the priests, the realisation of the Church's objectives depend. Most male religious congregations, (e.g the Jesuits),⁵⁰² and female religious congregations working in the two Scottish archdioceses⁵⁰³ were all sampled. This selection enabled a broad, comprehensive and representative opinion to be gathered from respondents on the issues raised in this study, and the findings of this research more confidently applied to Nigerian dioceses.

6.7.1.2.4 Sample Group D: Rectors of Major Seminaries⁵⁰⁴

The rectors of Seminaries were chosen because of their important role and increasing responsibilities in the formation of future priests for the Roman Church. Because of contemporary theological controversies, for example the nature of the priesthood, celibacy, and alternative ministries, the contribution

⁵⁰²The Society of Jesus founded by Ignatius Loyola in 1534 as a male religious order in the Catholic Church.

⁵⁰³E.g The Marist Sisters in Stirling, Scotland.

⁵⁰⁴Canon 261, The Code of Canon Law: A Text and Commentary, page 180.

of this sample group was considered significant. All the rectors of the major seminaries in Nigeria and Scotland were surveyed.

6.7.1.2.5 Sample Group E: Major Seminarians

Questionnaires were also administered to students studying for the priesthood or the religious life. They were selected because they represented different archdiocesan and diocesan backgrounds which would ensure diverse sources of information.

Seminarians are regarded by many priests and laity⁵⁰⁵ as "innocent and uncontaminated" in their ideas about the Church and related issues raised within the questionnaire, and unaffected by the complexities of parish life. Incorporating their views benefited the research findings as most of those chosen were in the final stages of their priestly formation.

6.7.1.2.6 Sample Group F: The Christian Faithful

The group of the Christian faithful⁵⁰⁶ were selected from the parishes which make up the three archdioceses in this study (Lagos,

⁵⁰⁵This was discovered during the consultation phase, though in reality the actual findings from the field survey did not justify this assumption as each of those surveyed (particularly those close to priestly ordination) have very strong opinions on certain issues.

⁵⁰⁶Canon 204, The Code of Canon Law: A Text and Commentary, page 122.

Glasgow, St. Andrews and Edinburgh). The expanding role of the lay person in the Church was the main reason for their selection.⁵⁰⁷ In addition, the implementation of the findings depends equally on both the clergy and lay people. They were randomly selected via priests in the parishes that were surveyed who distributed the questionnaires to any five parishioners.

6.8 Secondary Data Collection

As stated at the beginning of this chapter, the sources for data collection can be grouped into secondary and primary. The focus so far has been on the various methods of obtaining relevant data using primary sources. This section briefly examines secondary sources of data, the study of materials of previous study as they affect the areas under investigation.

In this context, materials of previous research are grouped into journal, articles and specialised monographs. The journals are listed at the beginning of this thesis and include a range of specialist publications on catholic affairs.⁵⁰⁸ The use of specialised literature focused on primary subject areas such as Leadership, Christian Ministry, Accountancy, Sacred Scriptures,

⁵⁰⁷Confer: Hoge, D., (1987) Op cit., also Conger, Y., (1985) Lay People in the Church are among scholars that expound the new role of the lay person in the Roman Church.

⁵⁰⁸These two specialised journals are *Catholic International* and *30 Days in the Church and in the World*.

Theology, Ecclesiology and Sociology of Religion. Because of the wide area covered, only those sections within these areas relevant to this research were consulted. Those areas include the Church as a social institution, the processes for and theories of the establishment of the Church from the historical, sociological and scriptural perspectives, and the processes of institutionalisation of the Christian Church. Other areas include the contemporary role of the laity, the emerging models of the contemporary Church, concepts of organisation, management practices and principles, and leadership in Church organisations.

6.9 Analyzing the Data: Interviews and Questionnaires

In view of the action based approach used in this research, a standardised approach for data analysis is important. The analysis should allow the researcher to identify and collate key issues from the data, while still allowing the distinct views of each sample group to remain. The style of data analysis in this study followed Miles and Hubermann's (1984)⁵⁰⁹ conceptual framework method of analyzing qualitative data, with data collected by means of a semi-structured questionnaire or semi-focused interview as described by

⁵⁰⁹Miles, N.B., and Huberman, A.M., (1984) Qualitative Data Analysis: A Source Book of New Methods, London, Sage Publishers.

Merton and Kendal.⁵¹⁰

In addition to this framework, interpretative skill was a primary tool in the analysis of the qualitative data. In this qualitative analysis, respondents' answers were grouped into specific themes with emphasis placed on issues that were distinct and needed to be highlighted. Also, the respondents' answers are analysed using comparative techniques depending on the question that is being analysed with inferential analyses made therefrom.

6.10 Conclusion

This chapter has explored the importance of social research in the context of academic work. It has also examined the various methods that are generally in use, their importance, significance and criticisms. This study has adopted two types of data gathering methods - desk and field survey. In an attempt to gather data, a combination of the interview, observation and postal questionnaire techniques were employed. Finally, an exploration of how these techniques were applied to this research was offered.

⁵¹⁰Merton, R.K., and Kendal, P.C., (1957) The Student Physician, MA., Harvard University Press.

CHAPTER SEVEN

RESEARCH FINDINGS, ANALYSIS AND DISCUSSION

7.1 Introduction

This chapter focuses on presenting, analysing, and discussing the findings of this study. The chapter is divided into two distinct parts; the first part presents the findings obtained from the fieldwork: observation, interview, and questionnaire. The second part analyses and discusses the findings within the context of the issues raised in this study. The section also explores the implications of these findings for the Roman Church in Nigeria, particularly for the diocesan and parochial levels.

The modality to be employed in both sections of this chapter is the use of thematic headings under which specific concepts derived from the six variants of the questionnaires are presented, and the findings and discussions are then explored. Under these themes, each sample group is examined in order to accommodate and highlight specific findings, 11 themes are presented in List 7.1. Finally, there is a comparative analysis of the sample populations, particularly on a cross-cultural basis where this is significant.

List 7.1 Themes for Research Findings, Analysis and Discussions

1. The constituent profiles of respondents.
 2. The delegation of functions not requiring the sacrament of orders.
 3. The extent to which the laity are involved in Church administration.
 4. Sources of increase in Church membership, and the current position.
 5. The numerical position of ordained ministers, and demand for spiritual and pastoral functions.
 6. Level of encouragement given to children to embrace priestly and religious vocations.
 7. Causes of decline in the number of priests, and of candidates to the priesthood and religious life.
 8. The emerging role of women (spiritual and pastoral) in the Roman Church.
 9. Use of pneumatic gifts in the Church.
 10. The use of management and accounting as tools in Church transformation.
 11. Features and attributes of leadership styles.
-

7.2

PART A: RESEARCH FINDINGS

7.2.1 Theme 1 *The constituent profiles of respondents*

This theme focuses on the profiles of respondents in this study. A total of 620 individuals from Nigeria and the United Kingdom were surveyed, of which 320 responded (51.6% of the total sample population). The distribution of the respondents are shown in Table 7.1.

Table 7.1 The Response Rate for the Sample Population

Names	United Kingdom			Nigeria		
	Sent	Returned	%	Sent	Returned	%
Seminararian	25	17	68	50	31	62
Rectors	2	2	100	5	2	40
Bishops	5	3	60	29	10	34
Religious	100	72	72	-	-	-
Laity*	148	62	42	38	24	63
Priests	180	82	46	38	15	39
Total	460	238	52	160	82	51

* The word laity is synonymous to the word Christian Faithful.

The response rate from the Nigerian respondents could have been improved, but for the situation of the postal services within the country which made the prompt and effective distribution and

return of postal questionnaires difficult.⁵¹¹ Nonetheless, this overall (high) response rate can be attributed to the feeling of 'religious duty' on the part of all respondents, and thus could be seen as an exception to the rule of low response rates.

Seminarians: A total of seventy-five questionnaires were sent to this sample population, among these, fifty were sent to seminarians in Nigeria and twenty-five to seminarians in the two Scottish Archdioceses. Among the seminarians, six of the thirty-one respondents from Nigeria were newly ordained deacons⁵¹² from the Missionary Seminary of St. Paul, Gwagwalada,⁵¹³ while the rest were

⁵¹¹It took an average of eight weeks for most questionnaires to get to this researcher from Nigerian respondents. This is calculated from the date post marked on the envelopes. It will take even longer if the point of posting is outside the urban centres.

⁵¹²Deacons are members of the clergy (Confer: Canon 1009). There are two types of deacons - permanent and transient. This research concentrated only on transient deacons, for whom the diaconate is only a step towards priestly ordination.

⁵¹³The Seminary of St. Paul trains students who belong to the Missionary Society of St. Paul for the priesthood. It was established in 1977 by the Episcopal Conference of Nigeria. Confer: *Catholic International*, Vol. 1, No. 1, 1-15 October 1990, page 4. The Catholic International states:

"There are now fifty-four priests and one hundred and ten major seminarians in this new Society which accepts only twenty-five new seminarians each year. Their missionaries work in the United States (six priests), in Cameroon (five priests), in Liberia (eight priests), in Sierra Leone (three priests), and in Botswana (five priests). Seven priests are now doing further studies so that they will be able to assure the formation of future missionaries, and remaining members are involved in seminary work or mission education within Nigeria".

sixth year students⁵¹⁴ of the Seminary of St. Peter and Paul, Ibadan, (near to their priestly ordination).⁵¹⁵ The seventeen respondents from the Scottish Archdioceses covered practically all the available years of priestly formation with the exception of the third year, as shown in Appendix G. Both sub-sets of seminarians have their advantages. The Nigerian respondents are able to give a more focused response because of the present level of their priestly formation, while the Scottish respondents provide a wider input in their responses.

Furthermore, the spread of the Nigerian seminarians covers 12 arch/dioceses from the three ecclesiastical provinces in Nigeria, while the Scottish seminarians are from all the dioceses in Scotland. However, the seminarians who were interviewed were deacons from two Scottish archdioceses. Finally, Table 7.1 above shows the average response rate for this sample population as 64%, compared with the general response rate for the postal questionnaire for the sample population of fifty two percent.⁵¹⁶

⁵¹⁴This means the twenty-five students are in their third year of theological studies with just a year to their priestly ordination. The diocese represented by these responding seminarians are as follows: Lagos, Warri, Ilorin, Oyo, Ibadan, Ondo, Ijebu-Ode, Issele-Uku, Calabar, Sokoto; Benin City and Uyo.

⁵¹⁵This is the inter-diocesan Seminary in the Lagos Ecclesiastical Province of Nigeria.

⁵¹⁶Confer: The section on response rate in the chapter on Research Methodology.

Rectors: A total of 7 questionnaires were distributed, 2 to the Scottish seminaries and 5 to the Nigerian seminaries. There were four responses,⁵¹⁷ two from each country, a response rate of 57% from all the rectors. Among the four rectors, only the rector of Ss Peter and Paul Seminary is a Nigerian. The rector of the other Nigerian seminary is an expatriate belonging to the religious society responsible for the establishment and consolidation of the Missionary Seminary in Nigeria. Two of the rectors were ordained before the Second Vatican Council, while the other two were ordained after the Second Vatican Council. Influences of the period of ordination on their opinions and views will be highlighted.

Bishops: A total of 34 questionnaires were sent to this group, 5 to Scottish, and 29 to Nigerian arch/bishops.⁵¹⁸ Three Scottish bishops (60%), and ten Nigerian bishops (34%) responded. The Nigerian respondents were spread across the three ecclesiastical provinces of Lagos (5 respondents), Kaduna (4 respondents) and Onitsha (1 respondent). The respondent bishops of the Scottish Church were from St Andrew's and Edinburgh, and Paisley.

⁵¹⁷ 1. Gillis College, Whitehouse Loan, Edinburgh.
2. Chester College, Inter-diocesan Seminary, Glasgow.
3. Missionary Seminary of St. Paul, Gwagwalada, Abuja.
4. Ss Peter and Paul Seminary, Bodija, Ibadan, Nigeria.

⁵¹⁸ The list of all bishops to whom questionnaires were sent is given in Appendix H.

Religious: In this sample group, questionnaires were sent to religious male⁵¹⁹ and female. The analysis of the responses from all male religious will be carried out together with those of priests. This is because all male respondents are priests, and share similar characteristics with priests as ordained ministers. Thus, only the female religious are analysed here.

There were fifty-three respondents, representing seventeen religious congregations in the United Kingdom.⁵²⁰ From the data provided, respondents' years of religious profession spanned a fifty seven year period, as shown in Table 7.2. This spread provided input from 'religious' with a wide experience of how the Roman Church has changed both theologically and structurally over half a century.

⁵¹⁹All those religious male who responded were priests, there were no Reverend Brother among them, and thus their input are collated with those of the Scottish priests.

⁵²⁰These religious congregations are: Daughters of Charity, Institute of the B.V.M. (Loreto Sisters), Discalced Carmelites, Society of the Sacred Heart, Good Shepherd, Little Sisters of the Assumption, Franciscan Sisters of the Immaculate Conception, Poor Servants of the Mother of God, Our Lady of the Missions, Holy Family Sisters of Bordeaux, Marist, Little Sisters of the Poor, Franciscan Missionary Sisters for Africa, Society of Helpers, Congregation of Religious of Jesus and Mary, Missionaries of Charity and Sisters of the Cross and Passion.

Table 7.2 The Spread of Respondents Years of Religious Profession

1935 - 39	5
1940 - 44	7
1945 - 49	11
1950 - 54	8
1955 - 59	6
1960 - 64	1
1965 - 69	6
1970 - 74	3
1975 - 79	-
1980 - 84	1
1985 - 89	2
1990 - 91	2
Unknown	1
Total	53

Christian Faithful: A total of 186 questionnaires were sent, and 86 returned as shown in Table 7.1. The analysis of responses from Nigeria and United Kingdom will be carried out separately to highlight the differences that might be present because of their geographical location and cultural setting.

Nigerian Respondents - In the administration of the questionnaire to Nigerian respondents, 19 parishes within the archdioceses of Lagos were surveyed. Among the 24 respondents, 19 were male (79%), and 5 were female (21%), and the majority were

married⁵²¹. The 24 respondents are from ten parishes covering the four deaneries that form the archdiocese as listed in Appendix P.

United Kingdom Respondents - From the 148 questionnaires sent out, 62 were returned (42%). The respondents comprised 28 males and 34 females. There are 39 married respondents, and 21 of single status, while the remaining two did not indicate their status.

The importance of their marital status is reflected in their views on celibacy, and for the married respondents, it will also be important in establishing the degree to which they will encourage their children to embrace religious or priestly vocations.

Priests: As with the other samples above, respondents from Nigeria and the United Kingdom are analysed separately. However, for the United Kingdom, both responding priests and male religious are merged in this analysis for reasons earlier explained in the section for religious.

Among the Nigerian respondents, 38 questionnaires were sent to parish priests, with 15 responses, (39%). The dates of ordination of the respondents, spanned over a 50 year period. The administration of questionnaire to this group covered 19 main parishes, and the 15 respondents also represented all the deaneries that constitute the archdiocese of Lagos.

⁵²¹There were seventeen married respondents (seventy-one percent) and seven single respondents (twenty-nine percent).

In the United Kingdom, questionnaires were sent to one hundred and eighty priests of which eighty two responded, a 46% response rate. These priests are from the two sample archdioceses in the United Kingdom as discussed in the methodology chapter.⁵²² Furthermore, 100 questionnaires were sent to both male and female religious among which 72 religious responded comprising 19 male and 53 female religious respectively (a response rate of 72% for all religious). The nineteen responding male religious are from ten different congregations.⁵²³ Therefore, 101 questionnaires will be analysed in this section.⁵²⁴

7.2.2 Theme 2: *The delegation of functions not requiring the sacrament of orders.*

Within this theme, only five of the sample groups were surveyed, with the exception of the rectors who do not have pastoral responsibility over the laity as their main function. A total of 248 responses were received for this question, a 78% response rate (see Table 7.1).

⁵²²These are Glasgow and St. Andrews and Edinburgh.

⁵²³These are: De la Salle, Franciscans, Augustinians, Passionist, Society of Jesus (Jesuits), Cistercians, Mill Hill Missionaries, Columban Father's, Missionaries of Africa (White Fathers), and Oblates of Mary Immaculate.

⁵²⁴This is the addition of the priest respondents of eighty-two and male religious respondents of nineteen.

Priests: Among the priests, 12 Nigerian priests (80%) and 74 Scottish priests (89%) believe that all the functions that do not require the sacrament of orders for their performance could be delegated to the christian faithful. This will subsequently release the limited number of priests for other functions that can only be performed by ordained ministers.

Bishops: For this group, the findings show that majority of the bishops agree that these functions need to be entrusted to the laity for execution. These bishops (n=11; 85%) also believed that this will assist in ensuring that the laity are more involved in the administration of the Church on both parochial and diocesan levels. The remaining 2 bishops (15%), however argue that the laity should not be entrusted with these functions because it encroaches on the area of authority of the ordained minister.

Religious: The female religious (n=48; 67%) responding to this question support such functional delegation as it offers them opportunity for increased involvement in church management.⁵²⁵

Seminarians and Laity: The majority of the responding seminarians (n=39, 81%), in concert with the views of other sample

⁵²⁵Technically, the female religious are regarded as belonging to the lay state in comparison to the clerical state of the ordained minister.

groups, support the delegation of all functions that do not demand being a priest. Also, among the christian laity, 16 Nigerians (67%), and 48 Scottish laity (74%) support delegated function.

7.2.3 Theme 3: *The extent to which the laity are involved in church administration.*

The third theme aims to examine the present level of lay involvement in the Church at both the parochial and diocesan levels. This is in the context of the ecclesial initiative for their involvement, the increasing shortage of priests and demand for spiritual functions by the laity. Because of the important role of christian laity and their role in the Church, all the sample groups were surveyed. This is in an attempt to understand first, the role of the laity in the contemporary Church, and second, how they could better use their gifts within the Church.

Priests: Among the priest respondents from Nigeria, (n=14; 93%) argue that there should be an increased role for the lay person, and 12 respondents (80%) support a full use of their pneumatic gifts and talents. They argue that this would be particularly relevant at the parochial level in Nigeria where pastoral responsibilities are increasing. In the United Kingdom, priests (n=95; 94%) indicated the need for the laity to use their pneumatic gifts in the Church at the relevant levels for almost the same reasons, though with lesser intensity since they are already

involved in church activities.

Bishops: The majority of the bishops (n=11; 85%) believed in an increased lay involvement in the Church, and also supported the full use of their talents and gifts where necessary.

Seminarians: On the question of lay involvement in the administration of the Church, the seminarians (n=43; 90%) argue that the christian faithful should be supported to carry out, and use their known gifts. Forty-five seminarians (n=45, 94%) also supported full involvement in the Church. Two other seminarians gave a "don't know" answer because of personal experiences which they argue had not been encouraging.

Laity: For the Nigerian laity, the majority (n=22, 92%) believed that they have a right, as members of the christian community, to be involved in the pastoral and administrative aspects of the Church. They emphasised that it is a long awaited opportunity made urgent by the present organisational crisis. Also, 21 responses indicated their willingness for voluntary service in the Church, if they are invite to do so, while acknowledging that the present level of their involvement in the church is inadequate.

Among the laity in the United Kingdom, respondents (n=58; 94%) indicated their right to be involved in Church activities with a majority (n=51) emphasising that they have talents that could be of

useful service to the Church. Among these, 37 respondents are willing to be voluntarily involved in the Church. Fifty-eight (n=58) Scottish and 21 Nigerians respondents state that presently they are grossly under-utilised.

Religious: Among this sample group, a majority (n=52; 98%) support the involvement of the laity in church administration. However, 3 respondents thought that such involvement should be to a lesser degree than present, because they perceive the church as the priests responsibility.

7.2.4 Theme 4: *Sources of increase in Church membership and the current position*

This theme examines church statistics, to establish whether there is increased membership, and the possibility of expanded catchment areas for the priesthood and religious life. Because this is a specific question in this survey, it is directed to those sample groups that have responsibility for keeping such data, or are well informed about the current situation. Thus, only the priests and laity were surveyed on this theme.

Priests: This group stressed that there is an increase in the membership of the church. Among these, 14 responses from Nigeria, (93%), argue that the primary source of this increase is the birth

rate amongst catholic families. The secondary source is the influx into Nigeria of catholic immigrants from neighbouring countries.

In the United Kingdom, 22 responses indicated that marginal increases were recorded in parishes due primarily to mobility among individuals, the return of lapsed catholics to the Church, and increase in the birth rate particularly among foreign settlers.

Laity: This group are of the view that there is a recognisable increase in the catholic population, particularly among the Nigerian respondents (n=13, 54%). They hold that conversion, return of lapsed members, and increased birth rate are all primary reasons of increased membership. However, 11 respondents (48%) state that catholic immigrants from neighbouring countries, and inter marriages with non catholics, who later become members, were secondary sources of membership growth.

According to some respondents (n=26, 46%), in the United Kingdom, the sources of increase are not due to increased birth rate or conversion to the faith, but rather through the return of lapsed catholics to the Church.

7.2.5 Theme 5: *The numerical position of ordained ministers, and demand for spiritual and pastoral functions*

In this section, the issue of increase in the number of priests or religious is important, and the current situation in the

archdioceses that were surveyed are reflected in the findings presented. The theme comprises aspects of two different questions; first, the existence of shortage in dioceses, and second, shortage in the universal church. For a better understanding of when priestly shortage can be said to have occurred, different parameters are used. These include the following four situations: when viable christian communities are not provided with a resident priest, there is no yearly increase of production of priests, the annually projected candidates are not entering the Seminaries, and when a diocese still relies on supply of priests from outside the diocese or country. For the archdiocese of Lagos and this study, the criterion used is the combination of these four situations.

Seminarists: Among this group, 30 respondents (26 Nigerians, 84%; and 4 Scottish, 24%) stated that there is an increase in candidates to the priesthood and religious life. However, 29 responses (19 Nigerians, 61%; 10 Scottish, 59%), indicated that there is no increase in the number of priests or religious. The reasons for this situation are reflected in the factors affecting decline and examined in the discussion and analysis section.

Rectors: All the rectors stated that there is a general stagnation in the numbers entering the seminary, which they regard as the only significant indicator they can use to measure the present situation. From Table 7.3 for the 1991/92 academic session,

the present number of students in the seminaries are shown.

Table 7.3: Number of Students in Seminaries Surveyed

	Nos of Students	Contributing Bodies ⁵²⁶
Chester College	45	6
Gillis College	16	3
Ss Peter & Paul	495	26
Missionary Seminary	105	28

However, trend data to be presented in the next section, about the Scottish Church, reveals that the growth had been periodic and inconsistent. Therefore, one could conclude that the intake might not be able to produce a sufficient supply to meet present and future demands.

⁵²⁶Contributing Dioceses and Religious Bodies to Responding Seminaries

- (a) Chester College, Glasgow:
Glasgow, Motherwell, Paisley, Dunkeld, Galloway and Argyll and Isles.
- (b) Gillis College, Edinburgh:
St. Andrews and Edinburgh, Aberdeen and Hexham and Newcastle.
- (c) Ss Peter & Paul, Ibadan:
Abuja, Ahiara, Benin City, Calabar, Ekiti, Enugu, Ibadan, Idah, Ijebu-Ode, Ilorin, Issele-Uku, Kaduna, Lagos, Lokoja, Makurdi, Minna, Ondo, Oyo, Sokoto, Umuahia, Uyo, Warri, Missionaries of Africa (White Fathers), Dominicans, Society of African Missions (SMA) and Society of Jesus (Jesuits).
- (d) Missionary Seminary of St Paul, Gwagwalada:
Abakaliki, Ahiara, Awka, Benin, Calabar, Ekiti, Enugu, Ibadan, Idah, Ijebu-Ode, Ikot-Ekpene, Ilorin, Issele-Uku, Kaduna, Lagos, Lokoja, Makurdi, Monrovia, Ogoja, Okigwe, Onitsha, Orlu, Owerri, Oyo, Port Harcourt, Umuahia, Uyo and Warri.

Bishops: Ten Bishops (8 Nigerians, 80%; and 2 Scottish, 67%) stated that there is the shortage of priests and candidates for the priesthood in their respective dioceses.

Priests: Among the priests, there is an overwhelming agreement on the issue of shortages in church functionaries now and in the future, in the Church both nationally and globally. All the 15 Nigerian priests agree that there is also a shortage of candidates for the priesthood, while 14 responses (93%) indicated a shortage of religious. Within the United Kingdom, 86 respondents (85%) state that there is a shortage of priests, while 73 respondents (72%), agree there is a shortage of religious.

Religious: Amongst the 53 respondents from the United Kingdom, 46 (87%) state that there is shortage in the number of priests. Also, 42 respondents (79%) believe there is shortage of religious.

Laity: The Nigerian laity, (n=21, 88%), suggested priests' shortage, while fewer respondents (n=14, 58%), argue shortage of religious. However, a similar pattern appeared from the results of the United Kingdom sample where 58 (94%), are of the view that there is a shortage of priests. To highlight this situation, a collated table of the responses from all respondents (Nigeria and the United Kingdom) is presented in Table 7.4.

Table 7.4 The Shortage of Priests and Religious

	Priests				Religious			
	Yes	%	No	%	Yes	%	No	%
Seminararians	29	60%	19	40%	-	-	48	100%
Religious	46	87%	7	13%	42	79%	11	21%
Bishops	10	77%	3	23%	-	-	-	-
Priests	101	87%	15	13%	87	75%	29	25%
Rectors	4	100%	-	-	-	-	-	-
Laity	79	92%	7	8%	14	16%	72	84%

7.2.6 Theme 6: *Level of encouragement given to children to embrace priestly and religious vocations*

This theme combines two specific questions; first if parents will encourage their children to the priesthood, and second, the level of that encouragement. The finding is examined specifically with reference to those who recorded married status with children. Although it is acknowledged that other ways could be used by parents to support their children's involvement in the affairs of the Church, this is primarily focused on their support towards the priesthood. This is to ascertain if there will be a reliable source of candidates for the priesthood. The responses are analysed on a five point scale where 1 and 2 are taken as low level of encouragement, and 3 to 5 is a high level of encouragement. Some

Nigerian respondents, (n=14, 58%) indicated a high level of encouragement to their wards or children who manifest an interest in embracing the priestly life, while 13 respondents (54%) also showed a higher support for religious vocations. However, there was a lower degree of encouragement from the findings among the laity in the United Kingdom sample. Only 22 responses (35%), indicated a high support for priestly vocations while 21 laity (34%) indicated a high support for religious vocations.

7.2.7 Theme 7: *Causes of decline in the number of priests, and of candidates to the Priesthood and Religious life*

The importance and influence of factors perceived to be responsible for the shortage of priests, and of candidates to priestly and religious vocations necessitated the focus of this theme. Ten factors categorised into major, minor or insignificant contributors to the present crisis were presented. For the purpose of clarity, the findings from Nigerian respondents are shown in Table 7.5, and those of the United Kingdom in Table 7.6.

Table 7.5 Factors for Decline in Priestly and Religious Vocations (Nigerian Respondents' View).

Factors	Seminararians			Bishops			Priests			Rectors			Religious			Laity		
	MA	MI	IN	MA	MI	IN	MA	MI	IN	MA	MI	IN	MA	MI	IN	MA	MI	IN
1	16	5	1	4	4	1	5	2	2	1	-	1	-	-	-	13	4	4
2	5	12	3	-	4	4	3	3	3	1	-	1	-	-	-	3	6	8
3	1	3	15	1	3	5	-	4	4	-	-	2	-	-	-	1	3	12
4	-	6	10	-	1	6	-	2	6	-	1	1	-	-	-	1	6	11
5	-	1	13	-	2	6	1	1	6	-	-	2	-	-	-	2	6	10
6	3	5	6	-	4	4	1	-	6	-	-	2	-	-	-	2	6	9
7	3	9	6	3	-	5	1	2	4	-	1	1	-	-	-	-	8	11
8	9	9	3	8	2	-	6	2	2	2	-	-	-	-	-	7	5	6
9	-	-	15	-	-	8	-	-	8	-	-	2	-	-	-	2	1	13
10	3	3	11	1	1	6	1	2	5	-	-	2	-	-	-	7	4	8

KEYS TO THE CONTRIBUTING FACTORS:

- | | |
|---------------|--------------------------------|
| 1 = Celibacy | 6 = Conservatism |
| 2 = Training | 7 = Remuneration |
| 3 = Security | 8 = Social Value |
| 4 = Academics | 9 = Women's Ordination |
| 5 = Hierarchy | 10 = Ordination of married men |

KEYS TO ABBREVIATIONS:

- MA = Major contributing factor to decline in priestly and religious vocations
MI = Minor contributing factor to decline in priestly and religious vocations
IN = Insignificant contributing factor to decline in priestly and religious vocations

The religious in Nigeria were not surveyed because there is only one indigenous female congregation in the archdiocese, and no data comparison could be carried out with another indigenous group.

Table 7.6 Factors for decline in Priestly and Religious Vocations (United Kingdom Respondents' View).

Factors	Seminararians			Bishops			Priests			Rectors			Religious			Laity		
	MA	MI	IN	MA	MI	IN	MA	MI	IN	MA	MI	IN	MA	MI	IN	MA	MI	IN
1	12	3	-	2	1	-	28	34	14	2	-	-	17	12	9	18	20	17
2	-	9	5	-	1	2	10	18	39	-	-	2	1	5	26	4	16	31
3	1	5	8	-	2	1	13	22	39	-	2	-	6	11	13	6	17	26
4	-	3	11	-	2	1	10	20	36	-	1	1	5	6	21	7	9	34
5	2	6	6	-	1	2	10	28	31	-	-	2	17	13	3	12	18	19
6	5	8	2	-	2	1	18	29	22	-	-	2	19	11	4	14	24	12
7	2	6	7	-	1	2	11	21	35	-	1	1	23	8	4	6	20	23
8	8	7	-	1	2	-	78	9	8	2	-	-	6	8	15	33	16	6
9	-	7	7	-	-	3	6	12	50	-	-	2	3	3	20	5	8	36
10	6	6	3	-	-	3	12	15	35	-	-	2	7	13	11	12	15	17

KEYS TO THE CONTRIBUTING FACTORS:

1 = Celibacy
 2 = Training
 3 = Security
 4 = Academics
 5 = Hierarchy

6 = Conservatism
 7 = Remuneration
 8 = Social Value
 9 = Women's Ordination
 10 = Ordination of married men

KEYS TO ABBREVIATIONS:

MA = Major contributing factor to decline in priestly and religious vocations
 MI = Minor contributing factor to decline in priestly and religious vocations
 IN = Insignificant contributing factor to decline in priestly and religious vocations

From Tables 7.5 and 7.6, it is clear that two factors play predominant role as causes of decline in the number of candidates. These major factors are celibacy and contemporary social values;

the latter manifests itself primarily in the unwillingness of individuals to enter into a life long commitment in relationships of any kind. Although some aspects of celibacy were discussed in chapter four, further examination of these two issues are carried out in Part B of this chapter.

7.2.8 Theme 8: *The emerging role of women (spiritual and pastoral) in the Roman Church*

This theme which embraces questions on the spiritual and pastoral role of women in the Church is relevant to the current debate on the issue of women's liberation and the ordination of women to the priesthood. Within the questionnaire, responses were sought for female religious and the laity separately because of the suggestions obtained during the consultation and pre-testing phases.

Earlier in this thesis, it was argued that it would be easier to involve female religious in the Church to a greater degree than lay women because they are already in the 'business' and are deemed more suitable candidates. However, from the finding in Table 7.7, the majority of respondents favour an increased involvement of all women in Church activities irrespective of their present status.

Table 7.7 The degree of Women's involvement in the Church

Sample	United Kingdom								Nigeria							
	Laity				Fem. Religious				Laity				Fem. Religious			
	H	%	L	%	H	%	L	%	H	%	L	%	H	%	L	%
Semi.	15	88%	2	12%	16	94%	1	6%	23	74%	8	26%	26	84%	5	16%
Rectors	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Bishops	3	100	-	-	3	100	-	-	8	80%	2	20%	9	90%	1	10%
Fem. Rel	49	92%	4	8%	49	92%	4	8%	-	-	-	-	-	-	-	-
Laity	49	79%	13	21%	50	81%	12	19%	19	79%	5	21%	21	88%	3	12%
Priest	93	92%	8	8%	91	90%	10	10%	10	67%	5	33%	11	73%	4	27%

KEY: H - Those who scored a high degree of involvement
 L - Those who scored a low degree of involvement

7.2.9 Theme 9: *Use of Pneumatic gifts in the Church*

This theme explores the involvement of the laity through the use of their pneumatic gifts in the Church's pastoral ministries and administration. This is not primarily because of the shortage of priests and religious, nor the likelihood of continued decline in the number of candidates, but because Christians are divinely enjoined to spread the gospel and build the Church.

All respondents acknowledged that the laity have some pneumatic gifts that could be used within the Church. The need to encourage the laity to use these gifts, and its implications are explored later. However, these pneumatic gifts (though not in any order nor exhaustive) which respondents identify, and are willing

to use are shown in List 7.2 under two headings: pastoral and spiritual, and general or administrative.

List 7.2 The Pneumatic Gifts of The Christian Faithful

Spiritual and Pastoral	General or Administrative
1. Special Ministers	1. Parish Administrators
2. Pastoral Assistants	2. Diocesan Administrators
3. Permanent Deacons	3. Public Relations Officers
4. Installed Catechists	4. Personal Secretaries
	5. Accountants
	6. Legal Assistants
	7. Seminary Lecturers

7.2.10 Theme 10: *The use of management and accounting as tools in Church transformation*

In view of the arguments for organisational transformation, this theme focuses on the roles of these tools for greater involvement of all members in Church organisation. This is particularly in two specific areas: use of their spiritual or pneumatic gifts, and second, use of specialists or professional skills (List 7.2). It is however the use of pneumatic gifts that will be emphasised in this study because of the spiritual underpinning of authority in church organisation.

The findings among the five sample groups indicate the degree

of support for acquiring these skills (Table 7.8). The female religious were not surveyed because within the present church structure, they have no direct responsibility for parish administration (at least in the United Kingdom and Nigeria) where these skills could be employed.

Table 7.8: Need to Acquire Management and Accounting Skills

Sample	United Kingdom								Nigeria							
	Accounts				Management				Accounts				Management			
	Y	%	N	%	Y	%	N	%	Y	%	N	%	Y	%	N	%
Bishops	1	33%	2	67%	2	67%	1	33%	8	80%	2	20%	10	100	-	-
Priests	53	52%	48	48%	65	64%	36	36%	7	47%	8	53%	10	67%	5	33%
Rectors	-	-	2	100	-	-	2	100	2	100	-	-	2	100	-	-
Semi.	12	71%	5	29%	12	71%	5	29%	28	90%	3	10%	28	90%	3	10%
Laity	54	87%	8	13%	54	87%	8	13%	17	71%	7	29%	17	71%	7	29%

KEY: Y - Number of those who favour acquisition of these skills
 N - Number of those who do not favour acquisition of these skills

The finding reveals a general acceptance of the need for Church functionaries to acquire these skills as tools for proper Church management as individual groups of respondents show.

Bishops: The United Kingdom bishops (n=2, 67%) expressed support for their priests to acquire these skills through seminars and conferences. Also, all the Nigerian bishops (n=10), support the acquisition of administrative skills, while 8 bishops supported only the acquisition of accounting skills by church functionaries.

Priests: In Nigeria, 10 respondents (67%) support acquiring administrative skills, while 7 (47%) support accounting skills. In the United Kingdom, 65 and 53 respondents favour the acquisition of administrative and accounting skills respectively. The significant aspect of these findings is that most priests and bishops express their personal willingness to participate in the processes that lead to skill acquisition. The few who indicated their lack of interest are those who are incapacitated either by old age or ill health as expressed both in the interview and questionnaire.

Rectors: From the responses given by the rectors in the United Kingdom, neither skills were regarded as essential for priests presently working in the field, or those in the future. A probable reason might be the higher level of professional input already in place within the Scottish archdioceses especially in the services of accountants, full time surveyors etc. On the other hand, the rectors of the Nigerian seminaries argued that both administration and accountancy are essential, and they are willing to introduce them into the seminary curriculum as soon as feasible.

Seminarians: The seminarians (12 Scottish, 71%; and 28 Nigerians, 90%) argue that these are necessary skills that could assist them in the future management of Church organisation.

Laity: This group believes that these skills are essential for all those involved in any way in the day to day running of the Church. Among the laity, 54 United Kingdom (87%) and 17 Nigerian (71%) respondents who support acquiring these skills are also willing to attend seminars or conferences.

7.2.11 Theme 11: *Features and Attributes of Leadership styles*

Identifying the features and attributes in the styles used by Church leaders is crucial to this study. First, because some features or attributes could be more amenable than others to the EMECI leadership style being proposed by this author. Second, some are more supportive than others of organisational restructuring or transformation. This would allow the Church to attend to its present organisational problems, and support the introduction of new or alternative ministries as already argued.

Third, some attributes will be more amenable to accommodating the involvement of the laity, and imply an increased lay participation in Church affairs. Twelve attributes and features were listed, and respondents were invited to indicate five that are perceived as commonly used by Church functionaries at parochial, diocesan or other institutional levels. For clarity, the findings of each group will be individually tabulated, and in the next section, a comparison will be made among the respondents. Also, these leadership features and attributes are not tabulated in any

specific order or ranking, the importance attached to any are as discussed in individual parts of this section.

Bishops: Members of this sample group indicated aspects of their leadership style. This data enabled the author to explore the degree to which the adoption of the EMECI model would be possible if its characteristics were absent in the present leadership style. The findings among the bishops are presented below in Table 7.9, the figures indicate the number of bishops having the particular feature or attribute.

Table 7.9: Features and Attributes of Bishops' Leadership Style (Bishops View)

Features and Attributes	United Kingdom		Nigeria	
	Count	Percentage	Count	Percentage
Personal Initiative of Others	3	100%	6	60%
Task and Work Orientation	-	-	4	40%
Trust of Subordinates	3	100%	4	40%
Delegation to Subordinates	2	67%	7	70%
Cooperation and Consensus	1	33%	6	60%
Status of Clerical Office	-	-	-	-
Concept of the People of God	2	67%	6	60%
Motivation of Subordinates	-	-	4	40%
Directives to Subordinates	-	-	1	10%
Obedience to Authorities	-	-	2	20%
Consideration of others Views	3	100%	6	60%
Adapting to local situations	1	33%	4	40%

From the table above, it can be inferred that the majority of respondents in Nigeria and the United Kingdom use similar features in their style of leadership. These common features, reported by more than half of all the bishops are: personal initiative of others, delegation, cooperation and consensus, the concept of the people of God, and the consideration of other's views.

Rectors: This sample population was asked to identify the features and attributes of the leadership style of their respective bishops, and their own style. The finding in Table 7.10 reveals that the leadership style of rectors (n=3, 75%) primarily include trust of subordinates, delegation and cooperation. Two rectors also encourage the use of personal initiative, and a majority of the rectors (n=3, 75%) suggest directives to subordinates as the predominant feature in the leadership style of bishops.

Table 7.10: Features and Attributes of Bishops and Rectors' Leadership style (Rectors View)

Features and Attributes	United Kingdom				Nigeria			
	Rector		Bishop		Rector		Bishop	
Personal Initiative of Others	1	50%	1	50%	1	50%	-	-
Task and Work Orientation	-	-	1	50%	-	-	-	-
Trust of Subordinates	2	100%	-	-	1	50%	-	-
Delegation to Subordinates	2	100%	1	50%	1	50%	-	-
Status of Clerical Office	-	-	1	50%	-	-	-	-
Motivation of Subordinates	-	-	2	100%	1	50%	-	-
Obedience to Authorities	2	100%	1	50%	-	-	1	50%
Cooperation and Consensus	2	100%	-	-	1	50%	-	-
Directives to Subordinates	-	-	2	100%	-	-	1	50%
Concept of the People of God	-	-	-	-	-	-	-	-
Consideration of others Views	1	50%	-	-	-	-	-	-
Adapting to local situations	-	-	1	50%	-	-	-	-

Seminarians: The most common features and attributes identified in the leadership of both the parish priests and bishops are shown in Table 7.11. The aim of surveying this group is to understand how organisational practices are perceived, and influence seminarians in their choice of dioceses or priestly careers. This is because, parish priests and bishops that use more enabling leadership styles could attract a higher number of seminarians to their arch/dioceses.

Table 7.11: Features and Attributes of Parish Priests and Bishops' Leadership style (Seminararians View)

Features and Attributes	United Kingdom				Nigeria			
	Priest		Bishop		Priest		Bishop	
Personal Initiative of Others	6	35%	5	29%	12	39%	11	35%
Task and Work Orientation	10	59%	11	65%	10	32%	13	42%
Trust of Subordinates	8	47%	8	47%	5	16%	14	45%
Delegation to Subordinates	6	35%	8	47%	10	32%	9	29%
Cooperation and Consensus	8	47%	7	41%	12	39%	9	29%
Status of Clerical Office	5	29%	5	29%	17	55%	18	58%
Concept of the People of God	9	53%	11	65%	7	23%	13	42%
Motivation of Subordinates	5	29%	4	24%	15	48%	11	35%
Directives to Subordinates	3	18%	6	35%	11	35%	13	42%
Obedience to Authorities	6	35%	6	35%	20	65%	12	39%
Consideration of others Views	8	47%	7	41%	15	48%	6	19%
Adapting to local situations	9	53%	2	2	11	35%	7	23%

Among the Scottish seminararians, at least 9 respondents agree that task and work orientation, concept of the people of God and adapting to local situations are the significant attributes or features in the priest's style of leadership. For the Nigerians on the other hand, about half (n=15, 48%) conclude that four main features are common in the style of Nigerian priests. These are status of clerical office, motivation of subordinates, obedience to authorities and considerations of other's views.

On the leadership style of bishops, only 2 features are indicated by more than 9 Scottish seminarians: task and work orientation and the concept of the people of God. However, for the Nigerians seminarians, only one feature or attribute - status of clerical office is accepted by more than half of the respondents (n=18, 58%). Furthermore, between 12 and 14 respondents indicated four other features in the way bishops lead. These features include task and work orientation, trust of subordinates, concept of the people of God, and directives to subordinates. The implications of these results, particularly the perceived feature of clerical status in both priests and bishops in Nigeria, is examined in section 7.3.12.

Religious: A total of 53 responses were received which scored the type of features in the leadership styles of both religious superiors and bishops in their diocese of residence (Table 7.12).

Table 7.12: Features and Attributes of Religious Superiors and Bishops' Leadership style (Female Religious View)

Features and Attributes	United Kingdom			
	Community		Bishops	
Personal Initiative of Others	41	77%	11	21%
Task and Work Orientation	14	26%	11	21%
Trust of Subordinates	24	45%	6	11%
Delegation to Subordinates	24	45%	17	32%
Cooperation and Consensus	27	51%	10	19%
Status of Clerical Office	1	2%	6	11%
Concept of the People of God	14	26%	22	42%
Motivation of Subordinates	13	25%	7	13%
Directives to Subordinates	-	-	2	4%
Obedience to Authorities	15	28%	9	17%
Consideration of others Views	36	68%	16	30%
Adapting to local situations	39	74%	12	23%

With regards to the style employed by religious superiors in their communities, four features stand out distinctly. These are personal initiative, cooperation and consensus, consideration of others opinion, and adaptability to local situations. These were the views of more than half of the respondents (n=27).

Twenty-six female religious scored the leadership style used in the dioceses. Over 13 of these respondents indicated three features, viz: delegation to subordinates, concept of the people of God, and consideration of other's view as the style of bishops.

Laity: They perceived quite interestingly different types of attributes in the styles of leadership used by priests and bishops. Among the 24 Nigerian responses, only adaptability to local situations and obedience to authority were predominant in the style used by priests (see Table 7.13). However, on the diocesan level, there was no predominant feature. Nonetheless, at least a third of respondents (n=8) indicated motivation, consideration of others opinions, delegation, directives and trust of subordinates, as the main features that are evident.

Table 7.13: Features and Attributes of Parish Priests and Bishops' Leadership style (Laitys' View)

Features and Attributes	United Kingdom				Nigeria			
	Priest		Bishop		Priest		Bishop	
Personal initiative of others	29	47%	9	15%	5	21%	1	4%
Task and work orientation	11	18%	11	18%	6	25%	2	8%
Trust of subordinates	36	58%	15	24%	3	13%	9	38%
Delegation to Subordinates	28	45%	26	42%	6	25%	9	38%
Cooperation and Consensus	25	40%	23	37%	9	38%	7	29%
Status of Clerical Office	12	19%	18	29%	3	13%	1	4%
Concept of the People of God	26	42%	28	45%	7	29%	5	21%
Motivation of Subordinates	18	29%	11	18%	5	21%	8	33%
Directives to Subordinates	9	15%	18	29%	1	4%	8	33%
Obedience to Authorities	21	34%	18	29%	15	63%	5	21%
Consideration of others Views	26	42%	7	11%	10	42%	8	33%
Adapting to local situations	29	47%	18	29%	15	63%	6	25%

Among the United Kingdom respondents, on the parish level, only trust of subordinates was indicated by more than half of the sample population (n=36). However, a third of the respondents (n=21) are of the view that most of the leadership features listed are used by the priests. On the diocesan level, there was no dominant feature agreed by more than half of the respondents.

Priests: For this group in the United Kingdom, there will be 3 types of findings. First, the style used by superiors of male religious congregations, using only the 19 male religious respondents. Second, the style used by priests, using the 82 priests' respondents. And third, the style in use by bishops using all responses (n= 19 + 82 = 101), this is because both priests and religious work within the dioceses that bishops administer.

Table 7.14 Features and Attributes of Religious Superiors, Bishops and Priests' Leadership style (U.K Priests View)

Features and Attributes	United Kingdom					
	Community		Bishop		Priest	
Personal Initiative of Others	18	95%	41	41%	56	68%
Task and Work Orientation	3	16%	31	31%	14	17%
Trust of Subordinates	9	47%	32	32%	37	45%
Delegation to Subordinates	13	68%	44	44%	51	62%
Cooperation and Consensus	12	63%	31	31%	45	55%
Status of Clerical Office	-	-	24	24%	5	6%
Concept of the People of God	8	42%	53	52%	48	59%
Motivation of Subordinates	2	11%	29	29%	20	24%
Directives to Subordinates	-	-	41	41%	3	4%
Obedience to Authorities	2	11%	28	28%	15	18%
Consideration of others Views	15	79%	31	31%	47	57%
Adapting to local situations	15	68%	36	36%	52	63%

The result of the finding, in Table 7.14, indicated that about two thirds (n= 12) of responses show that in religious communities, five features or attributes are dominant in the leader or superior's style. These are delegation to subordinates, cooperation and consensus, personal initiative of others, consideration of others opinion, and adaptability to local situations.

Among the priests, the six attributes identified by at least half (n= 41) of the responses are personal initiative of others, delegation to subordinates, cooperation and consensus, concept of

the people of God, consideration of others opinion, and adapting to local situations. For the bishops, only the concept of the people of God stands distinctly (53 respondents). However, four other attributes are identified by just over a third of responses (n=33); personal initiative of others, adaptation to local situations, delegation and directives to subordinates. The findings gathered from the Nigerian priests are presented in Table 7.15.

Table 7.15: Features and Attributes of Bishops and Priests' Leadership style (Nigerian Priests View)

Features and Attributes	Nigeria			
	Priests		Bishops	
Personal Initiative of Others	9	60%	4	27%
Task and Work Orientation	1	7%	7	47%
Trust of Subordinates	4	27%	3	20%
Delegation to Subordinates	8	53%	-	-
Cooperation and Consensus	6	40%	1	7%
Status of Clerical Office	-	-	6	40%
Concept of the People of God	4	27%	1	7%
Motivation of Subordinates	1	7%	1	7%
Directives to Subordinates	1	7%	8	53%
Obedience to Authorities	5	33%	8	53%
Consideration of others Views	5	33%	1	7%
Adapting to local situations	7	47%	1	7%

More than half of the respondents (n=8) indicate that priest's leadership style has two main attributes; personal initiative and

delegation of duties to others. These features are present only because of the volume of work that has to be carried out in spite of the few priests, hence lay members are involved, to the extent permitted by archdiocesan regulations. On the features of the bishop's leadership style, the respondents (n=8) agree that directive to subordinates and obeying authorities are dominant.

7.3 PART B: ANALYSIS AND DISCUSSION

7.3.1 Introduction

This part of the chapter analyses and discusses the findings presented in Part A. It also highlights the implications that can be drawn from these findings particularly as they affect leadership and ministry in the Nigerian Church. The method of analysis and discussion in this section is thematic, concentrating on the 11 themes upon which the findings were based. In addition, input from the information gathered through the use of observation and interview methods is discussed.

7.3.2 Theme 1: *The constituent profiles of respondents*

From the profiles of the Nigerian respondents, and the history of Christianity in Nigeria, the Church and its personnel are relatively young. This 'youthfulness' is demonstrated by the age of most clergy, between 25 and 50 years, and the archdiocese officially established 50 years ago, could be a source of vitality and initiative both for the present and future.

This 'youthfulness' could also enhance Nigerian input to the universal Church, as the Church today could be said to be primarily alive because of the Churches in Africa, the Far East and Latin American countries. For over a thousand years, from Emperor Charles

the Great, the Church has been Europe, and Europe has been the Church. Although the fragmentation of the European Empire took place, during this period, the weight and anchoring of the universal Church was in Europe.⁵²⁷ Pope John Paul II travels since his election, manifests many things. One is the recognition by the universal hierarchy of a fundamental shift in the centre of catholic faith, out of Europe to Africa, Latin America, and the Far East. European Catholicism has contracted and become less important, not theologically or juridically, but in evangelical relevance. This shift of evangelical anchoring within Catholicism is about more than numbers, since it includes a development of Catholicism with African ingredients. According to Flanagan (1990), this move has been away from its present European bourgeois, theory-bound, Aristotelian and hierarchical emphases.⁵²⁸

The youthfulness and vitality of the Nigerian respondents, particularly its hierarchy, is only geared towards the maintenance of the historical system. This system does not support the full 'actualization' of the African Church. Thus, because of the historical inheritance of a particular Church administrative system, which is gradually being abandoned by our evangelisers, most church activities are concentrated in the hands of the

⁵²⁷Flanagan, D., (1990) *Two Visions of Church: the Boff-Ratzinger Encounter in Doctrine and Life*, volume 40, December 1990, pages 517-520.

⁵²⁸Flanagan, D., (1990) *ibid.*, page 517.

ordained minister. The perpetuation of this system is, ironically, favoured by the young ministers. There is also a tendency to exercise little or no delegation to capable and willing members of the laity. This is the case in the Nigerian Church in general, and the archdiocese of Lagos in particular. One implication of this situation is the constant stress that most of the priests experience, and in addition the tropical climate has its negative effect on the health of expatriates who assist in the archdiocese.

By comparison, in the Scottish archdioceses investigated, though there were proportionally far more older priests than in Lagos, the Scottish archbishops are in the same age group as the arch/bishop respondents' from Nigeria. Most, however, have at least one auxiliary bishop and several episcopal vicars as administrative assistants for shared and effective leadership.

7.3.3 Theme 2: *The delegation of functions not requiring the sacrament of orders*

The findings reveal that a majority of all respondents agree that functions that do not require the use of the sacrament of orders should be delegated to the christian faithful. This implies a possible restructuring of Church organisational and administrative systems, primarily at least on the diocesan and parochial levels. This delegation concerns the two types of functions identified earlier: spiritual and pastoral, and

administrative or general. It is this restructuring that this study is initiating.

First, the archdiocese of Lagos needs to identify the various administrative duties that are frequently performed, particularly on the archdiocesan level. This is because there is at present no clear administrative structure, and there is an absence of departments headed by specific individuals accountable to designated higher authority. However, this clear pattern of organisational structure is evident in the Scottish archdioceses. Thus, the establishment of an archdiocesan secretariat would afford the opportunity for the archdiocese to be organised on the basis of administrative positions, not requiring the sacrament of orders, held by competent members of the laity.

The second category of functions - the spiritual and pastoral, is of greater importance for this study. Within this category a new question is raised concerning the meaning of *religious vocations*. Religious vocation, it can be argued, is not limited in scope, and content, to individuals who belong to the 'clerical club',⁵²⁹ but emphasise the general call of christians to faith and discipleship in its full sense. In the Scripture there are many accounts of special 'calls' of individuals, beginning with Abraham whom God called to leave his own country for the sake of the Promised Land (Gn 12¹), and five thousand years later with the call of Paul to

⁵²⁹Confer: Karl Rahner and Herbert Vorgrimler's Theological Dictionary, on their article titled 'Vocation'. page 483.

spread the gospel. Within this interval, there was a succession of callings, some with detailed accounts, others with scant information, but all describing religious vocations of some sort. Although the call to ministerial priesthood is special, its present activities evolved over time, and most were initially performed validly and efficaciously by those who did not receive the sacrament of ordination. Thus, there are historical precedents for the involvement of those now termed the laity in the performance of spiritual and pastoral tasks. Although there is no suggestion here of an evolution of catholic congregationalism, there is strong support for the full involvement of the laity in activities that realise their christian vocation, and make present the risen Jesus.

It is within this context, of making God present within the christian community, that there is an appreciation for the centrality of the eucharist in the spiritual and pastoral life of the Church and its members. The command for the celebration of the eucharist is a divine injunction as evidenced from the account of the last supper.⁵³⁰ As the centre of christian life and worship, a community is therefore not fully one unless the eucharist is present. If however, the main difficulty in making present the eucharist is human or Church regulations, for example the function of eucharistic leadership as the exclusive preserve of the ordained, then the Church regulations require re-evaluation.

⁵³⁰ Confer: Mt 26²⁶⁻²⁹, Mk 14²²⁻²⁵, Lk 22¹⁹⁻²⁰, Jn 6⁵¹⁻⁵⁸.

Historically, the archdiocese of Lagos does not permit the lay faithful to exercise the duties of an extraordinary eucharistic minister (acolytes) primarily because it is assumed it might lead to the 'clericalisation' of the laity and a diminution of respect for the eucharist. However, lay involvement could lead to greater reverence as observed in countries where it is presently being used, for example England and Scotland. It is also recognised as discussed earlier in this thesis, that a pluralistic concept of ministries is replacing the monolithic concept that is equated with the ordained priesthood. This means that in the Catholic Church, the concept of ministry is undergoing a transition. The dislocation that most principal pastoral agents, priests and religious experience today is one from this traditional monolithic concept of ministry. Advances in biblical and historical studies during this century, which were encouraged by the Second Vatican Council, have made an impact on various facets of theology, but most significantly on ecclesiology. This author argues that the primary shift lies in a move from a vision of the Church which tended to dichotomise the clergy from religious and the laity, to a vision that makes all members essentially equal and capable of exercising one ministry or another. The former monolithic position is reflected in the encyclical *Vehementer Nos* of Pius X which states:

....the Church is essentially an unequal society, that is, a society comprising two categories of persons, the pastors and the flock, those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful. So distinct are these categories that with

the pastoral body only rests the necessary right and authority for promoting the end of the society and directing all its members toward that end; the one duty of the multitude is to allow themselves to be led and, like a docile flock, to follow the pastors.⁵³¹

This passivity and infantilisation of the laity is the attitude that the Nigerian Church inherited from the early missionaries and which is generally still perpetuated. Rather than the laity identifying themselves as those called to discipleship and ministry, there is a sense of 'sacred' inferiority and dependency. This situation expresses itself in the lack of active evangelical witness, a non active 'ministerial' role in the liturgy, and inner working of the Church in comparison to other African Independent Churches. The new vision is that in which the priesthood is but one expression (although important) of Church life within a wider reality embracing the whole people of God as those called and gifted, as expounded by the Second Vatican Council.⁵³² This communitarian concept of the Council Fathers has been variously interpreted. For example, Boff seeks a more fraternal Church that expects a serious commitment by all members to follow the way of Jesus, liberating the marginalised of the community.⁵³³

⁵³¹This is reflected in the writing of Pope Pius X in the encyclical *Vehementer nos* of 1906.

⁵³²This vision of the Church finds expression in the Church Document *Lumen Gentium*.

⁵³³Cox, Harvey., (1989) *Op cit.*, page 145.

Therefore, the Nigerian Church should be able to recognise and support this new impetus for the laity, and initiate processes toward creating at least the permitted ministries which are already being exercised in other parts of the world. The implication of this decision for evangelisation is the possibility of the ordained ministry becoming more missionary and pastorally oriented rather than primarily servicing established Christian communities. Thus, satellite outstations will become Christian communities celebrating the presence of the risen Lord among them, and many yet to hear the gospel will be accessible to be evangelised.

7.3.4 Theme 3: *The extent to which the laity are involved in Church administration*

The findings for this theme indicated a support for an increased role for the laity, and the use of their pneumatic gifts within the Church. Respondents suggested that this expanded opportunity would be most beneficial for the Nigerian Church, particularly on the parish level. Those interviewed also stated that the phenomenon of the shortage of priests and candidates for the priesthood make the laity's involvement almost inevitable. It was, however, also noticed during the period of observation that the laity were increasingly carrying out more pastoral functions, particularly taking holy communion to the sick and house-bound. Their functions also included visits to the old and infirm, many of

whom would not have been reached very frequently by the priest.

Since the findings show there is support for the use of their talents, particularly by the bishops, there is a need to initiate the process of educating the catholic faithful in their role in the mission of the Church, thus creating the conditions for their acceptance by others. However, it has been argued that the hierarchy are indirectly 'blocking the laity' in this involvement in the Church.⁵³⁴ This is because, since after the Vatican Council in 1965, and the Synod of Bishops on the Laity in 1987, there was an assumption that the position of the laity would be given expression in new structures.⁵³⁵ The fact that this has not happened makes critics like Gillan (1988) argue that:

There is a great need to help priests, to enable them to allow the gifts of the laity to come into action. The problem is not that priests are not hard-working; they are. The problem is not that priests do not have goodwill; they do. The problem is not that priests are not anxious to promote the laity. Most are, but often they don't know how to let the laity grow....Are they afraid to make mistakes? Are they afraid to let go of power? Are they afraid of modern issues? Is their training too academic? Does it not give necessary skills with people? Are they ecclesiastical servants with set tasks to do and afraid to step out of the routine? Do their own structures restrict them? Whatever it is, many priests are unintentionally blocking the laity.⁵³⁶

⁵³⁴Gillan, Thomas., (1988) *Priest and the Role of the Laity in Doctrine and Life*, Volume 38, October 1988, page 416.

⁵³⁵Gillan, T., (1988) *ibid.*, page 416.

⁵³⁶Gillan, T., (1988) *ibid.*, page 416.

Some of the issues raised in Gillan's statement are relevant to the issues that are raised in this study. There is an urgent need to involve the laity in Church affairs at least to the extent that their pneumatic gifts allow and canonical regulations permit. There are, nonetheless, two extreme positions to be avoided in this issue. The first is the assumption that we are still in the era of an all-clerical Church. Simply put, we are not. We are rather in a position where the laity has come-of-age, where there is no longer room for their infantilisation. The second extreme to avoid is for the laity to assume they can go ahead alone without the hierarchy. They can not, as long as they choose to remain within the Roman Catholic communion. Lay involvement in the church is not a 'them-and us' situation, because the hierarchy are not primarily a managerial class to whom the laity need to relate through their lay leaders in a superior-subordinate context.

The members of the hierarchy are the leaders of the community of God to which both ordained and laity belong. Between these extremes is the middle course that attempts to reconcile their values and highlights the concepts of participation and collegiality. These concepts of participation and collegiality are expressions in structural terms, though the degree to which the laity should be grafted onto the present system is beyond the scope of this study. However, on a practical level, the laity can be involved in the Church through the exercise of their gifts, even though they are not contained within the hierarchy of the Church.

7.3.5 Theme 4: Sources of increase in Church membership, and the current position

The findings show there is some growth in membership in the Scottish dioceses, and higher growth in the Nigerian Church. From both the findings during the interviews, and from observation, one can conclude that there would be no phenomenal increase in catholic population growth in the United Kingdom. This is due to four reasons; first, the acceptance of a manageable family with two or three children as the norm. Second, the changing concept of life-long relationship could affect marital life and indirectly the number of those available to consider the priesthood.

Third, the increase in the pursuit of career and professional life which compels individuals to postpone a decision for early marriage could also contribute in the long run to a further decline in the availability of candidates for the priesthood or religious life. Finally, the fact that the major source of increase of members in the United Kingdom is the return of lapsed catholics suggests that the Church will have to accommodate to the reality of a limited catchment area for priestly candidates. Collectively, these reasons suggest that with a limited growth rate within the catchment group, there will be no significant change in the number of those that embrace the priestly and religious life.

For the Nigerian situation, the greatest source of increase of Church members is birth rate, which indirectly contributes to the

increased number of those that embrace the priestly and religious life. However, a total reliance on the continuation of this increase is doubtful primarily because of social and economic factors. It should be acknowledged that those presently in major seminaries are those born about 20 years ago within a more prosperous economy and highly traditional and conservative culture. Over the past two decades, socio-economic changes in Nigeria, such as increased awareness of the value of a manageable nuclear family, will only start manifesting its impact on the numbers of candidates during the next decade. Also the embrace of European values and ideologies, which include increased consciousness of careers and professionalism, and women's liberation will affect in some way the numbers that are available for the priesthood. This author does not imply that there would be a phenomenal drop in the number of those embracing the priesthood, nonetheless, there could be a decline when current social trends in Europe are repeated in Africa.

7.3.6 Theme 5: *The numerical position of ordained ministers, and demand for spiritual and pastoral functions*

The data shows that there is general agreement on the shortage of ordained priests to meet pastoral demands within the Church. This shortage is felt more strongly in some dioceses or countries than others, but for the Scottish archdioceses and the archdiocese of Lagos, the shortage is particularly evident when

present and future demands are projected.

From the statistics for each archdiocese in 1988, (see Table 7.16) an optimistic projection of the future priest-laity ratio with fixed incremental numbers, in the three different archdioceses,⁵³⁷ can be generated as seen in Table 7.17.

Table 7.16: The 1988 Priests and Catholic Population

Archdiocese	Number of Priests	Catholic Population
Lagos	34	1,000,000
Glasgow	227	280,000
St Andrews & Edin.	114	125,000

⁵³⁷These are Lagos, Glasgow and St. Andrews and Edinburgh.

Table 7.17: An Eight Year Most Optimistic Projection of Priests and Catholic Population Ratio

Lagos	Priests	Catholics	Ratio
1988	34	1,000,000	1:29,500
1989	36	1,012,000	1:28,000
1990	38	1,024,000	1:27,000
1991	40	1,036,000	1:25,900
1992	42	1,048,000	1:25,000
1993	44	1,060,000	1:24,000
1994	46	1,072,000	1:23,500
1995	48	1,084,000	1:22,500

Glasgow	Priests	Catholics	Ratio
1988	227	280,000	1:1233
1989	233	285,000	1:1223
1990	239	290,000	1:1213
1991	245	295,000	1:1204
1992	251	300,000	1:1195
1993	257	305,000	1:1186
1994	263	310,000	1:1178
1995	269	315,000	1:1171

Edinburgh	Priests	Catholics	Ratio
1988	114	125,000	1:1100
1989	118	127,000	1:1080
1990	122	129,000	1:1060
1991	126	131,000	1:1040
1992	130	133,000	1:1025
1993	134	135,000	1:1010
1994	138	137,000	1:995
1995	142	139,000	1:980

The table above shows a disadvantageous position for the Church in the archdiocese of Lagos. The annual growth rates⁵³⁸ for the catholic population are: Lagos 1.2%, St. Andrews and Edinburgh 1.6%, and Glasgow 1.7% respectively. On the other hand, the annual growth rate for priests are Lagos 6%, St. Andrews and Edinburgh 4%, and Glasgow 2.6%. This does not take into account those who may not be ordained, defection, retirements, and deaths, it further assumes a steady growth in intake of candidates. The most optimistic growth projection in the above table is calculated as shown below.

(a) Calculation of the Growth Rate for Priests

$$\text{Priests} = \frac{\text{Total Number of Seminarians}}{\text{Number of Years of Training}} = \text{Estimated Annual Ordinations}$$

(b) Calculation of the Growth Rate for the Catholic Population:

Catholics = The number of members baptised each year by each diocese as the growth rate of Catholics in that particular Church.

⁵³⁸The baptismal figure which is the indicator for Catholic membership is used as the annual growth rate for the Catholic population. For the growth rate of priests, the figure for annual production of priests is used. This is derived by dividing the total number of seminarians by the number of years of formation.

⁵³⁹This figure is used as the period of projection since the total number of students in the seminary for each diocese covers the full period of priestly formation.

The comparative analysis of these projections over an eight year period, with the relative ratios for each of the figures indicated are shown in Table 7.17. From the Table 7.17 above, the annual percentage growth for catholics in Lagos archdiocese is greatest in real terms with a twelve thousand annual increases, compared to five thousand for Glasgow and two thousand for St Andrew's and Edinburgh respectively. For the priests, the figure for Lagos is the smallest in real terms in comparison with St Andrews and Edinburgh and Glasgow archdioceses with 2, 4, and 6 respectively. Although there is a gradual decrease in the priests-laitiy ratio for Lagos, it is still highly unfavourable and cannot lead to effective Church management and pastoral ministration. Although there is a slight decrease in the ratio, it is not improving significantly, and therefore not able to tackle the institutional crisis. Therefore, the Nigerian context is a suitable location for the development of new options, including new ministries that will address the issues under consideration and transform the Church. This becomes imperative as the resources within the Christian community can be effectively and profitably employed to satisfy these increasing pastoral demands of the catholic population, and particularly those activities or functions that do not demand sacerdotal power to execute.

Furthermore, for the Scottish Church, the situation is gradually getting worse (Table 7.18). In 1973, there were 963 priests in Scotland ministering to about 817,000 catholics,

including 105 priests who are either retired or working outside the area. In 1990, there were 194 priests, retired or working outside the area, with only 840 priests ministering to 787,200 catholics. A computation of these comparative numbers creates the following scenario, and shows the underlying difficulties.

1973 Scenario: Total Number of Priests in Scotland = 963
Less Retired and priest working outside = 105
Actual number of working priests = 858
Laity - Priests Ratio = 817000 / 858
= 952:1

1990 Scenario: Total Number of Priests in Scotland = 840
Less Retired and priest working outside = 194
Actual number of working priests = 646
Laity - Priests Ratio = 787,200 / 646
= 1219:1

Table 7.18 Trend Data of Laity-Priest Ratio 1973 to 1990

Years	Total Priests	Total Retired	Catholics
1973	963	105	817,000
1974	957	113	816,000
1975	937	114	813,000
1976	939	127	814,000
1977	938	140	813,200
1978	938	137	811,400
1979	922	134	823,600
1980	922	117	828,300
1981	909	153	828,100
1982	891	147	824,400
1983	876	140	814,400
1984	N/A	N/A	N/A
1985	883	149	808,000
1986	875	155	808,000
1987	852	160	798,150
1988	857	185	793,620
1989	861	198	785,750
1990	840	194	787,200

Table 7.18 reveals that, although both the number of catholics and priests fell during this period, the number of priests fell more sharply, and increased the ratio and responsibility. This is because each catholic will ultimately demand equal pastoral care from the priests and the situation will continue to be more demanding.

The situation will probably not improve because the yearly production of priests over the same period (see Table 7.19) does not show any recognisable pattern of increase, for either the two archdioceses or the entire country.

Table 7.19 Trend Data of Ordinations in Scotland from 1973 to 1990

Years	A	B	C	D	E	F	G	H
1973	3	-	3	-	1	2	-	-
1974	5	-	8	2	3	2	-	1
1975	1	-	5	-	1	1	-	1
1976	4	3	2	-	1	4	1	1
1977	4	1	4	1	-	7	2	-
1978	4	1	6	-	1	5	-	2
1979	2	-	4	-	-	-	1	1
1980	4	1	3	1	1	2	1	-
1981	2	-	5	1	1	2	-	-
1982	1	-	8	1	1	-	2	1
1983	2	-	6	2	-	2	1	-
1984	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
1985	4	1	4	2	3	4	1	-
1986	1	1	3	-	5	3	1	4
1987	2	-	5	1	1	1	-	-
1988	1	1	5	-	1	4	-	3
1989	3	1	8	2	3	2	-	1
1990	5	-	1	-	3	3	-	1

Key Indicator for Archdioceses and Dioceses:

A = St Andrews & Edinburgh
 B = Argyll and the Isles
 C = Glasgow

D = Galloway
 E = Paisley
 F = Motherwell

G = Aberdeen
 H = Dunkeld

Although there is no available data from which a similar trend for the Nigerian Church could be produced, limited data in Table 7.20 for the archdiocese of Lagos reveals no significant increase in the production of priests. The data shows that only from the 1980's is there annual priestly ordination, with the exception of 1984. This further supports the need to recognise that the archdiocese must accommodate new collaborative ministries to function side by side with the ordained ministry.

Table 7.20: Production of Priests from 1971 to 1985 for the Archdiocese of Lagos

Years	Numbers Ordained	Years	Numbers Ordained
1971	2	1978	-
1972	-	1979	-
1973	1	1980	2
1974	3	1981	2
1975	1	1982	2
1976	-	1983	8
1977	1	1984	-
		1985	5

This unfavourable priest to catholic ratio has a universal dimension, as revealed in the most recent statistics from the Committee for Ministerial Formation for England and Wales set up by the Bishops Conference to study the worldwide position. There is a similar situation on a continent by continent basis in Table 7.21.

Table 7.21: Comparative Ratios for the Continents (1979 & 1989)⁵⁴⁰

Continents	Ratio for 1979	Ratio for 1989
Latin America	6140	7208
Africa	3251	4249
Asia	2223	2546
Europe	1079	1231
Oceania	1014	1261
North America	824	991

7.3.7 Theme 6: *Level of encouragement given to children to embrace priestly and religious vocations*

The data shows that there was a relatively higher degree of encouragement from Nigerian parents to their wards and children in comparison with those of the United Kingdom. Also, from the findings during the period of observation, it was clear that there was a higher degree of freedom and independence on the part of the children in the United Kingdom in comparison to Nigerian children. This personal independence limits the influence that parents have on their children. This situation could develop within the Nigerian context if the continued erosion of traditional values and practices, such as extended family relationships and parental

⁵⁴⁰Confer: Catholic International, Vol 3, Nos 7., *Priests for the Year 2000*, page 304.

control, continues. Although this could be an added reason for a decline in the number of available candidates, there will still be a manageable number coming forward to embrace the priesthood in view of the essentially religious nature of African society.

7.3.8 Theme 7: *Causes of decline in the number of priests, and of candidates to the Priesthood and Religious Life*

The issue of decline in priestly and religious vocations is an accepted phenomenon worldwide despite the frequent glossing of the situation. The *Pro Mundi Vita* (Brussels) published a dossier in 1987 which says:

The decline in vocations started in Europe and in Canada in the 50's, then spread to the United States during the 60's and then to Australia and New Zealand during the 70's.⁵⁴¹

Also, in Pope John Paul II's address on the 1992 annual World Day of Prayers for Vocations, he said:

We cannot deny that in certain areas the number of those ready to consecrate themselves to Christ is diminishing. This shows us the need for an increasing commitment to prayer and for initiatives which might prevent this crisis from having grave consequences for the people of God.⁵⁴²

⁵⁴¹Lacoste, Norbert., (1987) P.H., Director, Oeuvre des Vocations, in Pro Mundi Vita, Montreal Canada.

⁵⁴²John Paul II, (1991) *The Love of Christ Welcomed, Treasured and Returned*, in Catholic International, Vol 3, No 7., pages 302-303.

Furthermore, the findings of this study show the crisis of numbers in priestly and religious vocations, and seeks to identify those factors or causes that are responsible for this decline. From interviews and observation, it was established that each year's newcomers to the priestly or religious life are consistently outnumbered by those who retire, die or leave the ministry, constituting a major cause of decline.⁵⁴³ Although this decline is not uniform world-wide, there is a continued decrease with a variety of causes, and relative impacts in different areas. A pervading issue, highlighted earlier in this study, is the problem of lack of personal motivation of priests and religious because of declining numbers, which is then translated to a lack of encouragement by them to suitable candidates. This cyclical effect - lack of motivation and encouragement - is a major cause of decline. A related factor is the role of vocations directors. Historically, the availability of vocations directors has been an effective means of attracting candidates. In the archdiocese of St Andrews and Edinburgh, there is a full time priest with adequate support facilities at his disposal, used as tools to encourage prospective candidates. However, there is a different situation in Lagos where there is a part-time vocations director, who is also a parish priest in a busy parish. This leads to limited results despite the enormous efforts put into promotional activities.

⁵⁴³Confer: La Documentation Catholique, 20th December 1987.

From the questionnaire data, within the 10 factors listed as reasons for the decline of vocations, two factors were indicated by a majority of the respondents from United Kingdom and Nigeria as responsible for decline. These are celibacy and contemporary social values. The latter specifically highlights the unwillingness of individuals to enter into a life long relationship such as that demanded by priestly and religious life. This section briefly examines the celibacy question in order to stress both the pain and the promise of this charisma. In this regard, a parallel could be drawn between the church law of eucharistic leadership which permits only the ordained to celebrate the eucharist, and the divine law of making the risen Christ present in all communities, vis a vis the Church law of priestly celibacy and the divine injunction of spreading the goodnews. In these two situations, at least from historical practice, it has been the Church's laws that have been allowed to dislocate the centrality of divine laws.

On the issue of sexuality, to which celibacy is closely related, there have been criticisms of the rigid position of the Church contained in documents like *Humanae Vitae*.⁵⁴⁴ The close relationship between celibacy and sexuality was addressed by Karl Rahner in *The Celibacy of the Secular Priest Today: An Open*

⁵⁴⁴This is the document that dealt with various aspects of Human sexuality, morality, life and abortion.

Letter.⁵⁴⁵ Therein, he examined the burden, the riddle and the challenge of human sexuality as experienced by celibate secular priests. Critics like Dr Richard Sipe of Johns Hopkins Medical School, also assert that celibacy has prevented a more humane theology of sexuality within the Catholic Church. Others also argue that celibacy is a juridical imposition of the Church, and a colonial residual attitude of Rome.⁵⁴⁶ Nevertheless, in spite of these criticisms, there is no doubt about the value and the witness of a celibate priesthood in our world, and since the time of Jesus, it has been an accepted pattern of discipleship. Jesus was celibate, and the so called 'eunuch' text of Mt 19¹², would indicate at least a possibility of celibacy freely chosen for evangelical reasons. Moreover, according to Hoban (1989), it witnesses God's kingdom as a counter-sign to the permissive ethic of our age and frees people to minister to the margins of society, thereby confirming its witness-value in a world that puts a price on everything.⁵⁴⁷ These values give priestly celibacy some place within christian ministry. However, the suggestion that celibacy makes a priest more available to the people he ministers, and

⁵⁴⁵Rahner, K., (1968) *The Celibacy of Secular Priest Today: An Open Letter* in The Furrow, April 1968 pages 149-172.

⁵⁴⁶This is the view of Prof. Anthony Padovano of Fordham College, N.Y., USA in a Television interview on British Television Channel 4, on the 31st of May 1992.

⁵⁴⁷Hoban, Brendan., (1989), *Priesthood at Risk: The Celibacy Factor* in The Furrow, April 1989, page 197.

affords him more time for prayer is fraught with difficulties.⁵⁴⁸ This is because there is a danger that the sacrament of marriage is seen as an impediment to christian ministry, personal holiness and contact with God. Hastings (1986) argued that there is an assumed incompatibility between sex and holiness, taken over from a non-Christian religious tradition and developed into a total law of priestly celibacy.⁵⁴⁹ Some critics, for example Padovano⁵⁵⁰ argue that celibacy is still practised in the Roman Church more for economic or cost effective and idealistic reasons than for any practical purpose. Furthermore, he notes that there are indications from the Scriptures, for example 1 Tm 3²⁻⁵, showing that presidents of eucharistic assemblies marry. The early christian community followed this practice until the Gnostic influence in the 4th century when sexuality came to be considered a pollutant.

In view of the changing concept of sexuality and new understandings of priestly celibacy, the desire of the Church to maintain the status quo must be balanced against three practical issues that this study has highlighted. First, fewer people are prepared to commit themselves to lifelong celibacy.⁵⁵¹ Second,

⁵⁴⁸Confer: Canon 277.

⁵⁴⁹Hastings, A., (1986) *In the Hurricane*, in Fount, page 73.

⁵⁵⁰Prof Anthony Padovano is at Fordham College, New York. He expressed this view in a Channel 4 television programme that was sited earlier.

⁵⁵¹Confer: Sandra and Schneider., New Wineskins, Paulist Press, N.Y., USA., 1986.

there is a growing number of priests leaving to get married.⁵⁵² For example in the United States, statistic shows that by their 10th anniversary of ordination, 20% of all priests have resigned, and by their silver jubilee, 42% of priests have resigned.⁵⁵³

Third, because of the expansion of the Church in the Lagos archdiocese as in other parts of Nigeria, there are many christian communities that are not celebrating the eucharist due to the shortage of priests. Many parishes in the Western world are priestless for similar reason of shortage which is a by-product of priestly celibacy. The issue of contemporary social values, particularly the unwillingness to commit oneself to a lifelong undertaking is a phenomenon of our time. Social institutions that are symbols of stability and permanence, have in recent times lost these features. For example the increasing rate and number of divorce in marriages. This has led some individuals to re-prioritise their values, and limit personal commitments to a specific and manageable time scale.

7.3.9 Theme 8: *The emerging role of women (spiritual and pastoral) in the Roman Church*

As indicated earlier, the questionnaire made a distinction between lay and religious women because of the assumption that

⁵⁵²Confer: Cummings and Burns., The Church Now, page 96.

⁵⁵³Bausch, W.J., (1986) Take Heart, Father, page 11.

women religious could be deemed more suitable candidates for new ministries. The findings revealed no great distinction between support for the two groups, but there was a demand for an increased role for them in the Church.

At present, the activities of women within the Church in the United Kingdom seem to be relatively greater than those of the women in Nigeria, particularly in the pastoral areas. This is more because of the liberal attitude of the hierarchy, than any social factor such as oppression of women. Also, the fact that the movement for women's liberation and ordination are of Western origin creates greater opportunities for women in the United Kingdom than in Nigeria. This does not however imply that there is no consciousness of these issues within the Nigerian Church. Nonetheless, those who support these causes could easily be seen as deviants from the norm by conservatives in the Nigerian Church.

However, the Nigerian Church will no doubt have to address these issues in greater detail in the future as it cannot insulate itself from the influences and issues in other parts of the world that affect members of the universal Church. Similarly, the Western Church cannot divorce itself from the issues that are particular to the Church in Latin America and Africa. Among the current issues particular to women, are the possibility of women priests, eucharistic leadership opportunities, and a religious life for women that is not celibate, or those embracing lay individuals. These issues have to be addressed by the Church hierarchy in a

certain way, and assuming that the problems do not exist could adversely affect the Church's ultimate mission and objectives.

7.3.10 Theme 9: *Use of pneumatic gifts in the Church*

The findings demonstrate that the hierarchy, at least in theory, recognised that the laity have pneumatic gifts that should be encouraged and used.⁵⁵⁴ These gifts can be employed in two areas in the Church: spiritual and pastoral, and general or administrative areas. Although both of these gifts can be used on the parish and diocesan levels, there is a limit to the discussion of the scope of their application in this study. The pneumatic gifts which are mainly directed towards the areas of spiritual and pastoral activities will be discussed concerning use at the parochial level. On the other hand, those gifts directed towards general administration will be addressed for use at the diocesan level. The practicality of these issues within the parochial and diocesan levels are examined in the next chapter regarding the blue print for a new organisational structure in the Lagos archdiocese.

⁵⁵⁴Confer: Ryan, Lawrence., (1988) *Is there a Shortage of Priests?* in The Furrow, October 1988, pages 619-626.

7.3.11 Theme 10: *The use of management and accounting as tools in Church transformation*

The personal interviews, observation results and questionnaire findings converge on the importance of management tools for effective Church administration. There was also the manifestation of interest by both members of the hierarchy and the laity to participate in the process of acquiring this knowledge. From the observational data, it was clear that most priests feel very uneasy when the period of preparing accounting reports approaches, not because of financial mismanagement, but because they are unsure how to go about the process of good account reporting. There is also evidence from the observed parish that the services of members of the laity who are knowledgeable in accounting were always sought for the preparation of accounting reports. However, the possibility of priests becoming literate in accountancy, at least for effective financial accounting in the Church would create the opportunity for proper financial management, and alleviate these fears.

On the acquisition of specific administrative and management skills, there was general support, and this would contribute to the possibility of a better priests-laity relationship. This is particularly so with the continued decline of ordained priesthood, and bring ever closer these two constituents within the Roman Church. The fact that most bishops are willing to encourage their priests to acquire these skills means that opportunities should be

created where this could be realised. These include the possibility for seminars and conferences for the laity and priests now in active ministry, and relevant courses to be introduced into seminary training to accommodate the needs of future priests.

7.3.12 Theme 11: *Features and attributes of leadership styles*

The features and attributes that were identified as being used by the members of the hierarchy themselves and others within the Church are indicative of the degree to which there could be an organisational transformation of the Church. This transformation manifests itself in the actions of the leadership recognising the changes affecting the ordained ministry and the factors responsible for them. It enables the possibility of accepting and encouraging new ministries where the laity can both use their gifts and collaborate with the ordained ministry.

The findings from the questionnaire reveal that the conditions for bringing about a transformation are more favourable within the Scottish dioceses than in Nigeria. Thus, if there would be any organisational transformation, greater effort would be needed by the Nigerian hierarchy in order for them to be transformational leaders with the characteristics identified earlier in this thesis. Although, responding Nigerian bishops see themselves as delegating duties to others and encouraging personal initiatives, most of the other respondents do not see the bishops in this light. For

example, most Nigerian seminarians and laity see their priests and bishops as being over-conscious of their clerical status. This creates the impression that the clergy still operate the traditional dichotomy within the priest-laity relationship. These perceived leadership features of both priests and bishops could be a cause of lower numbers of priestly applicants to the archdiocese of Lagos, particularly when compared to other Nigerian dioceses where the annual intakes are considerably higher. However, this needs further investigation because in the Eastern dioceses of Nigeria, where the consciousness of the priestly status is high, there is nonetheless an increasing annual number of applicants to the priesthood and religious life. For a better understanding of their (the hierarchy) leadership styles, the image perceived by others is more important than how the hierarchy perceive themselves.

In contrast, the superiors of religious communities are perceived in a more favourable light by their subordinates. The attributes of their leadership style include personal initiatives of others, consideration of others opinion, cooperation and consensus, and adaptability to local situations. This might be attributed to the organisational setting that is peculiar to religious congregations which allows them to appoint a member of the community for a fixed term of office. Although this term-based office structure cannot be wholly adopted into the diocesan administrative structure, the possibility of a greater input from

the local clergy could ensure that bishop-elects have some of the characteristics that are needed for the local Church. This local input is at present lacking in the present system of appointing diocesan bishops which primarily rests on the suggestion and nomination of both the incumbent and the Papal legate, with ultimate confirmation by the Roman Pontiff.

7.4 Conclusion

From analysing the responses of all the six sample populations, the following summary conclusions can be drawn. First, there is a general consensus that there is shortage of priests and of candidates for the priesthood and religious life in the archdioceses chosen as sample populations.

Second, the effect of these shortages is an excessive demand on working priests in all areas of their activities, and this is further compounded by the increase of the catholic population, especially within the Nigerian Church. This leads to unfavourable priest-per-laity ratio for spiritual and pastoral effectiveness.

Third, most respondents⁵⁵⁵ agree that there should be the use of the gifts and talents of the Christian faithful for functions

⁵⁵⁵These include most significantly ten responding bishops among which are eight who want full use of laity's gifts and talents and two respondents who want about eighty percent use of their gifts and talents and one respondent that suggests a seventy percent use of gifts.

that do not require the sacrament of orders. There is also a need for a distinction between spiritual and pastoral functions and purely administrative and organisational ones within the Church, in which the lay person can be involved.

Fourth, all respondents are willing to support Church organisational restructuring which can be facilitated with knowledge of Church management and accountancy as essential tools.

Fifth, there is a general indication that the leadership styles of Church functionaries in Nigeria are characterised by obedience to authorities and directives to subordinates, and a great emphasis on the clerical status of the ordained.

Sixth, a majority of the respondents agree that celibacy and contemporary social values are two major factors contributing to shortage of priests and candidates for the priesthood and religious life. The latter factor in particular becomes more complex especially with the unwillingness of many individuals to enter into life long commitments as demanded by priestly and religious vocations. The situation is further complicated by the decreasing level of appreciation of priestly and religious life as a profession because of inhibiting ecclesial regulations. From these findings, analyses and discussions, a general conclusion is that there is need both for a change, and new ministries. How can these be effected, and what are the areas that should be examined?. These are issues explored in the next chapter that focuses on various recommendations that could be used in the archdiocese of Lagos.

CHAPTER EIGHT

RESEARCH RECOMMENDATIONS

A BLUE PRINT FOR NEW CHURCH STRUCTURES AND MINISTRIES

The Church, as people of God, has all of these characteristics and also possesses a religious, supernatural, and transcendent perspective. Everyone belongs to this people, previous to any internal differences. At the start, everyone in the people of God is equal, a citizen of the kingdom.⁵⁵⁶

8.1 Introduction

The previous chapters examined the nature of church organisation, the organisational issues of management and its practices; the phenomena of leadership, power, and authority. It was argued that, for the church to be continually relevant to today's Christians, it must address and adapt itself to the problems of contemporary society. This adaptation demands organisational transformation that could affect some aspects of the Church's life and would inescapably lead to some new church structures and ministries.

Recent studies and surveys⁵⁵⁷ in the Roman Church demonstrate that the ratio of priests to laity is unfavourable for pastoral effectiveness, and this is further compounded by an increasing demand for priestly services. On the other hand, catholic theology

⁵⁵⁶Boff, L., (1985), Op cit., page 155.

⁵⁵⁷Some of these had been examined in previous chapters of the thesis, particularly that of Hoge and Askin.

encourages the expansion of lay ministries which could assist in relieving the workload on priests. The Vatican II Church initiative, encouraging the laity to use their gifts to build up the Church, together with other compelling factors such as the changing concept of Christian ministry and the growth of charismatic and pentecostal Churches, becomes circumstantially imperative. However, the organisational solutions required to address these contemporary problems transcend the traditional 'fire brigade' approach often used by the Roman Church.⁵⁵⁸ This approach can be best understood in the narrative presented below.

There is a great inferno (spiritual, doctrinal, organisational or socio-cultural), and called into action is the ecclesial fire brigade. They immediately assessed the situation, evacuated all the inhabitants, concentrated on extinguishing the blaze as efficiently and quickly as possible. They refurbished the structural damage to the status quo ante level or better, and allowed the inhabitants to move back to their previous activities and continue their normal life.

Such approaches were understandable during the church's formative and early years, against heresies and emerging doctrinal controversies. However, they are inadequate and mechanistic means to address contemporary dynamic issues, since they address symptoms rather than causes. Therefore, this chapter attempts to present a blue-print for new church structures and ministries derived from the findings of this study. In an attempt to realise this, there

⁵⁵⁸According to Sean McDonagh, only radical changes, and, especially, a more effective structure of ministry will meet the case. Confer his article *Priests in Waiting* in The Tablet, Feb. 8th 1992, pages 165-166.

are recommendations focused on two levels of the Roman Church organisation: universal and diocesan levels. The proposals for the diocesan level will, however, be applicable in most part, to the parishes within it, hence there are no distinct recommendations for the parochial level. The various recommendations explored are examined from their theological, canonical, pastoral and practical ramifications, but situated essentially within the context of the Nigerian Church.

The proposals for the Church on the universal level are those that could be presented by the Nigerian Church hierarchy collectively, or independently by the hierarchy of the archdiocese of Lagos to the universal authorities. This could be done through the many channels of communication that are available between a local and universal Church, for example the quinquennial meeting.⁵⁵⁹ However, decisions arrived at the universal level are long-run solutions, thus, emphasis are on diocesan proposals that could be implemented immediately. This is because they are within the juridical competence of the diocesan bishops, particularly if they are for specific implementation within their domain. However, these proposals presuppose the acceptance of four conditions.

First, that the present situation that was inherited through the historical process of evangelisation, is inadequate and should

⁵⁵⁹This is a five-yearly meeting between individual or group of bishops and the Pope, and affords occasions for the presentation of the feelings of the christian community from within a particular place.

be improved. Second, the willingness on the part of the archdiocesan authorities to initiate the processes for improvements after due considerations to the organisational implications of such decisions. Third, the recognition of the need to educate the laity, and probably the older members of the clergy, concerning the demands of the present situation. Fourth, realisation by the clergy that the time has come for the laity to be true collaborators in the management of the Church.

In order to achieve a focused examination of the issues, the chapter is divided into two parts: Part A: Blue-Print for the Universal Church, and Part B: Blue-Print for the Archdiocesan and Parochial Churches.

8.2 Part A: Blue Print for the Universal Church

Catholic scholars have argued for a new vision for the Roman Church since the period of the Second Vatican Council, but officially, this enthusiasm has slowed down over the past three decades.⁵⁶⁰ Kueng (1990) strongly argues for this new vision for the Roman Church, while stressing the characteristics that belonged to the church of the past.⁵⁶¹ These include models of a Constantine-Byzantine imperial church, a medieval papal church, a protestant princely or state church and a financially powerful modern bureaucratic church. The time has also passed, he argues, for the church with a stereotyped image of women, one-track language, and a pre-established gender role, denominational exclusivity, absolutist christian claims, European colonialism and Roman imperialism. These assertions indicate the seriousness with which some contemporary scholars see the need for a "new" church. However, this author has reservations in some areas highlighted in Kueng's statements, because of their serious doctrinal implications. Nonetheless, this author's position is that, the church cannot continue in the way of the past, and that there is a definite need for transformation and change. Therefore, on this

⁵⁶⁰Kueng, H., (1990) Reforming the Church Today; Keeping Hope Alive, page 1.

⁵⁶¹For a detailed analysis of these issues, confer Hans Kung, (1990), Op cit., chapter 14.

level of universal transformation of the Church, 4 recommendations will be examined under the following headings:

Blue Print 1: New Regulations for the Catholic Priesthood

Blue Print 2: Return of Married Roman Catholic Priests

Blue Print 3: Ordaining Individuals for Specific Church Sacraments

Blue Print 4: Ordination of Women to the Catholic Priesthood

8.2.1 Blue Print 1: New Regulations for the Catholic Priesthood

The context from which this should be understood is the crisis of the shortage of ordained priests which the catholic church is experiencing on the universal level as identified through the research findings. At various times, measures have been proposed to address the issue, for example increased prayers for vocations, but most suffer from the lack of decisiveness in addressing the causes of the crisis. The most recent measure proposed by the Roman hierarchy is what can be termed the 'manpower solution'. It suggested transferring priests from areas where there is a surplus, for example in Europe, to areas like Brazil where there is a shortage.⁵⁶² From this proposal, one could question both the existence of priests' surplus, and the pastoral effectiveness of a

⁵⁶²Confer: McDonagh, S., (1992) *Priests in Waiting* in The Tablet, pages 165-166.

middle aged priest in a busy and dynamic parish of Latin America. However, a focused remedy, emerged from the base community within the Latin American Church, which attempts to present an indigenous solution to the problem of shortage of priests, by encouraging more lay involvement. According to Boff (1986), the shortage of ordained priests has aroused the creative imagination of pastors who have come to entrust the laity with more and more responsibilities.⁵⁶³ This "solution" is based on an underlying concept that the church is the body of Christ, and each part has a "responsible role" to play within it. Furthermore, it underscores the fact that the term *laity* does not connote amateurishness or lack of dignity, but represents a potent group that should not be regarded as merely an appendage to the hierarchy, as Boff argues:⁵⁶⁴

We are not dealing with the expansion of an existing ecclesiastical system, rotating on a sacramental, clerical axis, but with the emergence of another form of being church, rotating on the axis of the word and laity. We may well anticipate that, from this movement, of which the universal church is becoming aware, a new type of institutional presence of Christianity in the world may now come into being.⁵⁶⁵

In addition to the practical consequences of priestly shortage, the hierarchy must recognise the effects of the other major contributing factor identified in the findings of this study. The fact that some prospective candidates may not be willing to

⁵⁶³Boff, L., (1986) Op. cit., page 2.

⁵⁶⁴Doohan, Leonard., (1984) A Lay Centred Church, page 5.

⁵⁶⁵Boff, L., (1986) Op. cit., page 2.

enter into a life-long commitment which the priestly and religious life demands, creates a need for new church regulations that will address these issues.

Therefore, this author argues that a call to ministry as a professional priest, and a call to celibacy, which is a distinctive state of living must be distinguished. Every christian is called by God to holiness in their specific life situation, as a doctor, lawyer or a priest; then to answer a call to be a celibate priest should be distinguished from answering a call to be a priest. However, individuals could have a vocation only to ministerial priesthood and the responsibility and holiness that are inherent with it. They may not however, have the vocation to celibacy, which is a specific calling in its own right. The need for this distinction was highlighted by Bishop Flynn:

Celibacy is not merely a requirement for ordination. Though related to the priesthood, it is a distinct vocation. Those preparing for priesthood must be called both to celibacy and to Holy Orders.⁵⁶⁶

Nonetheless, the present church discipline presupposes that an individual with a vocation to ministerial priesthood implicitly and unquestionably should have or attempt to have a vocation to celibacy. This relationship is shown in the Canon Law which says:

Clerics are obliged to observe perfect and perpetual continence for the sake of the kingdom of heaven and therefore are obliged to observe celibacy, which is a special gift of God, by which sacred ministers can adhere

⁵⁶⁶Flynn, H.J., (1990) *The Vocations of Priesthood and Celibacy* in Catholic International, Dec. 1990., page 271.

more easily to Christ with an undivided heart and can more freely dedicate themselves to the service of God and humankind.⁵⁶⁷

This presupposition to a large extent is questionable on four grounds. First, celibacy is not demanded of the priesthood by its nature. Second, there was a practice of married clergy in the primitive church. Third, the tradition of the Eastern Churches has always included married priests without great organisational difficulty. Fourth, many thousands of priests resign from the priesthood in order to marry. Some members in this last group still profess their conviction of a call to priestly vocation in a functional sense. Furthermore, this distinction between vocation to the functional priesthood and celibacy could be further argued from the history of celibacy itself. The term 'priestly vocation', as it presently stands, is a collection of distinct vocations each of which is a specific calling, and the possession of one variant does not presuppose the possession of any or all of the others. The recognition that an individual could have a new 'call' or 'vocation' within his present vocation, for example, a diocesan priest could have a 'call' to become a monk, which is a distinct call, underpins this. Although celibacy is intended to assist in making priests spiritually 'holier', there are no statistics to indicate that there is a correlation between celibacy and holiness.

⁵⁶⁷Canon 277 #1.

A particular difficulty is that this proposal could be seen as a euphemism for the introduction of optional celibacy. Though, the ideal to which priestly vocation should aspire is celibate priesthood, there should be the possibility for those who sincerely recognise and accept their human incapability to embrace celibacy to realise their vocation. It is important, however, that the economic, social and structural consequences of adopting this recommendation are appreciated. These consequences include decreased mobility, provision of adequate financial support to the priest and his family, marital problems and housing.

8.2.2 Blue Print 2: Return of Married Roman Catholic Priests

Unreflectively, this proposal could be rejected by the church's hierarchy as it seems to contradict the present ecclesial regulations. However, in the past two decades, in Australia and the United Kingdom, some married Anglican priests have converted to Roman Catholicism and functioned as such.⁵⁶⁸ These situations imply that the church can neither lay claim to theological incompatibility between marriage and ministerial priesthood, nor marriage as a hindrance to functional efficiency.⁵⁶⁹ Furthermore, the admission of these former Anglican priests suggests no

⁵⁶⁸In the Catholic archdiocese of Birmingham and the diocese of Leeds, in the United Kingdom, this is a well known phenomenon.

⁵⁶⁹Confer: Canon 277.

intrinsic incompatibility in married men receiving the sacrament of holy orders. It is on these two grounds; the admittance of married Anglican priests, and the absence of theological incompatibility of marriage and priesthood that the following recommendations rest.

First, the re-admission of those priests who are now married, but are willing to return to active ministry. Those whose primary reason for leaving the priesthood is marriage and not a loss of faith in God. Second, ordaining married men to the ministerial priesthood. This option also implies the possibility of optional celibacy, and there are socio-institutional reasons for this recommendations.

From Hoge's studies, a sizeable proportion of Catholics favour the ordination of married men as priests,⁵⁷⁰ and this will result in a change in the celibacy law. From the findings of this study, celibacy is a major factor to the shortage of priests, and inductively, there is a correlation between marriage and probable increase of candidates for the priesthood at least in the short run. However, attempts should be made in addressing the new problems that will emerge. These include marital obligations and stability, maintenance of the priest and his family, reduced mobility. There could also be changes in the teachings of the Church on sexuality, matrimony, and the priesthood itself as argued by Archbishop Pilarszyk of Cincinnati in his objection to the

⁵⁷⁰Hoge, D., (1987) Op cit., page 144.

introduction of optional celibacy:

What effect will come from the necessary sense of loss which parishioners will feel as they learn that the priest is no longer "theirs" in the same way as he was before? What implications about the Church's teaching on human sexuality, about matrimony, and, indeed, about the nature of priesthood itself lie hidden in such a change?⁵⁷¹

Also, there could be the elevation of the marital state as equal to the celibate state for achieving Christian holiness which seems to be against current Vatican teachings, and the elimination of the clergy-laity distinction.⁵⁷²

8.2.3 Blue Print 3: Ordaining Individuals for specific Church Sacraments

This recommendation highlights the possibility of 'commissioning' or 'consecrating' the laity to celebrate one or more of the sacraments. The implementation could be easier for some sacraments than others. For example, in the sacrament of matrimony where the 'ministers' of the sacrament are the partners themselves, and the ordained priest is only an official witness of the Church. This representative function only requires delegation from appropriate authorities of the Church.⁵⁷³ Also, the validity of the

⁵⁷¹Pilarczyk, Archbishop of Cincinnati, The Changing Image of the Priest, page 145.

⁵⁷²Presbyterorum Ordinis, Chapter III, nos 12.

⁵⁷³Confer: Canon 1111.

sacrament of baptism depends on the intention of the recipient, and both the material (water) and the form (formula of the ritual) used in baptism.⁵⁷⁴ Canon 861 permits a lay person to assume the duty of an extraordinary minister of this sacrament through delegation if the ordinary minister is impeded or absent, and has led to the provision of an official Church manual: Rite of Baptism for children administered by a catechist when no priest or deacon is available. In fact, in danger of death, any person with the right intention, even without delegation could baptise. It is therefore argued that the current situation of the shortage of priests creates a functional impediment and the possibility of functional lay ministers. Furthermore, since there is no foreseeable end to this situation, the argument for delegating to the lay person is justified. The practical effects of commissioning groups of individuals, for example to celebrate baptism or officiate at weddings in the context of the archdiocese of Lagos would be immense, as it frees the priests to be available for functions that could not be delegated to people without the sacrament of orders.

8.2.4 Blue Print 4: Ordination of Women to the Catholic Priesthood

This is currently a contentious issue in many christian denominations, while its discussion within the catholic church is

⁵⁷⁴Confer: Canon 861 # 2.

officially discouraged. However, proponents argue that it is a feasible way to increase the number of priests in the Roman Church. The reasons for the Church's rejection of the ordination of women to the priesthood can be grouped into four categories. First, the gender factor, based on Christ incarnated as man. Second, Christ's intention in choosing only men as his priests. Third, prohibitions contained in some Pauline letters. Fourth, the age-long tradition of the Roman Church.⁵⁷⁵ A comprehensive examination of the above reasons is not possible within this study, because of the depth of analysis that would be required. However, socio-institutional implications in favour of the ordination of women are presented.⁵⁷⁶ The increasing support for the ordination of women transcends, but is not totally exclusive of the issue of women's liberation that is now current. There is therefore, an imperative for a matriarchal balancing to the long-existing patriarchal leadership of the Roman Church, which seemingly manifests a socio-cultural discrimination against women.⁵⁷⁷ There is a further need that equal opportunities should be made available to men and women for christian ministry and service in the church.⁵⁷⁸

⁵⁷⁵Confer:Boff, L., (1986) Op cit., page 78.

⁵⁷⁶By socio-institutional approach it is meant the degree of acceptance by the society, and the effect of this acceptance on the structure of the institution within which it will be used.

⁵⁷⁷Boff, L., (1986) Op cit., pages 76-77.

⁵⁷⁸Boff, L., (1986) Op cit., page 78.

Available data, particularly from the United States where this issue is strongest, indicate an increase in people's acceptance of the need for women priests. This is based on the education of the laity about the current church situation, the tacit willingness of the episcopate and the impact of the shortage of priests and candidates for the priesthood. In 1974 only 29% favoured the idea of women priests, while 47% favoured it in a 1985 survey.⁵⁷⁹ However, it is noted that a majority of those polled must have been married professionals who might not personally want to be priests.

Although, there is an increased consciousness of the issue, there is, however, a lack of statistics of those women who are ready to come forward for ordination to the priesthood. The reasons for this lack might be threefold. First, most of those who might be probable candidates are female religious who fear being identified as the *black sheep* in the church. Second, the fact that the law of celibacy is still being controverted makes accurate data difficult to gather as aspirants may want to know if they will have to be celibate or married women priests. Third, the actual reason or motivation for priesthood will be questioned, as church authorities will want to establish if they have a sincere desire for service as priests or to satisfy a gender equation, and to remedy the assumed injustice of a male dominated hierarchy.

⁵⁷⁹Hoge, D., (1987) Op. Cit., page 160.

Because of these difficulties, in the short run, the option might not be a great source for an increase in the number of priests. However, if celibacy and women's ordination are favourably resolved, it could become an avenue for increased supply of ministers. Nonetheless, there are specific issues that must be addressed as regards sufficient theological training for those selected, for even the nuns cannot in general be claimed to have the theological base sufficient for the priestly ministry.⁵⁸⁰

However, if there is an adequate response to women ordination particularly among women religious, there will be a further decrease in the number of women in religious congregations, and this will affect their traditional ministry within the church. This could lead to the closure of some religious congregations, creating yet another problem for the Church. Furthermore, because of its institutional implications, the ordination of women can in future lead to female episcopates and perhaps papacy. One can argue that privately, this patriarchal dislocation creates uneasiness among some members of the hierarchy. The likelihood of this possibility led to a study carried out by the Pontifical Biblical Commission on the role of women in the areas of biblical material and the priesthood, the celebrant of the eucharist and the leader of local

⁵⁸⁰There is no underestimation here of the expertise of many nuns in various areas of specialisations. However, these specialisations are often not related or focused in the direction of theological studies, priestly formation or parochial administration.

Christian community.⁵⁸¹ Specifically on the active ministerial role of women in the New Testament, the Commission said:

According to the witness of the New Testament, especially the Pauline epistles, women are associated with the different charismatic ministries (diaconies) of the Church (1 Co 12⁴; 1 Tm 3, 11, cf 8): prophecy, service, probably even apostolate...without, nevertheless, being of the Twelve. They have a place in the liturgy at least as prophetesses (1. Co 11⁴).⁵⁸²

This respectable role within the liturgy in Pauline Churches was highlighted by Karris (1978) in his analysis of Ga 3²⁸ that levels all believers in Christ,⁵⁸³ and although there are features of ordination in the third century, it is not clearly attested in the New Testament writings.⁵⁸⁴ The Pontifical Commission concluded on the issue of women's ordination: *it does not seem that the New Testament by itself alone will permit us to settle in a clear way and once and for all the problem of the possible accession of women to the prebyterate.*⁵⁸⁵

⁵⁸¹The English Translation of the Report is in Origins, vol 6, July 1, 1978, pages 92-96.

⁵⁸²Origins vol 6, July 1976, paragraph II, n 3.

⁵⁸³Karris, R., *The Role of Women according to Jesus and the Early Church*, in Women and the Priesthood, StuhlmueLLer, C., ed., (1978), page 50.

⁵⁸⁴Osborne, K. B., (1988) Op. cit., page 87. A fuller discussion of the issue is given in this part of Osborne's book - Priesthood: A History of Ordained Ministry in the Roman Catholic Church.

⁵⁸⁵Report of the Pontifical Biblical Commission, Op. Cit., page IV, n 2.

This is a cautious statement, which leaves the issue unresolved, as it fails to state whether the New Testament does not permit their inclusion. However, the Commission encourages more studies and more openness to the Holy Spirit. This statement led the Sacred Congregation for the Doctrine of the Faith to issue the document: *Inter insigniores* - which is the Declaration on the Admission of Women to the Ministerial Priesthood.⁵⁸⁶ The document stated that, because of the questioning of theologians, studies had been carried out in the sphere of exegesis, patrology and Church history, but also in the field of the history of institutions and customs, of sociology and of psychology. It traced church tradition, Christ's action, and apostolic practices and asserts:

To this end, use is sometimes made of the text quoted above, from the Letter to the Galatians (3²⁸), which says that in Christ there is no longer any distinction between men and women. But this passage does not concern ministries: it only affirms the universal calling to divine filiation, which is the same for all. Moreover, and above all, to consider the ministerial priesthood as a human right would be to misjudge its nature completely: baptism does not confer any personal title to public ministry in the Church. The priesthood is not conferred for the honour or advantage of the recipient, but for the service of God and the Church; it is the object of a specific and totally gratuitous vocation: "You did not choose me, no, I chose you; and I commissioned you .." (Jn 15¹⁶; cf. Heb. 5⁴).

It is sometimes said and written in books and periodicals that some women feel that they have a vocation to the priesthood. Such an attraction, however noble and understandable, still does not suffice for genuine vocation. In fact a vocation can not be reduced to a mere

⁵⁸⁶Declaration on the Admission of Women to the ministerial Priesthood, 15 th Oct 1976. Vatican II, vol II, page 331-345.

personal attraction, which can remain purely subjective. Since the priesthood is particular ministry of which the Church has received the charge and the control, authentication by the Church is indispensable here and is a constitutive part of the vocation: Christ chose "those he wanted" (Mk 3¹³).⁵⁸⁷

Women who express a desire for the ministerial priesthood are doubtless motivated by the desire to serve Christ and the Church. And it is not surprising that, at a time when they are becoming more aware of the discriminations to which they have been subject, they should desire the ministerial priesthood itself. But it must not be forgotten that the priesthood does not form part of the rights of the individual, but stems from the economy of the mystery of Christ and the Church. The priestly office cannot become the goal of social advancement; no merely human progress of society or of the individual can of itself give access to it: it is of another order.

This declaration does not identify any theological objection to women's ordination. In attempting to justify its rejection of women's ordination, the Church has raised, inadvertently perhaps, other factors when it said:

the call to ministry is ultimately not from a Church official but from the Lord himself. The Church officials must, of course, discern in faith whether the Lord is actually calling an individual or not, but the call and the commission is in the last analysis from the Lord.

If the Lord still speaks to his people, then in today's world one could argue that the Lord might be calling women to the priesthood. In other words, as discussed earlier in the thesis, if the call is not from the bishop, but the Lord Himself, and commission is from the nature of the sacrament, and not through delegation, then Church officials must take great care in their

⁵⁸⁷Inter Insigniores, nos 6, Vat II, vol 2, pages 342-343.

discernment of those called by the Lord. Finally, it is acknowledged that the findings of the field survey do not greatly support the ordination of women, as most of those interviewed appeal to the Church's tradition as their main reason. This leaves a large grey area. But, would the catholic laity accept women priests?. The guess is that they would be at least as accepting as the protestant laity, and perhaps more so for three reasons. First, because of the shortage of priests, second, the passage of time, and third, the presence of a special category of women (those in religious life) who have already found acceptance among catholics.

8.3 Part B: Blue-Print for the Archdiocesan and Parochial Churches

Part B of this chapter examines recommendations that could be implemented within the archdiocese and its parishes as they are within the competence of the diocesan authority. The archdiocese of Lagos could realise these inclusivist ministries on which these six recommendations turn. This inclusivist ministry is implicitly supported by Cardinal Joseph Ratzinger when he argues that "it is also said that people should no longer be passive receivers of the gifts being a Christian brings. Rather, everyone should become an activist of the Christian life".⁵⁸⁸ This collaborative ministry was reflected in the 1990 Synod of Bishops theme: *de sacerdotibus formandis in hodiernis adiunctis*,⁵⁸⁹ and commented on by Carriquiry:⁵⁹⁰

Priests often limit themselves to being agents of worship, overloaded with old and new bureaucratic-ecclesiastical tasks... It is as if they still seek refuge within their own four walls while the parable of the one lost sheep among the 99 in the fold is becoming dramatically inverted.⁵⁹¹

Sociologists have long argued for more female involvement in

⁵⁸⁸Ratzinger, Cardinal Joseph., (1990) 30 Days in the Church and the World, Nov. 1990, page 64.

⁵⁸⁹This means the formation of priests in present day circumstances.

⁵⁹⁰Guzman Carriquiry is a lay member of the Pontifical Council for the Laity from Uruguay.

⁵⁹¹30 Days, Nov. 1990, page 8.

the ministries of the Church. Luckmann (1967) postulates "indeed, women generally do better than men on various indices of church oriented religion".⁵⁹² The most recent statistics available to this author on Nigeria, that of 1989, shows an urgent need for measures to address the pastoral difficulties created by the shortage of priests. The statistics show there is a ratio of 1 priest to 6151 Catholics on the national level, and 1 priest to 29418 Catholics for Lagos archdiocese. This is further compounded by the membership growth rate, and the increased number of priestless outstations without eucharistic celebrations which is an essential part of Christian assemblies as stressed by the Second Vatican Council:

However, no Christian community is built up which does not grow from and hinge on the celebration of the most holy Eucharist. From this all education for community spirit must begin.⁵⁹³

It is within such Christian assemblies that Christ instituted the eucharist by which the unity of the Church is both signified and brought about.⁵⁹⁴ Therefore, the celebration of the eucharistic sacrifice should be the centre and culmination of the spiritual life of the Christian Community, and its non-celebration primarily through institutional regulations is questionable.⁵⁹⁵ This trend

⁵⁹²Luckmann, T., (1967) *Major Patterns of Religion*, in *Sociology of Religion*, Robertson, R. (ed.), 1969, page 143.

⁵⁹³Presbyterorum Ordinis, nos 6, page 874.

⁵⁹⁴Confer: Unitatis Redintegration, nos 2, page 453; L.G. nos 3, page 351.

⁵⁹⁵Christus Dominus, nos 30, page 582.

of argument is supported by the above Church document:

It should also be their aim to ensure that the faithful receive spiritual nourishment from a frequent and devout reception of the sacraments and from an attentive and fervent participation in the liturgy.

At present, these satellite communities are desirous of a minister's presence, anxious to share in the communion of the Lord's body and blood, and conscious of the union in faith with the Church. They often come together like the early Christians gladly and generously, but short of breaking of bread together.⁵⁹⁶

However, these communities, served by accredited catechists,⁵⁹⁷ tried and tested by ecclesiastical functionaries, are not permitted to offer the sacred species etc, for the spiritual growth of the faithful within the community. These catechists are "unordained priests", for that is what they are seen to be by the people to whom they minister. They are presidents at liturgical assemblies, administrators of local communities, teachers of the faith and "confessors" to local faithful. This scenario is the current pastoral context within which these recommendations are directed.

With specific reference to an enhanced function of the catechist, the issues involved relate primarily to delegation by

⁵⁹⁶Ac 2⁴⁶.

⁵⁹⁷There are two types of Catechists in the Nigerian Church. First, the many generous Christians who voluntarily help in catechising the neophytes and others and a second group of those who assume the job officially, trained and are paid by the Church. It is this second group that this researcher refers to in this section.

the hierarchy, specific authorization and control, job description and specification. These organisational issues challenge the status quo and only leaders with transformational characteristics identified earlier could effect them. Since these catechists perform almost all pastoral tasks that an ordained minister performs in the latter's absence, the reasons why they are not authorised to distribute consecrated holy eucharist as extraordinary ministers is questionable. This also applies to the laity in the church. The pastoral difficulties of this non-authorisation is immeasurable, as catechists are presently accepted by the faithful and supported by the universal hierarchy. In fact, such delegation is canonically permissible and encouraged,⁵⁹⁸ as highlighted by John Paul II:

But the term "Catechists" belongs above all to the catechists in mission lands. Born of families that are already Christian or converted at some time to Christianity and instructed by missionaries or by another catechists, they then consecrate their lives, year after year, to catechising children and adults in their country.

...I wholeheartedly encourage those engaged in the work. I express the wish that many others may succeed them and that they may increase in numbers for a task so necessary for the mission.⁵⁹⁹

Teachers, the various ministers of the Church, catechists, and also organisers of social communications, all have in various degrees very precise responsibilities in this education of the believing conscience, and education that is important for the life of the Church and affects the life of society as such. It will be one

⁵⁹⁸Canon 230 nos 1 and 3.

⁵⁹⁹Catechisi Tradendae, nos 66, Vatican II, vol 2.

of the best results of the General Assembly of the Synod that was entirely devoted to catechesis if it stirred up in the Church as a whole and in each sector of the Church a lively and active awareness of this differentiated but share responsibility.⁶⁰⁰

The existing pastoral situation in the archdiocese of Lagos should also lead to the possibility of training selected lay men and women as eucharistic ministers as an inevitable necessity. This development cannot lead to the clericalisation of the laity or laicisation of the clergy as is feared by some respondents. It rather recognises the role of the laity in the spiritual and pastoral up-building of the Church, relieving some pastoral duties on priests, and make them more available for functions that demand the sacrament of orders. The enormity of the pastoral situation in Nigeria thus demands the use of multiple measures to address the problem, thus six recommendations are proposed and explored.

Diocesan Blue Print 1: Expanding the Ministry of the Laity

**Diocesan Blue Print 2: Reducing the Needs for Priests and creating
the office of administrative assistants**

Diocesan Blue Print 3: The Introduction of Permanent Diaconate

Diocesan Blue Print 4: The Lost Pearl - Return of Suspended Priests

Diocesan Blue Print 5: Lay Pastors in Priestless Parishes

Diocesan Blue Print 6: General Restructuring of the Archdiocese

⁶⁰⁰Catechesi Tradendae, nos 16, Vatican II, vol. 2.

8.3.1 Diocesan Blue Print 1: Expanding the Ministry of the Laity

A basic principle of management is that the absence of conventional officials to fill a particular post necessitates the demand for substitutes. Therefore, if the reception of holy communion is important for spiritual growth, and ordained priests are not available to carry out this function, a functional substitute must be provided. The need to expand lay ministry rests on the assumption that there would be no significant improvement in the supply of priests from internal sources in the archdiocese of Lagos. This is a realistic assumption as available statistics indicate. Furthermore, since change to the law of celibacy could be a long-term measure, this assumption will remain valid. However, there are three clarifications that should be made as they affect this recommendation. First, it is the role and vocation of the laity in the church that is focused upon here. Second, the basis of the use of lay ministries rests essentially on their pneumatic gifts which have theological legitimacy in their own right. However, the existing shortage of priests adds urgency to the solutions that are needed. Third, since all constitute the people of God, these lay ministries are focused on qualified volunteers. The use of paid professionals is limited to areas of administrative activities which demand special skills. An enlarged lay

participation has broad support as Hoge's survey in 1985 shows:⁶⁰¹

To sum up, all groups - priests, laity, and college students - support increases in deacons and lay ministers, and there is no evidence that one or another group is opposed. We have heard it alleged that priests are opposed to lay ministers, or that laity are slow to accept lay ministers, and so on, but none of these statements are supported by the nationwide surveys, making us conclude that none are true in general.⁶⁰²

However, accepting this solution presupposes that there will be adequate training programmes in all necessary areas through making use of the facilities that are available in the seminaries. This training opportunity is supported by canonical legislations which encourage theological education of the laity when necessary:

Laypersons are bound by the obligation and possess the right to acquire a knowledge of Christian doctrine adapted to their capacity and condition so that they can live in accord with that doctrine, announce it, defend it when necessary, and be enabled to assume their role in exercising the apostolate.⁶⁰³

In conclusion, there are no known organisational, theological or canonical prohibitions that prevent the implementation of this recommendation. Specifically for the archdiocese of Lagos, four areas in particular should be addressed in its implementation. First, opening up the function of extra-ordinary ministers of the eucharist to the laity. Second, the creation of the office of lay

⁶⁰¹Hoge, D., (1987) Op. cit., pages 186-192. There is a detailed examination of the findings of the survey on pages 186-192 of Hoge's book.

⁶⁰²Hoge, D., (1987) Op. Cit., page 188.

⁶⁰³Canon 229, # 1.

pastors for the many priestless outstations in the archdiocese (this is later explored in section 8.3.5). Third, commissioning certain individuals as special ministers to celebrate one or more of the sacraments in clearly identified circumstances. Fourth, appointing female religious in particular as administrative assistants to parishes as explored in Blue-Print 2 below.

8.3.2 Diocesan Blue-Print 2: Reducing the Administrative Needs for Priests and creating the office of Administrative assistants in Parishes

The findings of this research confirmed the believe that most priests are involved in a series of administrative activities that affect their pastoral efficiency and effectiveness. Most respondents⁶⁰⁴ indicate that lay persons would like careers in Church work either on a voluntary or part-time basis, therefore putting their expertise at the service of the Church. The fact that these volunteers are already well trained and experienced makes this recommendation viable and practicable.

This proposal can engage the services of two categories of people; the female religious and the laity. For the archdiocese of Lagos, those on whom this section is focused are female religious, trained and proficient in office administration and allied disciplines, who are currently under-utilised. The official

⁶⁰⁴These are over 80% of all surveyed in the field research.

appointments of administrative assistants to parishes could increase the self esteem of female religious which was identified as low earlier in this study. Experimenting on this innovation could meet with some difficulties. First, resentment from pastors who might see it as an encroachment on their leadership and privacy, and thus feel threatened. Those greatly susceptible are elderly priests who probably are not used to working with other professionals on an equal basis, and by those pastors who "don't trust non-priests in parish staff".⁶⁰⁵ Second, the fear of resistance from the laity, although this is sometimes overplayed by many critics. Many members of the laity expect a greater involvement of female religious in parish life than hitherto and wonder why this has not happened. In the Lagos Archdiocese, they had accepted the female religious as eucharistic ministers, and as this research shows, they will be accepted in other areas as well. This is particularly so if the reality concerning the shortage of priests is presented to them.

Although this option creates an institutional innovation within the Archdiocese of Lagos, two problems identified by Hoge should be addressed. The presupposed clericalisation of the laity because of their new function is unfounded, since both appointments to and withdrawal from parishes are not sacramental actions. In fact, to make someone a cleric implies the elevation to the rank of

⁶⁰⁵Confer: Hoge, D., (1987) Op cit., page 205.

an ordained minister which is not the aim of this recommendation. A second problem that Hoge highlighted was that it would encourage the growth of feminism, and create another distinct group in an already polarised christian community. Admittedly, the problem of "feminization" could be assumed to emerge as those to be involved are mainly female religious. However, there is already in existence general feminisation in the church, because a majority of church goers are women.⁶⁰⁶ This recommendation is therefore not specifically proposing a new influx of women who are not already within the system, rather, it proposes a relocation, and a new opening for functioning in the church. However, as suggested by Hoge, this author agrees that further studies are needed in this area in order to establish their future implications.

8.3.3 Diocesan Blue-Print 3: The Introduction of Permanent Diaconate

The ministry of permanent diaconate was first introduced in some Nigerian dioceses (in Kaduna ecclesiastical province) in the early 1970's. However, the social, logistical and administrative problems that emerged at that time were sufficient to discontinue its use. These non-theological problems are natural in such innovative project which attempts to blend activities in religious

⁶⁰⁶Confer: Brierley, P., UK Christian Handbook, 1992/93 edition.

vocation and marital obligations. It is however significant to note that there are still difficulties being experienced by most Western European and American dioceses that have employed this ministry over a considerable period of time. For example, since its use in the United States of America in 1968, and the ordination of the first group three years later, it had grown rapidly. The annual report on permanent diaconate shows that at the end of 1985, there were 7425 permanent deacons with another 2264 in training.⁶⁰⁷ These achievements however have not totally eliminated all the problems associated with its use. As every indication points to a continued increase, the Nigerian Church can understudy the American experience to know the factors for success with a view to re-introduce the practice.

This recommendation like the other options should be adopted on its own merit, distinct from the problem of the shortage of priests and candidates for the priesthood. The enormity of missionary work in Lagos, makes such an innovation relevant within the archdiocese. The benefits of this proposal include increasing the number of ministers that will carry out spiritual and pastoral activities. Second, marginal increase in administrative overheads of the Church, since most probable candidates will be fully engaged professional people. Theologically, the church encourages the use

⁶⁰⁷Taub, S. M., (1985) Annual Report on the Permanent Diaconate in the United States, 1985, (Washington, DC: United States Catholic Conference).

of permanent diaconate as *Lumen Gentium* shows:

Since, however, the laws and customs of the Latin Church in force today in many areas render it difficult to fulfil these functions, which are so extremely necessary for the life of the Church, it will be possible in the future to restore, the diaconate as a proper and permanent rank of the hierarchy.⁶⁰⁸

This position of the Church was followed by the encyclical - *Sacerdotalis Caelibatus* in which Paul VI was contrite on the Church's neglect of this ancient practice to the point of arbitrary juridical prescription, which he advised should not be allowed to repeat itself:

In any case, the Church of the West cannot weaken her faithful observance of her own tradition. And it is unthinkable that for centuries she has followed a path which, instead of favouring the spiritual richness of individual souls and of the people of God, has in some way compromised it, or that she has with arbitrary juridical prescriptions stifled the free expansion of the most profound realities of nature and of grace.⁶⁰⁹

The document went further to demonstrate the Church's intention for its restoration and conferment of the diaconate on matured married men.⁶¹⁰ Nonetheless, despite its contributions to pastoral ministry, critics of the practice argue that married deacons are not sufficiently available for them to be really useful because of their professional engagements. They therefore end up as "mini-priests" or "glorified altar boys" with the feeling of being

⁶⁰⁸L.G. nos 29.

⁶⁰⁹*Sacerdotalis Caelibatus* nos 41.

⁶¹⁰*Sacerdotalis Caelibatus*, nos 41.

under-utilised, a loss of identity, and cynicism by the faithful as described by Fiedler (1986):

There are too many liturgical deacons, but I am strongly in favour of permanent deacons. Proper deacons. I am not in favour of liturgical deacons acting like disappointed or mistreated second-rate priests. I don't think their role at mass makes as much sense as a hill of beans if they cannot be recognized as men who spend their time in the service of the needy and alienated.⁶¹¹

These problems can be remedied and effective utilisation of permanent deacons realised if a proper human resource management is implemented in the archdiocese.⁶¹² However, in the long run, this recommendation is inevitable in view of the factors identified earlier in this study as major contributors to the shortage of priests. It is also difficult to assume that there will be sufficient candidates that will provide required number of priests from internal supply. But, the greatest opposition to permanent diaconate is from the feminist movement which argues that it perpetuates the patriarchal system, and discriminates against women, as echoed by Kennedy (1984):

The solutions (to the priest shortage) will not come from the golden age of clericalism, from, for example, the cadres of married who have been ordained over the past fifteen years. Married deacons represent a past, temporary accommodation with a clerically dominated Church. As such, they are anachronistic and fit marginally, if at all, into the future. They will be remembered as a significant transitional presence which

⁶¹¹Fiedler, E. J., *Permanent Deacons Shouldn't Play Priests*, in *US Catholic* 51, May 1986, pages 15-16.

⁶¹²Confer: Hoge, D., (1987) *Op cit.*, page 197.

helped condition the Church for its greater lay character.⁶¹³

However, these criticisms do not diminish both their value and usefulness if it is one of many measures aimed at addressing the present leadership crisis within the Church.

8.3.4 Diocesan Blue Print 4: The Lost Pearl Option - the return of Suspended Priests

This recommendation rests on two principles; first, the indelible character of the sacrament of orders,⁶¹⁴ and the concern of Jesus for sinners or strayed members of his community.⁶¹⁵ Because of the indelible nature of the sacrament of orders, priests who have left active ministry or are suspended for misdemeanour retain their "priestly character" and can function in cases of extreme emergency. This means the powers or capabilities of these ministerially inactive priests are only latent. Priests within this group, assuming they are still unmarried, who manifest an intention to return to active ministry, should be encouraged. This proposal therefore addresses two issues simultaneously; increasing the number of priests and fraternal reconciliation between members of

⁶¹³Kennedy, E., (1984) The Now and the Future Church: The Psychology of Being an American Catholic, page 158.

⁶¹⁴This implies that once an individual is validly ordained a priest, he remains forever a priest.

⁶¹⁵This is shown in many of the parables of Jesus like the prodigal son, lost sheep, and lost drachma.

the church's hierarchy. Kueng in a plea for reconciliation says:

That it practices on the inside what it preaches on the outside: What good is it if the Church's hierarchy demand reconciliation, peace, justice, and freedom from the world, while they delay the coming of peace to the Christian world, while they trample on justice in the Church - vis-a-vis theologians, nuns, women in general - and suppress the freedom of episcopal elections and theological research?⁶¹⁶

Coincidentally, the Vatican authorities are becoming more liberal in bringing about such reconciliations as stated by Fuller:

Apparently to inject a little mercy into his approach in the matter of laicization, John Paul II is now inviting and readily allowing priests who have left to return to priestly practice with little or no ecclesiastical red tape.⁶¹⁷

The practicality of this option was successfully demonstrated recently in one Nigerian diocese, and a cue can be taken by dioceses with similar problems. This recommendation is a moral imperative if the church intends to mirror properly the image of God depicted in the parables of the prodigal son,⁶¹⁸ the lost sheep⁶¹⁹ and the lost drachma.⁶²⁰

⁶¹⁶Kueng, H., (1990) Op cit., Crossroad Publishing, NY, page 160.

⁶¹⁷See his article "Paternalism Won't Solve Priest Problem," *National Catholic Reporter*, September 5, 1986, page 18.

⁶¹⁸LK 15¹¹⁻³².

⁶¹⁹LK 15⁴⁻⁷.

⁶²⁰LK 15⁸⁻¹⁰.

8.3.5 Diocesan Blue Print 5: Lay Pastors in Priestless Parishes (Pastoral Assistants)

This recommendation to introduce lay pastors hangs on both its canonical possibility and its successes in some dioceses in the world. By 'priestless' parishes it is meant those parishes that are without ordained minister as a consequence of the present shortage of priests. This proposal is important in view of the growing number of parishes that could be closed, and the consequent exodus of catholics to evangelical churches as a result of the absence of spiritual activities in their own parishes. With the increase in 'priestless' parishes, practicable measures that will enable sustained pastoral and spiritual activities in parishes must be sought. Lay pastorship as a measure describes a resident lay leadership in collaboration with a priest who visits periodically, providing supervision. Since statistics earlier provided in the thesis show an unfavourable priest per laity ratio, many lay-led services are already in existence, with most outstations being without priests.⁶²¹ This recommendation should therefore find acceptance within the archdiocese of Lagos. Askin asserts that at present, there seems to be no alternative to such 'service-without-Eucharist' since parishes with 20,000 members and 50 to 100 widely

⁶²¹Confer: Hoge, D., (1987) Op cit., page 101.

dispersed rural outstations are not uncommon in Africa.⁶²² In this situation, Catholics are taught that weekly eucharist is not possible, and worship services emphasise the celebration of the Word rather than the Eucharist. Under these circumstances, the sacramental identity of the Catholic faith could be lost sight of, and a protestant-type community emerge. Hickey addresses this development when he says:

A Eucharistic-less Catholic community will in time become a non-Eucharistic community and scarcely distinguishable from the many Protestant churches which flourish in Africa.... A sacrificial priesthood and regular celebration of the Eucharist can be expected to become more and more irrelevant to a christian community which has managed for long periods without them.⁶²³

Although this danger identified by Hickey exists, many non-Eucharistic communities nonetheless already exist in many parts of the world, so it is not a concern for what could happen in the future. For the purpose of clarity, by non-Eucharistic community, it is meant a community where there is no full celebration of the sacrament of the mass or last supper, as distinguished from the celebration of a communion service led by a deacon or lay person. In spite of this caution above, the establishment of parishes staffed by lay pastors and served by visiting priests who provide the eucharist every few weeks is widely tried. In some American and

⁶²²Askin, Steve., and Collins, Carole., (1986) *African Catholics Gain Identity and Challenge Church*, in National Catholic Reporter, Jan. 31 1986, page 23.

⁶²³Hickey, Raymond., (1986) *Priesthood and the Church of the Future*, in The Clergy Review, 71, May 1986, page 159.

African dioceses, the experiment is successful.⁶²⁴ In Zaire for example, the archdiocese of Kinshasha has the largest concentration of Catholic population, and it is continually growing. From 1966 to 1975 the population doubled, from 800,000 to 1,600,000, and the number of parishes grew from 43 to 55. By 1986 it was approaching three million with about 85 parishes, and providing pastoral services by priests to all the areas could not be contemplated. Although no parish can function without a priest, it is common knowledge that there are many aspects of parish organisation that do not require sacred orders and the presence of a priest.

Consequently, in 1985, eight parishes were created and specifically entrusted to lay pastors for day to day management in conjunction with a priest not in residence. This priest would spend his time with the sacramental life of the church that lie beyond the jurisdiction of the lay pastor.⁶²⁵ Such a lay pastor celebrates communion services whenever the priest is not available. During the week, the lay pastor is active in both pastoral and parochial duties. In America, women religious are those often appointed,⁶²⁶

⁶²⁴In America, Portland diocese has 2 experiments, Baltimore has about 9, while other dioceses in the Midwest and West of America are also contemplating a trial. In Africa, the diocese of Kinshasha in Zaire has been on this experiment since 1975. Confer also Hoge, D., (1987) Op. cit., and Moloney, Raymond., *The Lay Pastors of Kinshasha*, in The Furrow, April 1989, pages 215-221.

⁶²⁵Moloney, R., (1989) *The Lay Pastors of Kinshasha*, in The Furrow, April 1989, page 215.

⁶²⁶Confer: Hoge, D., Op cit., page 103.

while in Zaire,⁶²⁷ matured married men are the favoured candidates. There are canonical and theological issues associated with this recommendations that needs further exploration.

Canonical Considerations: Although there are practical problems that could emerge with this proposal, there are no known canonical prohibitions. Necessary authorization must have been obtained before their implementation by diocesan hierarchies. In the archdiocese of Kinshasha, for example, this recommendation was considered in the light of canonical regulations, and led to the publication of two booklets in 1985 - Les ministeres laïcs de Kinshasha, and Role et fonction du mokambi de paroisse. These booklets spelled out the ministry of the laity in Kinshasha, and the functions of the mokambi (lay pastor) in the parishes.

Although the notion of lay pastors is not directly envisaged in the canon law, appeal could be made to Canons 515-519. From these canons, the ordinary structure for a parish is that of a community under the leadership of an ordained priest. However, it is clear that the code does not require a parish priest for each parish, other possibilities are permitted, such as, the priest overseer as a 'moderator of pastoral care' as Canon 517 # 2 shows.

If the diocesan bishop should decide that due to a dearth of priests a participation in the exercise of the pastoral care of a parish is to be entrusted to a deacon or to some other person who is not a priest or to a

⁶²⁷Confer: Moloney, R., (1989) Op cit., page 216.

community of persons, he is to appoint some priest endowed with the powers and faculties of a pastor to supervise the pastoral care (Canon 517#2).

Theological Considerations: Theologically, this practice could be supported by Church documents, for example *Lumen Gentium* states:

Therefore, even when occupied by temporal affairs, the laity can, and must, do valuable work for the evangelisation of the world. But if, when there are no sacred ministers or when these are impeded under persecution, some lay people supply sacred functions to the best of their ability, or if, indeed, many of them expend all their energies in apostolic work, nevertheless the whole laity must co-operate in spreading and in building up the kingdom of Christ.⁶²⁸

Although, it is arguable that the primary role of the lay person is within the temporal order, they are also called to cooperate in church affairs. In Paul VI's *Evangelii nuntiandi*, the involvement of the lay person in the church was encouraged:

Lay people whose vocation commits them to the world and to various temporal enterprises, should exercise a special form of evangelisation. Their principal and primary function is not to establish or promote ecclesial communities, which is the special function of pastors (i.e. the ordained), but to develop and make effective all those latent Christian and evangelical possibilities which already exist and operate in the world.⁶²⁹

The active presence of the laity in temporal affairs is of the greatest importance. We must not, however, overlook or neglect another aspect: the laity must realise that they have been called, or are being called, to co-operate with their pastors in the service of the ecclesial community, to extend and invigorate it by the

⁶²⁸*Lumen Gentium* nos 35; also *Lumen Gentium* 37, and *Presbyterorum Ordinis* nos 9.

⁶²⁹Paul VI., *Evangelii nuntiandi*, nos 70.

exercise of different kinds of charisms which the Lord has been pleased to bestow on them...There can be no doubt that, side by side with the ministry conferred by the sacrament of Holy Orders, by virtue of which men are constituted pastors and dedicate themselves in a special way to the service of the community, the Church recognises other ministries which, although not related to Holy Orders, are capable of rendering special service to the Church.⁶³⁰

Nonetheless, despite canonical and theological grounding, two major difficulties that relate to the implementation of this recommendation must be addressed. First, the willingness of the Nigerian Catholic Episcopal Conference to initiate the necessary procedures for its implementation. Second, the willingness of diocesan priests to collaborate with lay pastors in view of the challenges it will introduce in parochial administration. In a study of lay pastors, Gilmour (1985), identified three pastoral difficulties that will arise through this experiment.⁶³¹ First, there would emerge a distinction between liturgical leadership and enabling leadership. Second, a feeling by the lay person that they have long been hindered in participating in church activities. Third, that priests will be involved in an 'on and off' situation with the parish, without establishing any relational bonds with the christian community.

⁶³⁰Paul VI., *Evangelii nuntiandi* nos 73.

⁶³¹Gilmour, Peter., (1985) A Theological Reflection on Non-Ordained Persons Pastoring Catholic Parishes Without Resident Priests, unpublished D.Min. Thesis., (Mundelein, IL: University of St. Mary of the Lake).

These issues that Gilmour identified, though new within the American or European Church, are not novelties in the context of the Churches in the Far East, Latin America or Africa. On the distinction between liturgical and enabling leadership, it is acknowledged that although the ideal is that ordained priests should provide both types of leadership, historical evidence attests to the fact that not all enabling priests are also good liturgical leaders and vice versa. These qualities are different charisms, and if there are gifted lay persons that could help within the present circumstances for building up the christian community, it should be encouraged. Second, there has already been the feeling by some lay persons⁶³² that they are being 'hindered by the clergy' through restrictions on the degree to which they can participate in parochial activities. Third, because of the existing shortage of priests, there is already very limited relationship established between priests and people, thus, the problem will not be a novelty.

However, this recommendation should be tested on a limited scale for a fixed time period in the first instance, after which an assessment of its success will enable required modifications for wider application. The probable candidates for this ministry are the female religious within the archdiocese of Lagos.

⁶³²Gillen, T., (1988) *Priests and the Role of the Laity*, in *Doctrine and Life*, pages 416-420.

8.3.6 Diocesan Blue Print 6: General Administrative Restructuring of the Archdiocese of Lagos

Within this recommendation, three specific aspects of organisational restructure are examined under the following headings: administrative structure, general administration and human resource management. The administrative restructuring envisaged for the archdiocese is to maximise the use of the limited number of priests. On the other hand, the general administration identifies areas that the laity could be professionally involved, while the human resource management highlights the areas that must be properly managed for efficient use of scarce human resources.

Administrative Structure: Earlier in this thesis, the existing structure of the archdiocese of Lagos was examined. It was revealed that a comprehensive and workable pattern that could be properly labelled as an archdiocesan structure was lacking. Also, proper delegation with accompanying authority and responsibilities was absent. It is within this context that this recommendation is situated, and anchored on the vision of a church of the future encouraged by scholars.⁶³³ However, there is need to emphasise that much of the present administrative and structural 'disorganisation' in the archdiocese is a product of the inheritance from the early

⁶³³Harring, Bernard., (1990) *The Church in Twenty-First in The Furrow*, March 1990, pages 139-146.

missionaries. Nonetheless, the possibility for change and the willingness for improvements is manifested in the initiation and support for this particular study by the Archbishop of Lagos.

The first major structure that should be in place is the division of the archdiocese into three administrative areas for efficient day to day management of the archdiocese. A second feature of the restructure is the building of an archdiocesan secretariat distinct from the archbishop's office, but which complements and facilitates the activities that would evolve from the administrative division that was suggested above.

General Administration: As a consequence of the restructuring given above, the need for qualified personnel to staff these offices emerges. As regards the administrative areas, and in view of the enormity of the present activities of the archbishop, Vicars General should be appointed as administrative heads of each area created. They should further be supported by Episcopal Vicars in all the areas identified as necessary for the efficient running of the archdiocese. This reorganisation would free the archbishop from his present detailed involvement in the daily management of the archdiocese, enabling him to assume a more spiritual and pastoral role. He would however, continue to be involved in strategic decisions that are of greater importance. The practicality and success of these proposals is evident from the experience in the Archdiocese of St Andrews and Edinburgh where there are 3 Vicars

General and 9 Episcopal Vicars, who together with the Archbishop, form an episcopal council. Collectively they administer an archdiocese with a quarter of the catholic population of the archdiocese of Lagos.⁶³⁴ Also, the availability of many highly qualified and experienced senior priests, both indigenous and expatriates makes this recommendation practicable.

Furthermore, establishing an archdiocesan secretariat enables a level of professionalism to be introduced into archdiocesan administration with the possibility of engaging qualified members of the laity. This could therefore make possible the use of both professional and pneumatic gifts in various spheres of the archdiocesan life as identified by this research findings.⁶³⁵

Human Resource Management: The implementation of the first two parts of this recommendation implies a proper management of the present and future human resource of the archdiocese. Therefore, two types of personnel are focused upon in this analysis; these are the ordained and the lay professional personnel. The ordained personnel should be properly managed because of the continued decline in their numbers in real terms, and a simultaneous increase in pastoral activities. The lay personnel are also important to be involved as members of the church and in view of the new structure

⁶³⁴Confer: Canons 477-481.

⁶³⁵Confer: Canons 469-494.

that demands the use of their professional qualities and pneumatic gifts. Therefore, efficient human resource management is necessary to ensure that personnel are available as and when needed.

According to most management scholars,⁶³⁸ human resource management or manpower planning embraces all areas relating to workers and working conditions in an organisation. It therefore examines issues of planning of personnel needs, recruitment methods, selection procedures, staff deployment, job description and specification, and staff appraisal. All these relate to how employees are motivated and how such motivation could be sustained. These specific areas should be focused upon by an archdiocesan personnel department within the new archdiocesan structure. This department should be headed by a full time vocations director because of the nature of his work, and supported by ancillary staff with necessary financial and technological assistance.

Also, other essential areas of organisation, for example, accounting structure could also be developed, but only after these foundations have been established.

⁶³⁸These include scholars like Bedeian, Glueck, Smeltzer, and Gray.

8.4 Conclusion

This chapter has pulled together the results from all the previous chapters of this thesis in order to present practicable recommendations for the church on the universal, diocesan and parochial levels. There was distinction between recommendations that could be implemented on the universal and diocesan levels because of the urgency of corrective measures needed to address the leadership crisis that presently confronts the Roman Church.

On the universal level, four recommendations were presented which highlighted the two major factors identified as responsible for the shortage of priests and religious in the Church. These recommendations therefore focused on the need to expand or modify the present ecclesial regulations as regards christian ministries and leadership in the Catholic Church.

On the diocesan level, measures that could address three main issues specific to the archdiocese of Lagos were examined. These are, first, structural re-organisation of the archdiocese to enable it to be more efficient than hitherto. Second, increasing the level of involvement of the lay person, particularly the female religious on spiritual, pastoral and administrative levels. Third, addressing the problem of the shortage of priests in the archdiocese. Within this section, six recommendations were presented which highlighted their practicability based on the experience of their use in other similar situations around the world.

This chapter has therefore stressed the fact that, there are specific problems that the Roman Church, both on the diocesan and universal levels has to address. Nonetheless, the possibility of properly addressing the causes and not the symptoms of these problems rests on the willingness of the Church's hierarchies at respective levels to change the status quo. They could then accommodate the reality of our contemporary time particularly by accepting the challenge of assuming transformational roles.

CHAPTER NINE

GENERAL CONCLUSION

9.1 Introduction

This thesis has attempted to explore the important ramifications of managing the contemporary Roman Church. Because of the difficulty of examining all aspects of this organisation, there was focus on its institutional leadership, and selected aspects of its organisational life. Specific focus was on the Archdiocese of Lagos, Nigeria, and references were made to the practices of the early Church and two Scottish Archdioceses: Glasgow and St Andrews and Edinburgh.

This method of approach was employed in this research because religion is often seen, studied and defined from different perspectives,⁶³⁷ but usually as the belief in a supernatural being to whom an abiding relationship is established through the allegiance of rational creatures.⁶³⁸ These beliefs and relationships which become formally organised and concretised into institutions with its organisational and management features was the main focus of study. The research adopted socio-scientific approach without undermining the fundamental theological basis upon which religious faith and beliefs rest. This approach highlighted

⁶³⁷Confer: Yinger, J.M., (1969) Religion, Society and the Individual, page 5-17.

⁶³⁸Confer: O'Dea, T.F., (1966) Op cit., pages 1-2.

the importance of institutions as the most deeply ingrained of social habits, and as inherent and inescapable. It explored the possibilities of valuable management contributions that may accrue to the Church as an aspect of contemporary civilization through the use of this method of enquiry. Among these values are the possibility of providing pragmatic solutions to some institutional problems like the shortage of priests and candidates for priestly and religious vocations. It could also lead to avoiding Church organisational failures, and maintain its influence on political organisations, as the conscience of the marginalised.

In the second chapter of the thesis, the processes of the christianisation of Nigeria and the problems and challenges that accompany it were expounded highlighting a need for action to be taken by the Church hierarchy. The nature and content of these corrective actions or measures which should both be Nigerian and effective was articulated in this research. This move was justified in view of the activities of the early christians and their attempt to make the Church of their time (1st to 3rd generations) relevant to themselves.

The third chapter examined the emergence of distinct organisational features in the early Church, particularly the identification of office holders, conflict resolutions, and uniformity in doctrinal beliefs and worship. Also, contingent needs of the christian community were emphasised as the driving force for the emergence of superintenders and other management features in

the primitive Church. The emergence of the group of presbyters, and the elevation of the episcopate from this circle completed the process of the development of a hierarchical Church, which had begun with the election of the Seven in the Acts of the Apostles (Ac 6). These leaders of the primitive Church employed "on the spot" and "remote" control systems of superintending the christian communities, which contributed to the on-going process of the institutionalisation of the Church. Within the chapter, the importance of leadership, both as a phenomenon and positional office emerged. Leadership occupies an important position in all organisations: religious or secular, and it is its importance and role in the management of the Church that was next examined.

The fourth chapter explored the relationship between leadership and christian ministry, emphasising that contemporary thought viewed christian ministry as wider than its present limitation to ordained ministry. The connection was also made between church leadership and the shortage of priests, and the reasons and effects of these shortages with particular focus on the African Church were examined. Furthermore, the changes that were initiated by the Second Vatican Council suggested a need for an enlarged and enriched christian ministry with a holistic transformation of the Church.

This holistic transformation required an examination of various organisational practices, which was carried out specifically for the Archdiocese of Lagos in the fifth chapter

highlighting the areas where this transformation is most needed. The existing managerial functions of planning, organising, controlling and leading within the archdiocese of Lagos were also examined and the various improvements needed for effective management were highlighted. There was also the examination of the EMECI leadership style and its management implications particularly the need to encourage a greater lay participation. The importance of Church leaders assuming transformational roles was stressed, thereby innovating for improved organisational efficiency and effectiveness which are of importance in the present circumstances of the Roman Church.

To realise these theoretical explorations, this study as shown in chapter six adopted two types of data gathering methods: primary and secondary data collection techniques. The combination of the interview, observation and postal questionnaire methods within the primary technique, together with the secondary technique were helpful to identify the major findings of this study. These findings are presented under 11 themes in chapter seven, and the following conclusions are drawn therefrom.

First, the existence of shortage of priests and of candidates for the priesthood and religious life in the three archdioceses chosen as sample population.

Second, excessive demand on working priests in all areas of their activities as an effect of this shortage, leading to unfavourable priest per member ratio for pastoral effectiveness

specifically in the archdiocese of Lagos.

Third, a need to encourage the use of the gifts and talents of the Christian faithful for functions that do not require the sacrament of orders. Fourth, the willingness to support Church organisational restructuring particularly by the hierarchy.

Fifth, that the leadership styles of Church functionaries in Nigeria are characterised by obedience to authorities and directives to subordinates. Sixth, that celibacy and contemporary social values are the two major factors contributing to shortage of priests and candidates for the priesthood and religious life.

In view of these conclusions, in chapter eight, this author recommended specific measures directed at the universal, diocesan and parochial levels of the church. On the universal level, four recommendations were presented which highlighted the two major factors that are responsible for the shortage of priests and religious in the Church. These recommendations focused on the need to expand or modify the present ecclesial regulations as regard christian ministries and leadership in the Catholic Church.

On the diocesan and parochial levels, measures that could address three issues specific to the archdiocese of Lagos were examined. These issues are first, a structural re-organisation to enable the archdiocese to be better managed than hitherto, second, to increase the level of involvement of the lay person and female religious on spiritual, pastoral and administrative levels, and third, to address the problem of the shortage of priests in the

context and culture of the archdiocese of Lagos.

9.2 Organisational Restructuring: The Way Ahead

From the summation of this study stated above, the implementation of the findings particularly on the archdiocesan and parochial levels would be a move in the right direction. It would bring about a more relevant and involving Church. It would also enable the Nigerian Church which seems to be administratively behind the two Scottish archdioceses to attain the level of administrative structure identified in the Scottish archdioceses.

However, it should be noted that most of the issues raised within this thesis can have a wider application to many christian organisations particularly those that have similar structure with the Roman Catholic Church. This is because most religious organisations have similar problems because of their nature though the degree may vary considerably. This therefore means that although the research concentrated exclusively on the Roman Church, and was specific to the archdiocese of Lagos, the recommendations could be adapted to fit the peculiarities of other christian Churches. However for the archdiocese of Lagos, the way ahead for it as a relevant church of the future is a leadership that is transformational within an organisationally restructured archdiocese.

9.3 Areas for Further Research

Since this research is limited both in scope as regards the geographical coverage and object of study, there are many related areas that were not studied with the depth that they deserve. The study has also raised other specific issues which could not be fully explored. Both of these are reasons why four areas where further research could be undertaken are suggested as stated below:

- the specific degree of influence of celibacy and contemporary social factors on future candidates for the priesthood in Nigeria,
- other alternative christian ministries that can be developed from within the culture and tradition of Nigeria,
- specific motivational and de-motivational factors for Nigerian priests, and
- specific methods to significantly increase vocations through the local supply of candidates.

It is assumed by this author that a detailed examination of these issues would be of additional benefit to the Nigerian Church.

9.4 Conclusion

This author believes that the Nigerian Church in general and that of the Archdiocese of Lagos in particular can be more relevant

if the management and institutional difficulties identified are properly addressed. The fact that this research is wholly supported by the archdiocesan hierarchy shows their interest in understanding the causes of these specific problems and their willingness to take the measures necessary to address them. It is therefore the ultimate outcome of implementing these recommendations that could ensure that both the ordained and laity of Lagos Archdiocese will expect the Lord to say: 'well done good and faithful servant.... come and join in your master's happiness' (Mt 25:21).

BIBLIOGRAPHY

- Accounting Standards Committee., (1984) Accounting by Charities: A Discussion Paper issued by the ASC for comment by persons interested in financial reporting., ASC, London, U.K.
- Ackoff, R.L., (1981) Creating a Corporate Future: Plan or be Planned For, John Wiley & Sons, N.Y., USA.
- Ackott, R., (1960) Systems Organisations and Interdisciplinary Research, General Systems Yearbook, Vol:5.
- Adams, E.R., (1990) The legacy of Apartheid in Catholic International, vol.1, Nos.6., Bayard Presse, Paris, France.
- Adams, A.M. (1978) Effective Leadership for Today's Church, The Westminster Press, Philadelphia, Pennsylvania, U.S.A.
- Agustoni, G., (Secretary of the Congregation for the Clergy), (1990) Celibacy is not open to Discussion, in Catholic International, Vol 1 Nos 6., Bayard Presse, Paris, France.
- Akinlotan, J.A., (1989) Management Information and Accounting for Churches: An Analysis of Church and Business Organisations, unpublished M.B.A. Dissertation, University of Stirling, Stirling, U.K.
- Alexander, M.J., (1974) Information System Analysis: Theory and Applications, Palo Alto., California, Science Research Associates, U.S.A.
- Anderson, R., (1986) Management, Information Systems and Computers: An Introduction, Macmillan Education Ltd, London, U.K.
- Anderson, R.S., (1986) Minding God's Business, Erdmans Publishing Co., Grand Rapids, Michigan, U.S.A.
- Ashford, J.K., (1986) Accounting in Charities, Institute of Cost and Management Accountants, London, U.K.
- Babalola, E.O., (1988) Christianity in West Africa: An Historical Analysis., Book Representative and Publishing Co., Nigeria.
- Baeta, C.G., (ed) (1968) Christianity in Tropical Africa, (Studies presented and discussed at the 7th International African Seminar). University of Ghana, Oxford University Press, U.K.
-

-
- Baeta, C. G., (1962) Prophetism in Ghana, SCM Press Ltd., London, UK.
- Bair, J.H, Uhlig, R.P and Farber, D.J., (1979) The Office of the Future: Communications and Computers, North Holland Publishing Company, Amsterdam, Netherlands.
- Barrett, C.K., (1985) Church, Ministry, and Sacraments in the New Testament, The Paternoster Press, Exeter, U.K.
- Barsoux, J.L., and Lawrence, P., (1990) The Challenge of British Management, Macmillan, London, UK.
- Bass, B.M., (1985) Leadership and Performance Beyond Expectations, Free Press, N.Y., USA.
- Bateman, T.S., and Zeithaml, C.P., (1990) Management: Function and Strategy, Irwin, Homewood, Boston, USA.
- Bausch, W. J., (1986) Take Heart, Father, 23rd Publications, N.Y., USA.
- Beasley-Murray, P., (1990) Dynamic Leadership: Rising above the Chaos of the One-Man Band, Marc, Monarch Publications Ltd., East Sussex, U.K.
- Bedeian, A.G., (1986) Management, The Dryden Press, N.Y., USA.
- Bedeian, A.G., and Glueck, W.F., (1983) Management, 3rd edition, The Dryden Press, N.Y., USA.
- Beetham, T. A., (1967) Christianity and the New Africa, Pall Mall Press, London, UK.
- Bennis, W and Nanus, B., (1985) Leaders: The Strategies for Taking Charge, Perennial Library, Harper & Row Publishers, N.Y., U.S.A.
- Benson, D., and Hughes, J.A., (1983) The Perspective of Ethnomethodology, Longman, N.Y., USA.
- Bernardin, J., (Cardinal Archbishop of Chicago, USA) (1990) Priestly Spirituality and Celibacy in Catholic International, Vol 1, Nos 6, Bayard Presse, Paris, France.
- Bettenson, H. (ed) (1988) Documents of the Christian Church, Oxford University Press, Oxford, London, U.K.
- Blanchard, K., Zigarmi P and Zigarmi, D., (1988) Leadership and the One Minute Manager, William Collins Sons and Co. Ltd., London, U.K.
-

-
- Blyden, E. W., (1887) Christianity, Islam and the Negro Race, London, UK.
- Boff, L., (1986) Ecclesio-Genesis: The base Communities reinvent the Church, Bell and Bain Ltd., Glasgow, U.K.
- Boff, L., (1985) Church: Charism and Power: Liberation Theology and Institutional Church, SCM Press Ltd., London, U.K.
- Bolton, B., (1983) The Medieval Reformation: Foundations of Medieval History, Edward Arnold Publ. Ltd., London, U.K.
- Bond, G., (ed) (1979) African Christianity: Patterns of Religious Continuity, Academic Press, New York, U.S.A.
- Borthwick, P., (1989) Leading the Way: Leadership in not just for Super-Christians, NavPress, Colorado, U.S.A.
- Bradford, D. L and Cohen, A. R., (1984) Managing for Excellence: The Guide to Developing High Performance in Contemporary Organizations, John Wiley & Sons, Inc., N.Y., U.S.A.
- Brierley, P., (1989) Vision Building, Hodder and Stoughton Ltd., London, U.K.
- Brierley, Peter., (1991) 'Christian' England: What the English Church Census Reveals, MARC Europe, London, U.K.
- Brown, R and Meier J.P., (1983) Antioch and Rome: New Testament Cradles of Catholic Christianity, Geoffrey Chapman Ltd., London, U.K.
- Brown, R.E., (1979) The Community of the Beloved Disciple, Geoffrey Chapman Ltd., London, U.K.
- Brown R., (ed) (1968) History of Accounting and Accountants, Frank Cass & Co. Ltd., London, U.K.
- Brown, R., (1984) The Churches the Apostles left Behind, Geoffrey Chapman Ltd., London, U.K.
- Brown, C., (ed) (1986) The New International Dictionary of New Testament Theology, Volumes 1, 2, 3, & 4 Paternoster Press, Exeter, U.K.
- Brown, R., et al (ed) (1968) The Jerome Biblical Commentary, Geoffrey Chapman Ltd., London, U.K.
-

-
- Browne, D.G., (Bishop of Auckland, New Zealand) (1990) Formation in New Zealand in Catholic International, Vol.1, Nos. 6, Bayard Press, Paris, France.
- Brulin, M., (1980) Sunday Assemblies without a Priest in France: Present Facts and Future Questions, in *Concillium* 133, Schillebeeckx, E., and Metz, J.B., (eds), Seabury, N.Y., USA.
- Buehlman, W., (1986) The Church of the Future: A Model for the Year 2001, St. Paul's Publications, Slough, U.K.
- Burgess, R.G., (1982) Field Research: A Source Book and Field Manual, Allen and Urwin., London, UK.
- Burns, J.M., (1978) Leadership, Happer & Row, Publishers, N.Y., U.S.A.
- Burns, T., and Stalker, G.M., (1961) The Management of Innovation, Tavistock Centre, London, UK.
- Burrows, W.R., (1981) New Ministries: The Global Context, Orbis Books, Maryknoll, New York, U.S.A.
- Callahan, K.L., (1990) Effective Church Leadership, Harper and Row, Publishers Inc., N.Y., U.S.A.
- Campbell, T.C., (1981) The Gift of Administration: Theological Bases for Ministry, Westminster Press, Philadelphia, Pennsylvania, U.S.A.
- Campenhausen, H. von., (1972) 'Das Bekenntnis im Urchristentum', ZNW, 63. Holland.
- Card, T., (1988) Priesthood and Ministry in Crisis, SCM Press Ltd., London, U.K.
- Carnall, C.A., (1990) Managing Change in Organisations, Prentice Hall, Exeter, Uk.
- Carroll, S.J and Schneier, C.E., (1982) Performance Appraisal and Review Systems, Scott Foresman Publishers, Glenview, Illinois, USA.
- Carroll, S.J., and Schneier, C.E., (1982) Performance Appraisal and Review Systems, Scott Foresman, Glenview, Illinois, USA.
- Carter, P., et al (1981) A Handbook of Parish Finance, A.R Mowbray & Co. Ltd., London, U.K.
-

-
- Cartwright, D., (1959) Studies in Social Power, Institute for Social Research, University of Michigan, Ann Arbor, Michigan, USA.
- Casey, M., (1992) What are We at? Ministry & Priesthood for the Third Millennium, The Columbia Press, Dublin, Ireland.
- Catherwood, F., (1987) God's Time, God's Money, Hodder and Stronghton, London, U.K.
- Chambers, A.D., (1981) Computer Auditing, Pitman Books Ltd., London, U.K.
- Child, J., (1984) Organisations: A Guide to Problems and Practice, 2nd edition, Harper & Row, London.
- Clark, S. B., (1972) Building Christian Communities, Notre Dame, Ave., USA.
- Clark, S. B., (1972) Building Christian Communities: Strategy for Renewing the Church, Ave Maria Press, Notre Dame, Indiana, U.S.A
- CMS., (1896) Church Missionary Atlas, Church Missionary Society, London, U.K.
- Cochran, W.G., (1963) Sampling Technique, 2nd edition., Wiley, N.Y., USA.
- Coleman, J.C., (1969) Psychology of Effective Behaviour, Scott Foresman, Glenview, Illinois, USA.
- Coleman, J.S., (1958) Nigeria: Background to Nationalism, University of California Press, Los Angeles, USA.
- Colson, C., (1985) Who Speaks for God, Crossway Books., Westchester, Illinois, USA.
- Congar, Y., (1985) Lay People in the Church, Geoffrey Chapman Cassell Ltd., London, U.K.
- Congar, Y., (1973) Os grupos informais na Igreja, in Alfonso Gregory, ed., Comunidades eclesiais de base: utopia ou realidade?, Peropolis, Brazil: Vozes.
- Conner, K.J. (1989) The Church in the New Testament, Bible Temple Publishing, Oregon, U.S.A.
- Coriden, J.A., et al (ed) (1985) The Code of Canon Law: A Text and Commentary, Paulist Press, Mahwah, New Jersey, U.S.A.
-

-
- Cormack, D., (1987) Team Spirit, Marc Europe, London, U.K.
- Cormack, D., (1989) Peacing Together: From Conflict to Reconciliation, Monarch Publ. Ltd., East Sussex, U.K.
- Coughlan, P., (1989) The Hour of the Laity: Their Expanding Role, E.J. Dwyer Publishers, Philadelphia, Pennsylvania, U.S.A.
- Cox, H., (1989) The Silencing of Leonardo Boff: The Vatican and the Future of World Christianity, Collins Religious Publishing, London, UK.
- Coyle, A and Bonner, D., (1972) The Church Under Tension, Catholic Book Publishing Company., N.Y., U.S.A.
- Crampton et al (1975) Christianity in Northern Nigeria, Gaskiya Corporation Ltd., Zaria, Nigeria.
- Crosby, P.B., (1990) Leading, McGraw Hill Publishing Company, N.Y., U.S.A.
- Cummings and Burns The Church Now, Gill and Macmillan, Publications, N.Y., USA.
- Damazio, F., (1987) The Making of a Leader, Church Life Library Eugene, Oregon, U.S.A.
- Damazio, F., (1986) Developing the Dynamics of Corporate Gathering, The Leadership Series, Vol:2, Trilogy Productions Inc., Portland, Oregon, U.S.A.
- Dayton, E.R., et al (1985) Strategy for Leadership: God's Principles for Churches and Christian Organisations: A Practical Guide to Means and Tools, Marc Europe, Kent, U.K.
- Deal, T.E and Kennedy A. A., (1982) Corporate Cultures: The Rites and Ritual of Corporate Life, Addison-Welsey Publ. Co., Inc., USA.
- DePree, M., (1989) Leadership is an Art, Dell Publishing Group, Inc., N.Y., U.S.A.
- Dilday, R.H., Jr. (1985) Personal Computer: A New Tool for Ministers, Poroadman Press, Nashville, Tennessee, U.S.A.
- Donald, A., (1979) Management Information and Systems, 2nd Edition, Pergamon Press, Oxford, U.K.
- Doohan, L., (1984) A Lay Centred Church, Winston Press, Minnesota, USA.
-

-
- Doswell, A., (1983) Office Automation, John Wiley & Sons, Chichester, U.K.
- Douglas, J. D., (ed) (1974) The New International Dictionary of the Christian Church, Paternoster Press, Exeter, London, U.K.
- Drane, J., (1989) The Bible: Fact or Fantasy, Lion Publishing, Oxford, Herts, U.K.
- Drane, J., (1982) The Life of the Early Church, Lions Publishing, Oxford, Herts, U.K.
- Drucker, P.F., (1987) The Frontiers of Management: Where Tomorrow's Decisions are being shaped today, Book Club Associates, London, U.K.
- Drucker, P.F., (1954) The Practice of Management, 1st edition, Heineman, London, U.K.
- Drucker, P., (1985) Innovation and Entrepreneurship, Harper and Row, N.Y., USA.
- Drucker, P.F., (1977) People and Performance: The Best of Peter Drucker on Management, Heinemann, London, UK.
- Dunn, J. D. G., (1977) Unity and Diversity in the New Testament, SCM Press, London, UK.
- Easterby-Smith, M., Thorpe, R., and Lowe, A., (1991) Management Research: An Introduction, Sage Publications, London, UK.
- Edwards, D.L., (1987) The Futures of Christianity: An Analysis of historical, contemporary and future Trends within the worldwide Church, Hodder & Stoughton, London, U.K.
- Ellis, E.E., (1989) Pauline Theology: Ministry and Society, Erdmans/Paternoster, Exeter, U.K.
- Elvy, P., (1986) Buying Time: The Foundations of the Electronic Church, McCrimmon Publishing Co. Ltd., Essex, U.K.
- Engstrom, T.W. (1988) A Time for Commitment: The demanding, risky, rewarding Path of real Commitment, Kingsway Publications Ltd., East Sussex, U.K.
- Engstrom, T.W and Mackenzie, R.A., (1988) Managing Your Time, Zondervan Publishing House, Grand Rapids, Michigan, U.S.A.
-

Engstrom, T.W and Dayton, E.R., (1976) The Art of Management for Christian Leaders, Waco, Texas: Word., USA.

Engstrom, T.W., (1988) Motivation to last a Lifetime: How to keep going in good Times and bad, Kingsway Publications Ltd., East Sussex, U.K.

Engstrom, T.W. (1989) Your Gift of Administration: How to Discover and Use It, 2nd Edition, Kingsway Publications, U.K.

Engstrom, T.W., (1976) The Making of a Christian Leader, Zondervan Publishing House, Grand Rapids, Michigan, U.S.A.

Engstrom, T.W., and Dayton, E.R., (1976) The Art of Management Christian Leaders, Waco, Texas: Word., USA.

Eusebius (1965) The History of the Church, Penguin Classics, Penguin Group, London, U.K.

External Publicity Series No. 3, Perspectives of Nigerian Culture, Published by the External Publicity Division, Dept. of Information, Lagos, Nigeria.

External Publicity Series No. 2, A Brief History of Nigeria, Published by the External Publicity Division, Dept. of Information, Lagos, Nigeria.

Faivre, A., (1990) The Emergence of the Laity in the Early Church, Paulist Press, Mahwah, New Jersey, U.S.A.

Falconer, J.W., (1900) From Apostle to Priest: A Study of early Church Organisation, T & T Clark, Edinburgh, U.K.

Farnham, D., (1984) Personnel in Context, IPM, IPM House, Camp Road, Wimbledon, London, U.K.

Fayol, H., (1949) General and Industrial Management, Sir Isaac Pitman & Sons Ltd., London, UK.

Fee, G.D., (1983) New Testament Exegesis: A Handbook for Students and Pastors, The Westminster Press, Philadelphia, U.S.A.

Felknor, L., (ed) (1989) The Crisis in Religious Vocations: An inside View, Paulist Press, Mahwah, N.Y., U.S.A.

Ferder, F., et al (1989) Partnership: Women and Men in Ministry, Ave Maria Press, Notre Dame, U.K.

Ferguson, E., (1987) Backgrounds of Early Christianity, William B. Eerdmans Publ. Co., Michigan, U.S.A.

Ferree, W., (1982) An Atlas of the Vocation Crisis, unpublished report, Dayton, OH: University of Dayton, Institute for Consecrated Life, USA.

Fewings, J., (1988) Micros with a Message, Jay Books, Gospel Communication, Tunbridge Wells, U.K.

Fiedler, E.J., (1986) *Permanent Deacons Shouldn't Play Priests*, in US Catholic 51.

Fiedler, F.E., (1967) A Theory of Leadership Effectiveness, McGraw-Hill, Book Company, N.Y., USA.

Flannery, A., (ed) (1982) Vatican Council II: More Post Conciliar Documents, Vol: 2, Fowler Wright Book Ltd., Leominster, Hereford, U.K.

Flannery, A., (ed) (1980) Vatican Council II: The Conciliar and Post Conciliar Documents, 1981 Edition, Fowler Wright Book Ltd., Leominster, Hereford, U.K.

Flood, E., (1987) The Laity Today and Tomorrow, Paulist Press, N.Y., U.S.A.

Forbes, C., (1983) The Religion of Power, Zondervan Publishing House, Grand Rapids, Michigan, USA.

Ford, C.D.W., (1992) Preaching the Incarnate Christ, London, U.K.

Foster, R., (1985) Money, Sex and Power, Harper and Row., San Francisco, USA.

Fowler, A., (1988) Managing Local Government, Longman, Longman House, Harlow, Essex, U.K.

Fransen, P.S., (1985) Effective Church Councils: Leadership Styles and Decision-Making in the Church, Augsburg Publishing House, Minneapolis, U.S.A.

French, W.L., and Bell, C.H., (Jr) (1978) Organisation Development: Behavioral Science Interventions for Organisation Improvement, 2nd ed., Prentice-Hall, Englewood., N.J., USA.

Frend, W., (1982) The Early Church from the Beginning to 461, SCM Press Ltd., London, U.K.

-
- Gallagher, M.L., (1986) Computers and Personnel Management: A Practical Guide, Heinemann Ltd., London, U.K.
- Garbutt, D., (1984) Carter's Advanced Accounts, A Pitman International Text, 7th Edition, Pitman Press, Bath, U.K.
- Gardner, J.W., (1986) The Nature of Leadership, Independent Sector., Washington D.C., USA.
- Gardner, J.W., (1990) On Leadership, The Free Press, N.Y., U.S.A.
- Geneen, H.S., (1986) Managing, Grafton Books, London, U.K.
- George, C.S., (1972) The History of Management Thought, 2nd Edition, Englewood Cliffs, N.J. Prentice Hall Incorporation, U.K.
- Giles, K., (1989) Patterns of Ministry Among The First Christians, Collins Dove, Melbourne Australia.
- Gibbs, E., (1979) Body-Building Exercises for the Local Church, The Free Press, N.Y., USA.
- Goguel, M., (1964) The Primitive Church, George Allen and Unwin Ltd., London, U.K.
- Gonzales, R., et al (1961) The University of American Management Philosophy, Journal of the Academy of Management, April Issue, Vol:4, No:1.
- Gore, C. (1936) The Church and the Ministry, SPCK, Northumberland Avenue, London, U.K.
- Gorry, G.A., et al (1989) A Framework for Management Information Systems, Sloan Management Review, Spring Issue.
- Gouldner, A.W., (1965) Wildcat Strike, Harper and Row, N.Y., USA.
- Gray, E and Smeltzer, L.R., (1989) Management: The Competitive Edge, Macmillan Publishing Co., New York, U.S.A.
- Gray, P., King, W.R., McLean, E.R and Watson, H.J., (1989) Management of Information Systems, The Dryden Press, Orlando, Florida, U.S.A.
- Greeley, A.M., (1972) The Catholic Priest in the United States: Sociological Investigations, United States Catholic Conference, Washington DC., U.S.A.
-

-
- Green J.H., (1984) Automating Your Office: How to do it, how to justify it, McGraw-Hill Book Co., N.Y., U.S.A.
- Greenleaf, R. K., (1977) Servant Leadership, Paulist Press, N.Y., U.S.A.
- Greenslade, P., (1984) Leadership: Patterns for Biblical Leadership Today, Marshal Morgan and Scott, Hants, U.K.
- Gremillion, J., and Castelli, J., (1987) The Emerging Parish, Harper and Row, N.Y., U.S.A.
- Gumperz, J.J., and Hymes, D., (eds) (1972) Directions in Sociolinguistics: The Ethnography of Communication, Holt, Rinehart and Winston, London, UK.
- Gundry, R., (1970) Survey of the New Testament, Paternoster Press, Exeter, U.K.
- Habecker, E.B., (1989) The Other Side of Leadership, Victor Books, Scripture Press Publications Inc., Illinois, U.S.A.
- Haberstein, R., (ed) (1952) Pathway to Data, Aldine, N.Y., USA.
- Hackman, J.R., and Oldham, G.R., (1980) Work Design, Addison-Wesley, Reading, Mass., USA.
- Halliburton, J., (1987) The Authority of a Bishop, Hollen Street Press Ltd., Slough, U.K.
- Hammersley, M and Atkinson P. A., (1983) Ethnography: Principles in Practice, Tavistock Publ., London.
- Handy, C., (1985) Gods of Management, New and Revised Edition, Pan Books Ltd., London, U.K.
- Hanson, A.T and Hanson, R.P.C., (1987) The Identity of the Church: A Guide to recognising the contemporary Church, SCM Press Ltd., London, U.K.
- Hanson, A. T., (1975) The Pioneer Ministry, SCM Press, London, UK.
- Harnack, A., (1905) The Expansion of Christianity in the first three Centuries, Vol: 2, Williams and Norgate, London, U.K.
- Harrington, A.R., (1988) What the Bible says about Leadership, What the Bible says Series, College Press Publishing Co., Joplin Missouri, U.S.A.
-

-
- Hebblethwaite, P., (1986) In the Vatican, Oxford University Press, Oxford, U.K.
- Heller, R., (1972) The Naked Manager, Barrie and Jenkins, London, UK.
- Hendrix, O., (1990) Management for Christian Leaders, Baker Book House, Grand Rapids, Michigan, U.S.A.
- Henke, E.O., (1980) Introduction to Non-Profit Organisation Accounting, Phoenix Publishing Services Inc., San Francisco, U.S.A.
- Henriques, N., (1988) High-Tech Office: A low Tech Guide, Quiller Press, London, U.K.
- Henry, F.B., (Auxiliary Bishop of London-Ontario, Canada) (1990) Celibacy and Psychosexual Development in Catholic International, Vol.1, Nos 6, Bayard Presse, Paris, France.
- Henry, P., (1980) New Directions in New Testament Study, SCM Ltd., London, U.K.
- Herzberg, F., (1966) Work and the Nature of Man, World Publications, Cleveland, Ohio, U.S.A.
- Hicks, H.G., (1981) Management, 4th Edition, McGraw-Hill Int. Editions, Management Series, Singapore.
- Higgins, M., (1988) The Vicar's House: A Study of the Church of England's Management of Clergy Housing, Churchman Publishing, Worthing, Sussex, U.K.
- Hill, E., (1988) Ministry and Authority in the Catholic Church, Geoffrey Chapman, London, U.K.
- Hillerbrand, H.J., (ed) (1984) The Reformation: A narrative History related by Contemporary Observers and Participants, SCM Press Ltd., London, U.K.
- Hines, V.D., (1985) Office Automation: Tools and Methods for Systems Building, John Wiley & Sons, N.Y., U.S.A.
- Hobson, P., Christian Authority and Power, Christian Development Study Series, Full Salvation Fellowship, N.S.W., Australia.
- Hoge, D., (1987) Future of Catholic Leadership: Responses to the Priest Shortage, Sheed and Ward, Kansas City, U.S.A.
-

-
- Hoge, D., Ferry, K. M. and Potvin, R. H., (1984) Research on Men's Vocation to the Priesthood, Washington D. C., USA.
- Hollenweger, W.J., (1972) The Pentecostals, SCM Press Ltd., London, U.K.
- Hollis, M., (1962) Paternalism in the Church, Oxford University Press, London, UK.
- Holmen, M.G., (1979) Action Research: The Solution or the Problem? in Behavioral Problems in Organisations, Cooper, C.L., (ed)., Prentice-Hall, NY. USA.
- Horn, H.E., (1989) Models of Ministry, Fortress Press, Minneapolis, U.S.A.
- Hort, F.J.A., (1898) The Christian Ecclesia, Macmillan & Co. Ltd., London, U.K.
- Hudson, H.T., (1989) Papal Power: Its Origins and Development, 2nd Edition, The Bath Press, Avon, U.K.
- Hunt, J.G., and Larson, L.L., (ed) (1977) Leadership: The Cutting Edge, Carbondale, Southern Illinois University Press, USA.
- Hutchinson, R.J., (1990) A Cardinal for the Money in 30 Days in the Church and in the World, West Sussex, March Issue.
- Idowu, B., (1973) African Traditional Religion: A Definition, SCM Press Ltd., London, U.K.
- Isichei, E., (1983) A History of Nigeria, Longman, N.Y., USA.
- Iverson, D., (1975) Present Day Truths, Bible Temple Publishing, Portank, U.S.A.
- Iverson, D., (1984) Team Ministry: Putting together a Team that makes Churches grow, Bible Temple Publications, Portland, U.S.A.
- James, W., (1937) The Variety of Religious Experience, Modern Library, N.Y., USA.
- Jaspers, Karl., (1963) The Future of Mankind, N.Y., U.S.A.
- Jones, S., (1985) The Analysis of Depth Interviews, in Applied Qualitative Research, Walker, R., (ed) Aldershot: Gower.
- Junkers, B.H., (1960) Fieldwork: An Introduction to the Social Sciences, Chicago University Press, Chicago, USA.
-

-
- Kanter, R.M., (1983) The Change Masters: Innovation for Productivity in the American Corporation, Simon & Schuster, N.Y., USA.
- Karokaran, A., (1978) Envangelization and Diokonia, Dharmaram Publications, Dharmaram College, Bangalore 560029, India.
- Karris, R., (1978) *The Role of Women according to Jesus and the Early Church*, in Women and the Priesthood, Stuhlmuehler, C., ed., Liturgical Press, Collegeville, Minnesota, USA.
- Käsemann, E., (1981) Essays on New Testament Themes, SCM Press Ltd., London, U.K.
- Kast, F.E and Rosenzweig, J.E., (1974) Organization and Management, McGraw-Hill, N.Y., USA.
- Katz, R., (1974) *Skills of an effective Administrator* in Harvard Business Review, Sept.- Oct. Issue.
- Katz, D., and Kahn, R.L., (1978), The Social Psychology of Organizations, 2nd edition, John Wiley & Sons N.Y., USA.
- Kaye, J., (1893) The Ecclesiastical History of the 2nd and 3rd Centuries, Griffith Farran Brown & Co. Ltd., London, U.K.
- Kee, H.C., (1980) Christian Origins in Sociological Perspective, SCM Press Ltd., London, U.K.
- Kelly, D.M., (1988) Why Conservative Churches are Growing, Mercer University Press, Georgia, U.S.A.
- Kelly, G.A., (ed) (1981) Catholic Ministries in our Time, St. Paul's Edition, Boston, U.S.A.
- Kennedy, E., (1984) The Now and the Future Church: The Psychology of Being an American Catholic, Doubleday Press, Garden City, N.Y., USA.
- Kerkhofs, J., (1980) Priests and Parishes - A Statistical Survey, in *Concillium* 133, Schillebeeckx, E., and Metz, Johann-Baptist (eds), Seabury, N.Y., USA.
- King, P., (1987) Leadership Explosion: Maximising Leadership Potential in the Church, Hodder and Stoughton, London, U.K.
- Kirk, J., Miller, M.L and Hills, B., (1986) Reliability and Validity in Qualitative Research, Qualitative Research Methods Series 1, Sage Publications Ltd., London, U.K.
-

- Kirk, K. E., (1946) The Apostolic Ministry in Essays on the History and the Doctrine of Episcopacy, Hodder & Stoughton Ltd., London, U.K.
- Klatt, L.A and Murdick, R.G., (1985) Human Resource Management, Charles and Merrill Publ. Co., Columbus Ohio, U.S.A.
- Kloppenburg, B., (1969) The Ecclesiology of Vatican II, in Commentary on the Document of Vatican II, Herder and Herder, N.Y., USA.
- Klostermann, F., (1969) Dogmatic Constitution of the Church in Commentary on the Document of Vatican II, Herder and Herder, N.Y., USA.
- Knootz, H., (1961) The Management Theory Jungle in Journal of the Academy of Management, December Issue, Vol:4, No:3.
- Knootz, H., (1980) The Management Theory Jungle: Revisited in Academy of Management Review, April Issue, Vol:5, No:2.
- Koestenbaum, P., (1991) Leadership: The Inner Side of Greatness, Jossey-Bass Publishers, San Francisco, U.S.A.
- Kouzes, J.M and Posner, B.Z., (1987) The Leadership Challenge, Jossey-Bass Inc., San Francisco, California, U.S.A.
- Kraft, R. and Krodel, G., (eds) (1971) Orthodoxy and Heresy in Earliest Christianity, Fortress Press, Philadelphia, USA.
- Kraft, M. G., (1978) Worldview and the Communication of the Gospel: A Nigerian Case Study, William Carey Library, California, USA.
- Kueng H., et al (1962) Christianity Divided, Sheed and Ward Ltd., London, U.K.
- Kueng, H., (1967) The Church, Sheed and Ward (translated by Ray and Rosaleen Ockenden) N.Y., U.S.A.
- Kueng, H., (1990) Reforming the Church Today: Keeping Hope Alive, Crossroad Publishing Company, N.Y., U.S.A.
- Landy, F.J., (1985) Psychology of Work Behaviour, Dorsey Press, Homewood, Illinois, USA.
- Larkin, E., (1987) The Consolidation of the Catholic Church in Ireland 1860-1870, Gill & Macmillan Ltd., Goldenbridge Inchicore, Dublin, Ireland.
-

-
- Leas, S.B., (1988) Leadership and Conflict, Creative Leadership Series, Parthenon Press, Nashville, Tennessee, U.S.A.
- Lietzmann, H., (1936) A History of the Early Church, London, U.K.
- Lightfoot, J.B., (1983) The Christian Ministry, Morehouse-Barlow Co., Inc. Wilton, Connecticut, U.S.A. (New Translation).
- Lindeman, E.C., (1925) Social Discovery, Republic Publishing Co., N.Y., U.S.A.
- Lindsay, T.M., (1910) The Church and the Ministry in the Early Centuries, Hodder and Stoughton Ltd., London, U.K.
- Linstone H.A., and Turoff, M., (ed) (1975) The Delphi Method Techniques and Applications, Advanced Book Prog. Reading, Addison-Wesley Publishing Co. Inc., Massachusetts, U.S.A.
- Lohfink, G., (1985) Jesus and Community, SPCK, London, U.K.
- Luckman, T., (1967) *Major Patterns of Religion*, in Sociology of Religion, Robertson, R., (ed) Penguin Education Series, The Chaucer Press, Suffolk, U.K.
- Lundberg, G.A., (1941) A Social Research, Longman Green, London, UK. (revised edition)
- Lyons, E., (1987) Partnership in Parish: A Vision for Parish Life, Mission and Ministry, The Columba Press, Dublin, Ireland.
- MacLeod, D., (1989) Rome and Canterbury: A View from Geneva, Ambassador Productions Ltd., Belfast, Ireland.
- Malherbe, A.J., (1983) Social Aspects of Early Christianity, Second Edition, Fortress Press, Philadelphia, U.S.A.
- Mangham, I.L., (1986) *In Search of Competence* in Journal of General Management.
- March, J.G., and Simon, H.A., (1958) Organisations, Wiley, N.Y., USA.
- Mattessich, R., (1984) Modern Accounting Research: History, Survey and Guide, The Canadian Certified General Accountants' Foundation, Pegasus Press Inc. Vancouver, British Columbia, Canada.
- Mayo, E., (1949) The Social Problems of an Industrial Civilisation, Routledge and Kegan Paul, London, UK.
-

-
- McBrien, R.P., (1980) Ministry: A Theological, Pastoral Handbook, Harper and Row, Publishers, San Francisco, U.S.A.
- McClelland, D.A., (1965) Achievement and Enterprise, in Journal of Personal Social Psychology.
- McGregor, D., (1960) The Human Side of Enterprise, McGraw-Hill Book Company, N.Y., USA.
- McKean, D., (1987) Money Matters: A Guide to the Finances of the Church of England, Church House Publishing, London, U.K.
- McNamara, K., (ed) (1983) The Church: A Theological and Pastoral Commentary on the Constitution on the Church, Queritas Publications, Dublin, Ireland.
- McNeill, P., (1990) Research Methods, Second Edition, Routledge, London, UK.
- Merton, R.K., and Kendal, P.C., (1957) The Student Physician, MA., Harvard University Press, USA.
- Micks, M.H and Price, C.P., (eds) (1976) Towards a New Theology of Ordination: Essays on the Ordination of Women, Greeno, Hadden and Company, Ltd., Somerville, Massachusetts, U.S.A.
- Miles, N.B., and Huberman, A.M., (1984) Qualitative Data Analysis: A Source Book of New Methods, Sage Publishers, London, UK.
- Miller, C., (1987) Leadership: Thirteen Studies for Individuals or Groups, Navpress, The Navigators, Surrey, U.K.
- Mintzberg, H., (1971) Managerial Work: Analysis from Observation in Management Science, October Issue.
- Mintzberg, H., (1975) The Managers Job: Folklore and Fact in Harvard Business Review, July-Aug. Issue, Vol:53, No:4.
- Misumi, J., and Peterson, M., (1985) 'The Performance-Maintenance (PM) Theory of Leadership: Review of a Japanese Research Program' in Administrative Science Quarterly, 30, 1985.
- Moberg, D.O., (1962) The Church as a Social Institution, Prentice-Hall, Inc., Eaglewood Cliffs, New Jersey, U.S.A.
- Molander, C., (1989) Personnel Management: A Practical Introduction, Chartwell Bratt, Bromley, Kent, UK.
-

-
- Morgan, G., (1989) Images of Organisation, Sage Publications Ltd., London, U.K.
- Morgan, G., (1987) Church Computing: A Strategy, Jay Books, Kent, U.K.
- Moser, C. A and Kalton, G., (1972) Survey Methods in Social Investigation, Heinemann Educational Books Ltd., London, U.K.
- Mottingham, E. K., (1971) Religion: A Sociological View, Random House, N.Y., USA.
- Mullins, L.J., (1989) Management and Organisational Behaviour, 2nd Edition, Pitman Publishing, London, U.K.
- Nanus, B., (1989) The Leader's Edge: The Seven Keys to Leadership in a Turbulent World, Contemporary Books, Chicago, Illinois, U.S.A.
- Nee, W., (1972) Spiritual Authority, Christian Fellowship Publishers, Inc., N.Y., U.S.A.
- Needle, David., (1989) Business in Context, Van Nostrand Reinhold (International), London, UK.
- New World Bible Translation., (1969) The Kingdom Interlinear Committee, Translation of the Greek Scriptures, Watchtower Bible & Tract Society of New York, Inc. Brooklyn, U.S.A.
- Noe, J.R., (1986) People Power, Oliver-Nelson Books, Nashville, Tennessee, U.S.A.
- Nordbotten, J.C., (1985) The Analysis and Design of Computer-Based Information Systems, Houghton Mifflin Co., Boston, U.S.A.
- Norman, E.R., (1965) The Catholic Church in Ireland in the Age of Rebellion 1859-1873, Camelot Press Ltd., London, U.K.
- O'Day R., et al (1986) Continuity and Change: Personnel & Administration of the Church of England 1500-1642, Leicester University Press, U.K.
- O'Dea, T. F., (1970) Five Dilemmas in the Institutionalisation of Religion in Sociology and the Study of Religion, Basic Books, N.Y., USA.
- O'Dea, T., (1966) The Sociology of Religion, Prentice Hall, New Jersey, USA.
-

-
- Oberg, W., (1963) Cross-Cultural Perspective on Management Principles in Academy of Management Journal, June Issue, Vol:6, No:2.
- Oppenheim, A.N., (1966) Questionnaire Design and Attitude Measurement, Heinemann, London, UK.
- Osborne, K.B., OFM (1988) Priesthood: A History of the Ordained Ministry in the Roman Catholic Church, Paulist Press, Mahwah, New Jersey, U.S.A.
- Otway, H.J and Peltu, M., (ed) (1983) New Office Technology: Human and Organisational Aspects, Ablex Publishing Corp., Brussels, Belgium.
- Parsons, M., (1984) The Parish Computer, Grove Pastoral Series No:20, Bramcote Notts., U.K.
- Parten, M., (1949) Surveys, Polls and Samples: Practical Procedures, Harper & Row, New York, U.S.A.
- Pascale, R.T and Athos, A.G., (1986) The Art of Japanese Management, Harmondsworth, Penguin Books, London, U.K.
- Paul, G., et al (1989) Management of Information Systems, The Dryden Press, Orlando, Florida, U.S.A.
- Pawson, D.J., (1988) Leadership is Male: A Challenge to Christian Feminism, Highlands Books, East Sussex, U.K.
- Peel, J. D. Y., (1968) Aladura: A Religious Movement Among the Yoruba, Oxford University Press, London, UK.
- Perry L., (1977), Getting the Church on Target, Moody Press, Chicago, Illinois, USA.
- Pilarczyk, D.E., (Archbishop of Cincinnati) (1986) The Changing Image of the Priest, in Origins, July 3rd edition.
- Provost, J and Walf, K., (1988) Power in the Church, Concilium: Religion in the Eighties, T. & T. Clark Ltd., Edinburgh, U.K.
- Pugh, D.S., (1971) Organisational Theory, Penguin, Harmondsworth, UK.
- Rainy, R., (1902) The Ancient Catholic Church: From the Ascension of Trajan to the fourth general Council (A.D. 98-451), Edinburgh, T & T Clark, U.K.
-

-
- Ramsay, W.M., (1903) The Church in the Roman Empire (before A.D. 170), Hodder & Stoughton Ltd., London, U.K.
- Ranaghan, K and Ranaghan, D., (1969) Catholic Pentecostals, Paulist Press, New York, U.S.A.
- Reason, P., and Rowas, J., (eds), Human Inquiry: A Source Book of New Paradigm Research, Chichester, Wiley, U.K.
- Reed, M., (1989) The Sociology of Management, Harvester Wheatsheaf, Hertfordshire, UK.
- Reville, J., (1894) Orig. de l'episcop., Paris, France.
- Ricci, T., (1990) The Honeymoon is over in 30 Days in the Church and in the World, March Issue.
- Richards, L and Hoeldtke, C., (1980) Church Leadership: Following the Example of Jesus Christ, Zondervan Publishing House, Grand Rapids, U.S.A.
- Roberts, K.A., (1990) Religion in Sociological Perspective, 2nd edition, Wadsworth Publishing Company, Belmont, California, U.S.A.
- Robertson, R., (1970) The Sociological Interpretation of Religion, Basil Blackwell Publishers, Oxford, U.K.
- Robertson, R., (ed) (1969) Sociology of Religion, Penguin Modern Sociology Readings, Penguin Books Ltd., Middlesex, U.K.
- Rodes, R. E., (1977) Ecclesiastical Administration in Medieval England: The Anglo-Saxons to the Reformation, The University of Notre Dame Press, London, UK.
- Rodes, R.E., (Jr) (1977) Ecclesiastical Administration in Medieval England: The Anglo-Saxons To the Reformation, The University of Notre Dame Press, Notre Dame, Indiana, USA.
- Roome, W.J.W., Strategic Lines of Christain Missions in Africa, in International Review of Mission, V, July 1916.
- Roy, D., (1952) The Study of Southern Union Labour Union Organising Campaigns, in Pathway to Data, Haberstein, R., (ed) Aldine, N.Y., USA.
- Rudge, P.F., (1976) Management in the Church, McGraw Hill Book Co., London, U.K.
-

-
- Runcie, R., (1988) Authority in Crisis? An Anglican Response, SCM Press Ltd., London, U.K.
- Rush, M., (1987) The New Leader: A Revolutionary Approach to Effective Leadership, Victor Books, Scripture Press Publications Inc., Illinois, U.S.A.
- Rush, M., (1983) Management: A Biblical Approach, Scripture Press Publications Inc., Illinois, U.S.A.
- Russell, B., (1912, 1959) The Problems of Philosophy, Oxford University Press, London, UK.
- Russell, B., (1971) Philosophy, 4th edition, La Salle, Illinois, U.S.A.
- Sanders, J.O., (1988) Spiritual Leadership, Cox and Wyman Ltd., Reading, U.K.
- Sandra and Schneider (1986) New Wineskins, Paulist Press, N.Y., USA.
- Schaff, P., (1885) The Oldest Church Manual, T & T Clarke, Edinburgh, U.K.
- Schlatter, A., (1955) The Church in the New Testament Period, SPCK, London, U.K.
- Schein, E.H., (1965) Organisational Psychology, Prentice-Hall, Englewood Cliffs, N.J., USA.
- Schillebeeckx, E and Metz, J.B., (eds), (1980) *The Right of the Community to Priest*, in Concilium 133, Seabury, N.Y., USA.
- Schillebeeckx, E., (1985) The Church with a Human Face, SCM Press, London, UK.
- Schillebeeckx, E., (1980) Ministry: A Case for Change, SCM Press, London, United Kingdom.
- Schmitals, W., The Office of the Apostles in the Early Church,
- Schneider, L., (ed) (1966) Religion, Culture and Society, A Reader in the Sociology of Religion, John Wiley and Sons, Inc., New York, U.S.A.
- SCPR, An Institute for Survey Research, Sample Design and Selection, Technical Manual, No:2, London, U.K.
-

-
- SCPR, An Institute for Survey Research, Postal Survey Methods, Research Technical Manual, No:1, London, U.K.
- Shaw, G., (1983) The Cost of Authority, SCM Press Ltd., London, U.K.
- Sine, T., (1981) The Mustard Seed Conspiracy, Marc Europe, London, U.K.
- Slocum, R., (1986) Ordinary Christians in a High-Tech World, World Books Publishers, Waco, Texas, U.S.A.
- Smart, N., (1969) The Religious Experiences of Mankind, The Fontana Library Theology and Philosophy, Charles Scribner's Sons, New York, U.S.A.
- Smith, A., (1973) An Inquiry into the Nature and Causes of Wealth of Nations, Strahan, A., and Cadell, T., London, UK.
- Smith, M., (1991) Analysing Organisational Behaviour, Macmillan Publishing, London, UK.
- Snyder, H., (1987) New Wineskins; Changing the Man-Made Structure of the Church, Zondervan Publications, London, U.K.
- Spradley, J.P., (1980) The Ethnographic Interview, Holt, Rinehart and Winston, London, UK.
- Steward, R., (1986) The Reality of Management, Pan Books, London, U.K.
- Stewart, R., (1982) Choices for the Manager: A Guide to Managerial Work and Behaviour, McGraw-Hill., London, UK.
- Stott, J., (1969) One People, Falcon Publishers, London.
- Streeter, B.H., (1929) The Primitive Church, Macmillan & Co. Ltd., London, U.K.
- Strong, J., (1980) Strong's Exhaustive Concordance of the Bible, Abingdom Press, Nashville, New York, U.S.A.
- Swindoll, C.R., (1984) Hand Me Another Brick: Principles of Christian Leadership, Hodder and Stoughton Ltd., London, U.K.
- Tanqueray, A., (1959) A Manual of Dogmatic Theology, Desclee Publishers, N.Y., U.S.A.
-

Taub, S.M., (1985) Annual Report on the Permanent Diaconate in the United States, 1985, Photocopied Report of United States Catholic Conference, Washington, USA.

Taylor, F.W., (1947) Scientific Management, Harper and Row, London, UK.

Theissen, G., (1978) The first Followers of Jesus: A sociological Analysis of the Earliest Christianity, SCM Press Ltd., London, U.K.

Thompson, P., and Mchugh, D., (1990) Work Organisations: A Critical Introduction, Macmillan, London, UK.

Thompson, H.A., (1946) The English Clergy and their Organisation in the later Middle Ages, The Ford Lectures in 1933, Clarendon Press, Oxford, U.K.

Thompson, P. and McHugh, D., (1990) Work Organisations, Macmillan Education Ltd., London, UK.

Thorpe, R., (1980) The Relationship Between Payment Systems, Productivity and the Organisation of Work, Unpublished Master of Science Thesis, Strathclyde University Business School, Scotland.

Thurian, M., (1983) Priesthood and Ministry: Ecumenical Research, A.R. Mowbray and Co. Ltd., Oxford, U.K.

Thurian, M., (ed) (1983) Ecumenical Perspectives on Baptism, Eucharist and Ministry, World Council of Churches, Geneva, Switzerland.

Tichy, N.M and Devanna, M.A., (1988) The Transformational Leader, John Wiley and Sons, N.Y., U.S.A.

Tidball, D., (1983) An Introduction to the Sociology of the New Testament, The Paternoster Press, Exeter, U.K.

Today's Sermon: Financial Management of Church Affairs in Management Accounting, December Issue, U.S.A.

Torrington, D and Hall, L., (1987) Personnel Management: A New Approach, Prentice Hall International, London, U.K.

Troeltsch, E., (1931) The Social Teaching of the Christian Church, (trans. Olive Wyon), 2 volumes; (1960) N.Y., USA.

Tully, S., (1987) The Vatican Finances in Fortune Journal, December Issue

-
- Turner, H. W., (1967) African Independent Church: The Life and Faith of the Church of the Lord (Aladura), Oxford Press, London, UK.
- Turton, R., (1991) Behaviour in a Business Context, Chapman and Hall, London, UK.
- Vaus, A. de., (1990) Surveys in Social Research, 2nd edition., Unwin Hyman Ltd., London, UK.
- Volz, C.A., (1983) Faith and Practice in the Early Church: Foundations for Contemporary Theology, Augsburg Publ.. House, U.S.A.
- Vroom, V.H., (1964) Work and Motivation, Wiley, N.Y., USA.
- Wade, L., (1978) Local Church Administration, Bible Press, Portland. Oregon, U.S.A.
- Wagner, C.P., (1988) Leading Your Church to Growth, Marc, Kingsway Publications, East Sussex, U.K.
- Walker, R., (1985) Applied Qualitative Research, Aldershot, Gower, UK.
- Walton, M., (1989) The Deming Management Method, Mercury Books, London, UK.
- Watson, D., I believe in the Church, Hodder and Stoughton, London, U.K.
- Weber, M., (1966) The Sociology of Religion, Social Science Paperbacks, Associated Book Publishers Ltd., London, U.K.
- Weber, M., (1964) The Theory of Social and Economic Organisation, (translated by Henderson, A.M., and Parson, T.), Free Press, U.S.A.
- Weightman, J., (1990) Managing Human Resources, Management Studies, IPM, IPM House, Wimbledon, London, U.K.
- Weller, S and Romney, A.K., Systematic Data Collection, Qualitative Research Methods Series, Sage Publications Inc., California, U.S.A.
- Wells, A.F., (1935) The Local Social Survey in Great Britain, Allen and Unwin, London, UK.
- Westow, T., (1972) The Agony of the Church, The Catholic Book Club, London, U.K.
-

-
- White, J and Blue, K., (1985) Healing the Wounded, Intervarsity Press., Downers Grove, Illinois., USA.
- White, J., (1986) Excellence in Leadership: Reaching Goals with Prayer, Courage and Determination, InterVarsity Press, Illinois, U.S.A.
- Whitehead, J.D and Whitehead, E.E., (1988) The Emerging Laity: Returning Leadership to the Community of Faith, Doubleday, New York, U.S.A.
- Williams, J., (1975) Living Churches: A Reconsideration of their Basis of Life and Leadership, The Paternoster Press Ltd., Exeter, U.K.
- Wilson, S., (1988) Practical Church Computing, Jay Books, Wells, Kent, U.K.
- Wofford, J., and Kilinski, K., (1973) Organisation and Leadership in the Local Church, Grands Rapids, Zondervan, USA.
- Wolf, J.G., (ed) (1989) Gay Priests, Harper and Row, Publishers, San Francisco, U.S.A.
- Wu, F.H., (1984) Accounting and Information Systems: Theory and Practice, International Student Edition, London, U.K.
- Yamamori, T., (1987) God's New Envoys: A bold Strategy for penetrating Closed Countries, Multnomah Press, Portland, Oregon, U.S.A.
- Yinger, J.M., (1969) Religion, Society and the Individual: An Introduction to the Sociology of Religion, The Macmillan Company, Toronto, Ontario, Canada.
- Young, P.V., (1966) Scientific Social Survey and Research, 4th Edition, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, U.S.A.
- Youngman, M.B., (1979) Analysing Social and Education Research Data, McGraw-Hill, London, UK.
- Youssef, M., (1982) The Leadership Style of Jesus: How to develop the Leadership Qualities of the Good Shepherd, Victor Books, Scripture Press Publication Inc., Illinois, U.S.A.
- Zizioulas, J. D., (1985) Being as Communion, Darton, Longman and Todd, London, UK.
-

Appendix A:

University of Stirling
School of Management
Department of Business Studies
Doctor of Philosophy Questionnaire
on

An Analysis of Church Administration in the Light of
Contemporary Management Principles.

QUESTIONNAIRE FOR RECTORS

Section A: Personal Profile

1. Full Name and Address of Seminary:

Code

2. Rector's name and Date of Ordination:

Section B: Students/Diocesan Statistics

3. Statistics of Seminarians for the current year.

(a) Total Diocesan Seminarians

(b) Total Religious Seminarians

4. What is the total number of contributing Dioceses and Archdioceses for the current year?

--

5. What is the total number of contributing Religious Societies to the seminary population.(e.g Dominicans, White Fathers etc).

--

6. Please give the list of contributing Archdioceses, Dioceses and other Religious bodies.

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

7. Minimum entry qualifications: _____

8. Total years of priestly formation.

--

--	--	--

Philosophy Theology Others

9. Age range at the commencement of seminary formation.

No of Students					
----------------	--	--	--	--	--

<20yrs <25yrs <30yrs <35yrs >35yrs

10. With your knowledge as a Rector, do you think that the contributing archdioceses and dioceses are experiencing any shortage of priest? If Yes, which ones.

--	--	--

Yes Don't know No

11. Kindly give the detailed yearly statistics (1960-1989)

YEARS	INTAKES AS SEMINARIANS		FINALISTS AS SEMINARIANS		NO ORDAINED AS PRIESTS	
	DIOCE- SAN	RELIGI- OUS	DIOCE- SAN	RELIGI- OUS	DIOCE- SAN	RELI- GIOUS
1960						
1961						
1962						
1963						
1964						
1965						
1966						
1967						
1968						
1969						
1970						
1971						
1972						
1973						
1974						
1975						
1976						
1977						
1978						
1979						
1980						
1981						
1982						
1983						
1984						
1985						
1986						
1987						
1988						
1989						

Appendix B

University of Stirling
School of Management
Department of Business Studies
Doctor of Philosophy Questionnaire

on
An Analysis of Church Administration in the Light of
Contemporary Management Principles.

QUESTIONNAIRE FOR PRIESTS

Section A: Personal Profile

1. Name: _____
2. Date of Ordination: _____
3. Diocese or Congregation: _____
- _____

Code

Section B: Parish Statistics

5. Is there any increase in the number of Christian faithful in your parish in the last five years?

Yes	Don't Know	No

6. If the answer to Q5 above is YES, please give estimated figures of parishioners for the two periods.

1985 Figures	1990 Figures

7. What in your opinion are the sources of this increase?

- (a) More births and baptisms
- (b) More Conversions
- (c) Return of lapsed Catholics
- (d) Increased Catholic immigrants
- (e) Others (please specify)

Section C: General Church Administration

8. Do you think that your diocese is experiencing any shortage of Priests and Religious?

Yes	Don't Know	No

9. In view of the shortage of priests, would you support the full use of the spiritual gifts of the Christian faithful when circumstances demand?

Yes	Don't Know	No

10. Would you demand/confirm the use of these spiritual gifts of the faithful that are given to them by Christ by virtue of their baptism? (Please indicate a point on the scale).

0 1 2 3 4 5
No Full

11. Do you think that the Christian faithful should be involved in Church administration?

Yes	Don't Know	No

12. Do you think that ecclesiastical functions that do not require the Sacrament of Orders should be entrusted to the Christian faithful? (e.g. Pope's ambassadors to various nations of the world Nuncios or Pro-Nuncios)

Yes	Don't Know	No

13. If your answer to Q12 above is Yes, please list these functions.

- (a) _____
- (b) _____
- (c) _____
- (d) _____
- (e) _____

14. Do you think the roles of women (Religious and Laity) should be increased in the Church in the real and practical sense? (e.g. as Catechists in outstations, liturgical leaders in the priestless parishes)

Yes	Don't know	No

15. From the attributes and features below, indicate only five that are obvious in the style of administration in your parish and diocese. (Tick in the boxes below)

	Parish	Diocese
Personal Initiative of Others		
Task/Work Orientation		
Trust		
Delegation		
Consensus		
Status of Clerical Office		
Concept of People of God		
Motivation		
Directives		
Obedience		
Consideration		
Adaptability		
Cooperation		

16. Do you think that seminars and courses on Church administration should be organised for present and future priests?

Yes	Don't know	No

17. Will you be willing to attend seminars and courses on Church administration if organised for priests?

Yes	Don't Know	No

18. Do you support the suggestion that there should be INTERDIOCESAN transfer of Diocesan bishops? (For the use of their talents where it is most needed)

Yes	Don't Know	No

Appendix C

University of Stirling
 School of Management
 Department of Business Studies
 Doctor of Philosophy Questionnaire

on
 An Analysis of Church Administration in the Light of
 Contemporary Management Principles.

QUESTIONNAIRE FOR BISHOPS

Section A: Personal Profile

Code

1. Name: _____
2. Date of Episcopal Ordination: _____
3. Diocese: _____

Section B: Diocesan Statistics

4. Please give the statistics of the Diocesan Personnel in the table below.

Number/Age of Priests	INDIGENOUS		EXPATRIATES	
	Diocesan	Religious	Diocesan	Religious
25-30 Years				
31-35 Years				
36-40 Years				
41-50 Years				
51-60 Years				
Above 60 Years				

5. How many Religious Orders are resident and working in your Diocese?

1-5	6-10	11-15	16-20

6. Please give a list of the Religious Orders that are presently working in your diocese below.

- (a) _____
- (b) _____
- (c) _____
- (d) _____

- (e) _____
- (f) _____
- (g) _____
- (h) _____
- (i) _____
- (j) _____
- (k) _____
- (l) _____

7. Please indicate by a tick in the appropriate box below an estimated population of the Christian faithful in your diocese. (All figures in thousands)

100-150	151-200	201-250	251-500	above 500

Section C: General Issues/Church Administration

10. To what degree would you demand/confirm the use of the charisms of the Christian faithful that are Christologically delegated by virtue of their baptism? (Please indicate a point on the scale)

0	1	2	3	4	5
None					Full

11. Do you think that ecclesiastical functions that do not require the Sacrament of Orders should be totally entrusted to the Christian faithful? (eg as Nuncio or Pro- Nuncio which is mainly diplomatic)

Yes	Don't Know	No

12. If your answer to Q11 is YES, please give a list of these functions.

- (a) _____
- (b) _____
- (c) _____
- (d) _____
- (e) _____

13. Do you think the roles of women (Religious and Laity) should be increased in the Church in real and practical sense? (eg as Catechists in outstations, liturgical leaders in priestless parishes)

Yes	Don't Know	No

14. Do you think that seminars and courses on Church management and management principles should be organised and taught for priests and seminarians.

	PRIESTS	SEMINARIANS
(a) Essential		
(b) Recommended		
(c) Not Necessary		

15. Do you think that your diocese is experiencing any shortage of Priests and Religious?

Yes	Don't Know	No

16. What factors in your opinion contribute to shortage of priests in your diocese? (Tick the boxes below)

Celibacy

Duration of Priestly training

Inadequate material remuneration

Security and retirement benefits

Lack of opportunity for personal achievements

Others:

17. From the attributes and features below, indicate only five that influence your style of administration?

- Personal Initiative of others
- Task/Work Orientation
- Trust
- Delegation
- Consensus
- Status of Priestly Episcopal Office
- Concept of the People of God
- Motivation of subordinates
- Directives to subordinates
- Obedience to authorities
- Consideration
- Adaptability
- Cooperation

18. Do you support the suggestion that there should be INTER-DIOCESAN transfer of Diocesan bishops? (For the use of their talents where it is most needed)

Yes	Don't Know	No

Appendix D

University of Stirling
School of Management
Department of Business Studies
Doctor of Philosophy Questionnaire

on
An Analysis of Church Administration in the Light of
Contemporary Management Principles.

QUESTIONNAIRE FOR RELIGIOUS:MALE/FEMALE.

Section A: Personal Profile

1. Name: _____
2. Date of Ordination/Profession: _____
3. Congregation: _____

Code

Section B: Statistics of Congregation

4. Is there any increase in the number of Novices in your Congregation in the last five years?

--	--	--

Yes Don't Know No

5. If the answer to Q4 is Yes, please give the estimated figures of the Novices for the two periods.

--	--

1985 Figures 1990 Figures

6. What in your opinion are the sources of this increase?

Increased Vocation Drive
Increased Religious Concern
Increased Catholic immigrants
Increased Sense of Service

Others _____

Section C: General Church Administration

7. Do you think that the diocese you are now working is experiencing any shortage of Priests and Religious?

--	--	--

Yes Don't Know No

15. From the attributes and features below, indicate only five that are obvious in the style of administration in your community and diocese. (Tick in the boxes below)

	Community	Diocese
Personal Initiative of Others		
Task/Work Orientation		
Trust		
Delegation		
Consensus		
Status of Clerical Office		
Concept of People of God		
Motivation		
Directives		
Obedience to Authorities		
Consideration		
Adaptability		
Cooperation		

Doctor of Philosophy Questionnaire
on
An Analysis of Church Administration in the Light of
Contemporary Management Principles.

QUESTIONNAIRE FOR SEMINARIANS

Section A: Personal Profile

- 1. Name: _____
- 2. Date of Diaconate Ordination: _____
- 3. Diocese or Congregation: _____
- 4. Present year of studies: _____

Code

Section B: Statistics on Vocation

- 5. Is there any increase in the number of vocations to the priesthood in your diocese in the last five years?

Yes	Don't Know	No

- 6. If the answer to the above is Yes, please give the figures of seminarians in your diocese for the two periods below.

1985 Figures	1990 Figures

- 7. If there is increase in vocations in your diocese, what in your opinion are the sources of this increase?

- Increased Vocation Drive
- Increased Religious Concern
- Increased Catholic Immigrants

Others (please specify) _____

13. Do you think that Church functions that do not demand the use of Sacred Orders should be totally entrusted to the Christian faithful? (e.g As Nuncio or Pro-Nuncio which is mainly administrative and diplomatic)

--	--	--

Yes Don't Know No

14. If your answer to the above is Yes, please give a list of some of these functions.

- (a) _____
- (b) _____
- (c) _____
- (d) _____
- (e) _____

15. Do you think Church administration should be one of the essential courses in the seminary if it is not at present?

--	--	--

Yes Don't Know No

16. Do you support the suggestion that there should be inter-diocesan transfer of Diocesan Bishops? (For the use of their talents where it is most needed)

--	--	--

Yes Don't Know No

17. From the attributes and features below, indicate only five that are obvious in the style of administration in your parish and diocese. (Tick in the boxes below)

	Parish	Diocese
Personal Initiative of Others		
Task/Work Orientation		
Trust		
Delegation		
Consensus		
Status of Clerical Office		
Concept of People of God		
Motivation		
Directives		
Obedience		
Consideration		
Adaptability		
Cooperation		

Appendix F

University of Stirling
School of Management
Department of Business Studies
Doctor of Philosophy Questionnaire

on
An Analysis of Church Administration in the Light of
Contemporary Management Principles.

QUESTIONNAIRE FOR THE LAITY

Section A: Personal Profile

Code

1. Name: _____

2. Sex:

3. Age: _____

4. Parish: _____

5. Diocese: _____

6. Marital Status
Single Married Separated

7. If you are married and have children, will you surely encourage any that indicate interest in the priestly vocation?

Yes Don't Know No

Section B: Personal Involvement in Church Administration

8. Do you think that the Christian Faithful have the right to be involved in church administration.

Yes Don't Know No

Section C: General Church Administration

12. Do you think that your diocese is experiencing any shortage of Priests and Religious?

Yes	Don't Know	No

13. If the answer to the above is Yes, how do you think the problem of the shortage of priests should be solved?

- (a) Decrease the years of training
- (b) Allow priests to marry
- (c) Ordain married men
- (d) Ordain women as priests
- (e) Others (please specify)

14. In view of Priests shortage, if you are encouraged, would you support the full use of your charisms as a Christian faithful when circumstances demand?

Yes	Don't Know	No

15. How much time will you be prepared to offer for the use of your Charism in the church. (Please give the available time in hours in the box below.)

Number of Hours Daily:

1 Hour	2-5 Hours	6-10 Hours
--------	-----------	------------

16. Do you think that Church functions that do not require the Sacrament of Orders should be totally entrusted to the Christian faithful? (eg as Nuncio or Pro-Nuncio which is mainly diplomatic).

Yes	Don't Know	No

17. If your answer to Q16 is YES, please list some of these functions.
- (a) _____
- (b) _____
- (c) _____
- (d) _____
- (e) _____

18. From the attributes and features below, please indicate at most five that you observe are present in the administration of your parish and diocese.

	Parish	Diocese
Delegation		
Consensus		
Adaptability		
Grassroots Consultations		
Communication and Interaction		
Personal Initiatives		
Equality		
Concept of People of God		
Considerate		
Motivation		
Directives		
Obedience		
Clerical Status		
Authority of Office		

19. Do you think the roles of women (Religious and Laity) should be increased in the Church in real and practical sense when circumstances demand and are the most qualified? (eg as Catechists in outstations liturgical leaders in priestless parishes).

Yes	Don't Know	No

20. Have you observed any increase in the number of the Christian faithful in your parish in the last five years?

Yes	Don't Know	No

21. If the answer to Q20 above is YES, please give the estimated figures of parishioners for the two periods.

1985 Figures	1990 Figures

22. What are the sources of this increase?

- (a) More Births and Baptisms
- (b) More Conversions
- (c) Return of lapsed Catholics
- (d) Catholic Immigrants
- (e) Others (Please specify) _____

23. Do you think that seminars and courses on Church administration should be organised for present and future priests and the Christian faithful.

Yes	Don't Know	No

24. Do you support the suggestion that there should be inter-diocesan transfer of Diocesan bishops? (For the use of their talents where it is most needed).

Yes	Don't Know	No

Appendix:G Distribution of Responding Seminarists⁶³⁹

Year of Ordination	Returns	% of Returns
Year 1	5	29%
Year 2	3	18%
Year 3	0	0%
Year 4	3	18%
Year 5	1	6%
Year 6	1	6%
Year 7	4	24%
Year 8	17	101%

⁶³⁹There is a rounding percentage point above the expected percentage of 100.

Appendix H: Priest Per Catholic Ratio for Dioceses in Nigeria
Based on the 1989 Statistic⁶⁴⁰

Lagos: 1,000,000 : 34 = 29412	Ikot: 80,000 : 38 = 2105
Benin: 1,050,000 : 39 = 26923	Abakaliki: 144,000 : 30 = 4800
Oyo: 65,000 : 16 = 4063	Awka: 424,000 : 130 = 3262
Ondo: 83000 : 16 = 5188	Orlu: 487,000 : 71 = 6859
Ijebu-Ode: 31000 : 8 = 3875	Ahiara: 300,000 : 71 = 4225
Ekiti: 88,000 : 17 = 5176	Kaduna: 205,000 : 49 = 4184
Ibadan: 70,000 : 29 = 2414	Makurdi: 396,000 : 83 = 4771
Warri: 108,000 : 27 = 4000	Yola: 107,000 : 19 = 5632
Issale-Uku: 73,000 : 46 = 1587	Jos: 195,000 : 32 = 6094
Onitsha: 1,000,000 : 114 = 8772	Lokoja: 33,000 : 16 = 2063
Calabar: 500,000 : 60 = 8333	Sokoto: 21,000 : 14 = 1500
Owerri: 400,000 : 75 = 5333	Ilorin: 32,000 : 9 = 3556
Ogoja: 200,000 : 22 = 9090	Maiduguri: 56,000 : 10 = 5600
Umuahia: 240,000 : 69 = 3478	Minna: 37,000 : 8 = 4625
Okigwe: 355,000 : 80 = 4438	Idah: 64,000 : 13 = 4923
P.Harcourt: 84,000 : 16 = 5250	Abuja: 10,000 : 8 = 1250
Enugu: 601,000 : 121 = 4967	

⁶⁴⁰These statistics are as available in the 1989 Catholic Diary and Church Directory published by the Ambassadors of the Christian Ministry of St. Paul. The figure for priests used is that of Nigerian indigenous priests because the research focuses on the leadership and management structure as it affects the Nigerian Church and Priesthood.

Appendix I: List of Nigerian Bishops Surveyed

Abba, Christopher (Rt. Rev. Dr.), Diocese of Minna
Adelakun, J. B. (Rt. Rev. Dr.), Diocese of Oyo
Aje, Kevin J. (Rt. Rev. Dr.), Diocese of Sokoto
Alonge, Francis F. (Rt. Rev. Dr.), Diocese of Ondo
Chikwe, V. A. (Rt. Rev. Dr.), Diocese of Ahiara
Ekandem, Dominic Cardinal (His Eminence), Diocese of Ikot Ekpene
Ekandem, D., Cardinal (His Eminence, Most Rev.), Independent
Mission of Abuja
Ekpu, Patrick E. (Rt. Rev. Dr.), Diocese of Benin
Eneja, M. U. (Rt. Rev. Dr.), Diocese of Enugu
Ezeanya, Stephen (Most Rev. Dr.), Diocese of Onitsha
Fagun, M. O. (Rt. Rev. Dr.), Diocese of Ekiti
Fasina, Albert., (Rt. Rev. Dr.), Diocese of Ijebu - Ode
Fitzgibbon, Edmund (Rt. Rev. Dr.), Diocese of Warri
Fitzgibbon, E. J. (Rt. Rev. Fr. Dr.), Diocese of Port - Harcourt
Ganaka, Gabriel G. (Rt. Rev. Dr.), Diocese of Jos
Gbuji, A. O. (Rt. Rev. Dr.), Diocese of Issele - Uku
Ilonu, Anthony E. (Rt. Rev. Dr.), Diocese of Okigwe
Jatau, P. Y. (Most Rev. Dr.), Archdiocese of Kaduna
Job, F. A. (Rt. Rev. Dr.), Diocese of Ibadan
Makozi, A. O. (Rt. Rev.), Diocese of Lokoja
Murray, Donal J. (Rt. Rev. Dr.), Diocese of Makurdi
Nwedo, A. G. (Rt. Rev. Dr.), Diocese of Umuahia
O'Donnell, Genan (V. Rev. Fr.), Diocese of Maiduguri
Obiefuna Albert K. (Rt. Rev.), Diocese of Awka
Obot, E. S. (Rt. Rev. Fr.), Diocese of Idah
Ochiagha, Gregory (Rt. Rev. Dr.), Diocese of Orlu
Okogie, Anthony O. (Most Rev. Dr.), Archdiocese of Lagos
Okoro, Michael (Rt. Rev. Dr.), Diocese of Abakaliki
Onaiyekan, John O. (Rt. Rev. Dr.), Diocese of Ilorin

Sheehan, Patrick (Rt. Rev. Dr.), Diocese of Yola

Ukpo, J. E. (Rt. Rev. Dr.), Diocese of Ogoja

Unegbu, Mark O. (Rt. Rev. Dr.), Diocese of Owerri

Usanga, B. D. (Rt. Rev. Dr.), Diocese of Calabar

Appendix J: List of United Kingdom Bishops Surveyed

Mone, J.A., Bishop of Paisley.

O'Brien, Patrick Keith, Archbishop of St. Andrews and Edinburgh.

Rafferty, Kevin, Auxiliary Bishop of St. Andrews and Edinburgh.

Renfrew, C. M., Auxiliary of Glasgow.

Winning, T. J., Archbishop of Glasgow.

Appendix K: List of Parishes Surveyed in the Archdiocese of Glasgow

All Saints, 567 Broomfield Road, Glasgow G21 3HW.
Christ the King 220 Carmunnock Road, Glasgow G44 5AP.
Corpus Christi, 42 Lincoln Avenue, Glasgow G13 3RG.
Holy Cross, 113 Dixon Avenue, Glasgow G42 8ER.
Holy Name, 200 Hillside Road, Glasgow G43 1BU.
Immaculate Conception, 2049 Maryhill Road, Glasgow G20 0AA.
Our Lady of Lourdes, 51 Lourdes Avenue, Cardonald,
Glasgow G52 3QU.
Our Lady of Perpetual Succour, 17 Mitre Road, Glasgow G11 7EF.
Our Lady of the Assumption, 493 Bilsland Drive, Glasgow G20 9JN.
Our Lady of Consolation, 106 Dixon Avenue, Glasgow G42 8EL.
Our Lady of Fatima, 75 Millerfield Road, Glasgow G40 4RP.
Our Lady of Good Counsel, 6 Broompark Circus, Glasgow G31 2JF.
Our Lady and St. George, 50 Sandwood Road, Glasgow G52 2QE.
Our Lady and St. Margaret, 118 Stanley Street, Glasgow G41 1JH.
Sacred Heart, 50 Old Dalmarnock Road, Glasgow G40 4AU.
St. Mark, 80 St. Mark Street, Glasgow G32 7EA.
St. Martin, 201 Arden Craig Road, Glasgow G45 0JJ.
St. Maria Goretti, 259 Bellrock Street, Glasgow G33 3LN.
St. Mungo, St. Mungo's Retreat, 52 Parson Street,
Glasgow G4 0RX.
St. Teresa of Lisieux, 86 Saracen Street, Glasgow G22 5AD.
St. Monica, 171 Castlebay Street, Glasgow G22 7NE.
St. Michael, 1350 Gallowgate, Glasgow G31 4DJ.
St. Mary, 89 Abercromby Street, Glasgow G40 2DQ.
St. Vincent de Paul, 22 Main Street, Thornliebank,
Glasgow G46 7SH.
St. Ninian, 5 Baldwin Avenue, Glasgow G13 2EE.
St. Mary Immaculate, 150 Shawhill Road, Glasgow G43 1SY.
St. Margaret Mary, 99 Dougrie Road, Glasgow G45 9NT.
St. Simon, 33 Partick Bridge Street, Glasgow G11 6PQ.

-
- St. Stephen, 33 Fountainwell Drive, Glasgow G21 1RR.
St. Saviour, 39 Merryland Street, Glasgow G51 2QG.
St. Philip, 150 Drumlochy Road, Glasgow G33 3RF.
St. Thomas Apostle, 826 Cumbernauld Road, Glasgow G33 2EE.
St. Roch, 311 Roystonhill, Glasgow G21 2HN.
St. Peter, 46 Hyndland Street, Glasgow G11 5PS.
St. Robert Bellarmine, 310 Peat Road, Glasgow G53 6SA.
St. Paul, 1697 Shettleston Road, Glasgow G32 9AR.
St. Paul, 1213 Dumbarton Road, Glasgow G14 9UP.
St. Pius X, 4 Bayfield Terrace, Glasgow G15 7EJ.
St. Bernard, 18 Wiltonburn Road, Glasgow G53 7JF.
St. Laurence, 215 Kinfauns Drive, Glasgow G15 7UD.
St. Philomena, 1255 Royston Road, Glasgow G33 1EH.
St. Bernadette, 361 Carntyne Road, Glasgow G32 6JL.
St. Bartholomew, 32 Croftfoot Drive, Glasgow G45 0NG.
St. Benedict, 60 Drumchapel Road, Glasgow G15 6QE.
St. Patrick, 137 William Street, Glasgow G3 8UR.
St. Bonaventure, 25 Silverfir Street, Glasgow G5 0JZ.
St. Brigid, 12 Prospecthill Crescent, Toryglen, Glasgow G42 0JN.
St. Brendan, 187 Kelso Street, Glasgow G13 4BH.
St. Barnabas, 140 Wellshot Road, Glasgow G32 7BH.
St. Augustine, 393 Ashgill Road, Glasgow G22 7HN.
St. Aloysius, St. Aloysius' Residence,
56 Hill Street, Glasgow G3 6RH.
St. Albert, 180 Albert Drive, Glasgow G41 2NH.
St. Joseph, 14 Fullarton Avenue, Glasgow G32 8NA.
St. Anne, 21 Whitevale Street, Glasgow G31 1QW.
St. Anthony, 62 Langlands Road, Glasgow G51 3BD.
St. Alphonsus, 18 Stevenson Street, Glasgow G40 2ST.
St. Aloysius, 10 Hillkirk Street, Springburn, Glasgow G21 1TH.
St. Charles, 1 Kelvinside Gardens, Glasgow G20 6BG.
St. Catherine Laboure, 90 Lamont Road, Glasgow G21 3PP.
-

- St. Agnes, 664 Balmore Road, Glasgow G22 6QS.
- St. Louise, 4 Inverewe Avenue, Deaconsbank, Glasgow G46 8TA.
- St. Joachim, Inzievar Terrace, Carmyle, Glasgow G32 8JT.
- St. Jude, 159 Pendeen Road, Barlanark, Glasgow G33 4SH.
- St. Andrew's Cathedral, St. Andrew's Cathedral House,
90 Dunlop Street, Glasgow G1 4ER.
- St. Luke, 270 Ballater Street, Glasgow G5 0YT.
- St. Leo the Great, 5 Beech Avenue, Glasgow G41 5BY.
- St. James, 20 Beltrees Road, Glasgow G53 5TE.
- St. John Ogilvie, 97 Wellhouse Crescent, Glasgow G33 4HF.
- St. Constantine, 54 Uist Street, Glasgow G51 3XW.
- St. Columba, 74 Hopehill Road, Glasgow G20 7HH.
- St. Conval, 21 Haplund Road, Glasgow G53 5NT.
- St. Helen, 165 Camphill Avenue, Glasgow G41 3DR.
- St. Francis, The Franciscan Friary, 407 Cumberland Street,
Glasgow G5 0SE.
- St. Gregory, Kelvindale Road, Glasgow G20 8DP.
- St. Gabriel, 83 Merrylee Road, Glasgow G43 2QY.
- The Immaculate Heart of Mary, 162 Broomfield Road,
Glasgow G21 3UE.
-

Appendix L: List of Religious Organisations Surveyed in the Archdiocese of Glasgow

Columban Fathers, 31 Kingsborough Gardens, Glasgow G12 9NH.

Discalced Carmelites, Mount Carmel, 61 Hamilton Avenue, Glasgow G41 4HA.

Dominicans, Blackfriars, 36 Queen's Drive, Glasgow G42 8DD.

Mill Hill Missionaries, St. Joseph's House, Lourdes Avenue, Glasgow G52 3QU.

Salesians, Bosco House, 7 Hamilton Road, Mount Vernon, Glasgow G32 9QD.

Verona Fathers, 151 Baillieston Road, Glasgow G32 0TN.

Vincentian Fathers, 2 Nithsdale Place, Glasgow G41 2QZ.

Xaverian Missionary Fathers, 231 Nithsdale Road, Glasgow G41 5HB.

**Appendix M: List of Parishes Surveyed in the Archdiocese
of St. Andrews and Edinburgh**

- Catholic Presbytery, 103 High Street, Selkirk TD7 4JX.
- Catholic Presbytery, Hope View, Loch Road, South Queensferry,
West Lothian EH30 9LS.
- Catholic Church, Westgate Bunbar, East Lothian EH42 1JL.
- Catholic Church, 1A Milton Place, Pittenweem, Fife KY10 2LR.
- Christ the King, Bowhouse Road, Grangemouth,
Stirlingshire FK3 0HB.
- Gillis College, 113-115 Whitehouse Loan, Edinburgh EH9 1BB.
- Holy Spirit, 1 McGrigor Road, St. Ninian's, Stirling FK7 9BL.
- Holy Cross, 252 Ferry Road, Edinburgh EH5 3AN.
- Immaculate Conception, 2 Old Bongate, Jedburgh,
Roxburghshire TD8 6DR.
- Our Lady's, Burnbrae Rad, Stoneyburn, West Lothian EH47 8DF.
- Our Lady of Lourdes Presbytery, 67 Aberdour Road, Dunfermline,
Fife KY11 4QZ.
- Our Lady and St. Bride's, 74 Stenhouse Street, Cowdenbeath,
Fife KY4 9DD.
- Our Lady and St. Margaret's, 48 Bridgend, Duns,
Berwickshire TD11 3EX.
- Our Lady's 222 Lanark Road West, Currie, Midlothian EH14 5NW.
- Our Lady and St. Matthew's, 36 Carnethie Street,
Rosewell, Midlothian.
- Our Lady of Lourdes, 30 Bathgate Road, Blackburn,
West Lothian EH47 7LF.
- Our Lady, Star of the Sea, 9 Law Road, North Berwick,
East Lothian EH39 4PN.
- Priest's House, 17A Newbigging, Musselburgh, Midlothian EH21 7AJ.
- Sacred Heart and St. Anthony's 2A Wotherspoon Crescent,
Armadale, West Lothian EH48 2JD.
- Sacred Heart of Jesus, 28 Lauriston Street, Edinburgh EH3 9DJ.
- Sacred Heart Presbytery, Bannockburn Road, Cowie,
Stirlingshire FK7 7BG.
- Sacred Heart, 56 John Street, Penicuik, Midlothian EH26 8HL.
- Sacred Heart, 1 Drummond Place, Grangemouth,
Stirlingshire FK3 9JA.
-

-
- Sancta Maria Abbey, Nunraw, Haddington, East Lothian EH41 4LW.
Shrub Cottage, Oakley, Fife KY12 9NW.
Ss Ninian and Triduana, 232 Marionville Road, Edinburgh EH7 6BE.
Ss. Mary and David, 15 Buccleuch Street, Hawick,
Rowburghshire TD9 0HH.
Ss. John Cantius and Nicholas, 34 West Main Street, Broxburn,
West Lothian EH52 5RJ.
St. John Vianney, 40 Fernieside Gardens, Gilberton,
Edinburgh EH17 7HN.
St. Albert the Great, 25 George Square, Edinburgh EH8 9LD.
St. John the Baptist, 37 St. Ninian's Road, Edinburgh EH12 8AL.
St. Gregory the Great, 19 Ellangowan Terrace, Edinburgh EH16 5TD.
St. Teresa's, Hillside, Aberdour, Fife KY3 0RH.
St. John Ogilvie, 159 Sighthill Drive, Edinburgh EH11 4PY.
St. Mary's, Poldrate, Haddington, East Lothian EH41 4DA.
St. Catherine of Alexandria, 2 Captain's Row, Edinburgh EH16 6QP.
St. John the Evangelist, 3 Sandford Gardens, Edinburgh EH15 1LP.
St. Peter, 77 Falcon Avenue, Morningside, Edinburgh EH10 4AN.
St. Patrick, 5 South Grey's Close, 30 High Street,
Edinburgh EH1 1TQ.
St. Kessog's, 4 Campsie Dene Road, Blanefield, Glasgow G63 9BN.
St. Teresa of Lisieux, Franciscan Friary, 120 Niddrie Mains Road,
Craigmillar, Edinburgh EH16 4EG.
St. Mary, Star of the Sea, 106 Constitution Street, Leith,
Edinburgh EH6 6AW.
St. Theresa's, 41 Main Street, East Calder, Midlothian EH53 0ES.
St. Paul, 4 Muirhouse Avenue, Edinburgh EH4 4UB.
St. Kentigern, 26 Parkgrove Avenue, Edinburgh EH4 7QR.
St. Margaret, 149 Main Street, Davidson's Mains,
Edinburgh EH4 5AQ.
St. Joseph's, 30 Broomhill Road, Bonnybridge,
Stirlingshire FK4 2AN.
St. David's, 41 Eskbank Road, Dalkeith, Midlothian EH22 3BH.
St. Mary's, Linlithgow Road, Bo'ness, East Lothian EH51 0DP.
St. Francis Xavier's, 1 Hope Street, Falkirk,
Stirlingshire FK1 5AT.
-

-
- St. Mary's, 9 Livery Street, Bathgate, West Lothian EH48 4HS.
- St. Luke's, Garncrew Road, Haggs, Banknock,
Stirlingshire FK4 1HP.
- St. Patrick's, Buchlyvie, Stirlingshire FK8 3PB.
- St. Ninian's, 6 Derran Drive, Bowhill, Cardenden, Fife KY5 0JG.
- St. Gabriel's, West Loan, Prestonpans, East Lothian EH32 9JX.
- St. Joseph's, Cowdenbeath Road, Burntisland, Fife KY3 0LJ.
- St. Mary's Presbytery, 35 North Street, Leslie, Glenrothes,
Fife KY6 3DJ.
- St. Alexander's, 100 Stirling Street, Denny,
Stirlingshire FK6 6DL.
- St. Margaret's, 4 Viewfield Terrace, Dunfermline, Fife KY12 7HZ.
- St. Cuthbert, 104 Slateford Road, Edinburgh EH14 1PT.
- St. Columba, 9 Upper Gray Street, Edinburgh EH9 1SN.
- St. Mary of the Angels, Glasgow Road, Camelon, Falkirk,
Stirlingshire FK1 4HJ.
- St. Paul's, Warout Road, Glenrothes, Fife KY7 4ER.
- St. Margaret's, 12 Vogrie Road, Gorebridge, Midlothian EH23 4HH.
- St. Joseph, 20A Broomhouse Place North, Edinburgh EH11 3UE.
- St. Kenneth's, Lochore, Fife KY5 8AL.
- St. Philomena's, Niddry Road, Winchburgh, Broxburn,
West Lothian EH52 6RY.
- St. Joseph's, 17 Rosetta Road, Peebles EH45 8JU.
- St. Michael's, 53 Blackness Road, Linlithgow,
West Lothian EH49 7JA.
- St. Joseph's, 49 Raeburn Crescent, Whitburn,
West Lothian EH47 8HQ.
- St. Mary's, Bowmont Street, Kelso, Roxburghshire TD5 7DZ.
- St. Mary Magdalene, 16 Milton Crescent, Edinburgh EH15 3PF.
- St. Mary's, West End, West Calder, West Lothian EH55 8EF.
- St. Mary, 15 Upper Bridge Street, Stirling FK8 1ES.
- St. Patrick's 30 Low Craigends, Kilsyth, Glasgow G65 0PF.
- St. Martin's, High Street, Tranent, East Lothian EH33 1HJ.
- St. Bernadette's, 323 Main Street, Larbert,
Stirlingshire FK5 4EU.
-

St. Mary's Cathedral, Cathedral House, 61 York Place,
Edinburgh EH1 3JD.

St. Marie's, 101 Dunnikier Road, Kirkcaldy, Fife KY2 5AP.

St. Pius' Presbytery, Brodick Road, Kirkcaldy, Fife KY2 6EY.

St. Dominic's, 8 Kelvin View, Torrance, Glasgow G64 4HQ.

St. Margaret of Scotland, Drip Road, Stirling, FK9 4UA.

St. Margaret Mary, 87 Boswall Parkway, Edinburgh EH5 2JQ.

St. Peter-in-Chains, 28 Hope Street, Inverkeithing,
Fife KY11 1LN.

St. Joseph's, 17 Rosetta Road, Peebles EH45 8JU.

St. Luke's, 2A Stone Place, Mayfield, Dalkeith,
Midlothian EH22 5OG.

St. Machan's, Chapel Street, Lennoxton, Glasgow G65 7DE.

St. Philip's, 83 Kenilworth Rise, Dedridge, Livingston, West
Lothian EH54 6JL.

St. John's, 115 Main Street, Fauldhouse, West Lothian EH47 9BJ.

St. Andrews, St. James', 17 The Scores, St. Andrews,
Fife KY16 9AR.

St. Mark, Presbytery, Oxfgangs Avenue, Edinburgh EH13 9HX.

St. Andrew's, 126 Victoria Street, Craigshill, Livingston, West
Lothian EH54 5BJ.

St. John and St. Columba's, 137 Admiralty Road, Rosyth,
Fife KY11 2QL.

St. Peter's, Carmondean Centre, Carmondean, Livingston, West
Lothian EH54 8PT.

St. Anthony's Presbytery, Rumford, Falkirk,
Stirlingshire FK2 0SF.

St. Joseph's Presbytery, 45 Cocklaw Street, Kelty, Fife KY4 0DG.

St. Patrick's, 54 Station Road, Lochgelly, Fife KY5 9QU.

St. Mary's, 48 Main Street, Pathhead, Midlothian EH37 5QB.

St. Agatha's, 160 Methil Brae, Methil, Leven, Fife KY8 3LU.

St. Margaret's, Clerk Street, Loanhead, Midlothian EH20 9DR.

St. Paul's, 16 Birdston Road, Milton of Campsie, Glasgow G65 8BU.

The Catholic Presbytery, Market Street, Galashiels,
Selkirkshire TD1 1BY.

The Catholic Presbystery, Swiss Cottage, Denhead, Kennoway,
Fife KY8 5LF.

The Catholic Presbytery, Quakerfield, Bannockburn,
Stirlingshire FK7 8HJ.

The Missionaries of Africa, (The White Fathers), 4 Grove Street,
Edinburgh EH3 8BB.

Appendix N: Institutes of Consecrated Life and Societies of
Apostolic Life For Male Religious Surveyed in the
Archdiocese of St. Andrews and Edinburgh

Augustinians, Our Lady's, 222 Lanark Road West,
Currie, Midlothian.

Brothers of Charity, St. Aidan's Private Hospital, Gattonside,
Melrose, Roxburghshire TD6 9NN.

Cistercians, Sancta Maria Abbey, Nunraw, Haddington,
East Lothian EH41 4LW.

De La Salle Brothers, St. Joseph's School, Tranent,
East Lothian EH33 1DT.

Dominicans, University Chaplaincy for Catholic Students, St.
Albert the Great, 24 George Square, Edinburgh EH8 9LD.

Franciscans, St. Patrick's, 5 South Grey's Close, 40 High Street,
Edinburgh EH1 1TQ and St. Teresa's, 120 Niddrie Mains Road,
Craigmillar, Edinburgh EH16 4EG.

Jericho Benedictines, 53 Lothian Street, Edinburgh EH1 1HB.

Jesuits, The Sacred Heart, 28 Lauriston Street,
Edinburgh EH3 9DJ.

Oblates of Mary Immaculate, St. Mary, Star of the Sea,
106 Constitution Street, Leith, Edinburgh EH6 6AW and St. John
Ogilvie, 159 Sighthill Drive, Wester Hailes, Edinburgh EH11 4PY.

Passionists, St. Gabriel's, West Loan, Prestonpans,
East Lothian EH32 9JX.

Salesians, St. Paul's, 4 Muirhouse Avenue, Edinburgh EH4 4UB.

St. Patrick's Missionary Society, St. Patrick's, Buchlyvie,
Stirlingshire FK8 3PB.

White Fathers, Missionaries of Africa (The White Fathers),
4 Grove Street, Edinburgh EH3 8BB.

Appendix O: Institutes of Consecrated Life and Societies of
Apostolic Life For Female Religious Surveyed in the
Archdiocese of St. Andrews and Edinburgh

Congregation of the Most Holy Cross and Passion,
28 Beveridge Road, Kirkcaldy, Fife KY1 1UY.

Congregation of Our Lady of Charity of the Good Shepherd,
449 Gilberton Road, Edinburgh EH17 7JG.

Daughters of Charity of St. Vincent De Paul,
St. Mary's Convent, 24 Viewfield Terrace, Dunfermline,
Fife KY12 7HZ;
St. Vincent's, 629-631 Ferry Road, Edinburgh EH4 2TT;
St. Joseph's Hospital, Rosewell, Midlothian EH24 9EG.

Discalced Carmelites,
Carmelite Monastery of St. Teresa of the Child Jesus,
Dysart, Fife KY1 2TF and
Carmelite Monastery of the Immaculate Conception,
3 Arnothill, Falkirk, Stirlingshire FK1 5RZ.

Franciscans of the Immaculate Conception, St. Andrew's Convent,
32 Low Craighends, Kilsyth, Glasgow G65 0DF.

Helpers of the Holy Souls,
St. David's Convent, 6 Salisbury Road, Edinburgh EH16 5AB
Helpers' Convent, 47 Mayfield Road, Edinburgh EH9 2NQ.

Little Sisters of the Assumption, 6/5 Hay Road, Craigmillar,
Edinburgh EH16 4QA.

Little Sisters of the Poor, St. Joseph's House, 43 Gilmore Place,
Edinburgh EH3 9NG.

Little Company of Mary, Marian House, 7 Oswald Road,
Edinburgh EH9 2HE.

Marist Sisters, 8 Abercromby Place, Stirling FK8 2QP.

Missionaries of Charity, 17 Larchbank, Ladywell, Livingston, West
Lothian EH54 6ED.

Missionary Sisters of Our Lady of the Holy Rosary,
20 Kirk Road, Bathgate, West Lothian EH48 1BN.

Poor Servants of the Mother of God, St. Mary's Residential Home for
Girls, Balnkiel, Galashiels, Selkirkshire TD1 1TQ.

Poor Clares, Monastery of the Immaculate Conception,
105 Lasswade Road, Liberton, Edinburgh EH16 6SY.

Religious of the Assumption, Canmore, 24 The Scores, St. Andrews,
Fife KY16 9AS.

Religious of Jesus and Mary, Hebron, Stone Place, Mayfield,
Dalkeith, Midlothian EH22 5NR.

Schoenstatt Sisters of Mary, Schenstatt, Clachan of Campsie,
Lennoxton, Glasgow G65 7AG,

Servite Sisters, Servite Convent, Leuchie, North Berwick, East Lothian EH39 5Nt.

Sisters of Charity of St. Paul the Apostle, St. Anne's Convent, Windsor Gardens, Musselburgh, Midlothian EH21 7LP.

Sister of Mercy, St. Catharine's Convent of Mercy, 4 Lauriston Gardens, Edinburgh EH3 9HH.

Sisters of Loreto, Balmano House, 55 Bongate, Jedburgh, Roxburghshire TD8 6DT.

Sisters of Notre Dame de Namur, Convent of Notre Dame, 196/7 Colliston Avenue, Pilteuchar, Glenrothes, Fife KY7 4PW.

Sisters of St. Martha of Perigueux, St. Martha's Convent, 25 Wellside Place, Falkirk, Stirlingshire FK1 5RL.

Sisters of St. Augustine of the Mercy of Jesus, St. Andrew's Convent, Stirches, Hawick, Roxburghshire TD9 7NS.

Sisters of the Holy Family of Bordeaux,
Holy Family Convent, 10 John's Place, Leith,
Edinburgh EH6 7EL and
Holy Family Convent, Crofthead Farm House, Templar Rise,
Dedridge West, Livingston, West Lothian EH54 6DG.

Society of the Sacred Heart,
Convent of the Sacred Heart, 51 Ferniehill Road,
Gilmerton, Edinburgh EH17 7BL;
Convent of the Sacred Heart, House of Prayer, 8 Nile
Grove, Edinburgh EH10 4RF;
Convent of the Sacred Heart, 11 Eyre Place,
Edinburgh EH3 5ES;
Convent of the Sacred Heart, 16/18 Westbank Place,
Seaview Gate, Edinburgh EH15 1UD and
Convent of the Sacred Heart, "Rosehill", 27 Park Road,
Eskbank, Dalkeith, Midlothian EH22 3DH.

The Poor Sisters of Nazareth, Nazareth House,
13 Hillhead, Lasswade, Midlothian EH19 2JF.

The English Dominican Congregation of St. Catherine of Siena,
23b George Square, Edinburgh EH8 9LD.

Ursulines of Jesus,
St. Margaret's Convent, 88 Strathearn Road,
Edinburgh EH9 2AQ and
St. Angela's Convent, 19 Sighthill Crescent, Wester
Hailes, Edinburgh EH11 4QE.

Appendix P: List of Parishes Surveyed in Lagos Archdiocese

- Christ the King, Layi Oyekanmi Street, P.O. Box 341, Surulere.
- Church of Assumption, 123, Awolowo Road, Ikoyi,
P.O. Box 1659, Lagos.
- Holy Family, 2nd Avenue, 22 Road, P.O. Box 465, Festac-Lagos.
- Holy Cross Cathedral, 14, Catholic Mission Street,
P.O. Box 162, Lagos.
- Immaculate Conception, P.O. Box 26, Ado-Odo, Ogun State.
- Immaculate Conception, P.O. Box 29, Epe, Lagos State.
- Our Lady of Fatima, Adetayo Shode Street, P.O. Box 528, Surulere.
- Our Lady of Lourdes, Orile-Iganmu.
- Regina Mundi, P.O. Box 374, Mushin.
- Sacred Heart, P.O. Box 16, Badagry.
- Sacred Heart, 43, Creek Road, P.O. Box 18, Apapa.
- Ss. Peter & Paul, P.O. Box 8, Abeokuta.
- Ss. Mulumba and David, 2 Olatilewa/Aboyomi Street, Lawanson,
P.O. Box 1037, Surulere.
- St. Agnes, P.O. Box 10, Ikeja.
- Ss. Peter & Paul, 6, Abeokuta Street, P.O. Box 1429, Shomolu.
- Ss. Michael, Raphael & Gabriel, P.O. Box 541, Satellite-Town.
- St. Michael's, P.O. Box 185, Lagos.
- St. Anthony's, P.O. Box 266, Surulere.
- St. Dominic's, P.O. Box 44, Yaba.
- St. John the Evangelist, P.O. Box 104, Oshodi.
- St. Peter's, P.O. Box 40, Ota, Ogun State.
- St. Charles' 104, Bale Street, Olodi, P.O. Box 2147, Apapa.
- St. Sabina's (formerly St. John's) Rarish, Served from Oko-Oba.
- St. Cyprian's, P.O. Box 3151, Agege - Lagos.
- St. Augustine's, P.O. Box 150, Ikorodu.
- St. Denis, 3/13 Thomas Drive, Off Olarenwaju Street, Bariga.
- St. Paul's, P.O. Box 9, Ebute-Meta.
- St. Matthew's, P.O. Box 699, Apapa.
-

St. Michael's, Ajilete, P.O. Box 52, Oke-Odan, Ogun State.

St. Mary's, P.O. Box 2102, Apapa.

St. Anne's, P.O. Box 104, Abeokuta.

St. Patrick's, 17/19 Okoya Street, Idumagbo, P.M.B. 2573, Lagos.

St. Joseph's, Imeko, Ogun State.

St. Joseph's, P.O. Box 85, Ilaro, Ogun State.

St. Leo's, Toyin Street, P.O. Box 147, Ikeja.

St. Theresa's, 44, Dada Street, Ifrako, P.O. Box 2533, Agege.

St. Ferdinand's, P.O. Box 1033, Agege - Lagos.

RE: DOCTOR OF PHILOSOPHY RESEARCH FIELD SURVEY

BY: JOSEPH YEMI AKINLOTAN

Dear Most Revd. Dr.

The above named is a research student at the University of Stirling whom I am supervising on his doctoral programme. He is at the stage of administering questionnaires for the final phase of his data collection.

His area of research covers the administrative and information systems of the Christian Church with emphasis on the Catholic Church.

I will be grateful if you will be kind enough to respond to the enclosed questionnaire and return it as soon as possible to:

Revd. Fr. Joseph Yemi Akinlotan
University of Stirling
Polwarth House, Flat 331/1
Stirling - Scotland.
FK9 4LQ.
UNITED KINGDOM.

I sincerely appreciate your help and assistance towards his success.

Yours sincerely,

M. D. Hughes

PROF. MICHAEL HUGHES
Principal Supervisor and
Head of Department of Business Studies.
February 1991.

UNIVERSITY OF STIRLING
SCHOOL OF MANAGEMENT

Department of
BUSINESS
STUDIES

Department of Business Studies
The School of Management
University of Stirling
Stirling FK9 4LA, Scotland
Tel: 0786 67310
Fax: 0786 50776
International Fax: +44 786 50776

RE: DOCTOR OF PHILOSOPHY RESEARCH FIELD SURVEY

BY: JOSEPH YEMI AKINLOTAN

Dear Most Revd. Dr.

The above named is a research student at the University of Stirling whom I am supervising on his doctoral programme. He is at the stage of administering questionnaires for the final phase of his data collection.

His area of research covers the administrative and information systems of the Christian Church with emphasis on the Catholic Church.

I will be grateful if you will be kind enough to respond to the enclosed questionnaire and return it as soon as possible to:

Revd. Fr. Joseph Yemi Akinlotan
University of Stirling
Polwarth House, Flat 331/1
Stirling - Scotland.
FK9 4LQ.
UNITED KINGDOM.

I sincerely appreciate your help and assistance towards his success.

Yours sincerely,

M. D. Hughes

PROF. MICHAEL HUGHES
Principal Supervisor and
Head of Department of Business Studies.
February 1991.



UNIVERSITY OF STIRLING
SCHOOL OF MANAGEMENT

Department of
BUSINESS
STUDIES

Department of Business Studies
The School of Management
University of Stirling
Stirling FK9 4LA, Scotland
Tel: 0786 67310
Fax: 0786 50776
International Fax: +44 786 50776

RE: DOCTOR OF PHILOSOPHY RESEARCH FIELD SURVEY

BY: JOSEPH YEMI AKINLOTAN

Dear Very Revd. Fr.

The above named is a research student at the University of Stirling whom I am supervising on his doctoral programme. He is at the stage of administering questionnaires for the final phase of his data collection.

His area of research covers the administrative and information systems of the Christian Church with emphasis on the Catholic Church.

I will be grateful if you will be kind enough to respond to the enclosed questionnaire and return it as soon as possible to:

Revd. Fr. Joseph Yemi Akinlotan
University of Stirling
Polwarth House, Flat 331/1
Stirling - Scotland.
FK9 4LQ.
UNITED KINGDOM.

I sincerely appreciate your help and assistance towards his success. Kindly give the enclosed (Questionnaire for Parishioners) to some of your Parishioners. They should please return the completed questionnaire to the same address above.

Yours sincerely,

M. D. Hughes

PROF. MICHAEL HUGHES
Principal Supervisor and
Head of Department of Business Studies.
February 1991.

Appendix S: Letter of Introduction from the Archdiocese of Glasgow



Archdiocese of Glasgow

CURIAL OFFICES, 196 CLYDE STREET, GLASGOW. G1 4JY
Telephone: 041-226 5898

30th November, 1990.

Reverend and dear Father,

I wish, through this letter, to introduce Father Joseph Akinlotan from Laigos. He is at present studying in Stirling University and his thesis concerns business methods as employed in parishes particularly in busy dioceses.

I would not only recommend him but also ask you to sign his simple questionnaire enclosed as soon as possible and return it to him at Stirling University.

Thank you very much for your co-operation in this matter. Obviously the sooner it is done the better for everyone. So, thanks is in anticipation.

With every good wish,
Yours sincerely,

+Charles Renfrew, V.G.,
Assistant Bishop.

Archbishop and Metropolitan: Most Rev. Thomas J. Winning, STL, DCL, DD, FEIS.
Auxiliary Bishop: Right Rev. Charles Renfrew, PhL, STL, VG.



Appendix T: Letter of Introduction from the Archdiocese of St Andrews and Edinburgh

St. John Cantius & St. Nicholas

***34 West Main Street
Broxburn
West Lothian
EH52 5RJ
Tel: 0506 852040***

11th. February 1991.

Rev. and Dear Father ,

Father Joseph Akinlotan, Flat 1, Room 1, Thistle Chambers, Thistle Centre, Stirling is a priest in good standing from the Diocese of Lagos, Nigeria. At present he is studying for a Ph.D. in 'Business Management' at Stirling University at the request of his own Archbishop with a view to using his expertise on returning to Lagos.

He wishes to do research into diocesan and parochial administration while here in St Andrew's and Edinburgh. I would be grateful if you would facilitate him in this work by completing his questionnaire and supplying any other relevant information he may require.

With my very best wishes,

Yours sincerely,

+ Kevin Rafferty

Bishop Kevin Rafferty.