

**APPRAISAL OF ARCHBISHOP JOSEPH ABIODUN ADETILOYE'S
PRIMACY IN THE ANGLICAN CHURCH OF NIGERIA 1988-1999**

BY

**DIKE ABEL ARINZECHUKWU
REG. NO: 2012097019F.**

**DEPARTMENT OF RELIGION AND HUMAN RELATIONS
FACULTY OF ARTS
NNAMDI AZIKIWE, UNIVERSITY, AWKA
ANAMBRA STATE
NIGERIA**

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**A DISSERTATION SUBMITTED TO
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CERTIFICATION

I, DIKE ABEL ARINZECHUKWU, with Reg. No: **2012097019F**, hereby certify that this dissertation is original and has been written by me. It is a record of my research and has not been submitted before in part or full for any other diploma or degree of this university or any other institution or any previous publication.

DIKE, ABEL ARINZECHUKWU
(Student)

Date:-----

PROF. J.E. MADU
(Supervisor)

Date:-----

APPROVAL PAGE

We ratify that this dissertation carried out under our supervision, has been examined and found to have met the regulations of Nnamdi Azikiwe University, Awka. We therefore approve the work for the award of Ph.D Degree in History of Christianity.

Date:-----

Prof. J.E. Madu

(Supervisor)

Date:-----

Very Rev. Dr. P.E. Nmah

Head of Department

Date:-----

Prof. Ikeh Odimegwu

(Dean, school of post Graduate studies)

Date:-----

(External Examiner).

DEDICATION

This work is dedicated to my Darling and Caring wife Mrs. Azuka Ebelechukwu and my children.

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Fig. I: Adetiloye in full regalia with Primatial staff

Abstract

Archbishop Joseph Abiodun Adetiloye from Odo-Owa in the present Ekiti State was the second Nigerian primate after the Most Rev. T.O. Olufosoye. His primacy captured the attention of the research because, his, could be said to have given or aroused the interest of the entire Anglicans in Nigeria of what having autonomous province means in terms of breakthroughs and treading where Angels could not. The purpose of the research was to appraise, assess or evaluate the administration, policies and achievements of the primate especially in areas of Evangelism and Mission in order to advise or guide the church and government aright in the business of administration. Other works before this appeared to be superfluous in chronicling the achievements without succinctly and critically analyzing to find out areas of weakness so as to help both the present and future leadership. Participant-observation methods were used as primary sources while the past scholarship, both published and unpublished events, text books were used for secondary sources. The literature review was exhaustively treated through conceptual, theoretical and empirical studies. The data were interpreted with historical and missiological approach of analysis. The Archbishop's declaration of Decade of evangelism from 1989-1999 as the first black primate of the Anglican church to do so after the Lambeth conference of 1988, the penetration to the Northern part of the country in planting churches and making every state capital, a diocese giving cultural reflection to the liturgy and creation of internal provinces though without constitutional power etc. were the feat achieved and were all appraised. These highlights earned Nigerian Anglican church a global commendation. The appraisal also helped to discover that most of the appointments of the Archbishop Adetiloye were lopsided possibly due to tribal sentiments which brought about so many crises in his tenure. However, his managerial ability and financial sourcing and prudence got commendation. In all, his model of leadership was used to suggest to the church and government on ways of improvement in their leadership. The implication of the findings or contribution of the work therefore is for both the church leadership and government to look beyond the frontiers of their domain in making policies for posterity. In leadership, the people's interests should be put above self so that lives would be given positive meaning both in the church and outside the church.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

From the beginning and over the years in the world over, leadership in the Anglican Church had been in the hands of the Mission masters – the white men who believed that anything good could not come from the Africans in terms of leadership. To the white men, Africans were not born to rule but to be ruled. This erroneous belief and position adversely affected both the establishment of the missionary church in Africa in general and Nigeria in particular. Ayandele (1968) echoes this thus:

Christianity in Africa, deserved sympathy because she was being born in an age of worldliness, enslavement of her indigenous members and materialism which affected Christianity everywhere. Europeans were not a credit to the Church in this part of Africa where they set evil examples and thereby contributed to the unsatisfactory state of the church. (p .78).

Similarly, Ndiokwerre (1998) quipped thus:

For the Africans to cling to the western brand of Christianity and directive; they (Africans) should be allowed to go fishing themselves rather than continue begging for fish. Their own indigenization of leadership must be relevant to African needs and cultural values. (p. 2).

Before now, an average white man regarded an African as an underdog especially in the area of leadership both in the church and in the government. Due to this under estimation, the Africans themselves became psychologically demeaned, thus developing inferiority complex. For instance Tugwell in Adiele (1992) stated in a response to African demand for leadership in the Anglican Church inter-alia: “Anglican Church must recognize and accept British rule and authority in the church. The Africans could not go; they could not organize and run a church” (p. 50). The ability of the African man and cultural values about life with its kindred leadership system within their traditional framework became the woes of both the Europeans and Africans in clamour for leadership positions. Africans believe in value system of brotherhood of mankind. This equally reflects on her traditional kindred leadership system where the elders take precedence in the affairs of policy-making and their opinions are respected and accepted. But the European system of leadership then whereby anybody could be opportuned to be a leader and may not mind who is who in taking decision whether young or the elder, appeared to conflict with that of the Africans and hence alien to both the Europeans on one hand and Africans on the other hand.

The resultant effects of the African value system was the developing of Africa’s patriotic spirit of loving and sacrifice for his father land even against his comfort or will. This belief and life style led to Mr. Johnson as Falk (1997) observes; being misunderstood by the then European masters to make the following remarks about him:

You do not see in England that side of Mr. Johnson which makes him obnoxious to some extent wherever he works. His very excellence is his danger. Conscious of rectitude, he is unconstitutional, autocratic, impatient, inclined to his own way. He will not wait to take people on with him. (p. 95).

This conservative and discriminative policy hitherto hindered the mission and evangelism from making in-roads to African souls expected to be converted. This approach equally became alien to the culture and traditions of the African man who would want to be approached in his native way for easy understanding of the gospel. The church leadership since the coming of missionaries on the soil of Africa, especially, Anglican Church in Nigeria from nineteenth century to more than half of the twentieth century, was nursed and midwifed by the European missionaries with their own style of leadership.

When the white Anglican missionaries understood the clamour for and the need to give church leadership autonomy to the Africans in general and Nigerians in particular, they began it on a gradual process. Firstly they granted West African Anglican province in 1951 but retained their European kinsmen at the helm of affairs. However, it could be said that the European Anglican missionaries laid foundation for church leadership in Nigeria and West Africa, but their granting of autonomy to west African Anglican province was more in principle than practice. This is because from 1951 when Anglican province of West Africa was granted till 1981, only European bishops were appointed the Archbishop and

primate of the province with L.G. Vining 1951-1955, J.L. Horstead 1955-1961, C.J. Patterson 1961-1969 and N.C. Scott 1969-1981. It was within the last period of white-man Archbishop that Anglican province of Nigeria came into being.

Unlike the regional province of West Africa which primacy was vested on the Europeans that of Nigeria was Nigerian for Nigerians and thus could be said to be the beginning of indigenous church leadership of Anglican extraction with the Most Rev. T.O. Olufosoye as the first Archbishop and primate. The election of the Most Rev. Olufosoye appeared to be a fulfillment of the dreams of the Africans that they were matured enough to be at the helm of affairs of the church on their land. Archbishop T.O. Olufosoye became the pioneer Primate from 1979-1987. As a pioneer primate and the first black in West Africa to hold such a position in his own soil, he tried to consolidate the autonomy by maintaining the existing policies on liturgy, on administration and pastoral duties with his other bishops of the province.

As a result of long time of Nigeria being under the regional primacy of the whites, under the pioneer primate Olufosoye, mission and evangelism were more of within the ambit of mere proclamation. Most administrative issues such as mission and evangelism were entrusted into the white-expatriates such as C.M. Strain who was incharge of mission and evangelism with Mr. Gumbrel appointed the secretary for mission. After the primacy of T.O. Olufosoye, which ended in 1987, there came on board the primacy of Joseph Abiodun Adetiloye from 1988 to 1999. Thus, Adetiloye became the second indigenous Nigerian

Primate of Anglican Church. It should be emphasized that during the primacy of the European bishops, most of them ruled from Nigeria such as L.G. Vining who was the bishop of Lagos and Archbishop of West Africa, C.J. Patterson the bishop on the Niger and also the Archbishop of West Africa. Their administrative legacies such as rigid method or stereo-type liturgy without dancing or lyrics, lack of institutionalized Bible study period in the church, lack of teaching of tithing in the church among others were not in consonance with African spirit in worship. It often made the worship clumsy. The first primate who first became a bishop in Gambia from 1965-1970 under the primacy of the European bishops followed the administrative pattern set by the European bishops. But 1988-1999 appeared to be a period of turn in events in the then young province as radical changes emerged aimed at winning African souls in worship. Mission and Evangelism became more than proclamation and more localized pastoral work to reaching out and bringing to the folk new people from distant land.

The background knowledge of Archbishop Joseph Abiodun Adetiloye's primacy was informed by his episcopacy in Ekiti diocese where he strategised evangelistic and missionary approach that in so short a time he raised Ekiti diocese from nothing to something in the ecclesiastical affairs of the then province of West Africa. The same trait in him led to his exploits to Lagos diocese on his translation in 1985. So many literatures have been written by some scholars on his episcopacy in Ekiti diocese from 1970-1985, and in Lagos

diocese from 1985-1988 when he was elected into Archbishopric and primacy of the church of Nigeria. Some of these scholars include Omoyajowo (1994) Anumihe (1998), Agbaje (2001). In as much as many things have been written on both areas of successes and failures, strenghts and weaknesses of the said Abiodun Adetiloye, the boggling question on his person and personality is why no schorlarship has been devoted to his mission and evangelism aspect of his primacy especially in the Northern part of the country? How did Adetiloye succeed or fail in his primacy that warrants scholarship attention? When did he come into the limelight of church leadership in the global Anglican Church and what brought his successes in area of his successes and failures in area of his failures need attention of this research. Before Adetiloye became the primate of church of Nigeria (Anglican Communion), there had been a Primacy captained by Most Rev. T.O. Olufosoye but not much scholarship was centered on pioneer indigenous primacy of church of Nigeria.

George Carey former archbishop of Canterbury as cited in Agbaje (2001), observed this in Archbishop Adetiloye:

The years after 1985, saw the Archbishop move to Lagos, first as a bishop and later as the Archbishop, Metropolitan and Primate of all Nigeria. These were years of the highest creativity with the Archbishop inspiring many new ventures of Christian service and witness, in prison work, in Sunday school and youth work, in help for the elderly, in education and health care. Languages were a special

interest and he appreciated how church leaders could only build a united church in Nigeria if they had fluency in several of the country's major languages.

He was involved in the foundation of the Bishop Crowther Language School and National language institute. Archbishop Adetiloye was also the inspiration behind the formation of ten "missionary dioceses" in 1990 as a strategy for carrying the gospel to parts of Nigeria where the Christian witness was weak. The development has been an inspiration to other parts of the Anglican Communion (p. xi).

Similarly, Peter Akinola former Primate Church of Nigeria as cited also in Agbaje made his own observation about the man Adetiloye thus:

Under him, evangelism blossomed. The gospel penetrated into homes, schools, palaces, military barracks, government houses and into leprosaria all over Nigeria and Africa. Every part of Nigeria became a fertile ground for the gospel. And his antecedent, which was desert-like, became fertilized and blossoming, the sign of God's hand in his life.

From the citations of the above mentioned personalities among others give eloquent testimony of the Joseph Adetiloye and his primacy. It is therefore against this background that this research is set to appraise the year 1988 when Archbishop Joseph Abiodun Adetiloye was saddled with the Primacy of the

church of Nigeria Anglican Communion to 1999 when he retired from the office. This is because the chosen period for investigation (1988-1999) in the Anglican Church leadership in Nigeria as an autonomous province since 1979 were the period in the annals of history that was not the coming of the British colonial rule but for the coming of African for the Africans which turned the tide in Christian missions in Nigeria.

Agbaje (2001), maintains that:

It was a period of great ideas and thoughts. It was a period of no distinction between a genuine Christian and a true patriot. It was a period where the dualistic nature of African manifested-a pious Christianity and passionate African patriotism. No question of separating the one from the other. (p. 177).

In otherwords, the period under research was a period of renaissance in African churchmanship and leadership potentials. This period could be said to be a rise of African man's leadership capabilities that proved the doubting Thomases wrong over African man's ability.

1.2 Statement of the problem:

Over the years leadership in the Anglican Church had been in the hands of whitemen who believed and asserted that the Blackman had no leadership acumen and can therefore not rule effectively. Many scholars on several occasions put down words that do not speak well of Africans in relation to

church leadership. Some scholars have identified that some whitemen regard Africans as being inferior to them and so could not hold any administrative post.

This posture of the Anglican hierarchy made it impossible for them to handover administrative or leadership positions to the Africans since they believed Africans could not do anything right. However, after putting much pressure on the Anglican hierarchy through several agencies, they succumbed and handed over the mantle of leadership of the church to Africans with the creation of the Province of West Africa. The creation of an autonomous province known as the church of Nigeria Anglican Communion in 1979 heralded the granting of the leadership position to Nigerians who have been managing it till date. To this end, our study will investigate the primacy of the second primate and Metropolitan of all Nigeria Anglican Communion in the person of His Grace, the Most Rev. Dr. Joseph Abiodun Adetiloye. His administrative and ecclesiastical roles would enable us find out the contributions of his leadership which lasted from 1988 to 1999.

This research therefore wants to stand on the saying as culled from one of the National Daily (the sun) 10th March 2013: “that experience is not what happens to you but what you do with what happens to you”, to x-ray the period between 1988-1999 of the ecclesiastical mile stone attained under the Archbishop Abiodun Adetiloye – the second primate of the church of Nigeria Anglican Communion. It is a period of self-evaluation on the stuff which an African man

is made of and to prove to every race that as Babalola (1988) asserts that difference in skin is not superiority of skin and potential.

Before Archbishop Joseph Abiodun Adetiloye's ascension to primacy, there was not enough man-power especially the priests to effectively manage the churches. When he was the bishop of Ekiti, he noticed with nostalgia that due to lack of enough priests, one priest as the parish priest or district superintendent will have up to ten or more churches to supervise. The resultant effect of this being that at times it became difficult for the churches to be effectively visited for sacrament within a year. The trend was also noticed in all the dioceses in the church of Nigeria before his primacy.

Alexander Pope as cited in Agbaje (2001) observed: "a little learning is a dangerous thing, drink deep or touch not the pieran spring. There shallow draughts intoxicate the brain, and drinking largely sobers us again" (p. 167). This was the case with the church of Nigeria before 1988-1999. Sunday school was only meant for the children within the weeks with no rapt attention and indepth study, the elders were not part of it.

Before the period 1988-1999, the African mode of worship that will lift up the spirit of the African man was not in the liturgy of the church of Nigeria. Such mode of worship includes dancing hilariously, loud clapping, extemporaneous intercessory prayers etc. Igbari (2007), observes that these ingredients of soul lifting to God and God to man with His glory down on earth in African beliefs

and practices were found wanting in the liturgy. This inaction in liturgy appeared to be a set back to full church attendance then. Evangelism then in the church of Nigeria was a mere perfunctory not for effective soul winning. Thus when national Anglican youth fellowship (AYF) planned for Reinhard Bonke crusade in Kano in 1985, they could not receive primacial permission.

Leadership has been a problem both in our churches and at the different segments of governance. Adetiloye's leadership roles have not been advocated as models for leadership in our churches and the society as against other numerous models employed for leadership in the society, hence the problem of this study.

1.3 Purpose of the study

This work aims among other things:

- (a) To assess the person and personality of the most Rev. Dr. Joseph Abiodun Adetiloye his primacy and mission in the church of Nigeria (Anglican Communion). In otherwords, the research is aimed at reviewing the character, the conduct, the leadership and his human relationship.
- (b) To evaluate the primacy of the most Rev. Dr. Joseph Abiodun Adetiloye on evangelism and mission in relation to those before him. The evaluation of his ecclesiastical leadership of the Anglican church of Nigeria will mostly dwell on his exploits in evangelism and mission that brought him to the global limelight of church administration.

(c) To appraise the achievements and shortcomings of both his person and leadership so as to borrow or improve on the primacy or leadership style of Bishop Joseph Abiodun Adetiloye. This will afford the researcher to make an input or contribution on ways of better governance that will serve as a pointer both to the government and church leadership.

1.4. Significance of the study

This study will go a long way in contributing to disabuse the minds of some Africans who do not have positive self-regard of themselves in leadership. In otherwords, it will help some Africans who do not believe that African soil has something good as a result of colour or race to begin to have a rethink.

It will help the African historians to build confidence in themselves and in their land that God evenly distributed knowledge and skill to his creatures especially in man no matter the colour. Africans will now begin to look inwards in their potentials and foresight. This will help them to believe that God equally bestowed in African man knowledge and wisdom to do exploits in their own land.

This study, one believes will strike a balance on the belief about ecclesiastical leadership in the Anglican hierarchy that a black person like Archbishop Adetiloye can be saddled with a high responsibility with a qualitative leadership result.

It will be beneficial to Nigerian Christians at large and Anglicans in particular that the right episcopacy and primacy promote and encourage good churchmanship among humanity which is characteristic of Archbishop Adetiloye. This will reshape the frame of mind of both the church and political leadership to develop good leadership model that will enhance productivity as noticed in Adetiloyes' primacy.

It will benefit humanity in that the synchrony of position and leadership breeds peace, progress and prosperity. Hence, the scripture says "When the righteous is on the throne, the subjects have enjoy the ease of life while the coming of he wicked on power brings punishment on the people (Prov. 10:16)".

It will enrich public education in that the research will inculcate the value of right choice, which fosters orderliness, harmony, equilibrium and peace among individuals, families, communities and of the nation at large.

This study highlights the person and personality of the Most Rev. Dr. Joseph Abiodun Adetiloye, his primacy and mission to the church of Nigeria Anglican Communion, especially, his zeal on evangelism and his evangelism thrusts and mission to the northern part of the country, which hitherto had been branded before him as an impossible task. It will equally give the present church leadership in Nigeria to rethink on what the church is all about on fairness, equity, and justice, not being sectional, tribalistic or biased or sentimental over issues of general interest.

The research will be a reference point to the Anglican Church authority in Nigeria both now and in the future to discover the source of success and weakness of the primacy of the Archbishop Adetiloye which includes his spiritual background garnished with his Christian background and academic training. They can tap some of the leadership traits in him in order to make a mark in church leadership and disregard some human frailty in his administration.

Finally, this study maybe of practical guide to generations to come particularly the Anglican world who may require written sources to guide them in their various spheres of leadership. This will reshape and re-write the Nigerian Anglican church administration as not a complete story of hopelessness.

1.5 Scope of study

The scope of this study both conceptually and historically is embedded in the title that is the Appraisal of Archbishop Joseph Abiodun Adetiloye's primacy in Anglican Church of Nigeria (1988-1999). The scope therefore covered the central body Nigeria bordering on major events of his primacy that touched six geographical zones that make up Anglican province of Nigeria where necessary. Thus, most of what he wrote and did in his primacy in areas of administration, policy, evangelism and liturgy were flash points or highlights of the scope.

This study will therefore be limited to the time the primate assumed the leadership position of the church of Nigeria between 1988 and 1999. Since his primacy covers all Anglican Church of Nigeria, this will therefore afford the researcher the opportunity to write the impact of his leadership position in all the Anglican dioceses in Nigeria.

1.6 Methodology

The method used in this work in the primary sources, is descriptive research design. This is because the researcher examined critically using personal observation analysis using direct source of information as a participant in most of the meetings presided over by the primate which helped to examine critically the primacy of an Archbishop and Primate of Anglican Church of Nigeria in its form and context with the intent of providing exact information about its model to the church and public on evangelism/mission, policy and administration. Reports from group discussions in several meetings and speeches rightly pointed out that periodicals of such contain primary sources and they are very indispensable in this research.

The secondary sources include the use of published and unpublished materials. Information from internet through browsing was used. Some of his policy statements and decisions were assessed. Evaluation through problem definition, economic and management policies were used. Leadership theories which include trait and contingency theories were used in assessing the model of the

personality in the research using projects and policies on ground as aid in analysis. Interviews of some close associates of the then Primate and questionnaire prepared helped in this appraisal or assessment.

The data were interpreted with historical and missiological approaches of analysis. The use of historical and missiological analysis were informed by the topic of the work which dealt with historical events with facts in line with the mission of the church which is evangelism. People's opinion, high, low and groups through media prints were equally applied in assessment.

1.7 Definition of Terms

For clarity of the goal of our research, the need to define and explain certain operative words of the topic becomes imperative. The definition will begin with the parent body or name of the church, Anglicanism.

Anglicanism: This is a tradition within Christianity comprising the Church of England and churches which are historically tied to it or have similar beliefs, worship, practices and church structures. The word 'Anglican' according to Sykes (1998), originates in *ecclesia Anglicana*, a Medieval Latin phrase dating to at least 1246AD that means the English church. Adherents of Anglicanism are called Anglicans. The great majority of Anglicans are members of churches which are part of the international Anglican Communion. There are however, a number of churches outside of the Anglican Communion which also consider

themselves to be Anglicans, most notably those referred to as continuing Anglican churches.

The faith of Anglicans is founded in the Scriptures and the traditions of the apostolic church, the historic episcopate, the first seven ecumenical councils and the early church fathers.

According to Sykes (1998), Anglicanism forms one of the branches of Western Christianity having definitely declared its independence from the Pope at the time of the Elizabethan Religious settlement.

As an adjective, “Anglican” is used to describe the people, institutions and churches, as well as the liturgical traditions and theological concepts, developed by the Church of England. As a noun, an Anglican is a member of a church in the Anglican Communion.

Anglicanism, in its structures, theology and forms of worship is simple and clear. It is a Christian tradition representing a middle ground between what are perceived to be the extremes of the claims of 16th – Century Roman Catholicism and the Lutheran and Reformed varieties of Protestantism of that era. As such it is often referred to as being “*Via media*” (or middle way) between these traditions.

Anglicans understand the Old and New Testaments as ‘containing all things necessary for salvation’, and as being the rule and ultimate standard of faith. Anglicans understand the Apostles’ Creed as the baptismal symbol and the Nicene Creed as the sufficient statement of the Christian faith.

Anglicans believe the Catholic and apostolic faith as revealed in The Holy Scriptures and the Catholic creed. They interpret these in the light of the Christian tradition of the historic church, scholarship, reason and experience. The work therefore, centers on the governance of this church in Nigeria in a period between 1988 to 1999 in Nigeria under a leader or primate of its national body.

Primacy: Primacy according to Marck Wardt (2010), is the state of being first, as in rank or excellence. It is the office or province of a primate. Hornby (2001), defines Primacy as the fact of being the most important person or thing. It is a position of an archbishop. Paulson (1998), collaborates Hornby by saying that primacy is from the Latin word *primus* meaning the most important or chief among many. In ecclesiological sphere, it is a distinguished action in a society. It is arrow-head in directing the affairs of the church. Therefore, the work sets to examine the administration or the primacy in Nigeria under one-time primate of the church in the person of Archbishop Joseph Adetiloye.

Appraisal

This is a term that refers to the process of assessing, in a structured way, the case for proceeding with a proposal. Appraisal equally is the effort of calculating a project's viability. It often involves comparing various options, using economic appraisal or some other decision analysis technique.

Ward (1975), maintains that appraisal has stages it will go in its assessment such as:- Initial Assessment, Define problem and long-list and Develop options.

Appraisal has different types such as: technical project, commercial and marketing, economic and management appraisals. From the definitions of the operative words of this research, the sum of what we researched on is assessment or evaluation of the second head of the Anglican church in Nigeria the Most Rev. Dr. Joseph Abiodun Adetiloye in his evangelism thrusts.

Archbishop: Marck Wardt (2010), opines that Archbishop is a chief bishop of an ecclesiastical province. It is more of administrative position in the ranks of the bishops. He is the chief administrator or supreme governor of the ecclesiastical province. The research therefore centered on the second chief Archbishop of Anglican Church in Nigeria with double title as Archbishop, Primate and Metropolitan of all Nigerian since there are other Archbishops within the same national church.

CHAPTER TWO

LITERATURE REVIEW

Here, efforts were made to sample scholars' opinions about primacy and apply it where it suits Adetiloye's primacy. The scholarship thrust is considered in three headings namely:-

1. Conceptual Framework.
2. The theoretical framework.
3. The empirical studies.

2.1. The Conceptual Framework

The focus of the conceptual framework is an analytical tool with several variations and contexts. It will help to summarise the dependent and independent variables in the issues of primacy with particular attention to the church of Nigeria Anglican communion.

2.1.1. Theologians' Views of Primacy

In ecclesiological sphere, Paulson (1998), defined primacy from the Latin word 'Primus' meaning the most important or chief among many. He links it to a distinguished action within a series of actions in a society. Maxey (1999) seems to agree with Paulson but was primarily concerned with the activities of the church when he said: "the standard understanding of primacy is the arrow-head of primacy towards directing the affairs of the church" (p. 40).

According to Usemane (2013):

The church and authority are intertwined as two complimentary terms. Although it is impossible to imagine the church without authority, theology still needs to perpetually wrestle with the question of what kind of authoritativeness is appropriate for the church.

He further posited that the attention and reflection should be on the highest authority in the church. Thus he asserted:

There is need to reflect on the highest authority in the church that is the relationship between the authority of primacy and episcopacy. It was possible to modify the perception of the authority to a certain extent, without, at the same time, diminishing either the primacy or episcopacy (p. 69).

So, from time immemorial, even from creation, there has been authority in the hierarchical order so as to maintain certain degree of seniority even among the peers. Primacy in the church is therefore the highest reference point in the church right from the ancient time. However, it should be noted that even in heaven the primacy of God and His authority were highlighted at the creation and sending of His messenger to the world (Gen. 1:26, Isa. 6:8). Thus, in the church of Nigeria Anglican Communion, the chief archbishop which Adetiloye was in his own time highlights his supremacy as he maintains his position by being assertive where necessary and exercises his authority in affairs of the church over his other archbishops and bishops in governing the church.

Bonocore (1988), highlighted that the very early church did not possess neither primacy nor episcopacy but rather each city-church was governed by a so-called “body of presbyters”. He wrote a letter to inter-faith council of 1981 on primacy and episcopacy to substantiate his claim though he was a protestant and his letter read thus:

Clement wrote only a little earlier than Ignatius’ ecclesiastical view. Granted, Clement is from the West, but from him it seems clear that both Rome and Corinth of about 100CE did not have an Ignatian like monarchical episcopate nor authoritative primate but just local presbyter governance. (p. 165).

In response to the letter, the council as cited in Carolyn (2000) wrote back to Bonocore thus: “yours is a serious misinterpretation of Clement and Ignatius, since both of them recognized the three-fold ministry of bishop-presbyter-deacon. The primacy of Peter over the apostle is not in doubt” (Matt. 16:18). (p. 14).

Similarly, by the constitutional provision of primacy of the church of Nigeria, the eminence of Adetiloye over other bishops and the archbishops in decision making on the affairs of the church is defined. But on certain critical issues he must work in agreement with them. He can veto on certain decisions where simple majority vote becomes hard. By that, he showcases his primacy or his chief important position.

Sequel to the above, Carolyn as cited in Wotogbe-Weneka (2004), observes that despite the three-fold ministerial orders of the church especially in the orthodox-catholic and reformed Catholic (Anglican), there is a synergy in analysis of the relationship in both churches.

According to her, there is a synergy which is in service to the one and highest authority in the church and which acts in two ways: the Pope as the head of the episcopate and the episcopate with the head (p. 26). So, the primacy superintends the general church affairs through archbishops, bishops and priests so as to give direction to the national church working together with the other bishops. He therefore becomes the president of the house of the bishops with the bishops as the 'state governors' of their dioceses. It then supposes that primacy stems from episcopacy which is the highest in the ordained ministry. But differentiates its position with the administrative potfolio which makes him the chief bishop or Archbishop.

2.1.2. The Ecumenical Dimension of primacy

According to Bonocore (1988), it has become increasingly apparent in ecumenical circles that many non-Roman Catholic theologians and churches are actually coming to regard some exercising of primacy by the Roman See as 'normal', 'desirable', useful' or (to some degree) 'required'.

Clapsis (1982) however opined that: "there is, however, a considerable difference between the official Roman Catholic view of primacy and the type of

primacy that non-Roman Catholic theologians, churches and communions would be ready to accept for the well-being of the church (p. 16).

Thus, in the bilateral dialogues of Roman Catholics with Anglicans, Lutherans and Reformed, the primacy of the bishop of Rome was discussed in the context of communion ecclesiology. This system of recognition in the comity of churches of the primacy of the bishop was not to Lord it over other church denominations but to keep them from isolating themselves into ecclesiastical provincialism, losing the Catholicity, separating themselves from the unity of life. It means ultimately to assume the care, the solicitude of the churches so that each one of them can abide in that fullness which is always the whole of Catholic tradition and not any one “part” of it. The question from the scholars is on the difference between the primacy of Rome and non Roman Catholic Church such as Anglican Church of Nigeria. According to Glad as cited in Clapsis (1982);

In the Roman Catholic primacy, the word of the occupant is ‘*ex cathedra*’ meaning literally from the seat applied to a pronouncement on faith and morals by the Pope as the head of Roman Catholic Church. It is an indisputable pronouncement and without consultation (p. 18).

But in this research, the appraisal of the primacy of archbishop Adetiloye of Anglican Church of Nigeria is pronouncement-in-collegiality. It therefore means that he cannot pronounce or make a policy of general interest without agreement

with his colleague-bishops and archbishops. So, his own primacial pronouncement was like the-king-in-council authority. However, in the ecumenical view, the Roman Catholic primacy is just a-oneness-in-Christ relation to other denominations.

Clapsis opined that

The idea of primacy thus excludes the idea of jurisdiction but implies that of an 'order' of which does not subordinate one church to another, but which makes it possible for all churches to live together this life of all in each and of each in all. (p. 3).

Prime (2004) corroborates this view when he states that:

Orthodoxy does not reject Roman primacy as such, but simply a particular way of understanding within a reintegrated Christendom that the bishop of Rome will be considered *primus inter pares* serving the unity of God's church in love. He cannot be accepted as 'set up over' the church as a ruler whose *diakonia* is conceived through legalistic categories of power jurisdiction. His authority must be understood, not according to standards of earthly and denomination, but according to terms of loving ministry and humble service. (Matt. 20:25-27) (p. 44).

It should also be reiterated according to Anglican-Roman Catholic International Commission Final Report (1982), that the primacy of the bishop of Rome was

debated, reinterpreted, and justified from the developing ecclesiology of communion and in their resolution 3, the commission observed thus:

This resolution is based upon the ecumenical findings of biblical scholars that “the papacy in its developed form cannot be read back into the New Testament”. It is therefore anachronistic to apply terms such as “Pope” or “primacy” to the place, which Peter held within the New Testament. From an historic perspective, there is no conclusive documentary evidence from the first century or the early decades of the second century of the exercise of, or even the claim to, a primacy of the Roman bishop or to a connection with Peter, although documents from this period give the church at Rome some kind of pre-eminence. (p. 7).

But Hamer (1983), was of the view that by the time of Pope Leo 1 (440-461) the bishops of Rome have developed a self-image which represents them as the heirs and successors and, in a sense, the continuing embodiment of Peter, but this view according to him is tolerated in the Christian East when it is in the interest of the East to do so, otherwise it tends to be rejected in practice. (p. 97).

One outstanding issue from these theology scholars on primacy is not whether referring to bishop or papacy of Rome or Peter but from time immemorial both in the secular and ecclesiastical society, there is a first among equals of leaders and leadership. So, as the first among equal by virtue in his time, this research wants to evaluate or assess the role or the leadership or primacy of Adetiloye

that distinguished him and his tenure from his predecessors and his colleagues. Just like in the combined meeting of two chambers of the National Assembly, the senate president presides over his peer thus becoming '*primus inter pares*'. From the scholars' views so far, the churches especially the orthodox, the reformed and Anglo-Catholic churches accept the leadership by collegiality which is commonly called 'primacy'.

Although Ohlig, (1975) was of the view that:

In a reintegrated Christendom, when the Pope takes his place once more as *primus inter pares* within the orthodox Catholic communion, the bishop of Rome will have the initiative to summon a synod of the whole church, the bishop of Rome will of course, preside over such a synod and his office may coordinate the life and witness of the orthodox Catholic church and in times of need be its spokesman. The role of acting as the voice of the church is not, however, to be restricted to any hierarchical order within the church, still less to a single see. In principle, any bishop, priest or layman called by the Holy Spirit to synod is rather a witness to the identity of all churches as the church of God in faith, life and "agape". It is through the agreement of all bishops, as revealed in the synod that all churches both manifest and maintain the ontological unity of tradition. (p. 40).

So, from the scholars view above, in agreement with others, primacy of the church is leadership in collegiality. As a result of church life and mission in the context of history, especially in times of discord, the synod becomes the common voice, the common testimony of the ontological unity of several (or all) churches. For orthodoxy, the truth that a synod affirms thus makes the synod an authority in the life of the church; the basis of its primacy is derived from this as binding for the historical life of God's church. The primacy of the synod cannot however, be conceived as power over the local church but rather as a charismatic instrument through which the churches of God witness and express their ontological unity in the truth of the gospel.

However, Brown (1973) quipped with precautionous clause when he reiterated that:

The primacy of the synod, through which the local churches witness and express their unity in the salvific truths of Christ, does not exclude the primacy of the first bishop or the metropolitan. In regional synods, in which all the bishops of the area must participate, the primacy of the first bishop must be acknowledged and respected as the famous 34 Apostolic Canon states: the bishops of every diocese must acknowledge him who is first among them and account him as their head, and do nothing of consequence without his consent but neither let him (who is the

first) do anything without the consent of all; for so there will be unanimity. (p. 66).

Okeremi (2013) in a similar view appeared to agree with Brown and other scholars of the same view when he observed that:

In practice, however, a diocese would find itself isolated if it went its own way on a matter on which a resolution had been taken at say, provincial synod. Even the bishop will be isolated and branded a dissident for failure to recognize the authority of the primate who presided over the meeting. (p. 97).

Similarly, the above point is amply buttressed by the resolution 2 of the 1988 Lambeth conference which among other things states that:

The conference advises member churches not to take action regarding issues which are of concern to the whole Anglican Communion without consultation with a Lambeth conference or with the episcopate or primacy through the primates committee and requests the primates to initiate a study of the nature of authority within the Anglican Communion. (p. 64).

From the above Canons and Resolutions, it is thus evident that the primacy can be conceived not as power or jurisdiction but only as an expression of the unity and unanimity of all the bishops and consequently of all the churches of an area.

2.1.3. The Conservatives' Views:

In having insight into the conservatives' views of primacy, the focus of this study will be centered on Roman Catholic Church. This is because the history of primacy began with papal primacy from Rome which was and still is the papal seat. According to definition of papacy by Vatican council 1 (1870) as cited in Clapsis (1982):

We must understand the universal primacy of the Roman church similarly was divinely instituted as its head. Therefore, it must have as its head a universal bishop as the focus of its unity and as the organ of its power. Consequently, the model of ecclesiology makes imperative the necessity of universal primacy as divinely instituted for the essential being of the church. Eucharistic ecclesiology affirms the Catholicity of the local church and allows no room for the categories of "parts" or whole. It is the very essence of this ecclesiology that the universal church subsists into in the local church. (p. 58).

Tillard as cited in Ratzinger 1973; maintained that Roman 'primacy' developed gradually in the West due to the convergence of a number of factors. He gave example of what formed his opinion as follows:

- i. The dignity of Rome as the only Apostolic church in the West;
- ii. The tradition that both Peter and Paul had been martyred there;

- iii. Rome's long history as a capital of Roman Empire and its continuing position as the chief center of commerce and communication. (p. 62)

Resultantly, according to Anglican-Roman Catholic International Commission (ARCIC) statement as cited in Clapsis 1982, the See of Rome, whose prominence was associated with the deaths of Peter and Paul, became the principal center in matters concerning the universal church.

The above view, however, does not necessarily consider the primacy of the bishop of Rome as contrary to the New Testament. It is possible to accept the primacy of Rome in a qualified way as part of Gods' purpose regarding the church's unity and Catholicity even while at the meeting that the New Testament of the Christian Holy Scriptures offers no sufficient basis for it.

Thus, by historicity of Rome and Papacy position, it was believed that ministry of the bishop of Rome among his brother bishop was 'interpreted' as Christ will for his church; its importance was compared 'by analogy' to the position of Peter among the apostles. Conservative Roman Catholic tradition therefore maintained that the universal primacy of the bishop of Rome was divinely instituted by Jesus Christ. Scriptural references were made from the gospel account of (Matt. 16:17-19, Lk. 22:32 and Jn. 21:15-17) according to Roman tradition, they all refer not simply to historical Peter but to his successors to the end of time.

Killan as cited in Hamer (1983); however has a divergent view from the Vatican 1 position on bishop of Rome as a result of the seeming ambiguity in their statement. He observed thus:

Vatican 1 which plays supreme authority in the Pope, left some uncertainty regarding the relations between the papacy, the universal episcopate and ecumenical synods (which are not necessarily mere meetings of bishops). Since this uncertainty was not fully cleared up, the question of the supreme directive power in the church still requires further discussion. (p. 65).

So, for the conservatives, the essence and purpose of the primacy is to express and preserve the unity of the church in faith and life; to express and preserve the unanimity of all only through belonging to the whole.

Killan in Clapsis (1982); however observed that:

It is a truism that Vatican 1 through its doctrine of Episcopal collegiality, placed the primacy of the bishop of Rome in a new and much needed conciliar interpretative framework, but simultaneously maintained (without synthesizing the supreme and to a certain degree, uncontrollable authority that Vatican had attributed to the bishop of Rome). (p. 82).

However, Rahner (1972), was of the view that there can only be one organ possessing supreme power in the universal church; the universal Episcopal college with the bishop of Rome as its head and as its effectual sign of *koinonia*

episcopus as serving the *koinonia*, and primacy properly understood and exercised as a visible and possibly necessary link between all those exercising episcopate within the *koinonia*.

The church, Rahner, further stressed is not universal in the sense of a transnational cooperation which from a central office establishes branches in major cities around the world. The universal Catholic Church arises from below because in every local church the full reality of what is called the 'church' is realized: the communion of believers comes to be out of the mutual reception and communion of local church.

From the foregoing, one can see that the conservatives' views of primacy as embedded in the Roman Catholic Church from the fact that by virtue of his office and the historicity of his position the bishop of Rome is the primate of all the Roman Catholic Church. This primacy is exercised across borders in ecclesiological matters which among other things include: evangelism, mission and even administrative aspect of the church. By this singular act, the primate has the right in special cases to intervene in the affairs of the diocese and to receive appeals from the decision of diocesan bishops. This is because as universal primate, he, in collegial association with his fellow bishops has the task of safeguarding the faith and the unity of the universal church that the diocesan bishops are subject to his authority.

However, this kind of authority, is defined not as autocratic power over the church, but as a service in and to the church, which is a communion in faith and charity of local churches, needs its practical application to be safeguarded against any abuses which may lead to suppression of theological and liturgical traditions of which the bishop of Rome does not approve.

It is therefore against this backdrop according to Murphy (1980), that the stands of the infallibility of the bishop of Rome and primate of all Roman Catholic faithful holds sway.

He stated:

The infallibility which the Roman pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who, confirms his brethren in their faith by a definitive act he proclaims a doctrine of faith and morals. Therefore, his definitions of themselves and not from the consent of the church are justly styled irrefragable. (p. 36).

It was believed that they are pronounced with the assistance of the Holy Spirit, promised in the blessed Peter and therefore they need no approval of others, nor do they allow an appeal to any other judgment. Therefore, the infallibility, promised to the church resides also in the body of bishops, when that body exercises the supreme *magisterium* with the successor of Peter.

2.1.4. Church of Nigeria Concept of primacy

Canon 2 of the church of Nigeria Anglican communion states:

There shall be an Archbishop, metropolitan and primate of the church of Nigeria (Anglican Communion), who shall exercise all the rights and perform all the duties of a metropolitan and shall be the principal minister of the church. The Archbishop, metropolitan and primate may be referred to simply as 'the primate' and shall be elected by the Episcopal synod in accordance with the provisions of this Canon.

Similarly, chapter 5 section 27 subsection 1 of the constitution of the church of Nigeria (2002) states:

The President of the general synod shall be the Archbishop, metropolitan and primate of the church of Nigeria who shall be elected and shall hold office under and have privileges, powers authority and duties as are defined by the constitution, canons and regulations made by or under the authority of the general synod and shall exercise all the rights and perform all the duties of the office of a metropolitan. The primate shall summon and preside over meetings of the general synod, Episcopal synod and the standing committee and is, the principal minister of the church of Nigeria (Anglican Communion). (p. 8).

One common feature of the primacy from the concept from both ecumenical, conservatives, liberals and theologians' view is a focal point or a rallying point of the entire leadership of the church from ages. The review so far from churches shows that the primate is the chief minister, the spiritual leader, or General Overseer and thus becoming the leader of leaders within the church he ministers.

To further buttress the esteem the office is held and to make him the supreme governor of the church, the constitution of the church of Nigeria in chapter 5 section 31 further states:

In addition to his function as diocesan bishop, the primate shall have the following functions:-

- a. To have a general authority and supervision over the whole of the church of Nigeria in accordance with the provisions of this constitution and the canons of the church.
- b. To confirm the appointment of any person duly elected a bishop in the church of Nigeria and to arrange for his consecration if he be not already consecrated.
- c. To preside when he is so required by regulations pertaining thereto at the hearing of appeals in accordance with the provisions of this constitution concerning the trial of bishops, the clergy and the laity and also on other occasions when the house of bishops sits as a court.
- d. To visit officially the dioceses of the church of Nigeria whether at the invitation of the bishop of the dioceses or on his own initiative.

- e. To represent the church of Nigeria in its relationship with the rest of the Anglican Communion and other churches in communion with it and on its behalf to correspond with other metropolitans.
- f. To perform such other functions prescribed by this constitution or as may from time to time be entrusted to him by the general synod or the standing committee. (p. 9).

It is therefore obvious from the functions, rights, privileges, powers and authority bestowed on the primate that the primacy in the church of Nigeria is the single most important unifying office of the communion from where the Anglican has her source. It is a centre for relationships and unique ecumenical office providing relationships with other worldwide Christian communion. As personnel centre, the primate symbolizes a living unity and relationship which is not simply bureaucratic. The primacy can take initiatives that affect all the other elements in the national-Anglican system. So the Anglican church of Nigeria is first a member of the family of churches where the mother church is that centered on Canterbury and in Nigeria where Abuja is the mother church for all the country headed by the Archbishop and Bishop of Abuja province and Abuja diocese. It is also a member of Christian council of Nigeria and Christian Association of Nigeria. It is a distinctive church organization of its own that belongs to that family of Christendom commonly called 'Anglican Communion'. It cannot be overemphasized that the Anglican Church in the real sense of it is not a 'protestant church'. Though it had a big standing fellowship with protestant

churches but serves as the bridge between extreme Protestantism on one hand and extreme Catholicism on the other hand.

2.2. Theoretical Framework:

The theoretical framework is a drive into a concept of primacy in the affairs of the church of God. The basic principle in humanity is that life precedes every human action. Three theories are to be reviewed in this research namely;

Leadership theory

Trait theory

Contingency theory

2.2.1. Leadership Theory

It is a truism that leaders are made and not born but this statement has no balanced view of humanity. This is because before a leader is made, fashioned or trained he must first be born. In human development, the potentials of man latent in him are equally being developed. So born leaders are made leaders. If one has desire and will power, he can become an effective leader. One of the proponents of leadership theory was Bruce E. Winston in 1993. It is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. According to this theory, leaders carry out this process by applying their leadership attributes such as beliefs, values, ethics, character, knowledge and skills. Barker, as cited in Winston, maintains that leadership is about two things – process and behaviours. Rost 1990 as cited in Winston co-postulated holistic leadership definitions.

A leader is one or more who selects, equips, trains, and influences one or more followers who have diverse gifts, abilities, and focuses the followers to the organizations' mission and objectives causing the followers to willingly and enthusiastically expend spiritual, emotional and physical energy in a concerted-coordinated effort to achieve the organizational mission and objectives. Leadership therefore is the process or means of achieving the above by the leader. Leadership is an act of getting to the top by personal behaviour through natural endowment and situational emergence.

The leader achieves this influence by humbly conveying a prophetic vision of the future in clear terms that resonates with the followers, beliefs and values in such a way that the followers can understand and interpret the future into present-time action steps. In this process, the leader presents the prophetic vision in contrast to the present status of the organization and through the use of critical thinking skills, insight, intuition and the use of positive discourse, facilitates and draws forth the opinions and beliefs of the followers such that the followers move through ambiguity toward clarity and understanding and shared insight that results in influencing the followers to see and accept the future state of the organization as a desirable condition worth committing personal and corporate resources towards its achievement.

The leader achieves this using ethical means and seeks the greater good of the followers in the process of action such that the followers are better off (including

the personal development of the follower as well as emotional and physical healing of the follower) as a result of the interaction with the leader. The leader achieves this same state for his own self as a leader as he seeks personal growth, renewal, regeneration and increase stamina-mental, physical, emotional and spiritual-through the leader-follower interactions.

The leader recognizes the diversity of the followers and achieves unity of common values and directions without destroying the uniqueness of the person. The leader accomplishes this through innovative flexible means of education, training, support and protection that provide each follower with what the follower needs within the reason and scope of the organizations resources and accommodations relative to the value of accomplishing the organizations objective and the growth of the follower.

Similarly, the primate of the church as in Adetiloye tried to achieve unity of the national church without destroying the autonomy of the dioceses of the national church. He accomplished the unity of the central church through shifting of hosting of meetings and conferences from one section of the country to another with seminars and workshops in those conferences and meetings. Thus, he became the center of unity and rally point of reference of different segments and sections of the church.

The leader in this process of leading, enables the followers to be innovative as well as self-directed within the scope of individual-follower assignments and allow the followers to learn from his own, as well as others' successes, mistakes

and failures along the process of completing the organizations objectives. The leader accomplishes this by building credibility and trust with the followers through interaction and feedback. It equally shapes the followers' values, attitudes, and behaviours towards risk, failure and success. In doing this, the leader builds the followers sense of self worth and self-efficacy such that both the leader and followers are willing and ready to take calculated risk in making decisions to meet the organizations goals/objectives and through process steps of risk-taking and decision-making the leader and followers together change the organization to best accomplish the organizations objectives.

In the similar vain, the primate Archbishop and Metropolitan leads according to constitution of the church but firstly presents credibility trust before his followers, the bishops and the entire church through his interaction and presentation and certain decisions. In doing this, he showcases his self-worth in leading the church and on endearing himself to the hearts of his colleagues (bishops) and delegates, they work as a team towards uplifting the Anglican church of Nigeria.

The leadership theory also maintains that in the process of leading, the leader recognizes the impact and importance of audiences outside of the organizations system and presents the organization to outside audiences in such a manner that the audiences have a clear impression of the organization's purpose and goals and can clearly see the purpose and goals lived out in the life of the leader. In so doing, the leader examines the fit of the organization relative to the outside

environment and shapes both the organization and the environment to the extent of the leaders' capability to ensure the best fit between the organization and the outside environment.

The leader throughout each leader-follower-audience interaction demonstrate his commitment to values of (a) humility, (b) concern for others, (c) controlled discipline, (d) seeking what is right and good for the organization, (e) showing mercy in beliefs and actions with all people and (g) creating and sustaining peace in the organization-not a lack of conflict but a place where peace grows.

Similarly, in the universal ecclesiology, the church is the sum of all local churches, which will together constitute the body of Christ. This kind of ecclesiology means that each church is only a part, a member of the universal church that participates in the church as a family of faith.

Paulson (1997), observed that the flaw in the leadership theory include lack of concepts of logic and reasoning the leader uses to evaluate facts, build information from facts, and hopefully, derive wisdom as to the meaning of the environmental factors. He was of the opinion that although leaders are made but equally they are born with qualities of building up to leadership position hidden in them. He maintained that we should not lose sight of the creative features of God in man. He therefore maintained that both made leaders and born leaders need to work out positive self regard of themselves because nobody was born a nonentity. He, further stated that if we believe that leaders are only made and not

born from what were they made? He therefore concluded that believing that leaders were only made is as equal as saying that God did not balance his creation. Therefore everybody needs to develop his potential or innate knowledge latent in him.

The Primate of the church is like captain of a ship or driver of a bus. As a driver, he should know the mechanism of the vehicle which includes all the operative systems of the vehicle like the fueling capacity, water guage, lightening system, movement capacity etc. knowledge of technical operation of the vehicle will help the driver to drive well in order to arrive safely and manage the vehicle to the satisfaction of the owner. The primate, as a leader inspires and influences both his colleagues/lieutenants by studying their temperament in order to maximize their potentials for an end result which is to make the national church and its component to move forward. The primate is the image of the church he presides over to the outside world. It is through his behavioural attributes such as humility, concern for others, self discipline, his sympathy and empathy to other peoples' need, his industry and sagacity that will draw the outside audiences to the church he represents. By his office, the primate is an embodiment of ecumenism.

Similarly, the primate of the church cannot function in isolation of the church. Neither will the church have direction and focus of unity without primacy nor leadership. The primary duty of the primate is to give spiritual leadrship in evangelism, mission, administration and human or ecumenical relationship with

other faiths. He equally is expected to give both spiritual oversight and administrative direction to other bishops and the flock of God to the national church. So the activities of the Archbishop and Primate of all Nigeria as the spiritual head of the Province are called Primacy.

According to Paulson (1998): “primacy is a global church phenomenon which is associated with life, and worshipping community in a nation or worldwide church. It is related to government and governance” (p. 67).

According to Chizoba (2012), there are different kinds of government and church is a government with its system of governance and leadership system as embedded in the primacy, all of which are meant to maintain, organize and oversee others. When Church plays its role in society, the society is expected to follow the church.

Archbishop Joseph Abiodun Adetiloye was the second Nigeria indogenous primate after T.O. Olufosoye. The aim of the research on his primacy is to evaluate special features of his primacy and see the areas of successes and failures and to find the ingredients that helped in the success or failure of his primacy. 1988 to 1999 of his primacy therefore is to be probed in view of this theory.

2.2.2. Trait Theory

This theory was propounded by Ralph M. Stogdill in 1974. The aim of the trait theory model of leadership is based on the characteristics of many leaders both

successful and unsuccessful-and is used to predict leadership effectiveness. The resulting lists of traits are then compared to those on potential leaders to assess their likelihood of success or failure.

Scholars like B.F. Skinner (1989) taking the trait approach attempted to identify physiological (appearance, height and weight), demographic (age, education and socio-economic background), personality (self-confidence and aggressiveness), intellectual (intelligence, decisiveness, judgement and knowledge), task-related (achievement drive, initiative and persistence), and social characteristics (sociability and cooperativeness) with leader emergence and leader effectiveness. Successful leaders definitely have interests, abilities and personality traits that are different from those of less effective leaders. According to Melvin (1980), through many researches conducted in the last three decades of the twentieth century, a set of core traits of successful leaders have been identified. These traits are not responsible solely to identify whether a person will be a successful leader or not, but they are essentially seen as preconditions that endow people with leadership potential.

Among the core traits identified are:

Achievement drive: High level of efforts, high levels of ambition, energy and initiative.

Leadership motivation: An intense desire to lead others to reach shared goals.

Honesty and integrity: Trustworthy, reliable and open.

Self-confidence: Belief in one's self, ideas and ability.

Cognitive ability: Capable of exercising good judgement, strong analytical abilities and conceptually skilled.

Knowledge of business: Knowledge of industry and other technical matters.

Emotional maturity: Well adjusted, does not suffer from severe psychological disorders.

Others: Charisma, creativity and flexibility.

Strengths/Advantages of Trait Theory

It is naturally pleasing theory.

It is valid as a lot of research on trait theory has validated the foundation and basis of the theory.

It serves as a yardstick against which the leadership traits of an individual can be assessed.

It gives a detailed knowledge and understanding of the leader element in the leadership process.

Limitations of the Trait theory by John P. Bowen (1985)

There is bound to be some subjective judgement in determining who is regarded as a 'good' or 'successful' leader.

The list of possible traits tends to be very long. More than 100 different traits of successful leaders in various leadership positions have been identified. These descriptions are simply generalities.

According to Haddon Robinson as cited by John P. Bowen 1985, there is also disagreement over which traits are the most important for an effective leader.

The model attempts to relate physical traits such as height and weight to effective leadership. Most of these factors relate to situational factors. For example a minimum weight and height might be necessary to perform the tasks efficiently in a military leadership position. In business organizations, these are not the requirements to be an effective leader.

The theory is very complex.

Implications of Trait theory

The traits theory gives constructive information about leadership. It can be applied by people at all levels in all types of organizations. Managers can utilize the information from the theory to evaluate their position in the organization and to assess how their position can be made stronger in the organization. They can get an in-depth understanding of their identity and the way they will affect others in the organization. This theory makes the manager aware of their strengths and weaknesses and thus they get an understanding of how they can develop their leadership qualities.

Conclusion

The traits approach gives rise to questions: whether leaders are born or made; and whether leadership is an art or science. However, these are not mutually exclusive alternatives. Leadership may be something of an art: it still requires the application of special skills and techniques. Even if there are certain inborn qualities that make one a good leader, these natural talents need encouragement and development. A person is not born with self-confidence. Self-confidence is

developed, honesty and integrity are matter of personal choice, motivation to lead comes from within the individual and the knowlwdge of business can be acquired. While cognitive ability has its origin partly in genes, it still needs to be developed. None of these ingredients are acquired overnight.

The trait theory of leadership focuses on identifying different personality traits and characteristics that are linked to successful leadership across a variety of situations. This line of research emerged as one of the earliest types of investigations into the nature of effective leadership and is tied to the “great man” theory of leadership first proposed byThomas Carlyle in the mid-1800s as cited by Michael Green 1970. According to Carlyle of Wycliffe College, history is shaped by extraordinary leaders. This ability to lead was something that people were simply born with, Carlyle believed and not something that could be developed.

Carlyle’s ideas inspired early research on leadership which almost entirely focused on inheritable traits. Some of the implications of the trait theory of leadership are that:

Certain traits produce certain patterns of behaviour.

These patterns are consistent across different situations.

People are born with these leadership traits.

“The trait theory of leadership generally considered the first modern theory of leadership became popular during the second half of the twentieth century and

despite scholarly criticism has continued to be popular”, explained authors Shriberg and Shriberg in their 2011 text *Practicing Leadership Principles and Applications*.

“The theory states that certain innate traits are common to leaders. Although the identified traits vary, the most common are intelligence, self-confidence, determination, integrity and sociability”.

Early studies on leadership focused on the differences between leaders and followers with the assumption that people in leadership positions would display more ‘leadership trait’ than those in subordinate positions. From the foregoing discussions, it can be said however that there were relatively few traits that could be used to distinguish between leaders and followers. For example, leaders tend to be higher in things such as extroversion, self-confidence and height, but these differences tend to be small.

There are some obvious problems with the trait approach to leadership. Since advocates of this theory suggested that certain traits were linked to strong leadership, how come every person who exhibits these supposed ‘leadership traits’ does not become a great leader? What about great leaders who do not possess the traits typically linked to leadership?

It is therefore in view of this theory that this research wants to appraise or assess or judge and evaluate the success of the second indigenous primate of the Anglican Church of Nigeria from 1988 to 1999. This will enable us find out the traits or character or behaviour via innate knowledge of which Archbishop

Adetiloye captained the ship of the Anglican Province of Nigeria. In other words to find out where he succeeded and what contributed to the success and what contributed to failure in area of failure. The qualities discovered in him will help us have a balanced view of his primacy.

2.2.3. Contingency theory

This theory will enable us dig deeper in the factors of assessing the primacy of Archbishop Joseph Abiodun Adetiloye. This theory was propounded by Wiio and Goldhaber in 1993. Wiio and Goldhaber are of the opinion that in contingency theory of leadership, the success of the leader is a function of various contingencies in the form of subordinate task and/or group variables. The effectiveness of a given pattern of leader-behaviour is contingent upon the demands imposed by the situation. This theory further says that the best practices of measuring leadership success are achieved through rating by the superiors and subordinates. This theory stresses using different styles of leadership appropriate to the needs created by different organizational situations. The effectiveness of a decision procedure depends upon a number of aspects of the situation. The importance of the decision quality and acceptance, the amount of relevant information possessed by the leader and subordinates, the likelihood that subordinates will accept any decision from the leader or cooperate in trying to make a good decision if allowed to participate will all account for the assessment of the quality of the leader. From this theory, the research will appraise the primacy of Archbishop Adetiloye with some information from texts and some people's opinions both high and low, both the lay and the ordained in

order to find what situations or contingencies that acted as a synergy to getting objective evaluation of certain decisions.

2.3. Empirical Framework:

In this section, the researcher does a review of some literatures that have been written in the subject matter of primacy. The three works of Stanley (1993) White (1988) and ARCIC Anglican-Roman Catholic International Commission (1982) have been chosen to be reviewed in this section.

The idea is to sample the opinions of these authors to strengthen the background to this study. It should be noted also that the two later works of Stanley and White made the ARCIC their target and thus seemed to accept most of their positions on the issue of primacy.

2.3.1. Historic Episcopate and Papal Primacy (Anglican Views)

This view or treatise was written by Stanley in 1993 as an article published in Anglican Journal the *Ecclesia*. Stanley devoted much time in Anglican-Roman Catholic Episcopal-primacy affairs in both historic and apostolic dimension. While he argues that the rank of primacy originated with the Apostles, enjoyed divine approval and affected Christendom, he rejects the view inherent in the Roman Catholic position that the office is divinely commanded or is a result of divine law. To him, the Anglican Communion has never officially endorsed any one particular theory of the origin of the historic episcopate and primacy, its

exact relation to the apostolate and the sense in which it should be thought of as God given.

However, he maintains that Apostolic succession is viewed not so much as conveyed mechanically through an unbroken chain of the laying-on of hands, but as expressing continuity with the unbroken chain of commitment, beliefs and mission starting with the first apostles; and as hence emphasizing the enduring yet evolving nature of the church.

In the sixteenth century, a solid body of Anglican opinion emerged which saw the theological importance of the historic episcopate but refused to 'unchurch' those churches which did not retain such position or view. This was questioned during the earlier part of seventeenth century and the 1662 Act of uniformity which excluded from pastoral office in England any church without Episcopal ordination. This was a reaction against the abolition of episcopacy and primacy during the commonwealth Act of 17th century. This concept became part of the thought of the High Church but only came into real prominence when the possibility of church reform and (possibly disestablished) by parliamentary action became a reality.

However, the years 1533 to 1662 were branded the Reformation to Restoration period. When King Henry VIII broke away from the jurisdiction of Rome in 1533-1534, the English church retained the Episcopal polity and instituted its own primacy and apostolic succession inherent in its Catholic church. However,

protestant theology gained a certain foothold and under his successor, Edward VI, what had been an administrative schism became a protestant reformation under the guiding hand of the primacy of Thomas Cramner who introduced so many reforms bothering on mission, evangelism, and liturgies among others. But care was taken to maintain the unbroken sequence of Episcopal consecrations with the primacy as the central focus of the episcopate. However, English Reformers such as Richard Hooker developed ambivalent position on the apostolic succession in primacy as divinely commanded or necessary for true Christian ministry. But Stanley (1993) maintained the preface to the ordinal, limits itself to stating historical reasons why Episcopal orders with the primacy are to be continued and reverently used in the Church of England.

The primacy and historic episcopate passed a revolution and reform period geared towards having a clearer picture of both episcopate and elevation to primacy. Stanley (1993) observed that after 1685, the practices of both James II and William III of England made it plain that the Church of England could no longer count on what they called 'godly prince' to maintain its identity and traditions and the 'High church' clergy of the time began to look to the idea of apostolic succession and the primacy of St. Augustine as a basis for the church's life. There came a review of episcopate and the relationship with primacy and a move towards carving out 'extra' purpose of primacy within the episcopate. They blurred the distinction between succession in office and succession in consecration. It further held the view that the episcopate was passed down from the apostles through men like Timothy and Titus to single bishops in particular

localities (monarchical episcopacy). However, he maintained the view that monarchical episcopacy evolved upwards from the college of bishops by the elevation of one of their number to be the Episcopal president which is called primacy.

According to him the implication of apostolic succession for the nature of primacy and the church were spelt out by later Anglo-Catholic writers (1965) which asserted:

There is and can be no real and true church apart from the one society which the apostles founded and which has been propagated only in the line of Episcopal succession to the primacy and concluded in this manner “a church stands or falls by the apostolic succession and the supremacy of Christ in primacy. There has never been a church without a bishop and a church without a unity of focus and there never can be”. (p. 69).

He made a case in the institutionalized episcopate and the development of primacy mostly in established or Catholic churches. He had historical analysis of the episcopate, the office and its development in dimension. He was a protestant who claimed that in the early church each city-church was governed by a “body of presbyters”. He referenced to patriarch Clement of 100CE whom he said wrote a little earlier than Ignatius’ ecclesiastical view on body of presbyters. His reason being that even with the body of presbyters, there was a leader or

chairman of the body of presbyters with reference to Peter among the apostles.

He stated that there are three-fold ministries as follows:-

Since then, these things are manifest to us and we have looked into the depths of the Divine Knowledge, we ought to do in order that all things which the master commanded us to perform at appointed times. He commanded us to celebrate sacrifices and services (the Eucharist) and that it should not be thoughtlessly or disorderly. He has Himself fixed by His supreme will the places and persons (the appointed presbyters) whom He desires for these celebrations, in order that all things may be done piously according to His good pleasure and be acceptable to His will. So then, those who offer their oblations at the appointed times are acceptable and blessed, but they follow the laws of the master and do not sin. For to the high priest (the bishop) or even the supreme governor of the master's church (the primate), his proper ministrations are allotted and to the priests (the presbyters) the proper place has been appointed and on the Levites (the deacons) their proper services have been imposed. (p. 44).

By this traces, White (1988) tries to prove that the issue of primacy started even with the church and stemmed from the monarchical episcopate.

He maintained that as the office of each of the three-fold ministries of the bishop, priests and deacons differ from one another, administrative portfolio

makes one higher than the other in service. The elevated one in portfolio serves as a coordinator of the other administrative services of both his episcopate colleague and other ministries hence the primacy-occupant is the most senior among the monarchical episcopate.

Thus, White (1988) reiterated that in the days of the early church fathers such as Clement and Ignatius, the terms ‘bishop’ and ‘presbyters’ were still being used interchangeably in Europe. Further more, he maintained that the practice of a monarchical leader or Arch-episcopate was common throughout the universal church. However, the terminology of monarchical episcopate according to him was as a result of political system as at that time where Kingdoms and Empires were used interchangeably as being ruled by kings and emperors hence the choice of the term. Yet even in New Testament times, while the terms ‘bishop’ and ‘presbyter’ were still being used interchangeably, it is clear that each city-church possessed an ‘arch-presbyter’ (what we would call a “bishop”) a singular leader of the church in a region of a kingdom. While he maintained that when regional bishops met, there would be *primus inter pares* as the president who presides just as kingdoms are sub-summed by empire and emperor supercedes king.

White (1988), reiterated that all the church activities which cover: evangelism, the mission, matters of faith and order, moral and spirituality of the regional churches are coordinated or have their oversight supervision attached to the presiding monarchical episcopate in order that peace and order will prevail.

So, White was of the opinion that Timothy held the office of monarchical leader in Ephesus. Paul instructed Timothy how to manage Ephesian church saying “the presbyters who direct the affairs of the church well are worthy of double honour, especially those whose work is preaching and teaching” (1Tim.5:17).

It is therefore opined by White that Timothy was the one who both ordained presbyters and sat on judgment of them. So while there was yet no distinction between the terms ‘bishop’ and ‘presbyter’, the practical distinction of the offices was already fully established.

The third treatise in this section of literature review of this research as earlier mentioned is bilateral discussion between Roman Catholics and Anglicans otherwise known as ‘Anglican-Roman Catholic International Commission (ARCIC) document of 1982’.

2.3.2. The ARCIC Commission

The secretary of the commission then was Emmanuel Clapsis. In the preamble of report, he highlighted the need of taking into consideration the reflection of Roman Catholics who are seeking to reform but not to reject the primacy of the Roman church. It therefore supposes that orthodox Roman Catholic theological reflection of the primacy of the Roman church in the universal church of Christ must proceed, however, from the theological convergence. That was reached, based on the doctrine of Trinity and the Eucharist, concerning the nature of the church as *koinonia*. According to Clapsis (1982), it helped to transcend not to ignore, some divisive and inconclusive references to historical event.

Clapsis (1982), further outlined the Eucharistic symbolism in universal primacy as:

Unifying the churches as we commune with the triune God of the blessed trinity.

To keep them from isolating themselves into ecclesiastical provincialism, loosing the Catholicity, separating themselves from unity of life.

It means, ultimately to assume the care, the *solicitudo* of the churches so that each one of them can abide in that fullness which is always the whole of the Catholic tradition and not any one 'part' of it.

Thus, the commission maintained that the idea of the primacy in this context excludes the idea of jurisdiction but implies that of an 'order' of church which does not subordinate one church to another but which makes it possible for all churches to leave together this life of all in each and of each in all.

The above view therefore suggests that the essence of primacy is to rhyme with the priestly prayer of Jesus Christ in the Christian Bible that the church will be one. (Jn.17:13-21). Again it equally suggests that since there are two churches- the invisible and visible church, the visible church needs to be together under one leader just as invisible church has God head as leader.

The essence of ARCIC commission according to Clapsis (1982), is to showcase the importance and position of universal primacy as a symbol of church unity as a reflection of 'cult' of *Yahweh* trinity. It shows the global acceptance of the primacy of the bishop of Rome who by virtue of his office and the historicity of the Roman Empire is venerated as the *primus inter pares* among other bishops in

the global church. The ARCIC commission also institutionalized primacy as church's administrative phenomenon for unity and peace. The acceptance however is neither dictatorial nor juridical but in principle of oneness in Christ.

In practical demonstration of inter-faith relationship and recognition of *primus inter pares* of Roman primacy, Clapsis observed that in the year 1071AD, the question of whether the Archbishop of Canterbury or Archbishop of York should take precedence was once a cause of a long struggle and frequently embittered the mutual relation between the two Sees. The dispute was temporarily resolved after Lanfranc, and then Archbishop of Canterbury and Thomas of Bayeux, Archbishop of York, submitted the matter in person to Pope Alexander II in Rome. He decided in favour of Canterbury, and at a subsequent synod it was resolved that the future Archbishop of York must be consecrated in Canterbury cathedral and swear allegiance to the Archbishop of Canterbury. This decision was ratified in the accord of Winchester of 1074. According to him the essence of this peace initiative by the Pope for the primacy of the Canterbury and York was to recognize in both ways inter-primacial relationship.

Clapsis (1982), further revealed that in a later date this settlement by the Pope who represented the universal primacy and Archbishop of Canterbury who represented the English church primacy lasted till year 1118AD. But when Thurstan, was elected Archbishop for York, he refused to make submission to Canterbury, and in consequence the Archbishop of Canterbury, Ralph D'Escures, declined to consecrate him. Thurstan thereupon successfully

appealed to Pope Calixtus the II, who not only consecrated him, but also gave him a Bull releasing him and his successors from the supremacy of Canterbury.

Similarly, Clapsis revealed that from time to time during the reign of Henry II and succeeding kings, the quarrel broke out again until Pope Innocent the VI (1352-1362) settled it. He did so by confirming an arrangement that the Archbishop of Canterbury should take precedence with the title 'primate of all England', but that the Archbishop of York should retain the style of 'primate of England'. The Archbishop of York also undertook that each of his successors should send an image of gold to the shrine of St. Thomas of Canterbury. Later in the sixteenth century, with this pre-eminence of Archbishop of Canterbury acknowledged by an act of parliament passed during the reign of Henry VIII, this statusquo lasts to this day. By this deed of pre-eminence, Canterbury and her primacy became the traditional rallying point of global Anglican.

Before the parliament act of early 17th century, the Canterbury primacy as the 'mother' of the global Anglican Sees had been mandated to formulate, direct and oversee policies on evangelism, mission, faith and disciplinary measures for the global Anglican. It was however made crystally clear that those formulated policies would not be legislative but advisory in collegiality with other global Sees.

One major thing lacking in the above historical analysis of primacy among others, was the act and will of practical implementation. One question that calls

to mind is why did the Canterbury primacy among others unable to move from the frontiers of mere proclamation and administrative policies? Carolyn as cited in Wotogbe-Weneka (2004) opined that Monarchs often don't go out for war but rather sit on their throne and make speeches while implementation lies on ground waiting for the will of execution. But the traits in Adetiloye of zeal to succeed using his office as a boost to achieve success without inhibition, makes his tenure 1988 to 1999 a case study. Thus, Adiele (2001) said that better not have power or authority than unexercised power. He therefore said that better is the end of a thing than its beginning.

From the works above, one can agree that the main thrust of the church is on evangelism with mission. The primacy is the chief determinant of church evangelism though advisory to the regional primacy as in the Lambeth conference resolution 43 of 1988 which directed every province and diocese within the Anglican Communion to make the last ten years of the twentieth century a decade of evangelism. But in the church of Nigeria primacy, the power, authority, rights and privileges of the primacy rests on the occupant to take the national church to any length for evangelism as will be seen later in this work.

2.4. Summary of Literature Review:

The literature review tries to chronicle the scholars' views about primacy. Conceptual derivation on primacy has deepened the understanding in the ecclesiological sphere. Theologians such as Alexandra (1992) and Gordon

(1994) quite agree that bishops provide the leadership for the church in accordance with Episcopal polity. All bishops, constitute a worldwide college of bishops (especially) from the Anglican extraction are considered to be equal in orders. The problem or question should be what type of leadership is expected of a Bishop or Archbishop? We shall therefore, examine the nature of Adetiloye's primacy and see if there is a difference from that of his predecessor although situation plays roles in some leadership provision.

But Usmane (2013) seems to agree with Ratzinger (1973) that though bishops are equal but some are more equal than others with different responsibilities therefore concluding that some are more senior than others in the episcopate polity hence the primacy of the primate. Therefore, the primacy is a symbol of authority of Christ over his church.

In the ecumenical sphere, scholars such as Clapsis (1982) agreed with Brown (1973) that no progress or acceptance of Roman claims of primacy of the bishop of Rome in the universal church unless it is seen as an intrinsic ecclesiological issue which needs to be refuted or justified on theological rather than on historical ground. Therefore, there is a considerable difference between the official Roman Catholic view of primacy and the type of primacy that non Roman Catholic theologians, churches and communions would be ready to accept for the well being of the church.

It is also observed that scholars such as Evans (1991) opines that the primacial ministry descended from the Holy Spirit through the apostles while some others like Obuh (2010) disagree on both the ministry and office of the primate or primacy. He is of the opinion that primacy is unbiblical and therefore should be discountenanced. But it is imperative as Rotimi (1971), observed that “although monkey and gorilla may claim oneness, monkey is monkey, while gorilla is gorilla” (p. 27). This is because there are kings and kingdoms, empires and emperors and so there are episcopacy and primacy as a focus of direction to the unifying church. Therefore, primacy is the power, authority, execution or right of execution or direction of the coordinating unit of the church. The church concerned is either a whole or in part (church denomination) which must revolve over and around a person as the prime head leading along with his colleagues.

Apostolic succession and historic episcopate are noticed in the episcopally-led churches such as Roman Catholic and Anglican. Thus, the church of Nigeria (Anglican Communion) belongs to the global Anglican Communion. The canons and constitutions of the church emphasized on her vision, aims and objectives which chief among them is in chapter 1 subsection 2a of the general provisions of the constitution (2002) as amended which reads: (a) To evangelize, and promote the knowledge of God and the adherence to the teachings and examples of Jesus Christ.

b. To promote Christian education values and morals.

c. To assist in the care and welfare of the people particularly the poor, the aged and the needy.

d. To provide for the scriptural welfare of her members. Of all the above four aims of the national church, why is it that until the primacy of Adetiloye, it appeared that all the beautiful enactments were on paper other than in practice such as education of the clergy and how can one promote knowledge of God without manpower? Opinions differ on the reason some like Fayomi in Okeremi (2013) said that there is time for everything as Bible said while some others like Omoyajowo (1994) believed that everything should not be done at a time hence continuity necessitated the move of Archbishop Adetiloye in breaking the fallow ground. Therefore the research appraised the necessity of the move in Archbishop Adetiloye's primacy.

This takes us to trait theory of 1974 by Stogdill and contingency theory by Wiggio Goldhaber in 1993 in determining the qualities that bring success or failure on leadership. In assessing one leadership such as Adetiloye's primacy several factors such as employee-loyalty or lack of loyalty, good working tools or systems such as environment, intelligence, adaptability, inter-personal relation, innate knowledge, emotional maturity, charisma, creativity and flexibility et cetera. It is noted from trait theory that successful leaders definitely have interests, abilities and personality traits that are different from those of the less effective leaders. These trait mentioned above whether termed good or bad may not solely be responsible to identify whether a person will be a successful leader or not, but

they are essentially seen as preconditions that endow people with leadership potential. They equally can be part of indices of assessment of leadership which primacy rhymes with.

Circumstances of time or event may be helpful in certain leadership actions which certain variables both independent and dependent such as demographic variables which shows significant relationships with communication variables. Therefore the above indices will help the research to appraise Archbishop Joseph Adetiloye's primacy as the second indigenous Nigeria primate from 1988 to 1999.

With the theories mentioned, the principle of evangelism comes in to play as defined by Ferguson (1998) which defines evangelism from the Greek word as *evangelizesthai* meaning to announce good news, saying that it is to share or announce the good news; and as such it is not to be defined in terms of particular methods.

Bosch as cited by Boseh (2013) also defines mission as a branch of evangelism which is the ordered study of the Christian church's discipline in carrying out Jesus' commission to his disciples to be his witnesses to the end of the earth.

The church of Nigeria constitution, therefore, empowers the primate to be the chief minister, chief evangelist, the chief spiritual leader in addition to his office as both diocesan leader or bishop and provincial Archbishop. He is the supreme governor of the church of Nigeria Anglican communion. Some, among the

scholars from the literature review so far, are generally talking about the position, the authority, the right and privileges of the primate both as the chief minister, chief evangelist, focus of unity and chief administrator, etc. These are beautiful office titles attached to position of authority but according to Uwalaka (2000), “it is not one’s position that will confer honour on him but it is the possessor’s right to confer honour on his position by how he execute the expectations attached to the office or position” (p. 26). It then supposes that while some scholars of church history such as Adiele, Omoyajowo among others recognize the work of primacy and of primate, but it appears that none has succinctly tried to evaluate, assess or examine the works of primate such as Adetiloye in the light of judging his work or those before him to see if he or they actually touched the lives of the people committed to their church in the execution or right of constitutional exercise of their authority. For instance, Agbaje (2001) and Okeremi (2013) maintained that penetration of the gospel into the Muslim dominated area of the country was bothering Archbishop Adetiloye ever before he became Archbishop and Primate. The record has it from these two scholars that in 1973 and 1977 Adetiloye as a diocesan bishop of Ekiti wrote memos to the then Archbishop of West Africa Geofferey Fisher suggesting the need to penetrate the Northern part of the country but the memos was bluffed. Still, when Nigeria became a province in 1979 he equally made similar attempt and thus only Kano, Kaduna and Jos got the then primacial assent under Olufosoye. The record equally has it that creation of eight dioceses in north in one day earned Adetiloye global acclamation. Thus, Jefferson in Uba

(2000) once asserted “although men of power are feared; but only men of true character are trusted”. So the position of the primate can instill fear and praise singing without objective rating of his leadership or primacy. Therefore, it becomes imperative to critically review his tenure. It is on this note that the research deems it necessary to assess the evangelism thrust and mission of the second primate of church of Nigeria in his evangelism and mission exploit during his tenure (1988 - 1999).

In our empirical framework, the works of Stanley (1993) White (1988) and Clapsis (1982) are cited. Stanley (1993) accepted primacy as a necessary administrative phenomenon both in its historicity and apostolicity, but he was of contrary view that the office is of the divine law as believed by the conservatives. He traced the historical development of Primacy in England from 1533-1662. He narrated how King Henry the VIII broke away from primacy of Rome. This led to institution of autonomous primacy in England.

White (1988), was a protestant who on the other hand assented to monarchical episcopate and primacy but believed that the early church practiced corporate leadership where they had “body of presbyters”. To him, there would always be first among equals in both human spheres and animal kingdom. He therefore subscribed to the earlier New Testament practices of monarchical bishop raised from the body of presbyters.

The Anglican-Roman Catholic international Commission (ARCIC) is of ecumenical view. This was an ecumenical body aimed at having a level-playing

ground on Roman and English primacy. Clapsis, the secretary general of the conference in (1982) final report accepted the universal primacy of the bishop of Rome as first among equals in principles. Reference was made to the Jesus' priestly prayer of unity in (Jn. 17:13-21) as the basis of the conference body.

In all, primacy is a universal church phenomenon but varies in practice depending on the church like Anglican Church of Nigeria but it is a focus for unity, direction and of high esteem.

Against this backdrop the leadership theory, the trait theory and contingency theory are adopted in this research because of the functional nature of the church as a body. The reference to the Scripture is of paramount importance in this regard because church takes scriptures as the bedrock of proclamation. Thus, it is written:

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one spirit into one body-whether Jews or Greeks, slave or free and we were all given the one spirit to drink. Now the body is not made up of one part but of many. If the foot should say 'because I am not a hand, I do not belong to the body; it would not for that reason cease to be part of the body'. (1Cor. 12:12-15).

Thus, it dawns on the church to recognize her leadership hierarchy, and the leadership to appreciate the membership role.

CHAPTER THREE

ANGLICAN CHURCH IN NIGERIA AND ITS ADMINISTRATION

3.1 Historical Origin of the CMS (Anglican Communion) in Nigeria

In one century, Africa has witnessed the termination of the slave trade, the coming of Christianity, the period of colonialism, two world wars, and the declarations of independence of most African countries. During the last century according to Falk (1997):

Christianity has spread remarkably, and autonomous churches face the challenge of the Africa of tomorrow. Some Europeans had a sincere desire to help the African people attain a better livelihood. The Niger expeditions were a product of this concern. Robert Moffat and many other missionaries desired to bring the Bible and plow to Africa. Henry Venn, Secretary of the Church Missionary Society advocated lawful trade to replace slave trade. (p. 121).

The scientific, economic and political conditions in Europe favoured the economic development of other continents such as Africa. To a measure, commerce was also influencing a greater number of parents to send their children to school. Thus westernization encroached upon the African society bringing with it some economic changes. It had a crucial effect on the expansion of Christianity.

History of Anglicanism in Nigeria cannot be complete without reference to scholars like J.F. Ade-Ajayi and Emmanuel Ayandele as cited by Okeremi 2013.

This is because according to Omoyajowo (1994), apart from the pioneering and monumental works of these scholars and fragmentary and or regional studies by other scholars, there were no books of the history of the church in Nigeria. Omoyajowo went further to state that the Anglican Church in Nigeria has been described as one of the fastest growing Anglican Churches in the world due to the breakthroughs in evangelism. Anglican Church in Nigeria started fully in 1842, but before then, there had been efforts made by Augustinian and Capuchin Monks from Portugal to plant Christianity in Benin and Warri Kingdoms. Thus Mgbemena (2012), states that “the First Christian contact in Nigeria occurred in the fifteenth century when the Portuguese introduced Roman Catholicism in Benin and Warri” (p. 44). This view was also in accordance with that of Okolo (1998) who stated that “the landing of Portuguese sailors on the shores of West Africa after the second half of the 15th century opened the way for the spread of Christianity South West of the Sahara” (p.1).

One cannot speak of the missionary endeavour in what today is called Nigeria without a positive mention of Sierra Leone, especially Freetown. This is because there, emerged Christian converts in Freetown drawn from various tribes of Nigeria, represented in the colony and its surrounding villages. There were among others, according to Okeke (2006), Akus (Yoruba’s), the Igbo, the Kalabari, the Nupe, the Ijaw, and Ibibio. These converts were liberated Africans, who had mixed up with the returnees and settlers transported from Canada, America, West Indies and Britain. Their Christian fervor had a tinge of

evangelicalism and African theological under-girding. Their ethnic instincts were still alive, and they longed to share their newly found faith with their kith and kin in Nigeria. It was the Akus who were the first to demonstrate this sharing of knowledge, civilized behaviour, religious enthusiasm, commercial adventure, and emerging urban consciousness, with their people back home.

Anglicanism which began in Nigeria in 1842 was made possible through the efforts of the Church Missionary Society (CMS) which was founded in England in 1799. Nigeria was very early linked with the labours of the Church Missionary Society through the slave boy, Ajayi who later became Bishop Samuel Ajayi Crowther, a native of Osoogun near Oyo. The story of Anglican Church in Nigeria began when Henry Townsend of the C.M.S on the 17th of December 1842 landed in Badagry from Freetown, Sierra Leone accompanied by Andrew William, a class leader. After spending twelve days in Badagry where he met the Wesleyan Missionary, Thomas Birch Freeman, and Townsend proceeded to Abeokuta on 29th December and arriving there on 4th January, 1843. After the visit, Henry Townsend returned to Sierra-Leone only to lead a stronger mission team to Nigeria. Odudoye (1994) stated that in his report to the C.M.S. in 1843, Townsend recommended that six men be sent to Abeokuta, one to Dahomey. Thus Olufosoye (1994), said that when he arrived Badagry again on 17th January, 1845, a Nigerian, Reverend Samuel Ajayi Crowther was in the team with Charles Gollmer.

Falk (1997), observed that in the campaign against slave trade, Thomas Fowell Buxton and his associates envisioned the possibilities of legal commerce that would provide the Nigerian peasant with respectable livelihood and restore his dignity. The 1840s were times of high expectations and great disappointments in Nigeria. Buxton and his associates attempted to bring to realization their plans to open Nigeria to the plow and the Bible. From 1854 to 1873 David Livingstone continued to emphasize this need. The largest effort put forth in the 1840s was the Niger expedition promoted by Buxton. Although the first voyage was not successful, subsequent voyages opened the Niger area to philanthropic efforts and inspired subsequent endeavours in other parts of the country in later years.

According to Adiele (1996), some Europeans who came to West Africa as missionaries had special interest on Nigeria because of the spirit of adventure and excitement. The Europeans of that age were very curious. The desire to learn about the alleged primitive belief system of Africa in general and Nigeria in particular for the course of the river Niger was high.

There was no enduring and successful missionary endeavour in Nigeria until in the nineteenth century. Unlike in previous attempt it was the CMS that took initiative at this phase. The revival of the missionary enterprise was as a result of new religious and moral awakening. It arose through the CMS in England which was originally known as the evangelical movement.

Adiele (1996), further observed:

That the religious effect of the movement is that it gave rise to a strong and active desire to spread the gospel to non Christian peoples of Asia and Africa. The result was the formation of a number of missionary societies in Europe and Africa with particular reference to Nigeria in nineteenth century. These societies sent out missionaries to West Africa with particular reference to Nigeria. (p. 12).

The early Anglican missionary societies in Britain were directed towards preaching to the colonists including West Africa. One of such societies was the church missionary society in 1799. From the moral dimension, the religious awakening gave right to anti slave trade movement. Incidentally, it was through the products of the movement that Christianity reached West Africa and shores of Nigeria.

The CMS on its part quickly established missionary work among the homeless settlers. With an exception of those who embraced Christianity during their sojourn in Britain, the settlers were the first Nigerians including Igbo, Ijaw, Ibibio and Efik among others to whom the Christian gospel was preached. Many of them including their successors became useful vehicles through whom the good news extended to their kith and kin back home.

3.2. The advent of CMS in Yoruba

The expedition of the Niger coincided with the return of the slaves from Sierra Leone to Western Nigeria, notably to Yoruba land. According to Falk (1997) between 1839 and 1842, several hundred formal slaves returned to their own people whom they found some distance inland from Lagos and Badagary, especially at or near Abeokuta.

Adiele (1996), observed that the Yoruba people constituted the largest single group among the settlers of the Sierra Leone. As enterprising people, some of them had traced their ancestral home from the colony and were shuttling between the two areas for trade. They did so as far back as 1839.

Sequel to the Buxton's inspired Niger expedition of 1841 which ended in fiasco; the British colonial, commercial and religious (Christian) agents were not in a hurry to embark on a new one. It was when the concerned agencies were bemoaning their fate that the first ever enduring missionary enterprise was undertaken in Nigeria among the Yoruba-speaking people. The return of liberated slaves was soon in full process. That was in 1842 in response to what Adiele (1996) called 'Macedonian call' who wrote and requested for the services of a priest. However, extensive slave trading continued at Lagos and those who passed through that port encountered much difficulty. Consequently the people soon went to Badagary. According to Falk (1997), they wrote to emissaries of the church missionary society to inform them of their happy discoveries and to request spiritual nurture.

Thus, on the strength of the above request the Reverend Henry Townsend was sent by the CMS to minister to the spiritual need of Yoruba speaking people. The Rev. Samuel Ajayi Crowther who was ordained in the same 1842 later joined the full CMS mission to Yoruba land in 1846. Except the general secretary of the CMS who nursed the ambition of giving Rev. Crowther higher responsibility, no body knew that it was the ex-slave boy that was destined to head the Niger mission.

Nevertheless, the missionaries obtained recognition of religious liberty from Abeokuta. This meant that the native authority offered protection to the Christian community against native attacks. According to Babalola (1988), during the war between Dahomey and the Egbas, the missionaries became the chief military advisers of the Egba state, the British sent arms and military supplies and the formidable Dahomey army was defeated and Abeokuta now began to assume special significance in Britain and Crowther was received in audience by queen Victoria on his next leave to England.

Henry Townsend visited Abeokuta in 1842 and 1843. The chief of Abeokuta Shodeke was pleased at the return of his people from slavery and requested that Townsend write to the governor of Sierra Leone to express his thankfulness to the British government for their assistance. He expressed his desire to suppress the slave trade and to have missionaries and legal merchants in his country. After some consideration, he stated that Christian faith was the true religion and offered the missionaries full liberty for their ministry. The mother of Rev.

Samuel Ajayi Crowther called Afala was converted to Christianity in 1844 through the ministry of Rev. Townsend, C.A. Gollmer and wife and Samuel Crowther. Thus his mother and his sister were among the first converts, and Crowther translated baptism into Yoruba for his mother. Crowther also served in other capacities but one of his lasting works was a translation of the Bible into the Yoruba language. He also wrote a Yoruba-English dictionary. The church missionary society, thus, concentrated its efforts at Abeokuta. Falk (1997) further observed that the chief of Abeokuta Shodeke's favourable attitude opened Yoruba country to missionary work at a time when Dahomey rejected missions.

According to Babalola (1988), the success of CMS in Yoruba land stemmed from the relationship between Henry Townsend of the CMS and Thomas Birch Freeman, a Methodist missionary in Badagary. They both celebrated Christmas together and extended cordiality to the Baptist when they arrived Abeokuta. This relationship equally led to the penetration of Christianity in Yoruba land. He further stressed that by 1853 the CMS activities extended to Ibadan and Ijaiye under the leadership of David Hinderer and Mann respectively after living Esiele. He therefore concluded that this was the second phase of the planting of Christianity in Yoruba land.

As earlier said, the return of the liberated slaves was later in full process. However, extensive slave trading continued at Lagos. Chief Shodeke of

Abeokuta however rose up to the occasion towards peaceful relations with Dahomey and objected to slave raiding.

According to Falk (1997), as the Shodeke's favourable attitude opened Yoruba country to missionary work, Dahomey rejected missions. At the same time Kosoko usurped from his uncle, chief Akitoye of Lagos. Kosoko was concerned to benefit from slave trade. The testimony of the liberated slaves, the kindness of the missionaries, and the assistance of the British government opened Lagos for Christian ministry. Many liberated slaves found members of their families, whom they have not seen for some years. Sierra Leone merchants purchased the produce of the country at Lagos through Badagary. But when Townsend left for England in 1848, the chiefs of Abeokuta and Badagary sent a letter with him to queen, expressing their gratitude for the measure of peace in their country and indicating their concern about the situation at Lagos. The queen cordially responded to their letter. However, the slave trade at Lagos continued until it brought about a tribal war in 1851 and was only eliminated in 1861.

According to Chimara (1999):

Often, when Christianity arrived at Lagos, it appeared as a religion of the victorious and powerful colonial powers. People saw it as the religion that advanced the amenities of western civilization and very significantly-schools and hospitals for many years. Virtually, the only schools and hospitals were those operated by missions. Conversion to Christianity was frequently intertwined with a

decision to try to get ahead and benefit from the white man's civilization. (p. 10).

But suffice it to say that actual CMS mission in Lagos began in 1861 when Oba Kosoko was deposed. Then by 1862, the CMS Lagos mission had been firmly established in Lagos. After Kosoko usurped the power at Lagos, Akitoye, the lawful ruler, went to reside at Badagary and was recognized as the legitimate ruler by the Abeokuta chiefs. Akitoye requested the British naval commander to support him. A force landed at Lagos, Akitoye regained power and agreed to terminate slave traffic through Lagos and made the port accessible for legitimate trade. At the request of the commodore and the consul, a mission was immediately established and a catechist, James White was placed there. The chief of Ketu town in Lagos opposed slavery and asked Crowther to send missionaries, assuring their protection. Thus, some chiefs of Lagos metropolis extended a sincere invitation to missionaries.

The church missionary society took immediate steps to provide indigenous leadership for the congregations in Lagos. In 1863, two deacons namely Thomas Bowen, Harvey Goodale were ordained deacons and three years later three ministers were ordained. It gave priority to evangelism and church planting but was also conscious of people's poverty and encouraged agriculture and commerce, especially of cotton and palm oil. Commerce increased rapidly and became profitable after Lagos was taken.

3.3. Administrative Organization of CMS in Nigeria (1842):

Having firmly established missions or Christianity by the CMS the need for administrative structure for effectiveness became imperative. According to Buah (1979), as a result of the success of CMS mission in Lagos, by 1919, a full fledged Anglican diocese was created with its bishopric to oversee the Yoruba mission, and lower Niger and the Niger territories of Northern Nigeria. Okeremi (2013) reiterated that when Ajayi Crowther was consecrated Bishop in 1864, the number of “Missionary Bishops” in the CMS operation in West Africa had increased to two, viz the CMS Yoruba Mission in the Diocese of Sierra Leone and the CMS Niger Mission of the Diocese of Western Equatorial Africa.

3.4. Creation of Dioceses under the Province of West Africa:

Okeremi (2013) stated how the province of West Africa was inaugurated on April 17th 1951 by Archbishop Geoffrey Fisher. He observed that between 1951 and 1977 fourteen more dioceses had been added within Nigeria: Niger Delta on 1st January 1952 Ibadan on 25th January 1952; Ondo Benin, on 25th January, 1952; Northern Nigeria on 30th January, 1954, Owerri 27th January, 1959; Benin on 23rd January, 1962; Ekiti on 29th October 1966; Enugu on 16th August, 1970; Aba on 9th January, 1972; Kwara on 1st November 1974; Ilesha on 2nd November. 1974; Egba /Egbado on 3rd August, 1976 and Asaba on 10th August, 1977. (p. 45).

Thus, of the twenty-one dioceses that made up the province of the then West Africa, sixteen were from Nigeria and these sixteen new dioceses collaborated and worked together to form a new province of Nigeria.

According to Olufosoye (1994), the Rev Gollmer latter was commissioned to lead the mission. By 1862, the CMS Yoruba Mission had been firmly established in Lagos and by 1919; a full-fledged Diocese had been created for Lagos even though the Bishopric had been created since 1894 to oversee the Yoruba Mission, and Lower Niger and the Niger territories of Northern Nigeria. (p. 1).

Melville Jones became the first Bishop of Lagos and Isaac Oluorole was his Assistant Bishop. L.G. Vining, the last English man to be Bishop of Lagos was Bishop from 1940 – 1955 and was the first Archbishop of the Anglican province of West Africa created in 1951. The Diocese on the Niger was created in 1920 with Bishop Bertram Lasbery as Diocesan bishop.

3.5. The Creation of Anglican Province of Nigeria

According to Okeremi (2013), Adiele (2001), there were several episcopal meetings which were first held at Ado Ekiti on 31st January 1974. Under the primacy of H.N.C. Scott the then Archbishop of West Africa, in which out of twenty one dioceses that attended the meeting sixteen were from Nigeria which demanded for provincial autonomy from Nigeria. Resultantly from this demand, an eight man committee presided over by Sir Lewis Mbanefo was set up by provincial standing committee on February 1974. On Thursday 4th August 1975,

at a meeting of provincial synod of the church of West Africa held on the campus of the University of Lagos, the resolution was passed to initiate steps for the dioceses in Nigeria to form a separate autonomous province. A Draft constitution was put up under the chairmanship of Sir Lewis Mbanefo for the proposed province. At the meeting of the Anglican consultative council held in Trinidad, Tobago, from 23rd March to 2nd April 1976, the proposed constitution was considered to be in order. At a later meeting of the standing committee of the province of West Africa held in Benin City on 13th August 1977, the Resolution was adopted that the church of province of Nigeria be inaugurated in 1979.

The message of the archbishop of Canterbury and York was adopted as a guide for the members of the proposed province of Nigeria. According to Okeremi (2013), part of the message reads;

All baptised and confirmed members of the church must play their full parts in its life and witness. That you may fulfil this duty, we call upon you;-

To follow the example of Christ in home and daily life and to bear a personal witness to him.

To be regular in private prayer day by day.

To come to church every Sunday.

To give money for the work of parish and diocese and for the work of church at home and oversees.

To this, all bishops of the constituent dioceses of the province on behalf of themselves and their respective dioceses subscribed their signatures and thus the process for the inauguration was completed. Hence, on the 24th February 1979, the church of Nigeria was born.

3.6. Biography of Archbishop Joseph Abiodun Adetiloye

Joseph Abiodun Adetiloye was born to the family of Mr. & Mrs. F.E. Adetiloye on Christmas day the 25th day of December, 1929 in Odo-Owa-Ado Ekiti in the present Ekiti State. His two names Joseph and Abiodun owe much to leadership and authority. His name and life strongly agree with Kay in Uwalaka (2000) as she wrote: “A strong beginning is a good thing only coupled with a strong finish” (p.6). The name, Joseph coincides with the biblical Joseph (Gen.39), who later became a leader in Egypt. Abiodun on the other hand, is a Yoruba name for somebody born on a festival or ceremonial day. Incidentally, he was born on a Christmas day: coincidentally, it is a day noted for the commemoration of birth of Jesus Christ, who eventually became the founder and leader of the entire Christendom.

Joseph’s parents were neither rich nor poor. In classification, they could be regarded as belonging to the middle class. Recalling one of the moments of his happy stay with family and celebration of his birthdays, Omoyajowo (1994) recounted the flash back of Abiodun’s early childhood days when he said:

At the age of four, I had not started schooling because the headmaster would care to put someone’s right hand over his head

to make sure it reached the other side to determine whether he is qualified to be admitted to the school. Although I did not start school then, I had the conviction of becoming a priest. As such my life was geared towards that, much early in life. (p. 13).

What could be called a vision statement of Joseph Abiodun Adetiloye as cited by Omoyajowo (1994) above, agrees with the saying of Lawrence in Ubah (2000) that:

All men dream, but not equally. Those who dream by night in the dusty recesses of their minds, wake in the day and find that it was vanity. But the dreamers of the day are dangerous men, for they may act their dream with open eyes to make it possible. (p. 7).

Murphy (2000), similarly reiterated the above statement when he said:

“Ambition is the steam that drives men forward on the road to success. Only the engine under full steam can make the grade” (p. 25).

So was the driving force of the man Joseph Abiodun Adetiloye. At an early age, he developed zeal for the Lord and the course of Anglican ministry. Similar to that of James Johnson’s life history written by Ayandele (1968), the young Joseph exercised himself in preaching at the back part of their home to an imaginary congregation. In this way, he developed his potentials as a Christian teacher and preacher.

According to Agbaje (2001), Abiodun lost his father, who was a devout Christian at the age of 3, thus he and his siblings were raised by his mother and uncle. He eventually started his primary education in 1937. He passed his first school living certificate examination with distinction in 1944 and was a teacher for six years. He was active in church youth activities. He was later enrolled as a church agent in acting capacity according to the then policy at St. Paul's Church in Araromi combining that with his school teaching. He later attended his secondary school education and equally came out in flying colours and also went to Melville Hall in Ibadan for training as a Catechist and finished all in 1950. During this time, he showed great interest in virtually all the activities carried out in the Church for the youths. These religious interests and behaviour attracted the attention of the Vicar of his Church to pick interest in him as a youth. The period of his service as a Catechist after his secondary education paved way for him for the future ministry of the Church.

According to Omoyajowo (1994), "His vigour and zeal in the church made him to be selected for ordination training in Immanuel college of Theology, Ibadan shortly, after his catechist's course" (p. 32). On the completion of his ordination training in August 1953, he was made a deacon in December 1953 by the first Archbishop of West Africa, Leslie Vining. He was ordained a priest the following year (1954). He served Archbishop Vining as chaplain and later served Archbishop Howells. He served his curacy at St Peter's Anglican Church, in Ake, Abeokuta. He spent few years there, after which, he was sent to London

for further studies at Wycliffe Hall of London University. He combined both academic studies and pastoral work at St George's Church and St Mary's Church in Plaistow.

At the completion of his studies, he was sent to Geneva in Switzerland where he did a post graduate course in ecumenism. He had many academic certificates and laurels to his credit and ministry among which include Doctor of Divinity degree (DD), Associates of Kings College (AKC), Officer of the Federal Republic (OFR), Post Graduate Diploma in Ecumenism (PGDE) et cet ra.

All these qualifications acquired, thus, became equipment to his ministry and the tasks ahead.

According to Onyemelukwe (2005), citing Stanford "An expert is one who is knowledgeable through training and experience" (p.21). This remark typifies Joseph Abiodun Adetiloye.

The career and religious life of Archbishop Adetiloye was like a blossomy tree in the desert. His humble beginning was like a proverbial mustard tree. Carolyn (2000), once said: "Blessed is the man who has found his work, let him ask no other blessing" (p. 61). Furthermore she said; "Achievement seems to be connected with action, successful men and women keep moving. They make mistakes but they don't quit" (p. 68).

The above statement was a driving force to Joseph's education which ran across his vocation and life. His choice of profession made his education to run "*pari-*

passu” with his vocation. Thus, while he was a student in London, he was also busy pastoring a church there. On coming back home to Nigeria, the Rev Joseph Adetiloye was posted back to Melville Hall of Immanuel college of Theology in Ibadan. He was on the staff of the college for four years and three months having distinguished himself as a scholar in Greek and Hebrew languages which were part of the curriculum. On the 10th of August 1966, he became the Vicar and Provost at the cathedral church of St James in Ibadan. In August 1970, he was elected the Bishop of the Diocese of Ekiti and latter consecrated by the then Archbishop of West Africa M.N.C. Scott. He was equally enthroned in his bishopric of Ekiti Diocese in the former state of Ondo and present Ekiti state. He was latter translated to Diocese of Lagos in 1985 and was there till 1999 when he retired.

As a Bishop, he distinguished himself as a profound leader. According to Omoyajowo (1994), like James Johnson, his confirmation address was very piercing and pungent; his examination of candidates for confirmation and admission into Mother’s Union and Women’s Guild were strict and searching. His insistence on the life of holiness was outstanding. It was because of his outstanding leadership in Ekiti Diocese that the Supra-Diocesan Board of the Western Dioceses, considered it a well deserved feat to translate him to Lagos which being then “the nerve centre” of the Federal Republic needed a charismatic leader to pilot the affairs of the church there. He replaced the former Bishop of Lagos, F.O Segun.

In Lagos Diocese, he proved himself a worthy shepherd and servant of all, to the admiration of almost everybody.

Later, when the then Archbishop of the Church of Nigeria Anglican Communion, the Most Rev. Timothy Olufosoye went on retirement, all the Bishops in the province of Nigeria, Anglican Communion, gathered in Benin to elect a new Archbishop in January, 1988. In that meeting, Bishop Adetiloye was elected to become the next Archbishop of the Church of Nigeria, Anglican Communion.

Omoyajowo (1994) reiterated thus in his presentation as the next Primate.

“In his vision, those of us who have listened to him know that his theological vision is grounded in a profound faith that believes in the goals of the bible which is on the side of the poor, down trodden and in the demands of justice, democracy and fair play.

In his homilies assigned to him in one of the Church of Nigeria Standing Committee Rev. Akinwumi (1994) of Lagos Diocese said:

His passion for evangelism and missions motivated him to judiciously mobilize financial resources from Lagos diocese; directly, by challenging men to give and leading by his example; indirectly by encouraging wealthy parishes to support seemingly weak ones or even planting new churches or opening a new diocese as the case may be. This move brought tremendous growth

to the Anglican Communion particularly as a great national growth. (p. 5).

The above commendation rhymes with the assertion of Eveso (2003) thus:

Archbishops were of course expected to be magnanimous in personal giving particularly in an age when charity was preached up as the one practical solvent of social ills. In his position as an Archbishop therefore much is being credited to him. (p.76)

Archbishop Joseph Adetiloye married and the marriage was blessed with a son. Due to the indisposition of his wife, he distributed women ministry by appointing the wife of the most senior clergy of the then Lagos Diocese to act as the President of the women ministry while the wife of the Dean of Church of Nigeria acted as the National President of the Provincial women ministry.

The researcher having been opportuned to work under his primacy, noticed in him the simplicity of a man who believed that everybody no matter the class or position is somebody and there is no nonentity. He was “a man of the people” who enjoyed his native language, Yoruba. According to Agbaje (2001), he equally spoke English language and Hebrew. He was a sincere advocate of fair play and justice. He never isolated people. He was always present and punctual at places where he was invited especially at meetings and church engagements. He had an open door policy and treated everybody equally. He used every bit of his talent, knowledge and energy in his social interactions to get people for Christ. Prior to his presentation as Archbishop, Primate and Metropolitan of

Nigeria, his hunger for evangelism was all embracing and very glaring in Lagos Diocese when he was only the Diocesan Bishop.

Commenting on the evangelism policy of the Bishop, Akinwumi (1994), maintains that:

The main emphasis in Christian witnessing in the Diocese of Lagos today is evangelism. They seek through the life and witness at Parish level to let the faithful face more vigorously for Christ's commission to preach, to teach and to heal. They are convinced that God is calling us to respond in our age and time to the opportunities for Christian witness. (p. 10).

His membership of the body known as the "Commission of the Churches on International Affairs" which sees to the analysis of political developments in varying situations, monitoring development in regards to aims, race and human rights, participating in efforts to promote justice, peace and reconciliation, maintaining relations with the United Nations and other organizations indeed influenced the life and ministry of Joseph Adetiloye. Thus, during Gen. Abacha's military regime, he never ceased to speak against ills of the government of the day both in writing and in speech.

He used to warn the then Head of State to beware of the handwriting on the wall before the unexpected death of Abacha occurred. He was very outspoken and diligent on issues. He was a lover of Ecumenism; hence he established ecumenical bodies, such as inter-faith dialogue department so as to maintain

cordial relationship with people of other faiths. He was fondly called '*Baba*' which means father, due to his sociability and fatherly care which made people love him and made him attract a number of subventions for the church. The last Lambeth conference of 1998 in his primacy was sponsored by the then government in power because of his friendly but diligent relationship. This equally has a lot to tell of his social relationship.

3.7. Leadership/Administrative Structure in the Anglican Church of Nigeria (1979)

Preamble

The church was established or born for the first time into the Roman Empire which had the best administrative system at that time. The Anglican Church in setting up her administrative machinery adopted the Roman system. Nevertheless, in the church, Jesus Christ is the head being eternal, Immortal, Omnipresent, Omniscient and Omnipotent.

The Anglican Church is Episcopal in nature. It has three basic views of the nature of historic episcopate within the Anglican Communion as follows:

The first is that the historic episcopate is the true and necessary being of the church, meaning that the church cannot exist in any meaningful way across space and through time without the historic order of Bishops.

Episcopate according to Igbari (2007) is the well being" of the church.

It is "the fullness of being the church ", In other words, it is the assertion and belief of the early church that the church (Anglican) is led by the Bishop (Eph.

4:10-13). The Anglican Church's stand is to claim that the episcopate is highly valued without claiming too much or too little for it.

Okeremi (2013), corroborates Wotogbe Weneka (2004): that the administrative system of any organization would be in direct proportion to its size and need if the organization wishes to survive. The administrative system of the Anglican Communion operates a very simple administrative structure in direct proportion to her needs and size. The overall administrative and spiritual leadership of the church rests with the Bishop of each Diocese. He has advisory bodies. The advisory bodies' main duty is to advise the leadership of the church on administrative issues. There is a constitution that guides him in his activities.

According to Wotogbe-Weneka cited in Anumihe (1998), the Anglican Church recognizes three orders otherwise called 'Holy orders' of ministers namely, the Bishops, Priests and Deacons. The Deacons rank least in the order. In ordination terms therefore, the church has the Episcopal, the priesthood/Priestly and Diaconate orders. This assertion is from the constitution of the church with the global Anglican (1977). It state inter-alia;

The church of this province holds that each of the three orders of the Ministry-Bishops, Priests and Deacons has particular duties in the church and that this distribution of duty in the church may rightly be attributed to guidance of the Holy Spirit. Thus, the house of Bishops has a special responsibility and authority for the preservation of the truth of the doctrine of the

church for the purity of its, life and the worthiness of its worship; the Priest in co-operation with and under the guidance of the Bishops has a special responsibility for preaching the word of God and administering the holy sacrament and generally for the care of souls, and that Deacons have a special responsibility for the care of the poor and distressed for the instruction of the young and the ignorant and for giving assistance to Priest in Divine Services. (p. 29).

According to Anglican historical cycle (2014), the Anglican ministry is both the leadership and agency of Christian Service in the Anglican Communion. “Ministry” commonly refers to the office of ordained clergy covering the threefold order of Bishops, Priests and Deacons. Anglican ministry in broader definition includes many lay people who devote themselves to the ministry of the church. Ultimately, all baptized members of the church are considered to partake in the ministry of the body of Christ.

Each of the provinces of the Anglican Communion has a high degree of independence from the other provinces and each of them has slight structures for ministry, mission and governance. However, personal leadership is always vested in a member of the clergy (a bishop at provincial and diocesan level, and a priest at parish level) and consensus derived by synodical governments. At different levels of the church’s structure, laity, clergy and bishops meet together

to deliberate over church governance. These gatherings are variously called conferences, synods, boards, councils or church committees.

The key players of the Anglican Church leadership are the following:

Bishop

In the Anglican leadership position, the office of a Bishop ranks highest in the ordained ministry. The Bishop is charged with the responsibility of preserving the truth of the doctrine of the church for the purity of its life. Anumihe (1998) cited Weneka (1997) observed that the Bishop has the following functions as the leader of his Diocese:

He is the Chief shepherd in his Diocese

He is the Chief administrator or ruler in his Diocese

He is the Chief Minister of the word in his Diocese

He is the Chief Minister of the sacrament in his Diocese

As a religious leader, the Bishop is always accessible and people turn to him for the solution of their problems. Thus, Ramsey in (2014) remarked, while therefore the Bishop is always a Priest, he is a “Layman” living for the people of Christ as a whole. In other words, a bishop is both for the clergy and laity of his diocese. In essence, there will be no extremism in either side of the make up of his congregation in handling problems. This is because the bishop and the clergy were formerly of laity extraction and laity forms the nucleus of his flock. Priestly indeed he will avoid being in the bad sense “Clerical” and in his humanity ‘community’.

Archbishop:

The office of an Archbishop does not fall within the ordained. It is more or less an administrative post and that is why a Bishop in addition to his functions as a Diocesan Bishop could equally hold the position of an Archbishop when elected.

The functions of an Archbishop especially in Nigeria include the following:

- To have a general authority and supervision over the whole of the church of Nigeria in accordance with the provisions of this constitution and the canon of the church.
- To confirm the appointment of any person duly elected a Bishop in the church of Nigeria and to arrange for his consecration if he be not already consecrated.
- To visit officially the Diocese of the church of Nigeria whether at the invitation of the Bishop of the Diocese or on his own initiative.
- To represent the National church in the global Anglican communion and on its behalf to correspond with other metropolitans

Thus, Ritzer (1983) observed:

The general principle was that in any area of a Bishop's jurisdiction, the Archbishop had the right indeed the duty to intervene if there was neglect. The final responsibility vested with the metropolitan to ensure that the administration of a provincial See continued and that no impediment in the Bishop frustrated this necessary discharge of the church's care and spiritual concern.

From the foregoing, we can therefore say that the Archbishop in the province of Nigeria Anglican communion is the highest religious leader, who spearheads all the religious affairs of the province. He approves the creation of a new Diocese within the province.

The Anglican Church has ten major administrative settings which are acceptable all over the world and which commence from the grassroots to the apex. They include the Station, Parish, District, Deanery, Archdeaconry, Diocese, Province and the supra-Provincial including Anglican consultative council, primates meeting and Lambeth conferences.

In what follows, we shall attempt to highlight the various ways through which each level operates in relation to other levels throughout the Anglican world; starting with the lowest in rank.

The Station

According to Wotogbe-Weneka (2004), a station usually is the lowest leadership or organizational unit of the Anglican Church. Igbari (2007) and Okeremi (2013) corroborate Wotogbe that station could be a relatively small or small congregation headed by a catechist who is a trained layman for pastoral duty and assistance or a church teacher who is not officially licensed but administratively appointed to lead in worship and visit the sick and aged. It can equally be headed by a clergy man and he is a curate and not designated a vicar or parish priest since the station is not yet a full fledged parish. He is responsible

to the Parish Priest who superintends the affairs of the church. The church teacher, catechist or clergy heading the station, runs the affairs of the station with the elected parochial church committee.

Parish

A parish is usually under a Parish Priest who is designated as the vicar, with his official residence known as the vicarage or parsonage. Some strong stations or groups of stations can be converted or promoted to a parish status, while some are under another parish or districts.

The Parish church council (PCC) is the major decision-taking and policy-making body. The Parish Priest presides over the meeting of the PCC on matters bordering on church fund, land, building. There is the post of an elected secretary who is equally called the Parish Secretary.

The District

According to Adiele (1996) cited by Okeremi (2013) as re-echoed in Wotogbe-Weneka (2004), many stations with some parishes make up a District. The District affairs are under the watch of the most senior Priest within the District called District Superintendent. The policy-making body of the District is called District church council. It is composed of representatives from each station and parishes under that district. Few nominees of the District superintendent who represent certain interests are appointed. Here the District superintendent supervises the affairs of the group of churches that make up the District. There are also elected or appointed officers of the District such as the District

Treasurer. However, due to proliferation of Dioceses in the church of Nigeria Anglican communion, the Districts have been constituted into Archdeaconry because of the smallness of the geographical area of some Dioceses.

The Deanery

Although not very common but the provision is made in the Anglican administrative setting where the term Deanery is referred to as the Rural Deanery. Modern ecclesiastical historians such as Anumihe (1998); Wotogbe-Weneka (2004) and Igbari (2007) agree that all church stations and Parishes within a single autonomous community are constituted into Deaneries. These are aimed at helping to be more effective in the administration of the Archdeaconry. The Rural Dean who coordinates the activities of a Deanery is usually the most senior Priest within the area of not less than the rank of a Reverend Canon.

The Archdeaconry

Next in rank to Dioceses is the Archdeaconry. The Archdeacon is the head of administration at this level. The main policy-making organ is the Archdeaconry Board while its executive arms, as it were, are the Archdeaconry Board of finance and other Archdeaconry committees as may be formed as the need arises. The Archdeaconry Board meets at least twice a year, apart from emergencies. It is made up of representatives from all the parishes and churches of the Archdeaconry and some special nominees of the Archdeaconry officials such as the Archdeaconry Treasurer and Secretary.

The Diocese

A Diocese is the centre of church government in Anglican Communion. In fact, a Diocese can be said to be the apex of government in the Anglican Church. This is because the other ones higher than it are mere consultative bodies such as the General synod and the Anglican consultative council (ACC). The executive arm of the Diocese is the Diocesan Board which takes all the decisions of the synod. The other executive arms are the Diocesan finance Board and Diocesan Location and Appointment Board, as well as the Diocesan committees that may be appointed to handle specific issues as the need arises. The Diocesan Bishop is the supreme head of the Dioceses.

Statutorily, a Diocese is autonomous, and can do its own things in its own way, although, through contact with other central bodies like the provincial synod, the 10 yearly Lambeth conference, the Anglican consultative Council (ACC) and the General synod, appreciable uniformity often results in Anglican communion, especially in matters of faith, doctrine and practice.

The Province

The province comprises some Dioceses and it is presided over by an Archbishop. All these Dioceses with their officials including their Bishops constitute the delegation to the General synod. At the head of Administration of the Province of the General synod is the Archbishop. He presides over its provincial synod and its executive arm the provincial standing committee. The presiding Archbishop of the General synod is the primate who is the head of the

Anglican Communion as in Nigeria. He is addressed and known as “Primate and Metropolitan” of all Nigeria.

At the global Anglican, it is the Archbishop of Canterbury that is permitted to go by the tag, Primate and Metropolitan for the whole Anglican Communion worldwide.

Anglican Consultative Council

This is an organ of the global Anglican Communion. It comprises Bishops, clergy and laity. The meeting is directly responsible to the Lambeth conference.

Lambeth Conference

It holds every 10 years. The conference comprises all Anglican Bishops including the Primates and Metropolitans and is presided over by the Archbishop of Canterbury. Here, they discuss the problems facing each province and the Anglican churches all over the world. They advise member churches not to take laws into their own hands most especially in issues which concern the whole Anglican Communion without consultation with a Lambeth Conference or with the episcopate through the Primates’ meeting.

Primates Meeting

This is the supreme authority in the Anglican Church. The Primates and the Archbishop of Canterbury take decisions that foster unity among the global Anglican Church. The Archbishop of Canterbury is the Chairman.

According to Wotogbe-Weneka (2004);

These world bodies of the Anglican Church such as General synod, and the Anglican Consultative Council which bring together all the provinces of the Anglican Communion, do not legislate or lord it over any Diocese. The purpose of their gathering is “to enable Anglicans to fulfill their common inter Anglican and Ecumenical responsibilities in promoting the unity, renewal and mission of the church. Only the Primates and Metropolitans are qualified to attend the Anglican consultative council as well as the all primate’s meeting or committee.

In practice, however, a Diocese would find itself isolated if it went its own way on a matter on which a resolution had been taken like in provincial synod. This stems from the resolution II of the 1978 Lambeth conference which among other things states:

The conference advises member churches not to take action regarding issues which are of concern to the whole Anglican Communion without consultation with a Lambeth conference or with the episcopate through the Primates committee and requests the Primates to initiate a study of the nature of authority within the Anglican Communion.

However, it is to be noted, that provinces are not identical even though they do share a family likeness, and differences between them are resolved potentially by the mutual respect that family feeling creates, and which the role played by the Archbishop of Canterbury has come to symbolize.

From the fore-going discussions so far, it is very clear that the Anglican Church has democratic principles whereby clash of power or authority is reduced to the barest minimum. It is equally observed that the general pattern of administrative structure with a well developed administrative network all of which enhance administrative performance.

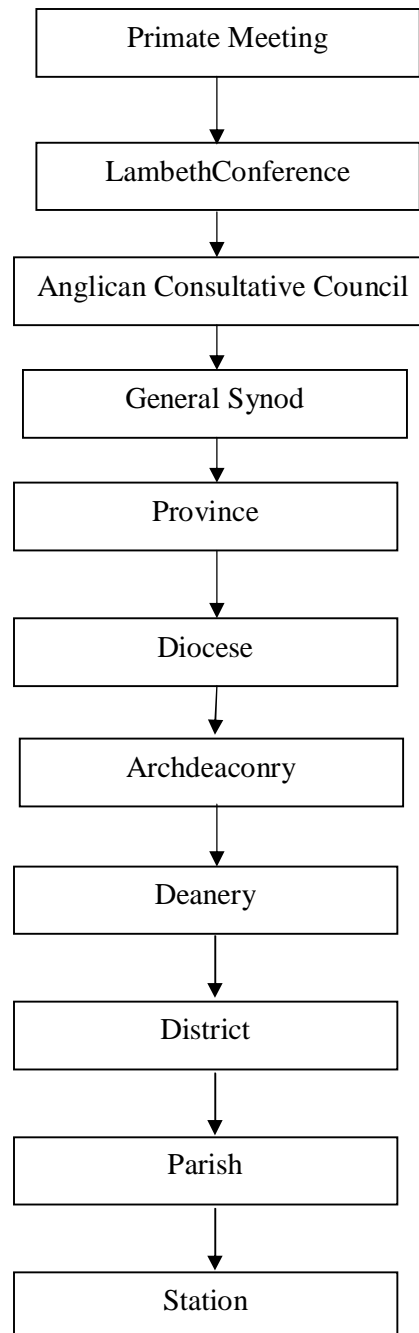
The administrative structure of any organization could be in direct proportion to its size and need if the organization wishes to survive. The administrative structure of the Anglican Communion is not an exception to this rule. From the foregoing, the overall administrative and spiritual leadership of the church rests with the bishop of each diocese. So also, the national administrative and spiritual leadership of the church rests with the primate Metropolitan. He has advisory bodies. The advisory bodies' main duty is to advise more on administrative aspect of the church but the spiritual issues rest with the primate's initiative. He has a constitution that guides him in his activities.

It is equally to be noted that by the administrative policy of the Anglican province of Nigeria according to Adebisi (2003), the last decade of the last century was also a decade of new discoveries in the church of Nigeria within which Adetiloye was a primate. He further posits that one of the discoveries was the revision of the 1662 book of common prayer of the Anglican Church which is a 'compendium' of the Anglican spirituality and liturgy. Agbaje (2001) similarly quips thus;

It was resolved that it should not be necessary to turn Nigerian Christians into English men before they could serve the Lord in their own way. An adoption of a foreign liturgy, however thoroughly adopted it might be, should be reviewed to reflect our culture (p. 69).

On the strength of the above, we shall x-ray critically, evaluate and assess or appraise the primacy of 1988 to 1999 in which period these changes took place and which was headed by the Most Rev. Dr. Joseph Abiodun Adetiloye. This is the target of this research.

**SUMMARY CHART OF ADMINISTRATIVE STRUCTURE IN
ANGLICAN CHURCH**



CHAPTER FOUR

APPRAISAL OF ADETILOYE'S PRIMACY IN THE ANGLICAN CHURCH OF NIGERIA

4.1. Administrative Formation

There has always been the urge for one to be the leader of a particular group or groups of people right from the primordial time. This quest to lead has led to various leadership tussles in various spheres of life, be it political, social, economic or religious activities of man. Thus Anumihe (1998) states that “the type of leadership undertaken by any group of people depends to a large extent on the prevailing circumstances of the time” (p.11). He went further to state that in traditional societies for instance, one would expect the leader to lead in accordance with the traditions of the land. On the other hand, in a constitutional society, the leader was also expected to lead in accordance with the constitution of the land. This same thing applies to the religious leader.

The Anglican Church, according to Wotogbe-Weneka (1997) “recognizes three orders of ministers, namely the Bishop, priests and Deacons”. (p.96). This also is in accordance with the constitution of the Church of Nigeria Anglican Communion (2002) which states that;

The Church of this province holds that each of the three orders of the ministry-Bishops, Priests and Deacons – has particular duties in the Church and that this distribution of duties may rightly be attributed to guidance of the Holy Spirit. Thus, the house of Bishops has a special responsibility and authority for the preservation of the truth of the

doctrine of the Church for the purity of its life and the worthiness of its worship; the priest in co-operation with and under the guidance of the Bishops has a special responsibility for preaching the Word of God and administering the holy sacraments and generally for the care of the souls and that Deacons have a special responsibility for the care of the poor and distressed for the instructions of the young and the ignorant and for giving assistance to priest in Divine Services (p.1).

The Primacy of Archbishop Joseph Abiodun Adetiloye started in 1988 and lasted till 1999. According to Omoyajowo (1994), he adopted what could be described as the “*Mosaic*” form of leadership which involves decentralization of authority. This form of leadership which helped Moses in the leadership of the people of Israel influenced the Archbishop’s leadership style (Exodus 18:15-24). This is evident in his disbelief in centralizing authority but in its decentralization which resulted in his creation of dioceses and provinces. But could it be said that Adetiloye applied mosaic form of leadership in every situation of his primacy? For example, sharing of the women ministry of both province and Lagos diocese was borne out of indisposition of his wife. A cursory look to the assertion above shows that during his primacy all the inaugurations, consecrations, inspection of the area of new dioceses were solely carried out by the primate himself running from one geograpgical zone to another without delegating authorityof execution to other provincial Archbishops. Can this be called mosaic form of leadership?

The Most Rev. N.D. Okoh the incumbent Primate of Church of Nigeria in my personal communication with him on primacy of Adetiloye in 2014 said that Adetiloye's primacy left so many legacies to the upcoming primacies of church of Nigeria. He further stated that not only was *mosaic* form of leadership found in his primacy but also other form of leadership styles such as Davidic, Samuelistic and Joshuaistic were all part of his primacy.

The appraisal, or assessment, and evaluation of Adetiloye's primacy in Anglican Church of Nigeria will be centered on four pillars as follows: administrative assessment, policy assessment, evangelistic assessment and liturgical evaluation.

4.2. Administrative Assessment

Church administration is a discipline which all pastors should thoroughly be grounded in. Every pastor should not only be concerned with the physical well being of the flock but also the salvation of souls of people by creating an enabling environment. The souls of men, unlike a machine, should be intended towards upliftment for God. The Anglican Church, especially in Nigeria is blessed with an inherited tradition which has helped her to weather all the storms in church organization and administration and it is still helping her to grow stronger since 1842 when Christianity was first introduced into Nigeria.

Under Archbishop Joseph Adetiloye Archbishop George Kerry of Canterbury in 1997 described Anglican Church of Nigeria as one of the fastest growing provinces within the Anglican Communion worldwide with then staggering population of about thirty million as reported by Anglican statistics. This

description may be primarily due to the structural organization then on ground under Adetiloye and tradition which are still kept solidly. The church of Nigeria Anglican Communion has witnessed profound changes and dramatic growth in the last two decades. There is no doubt the church of Nigeria Anglican Communion came into the limelight of firm in the global Anglican under Adetiloye. These have been accompanied by rapid multiplication of leadership personnel as missionary and autonomous dioceses were created to advance the frontiers of growth in the church. On the hills of such growth, however, follows the urgent and nagging need for sound management or administration of the church and her infrastructure to consolidate on the gains of revival. This therefore calls for the deployment of energy towards empowerment and capacity building amongst leaders, not only along spiritual lines, but also in the sphere of management or administration.

According to N.D. Okoh the Primate of the church of Nigeria in another personal communication with him in 2014, stated that he is happy and blessed for being saddled with the responsibility of piloting the affairs of Church of Nigeria under the cover of administrative style of both Adetiloye and Akinola. He further stated that Adetiloye was an administrator by per-excellence.

One thing is to centralize offices; another is to put in place qualified management tools to achieve efficiency. Administration is the glue of the vision of any church to its mission and execution. Without proper administrative machinery, the leadership will dissipate so much energy and will ultimately burn

out. These principles are well spelt out in the Bible as in Exodus 18 starting from verse 13. It is very obvious in this passage that Archbishop Adetiloye like Moses was doing a good work of being a spiritual leader of church of Nigeria Anglican Communion and then diocese of Lagos but he experienced natural human limitations of time and energy. As it took Moses the advice of his father-in-law to appreciate the importance of establishing an appropriate administrative structure, so also it took Archbishop Adetiloye time to listen and appreciate the yearnings and complaints of senior bishops and highly respected parishioners to departmentalize offices which were indirectly and practically overtaken by him.

Adiele (1996) recorded that he was the first Archbishop (Anglican Communion) to introduce Missionary Dioceses such as Sokoto missionary diocese, Uyo missionary diocese, Minna diocese, Maiduguri missionary diocese *et cetera*. By extension 'Missionary' here means dioceses which were not considered viable and strong but which were established for the purpose of bringing evangelism to the grassroots and for making the Anglican presence felt in some remote areas of the country. This conception and policy became a driving force during his tenure as Archbishop, Primate and Metropolitan of all Nigeria Anglican Communion. To this end, fifty Dioceses were created with a corresponding number of Bishops consecrated under his tenure. As a unique leader who liked all hands to be on deck, he grouped the whole Dioceses of the Province into three geo-political areas of the country known as three Ecclesiastical Provinces namely: Province I for the Western part of the country, Province II for the Eastern part of the

country and Province III for the Northern part of the country with each being headed by a Provincial Archbishop.

According to Okeremi (2013):

The creation of these Dioceses and provinces was to ensure that the presence of the church (Anglican) is felt in areas where it had not been felt before. This calls for keener and more intensive administrative structure to ensure that the church does not grow only in the number of its members but also in deep spiritual understanding. It is not only in the number of dioceses and parishes, but in the quality of the spiritual life of the worshippers that all the disciples can become agents of change and that they become disciples in turn and the chain grows unbroken. It is to ensure that all peoples and nations come to the knowledge of God (p.195).

Moneke (1994) earlier stated that “the creation of these Dioceses furthered the course of Decade of Evangelism” (p.15). His tenure witnessed tremendous spiritual growth and physical development in the church of Nigeria. He was tagged the ‘visionary’ Primate at the church of Nigeria standing committee of 1994 because of his zeal for evangelism. He, by his zeal and diligence opened up unreached areas to the gospel as part of the response to the decade of Evangelism proclaimed at Lambeth in 1988. In furtherance of his zeal for evangelism, he created ten missionary Dioceses in 1990 namely; diocese of Minna September 3rd 1990, diocese of Kafanchan September 5th 1990, diocese of

Kastina September 6th 1990, diocese of Sokoto September 9th 1990, diocese of Makurdi September 24th 1990, diocese of Yola September 26th 1990, diocese, of Maiduguri September 28th 1990, diocese of Bauchi September 29th 1990, diocese of Uyo 27th November 1990, diocese of Calabar December 20th 1990. Thus, the church of Nigeria grew in limps and bounds during his primacy. He was a good manager that he was able to manage the crisis that erupted with maturity. Such crises were amicably settled due to his administrative acumen and leadership qualities. Thus, he was a man that had a vision and was ready to actualize his vision. As a result of his expansion drive, the church of Nigeria earned the reputation of being one of the fastest growing provinces in the Anglican Communion. He, by every means consolidated on his earlier achievements and tried to maintain the pace of evangelism till his retirement in 1999.

In his creation of missionary dioceses, which was primarily meant for grassroot evangelism, the administrative running cost of these dioceses from their sponsoring churches were grossly inadequate and although the central body (the primacy) did little to boost the purses of administration through soliciting for aid to buoyant churches, but a lot more needed to have been done for sustenance of the dioceses. Some of the bishops of missionary dioceses-extraction complained bitterly of being stuck in their administration due to lack of funds. This is true as no administration will function effectively without finance. What the primacy did was only to encourage the complaining bishops from one diocese to another to solicit for funds without central sustentation fund for those 'baby' dioceses.

By that singular act, the bishops appeared to have been reduced to ‘holy beggars’ thereby cheapening the Episcopate which was one of the fears of the senior bishops at the nursing of missionary diocese. It came to a point that three bishops namely; Samuel Raesim, Joshua Mutum and Samuel Kosoko who could not cope with the system resigned and opted for going to institutions which St. Francis theological college Wusasa Zaria was headed by one of such bishops. One of them travelled abroad without coming back. One of them preferred heading normadic mission to becoming missionary diocesan bishop.

In choosing the heads of those missionary dioceses, it appeared there were no balanced considerations of the qualifications of those to be elected bishops of missionary dioceses. The considerations appeared to be loapsided in that the belonging to certain religious groups such as Scripture Union, National Evangelical Students Fellowship and Evangelical Fellowship in Anglican Communion as the major criteria for the election either covertly or overtly. Adiele opines that a bishop should be an epitome of administration, industry and human relationship to whom matters of faith and order of the church he governs should be referred to with great expectation of fatherly direction. Hence Paul warns Timothy thus that; “a bishop must not be a recent convert, or he may become conceited and fall under the same judgement..... He further instructed do not be hasty in laying on of hands..... (1Tim. 3:6, 5:22)”.

Although there is no doubt the creation of missionary dioceses is a good step in the right direction by the Archbishop Adetiloye aimed at the spreading of the gospel from the grassroot. It is on record that Archbishop Adetiloye created fifty additional dioceses during his primacy though he failed to create even one from the vast diocese of Lagos which was his seat of power both as diocesan bishop and Archbishop. This inaction, ran counter to his aim of bringing Episcopal oversight closer to the flocks by the bishops and clergy. No doubt the creation of dioceses brought Anglican presence to every nook and cranny of the nation. According to the primate (1999);

As we look around in many parts of the country today, the presence of missionary bishops has meant that the struggling church has suddenly blossomed into enviable and dynamic movement. May God bless his holy church as she keeps the candle burning (p. 10).

The Primate would have added presence of missionary dioceses without adequate funding. Afterall, a bishop is a bishop whether missionary or full fledged. Again, the staggering presence of many bishops no doubt has cheapened the Episcopate and watered down the hallowed Episcopal election thereby giving room for lobbying, antagonism and even arson in a bid to becoming a bishop by the lobbying candidates. It may not be an overstatement to say that this politicking into Episcopate has exchanged meritocracy for mediocrity.

Similar to the creation of diocese in the administration of Archbishop Adetiloye is the splitting of church of Nigerian into three internal provinces namely; Province I, Province II and Province III. It should be noted that the inauguration of the province of Nigeria gave rise to establishment of three inter Provinces within national church. Besides its advantage in respect of convenience in administration and spiritual oversight, it gave rise to the spirit of patriotism which was hardly noticed in the province of West Africa because of the comogloration of autonomous states. As the spirit was high, it was natural sequence for the church to grow in limbs and bounds. According to Adiele (2001); the creation of the province (church of Nigeria) released more of the paint-up dynamism in the Nigerian church East, West and North for expansion and development. The creation of church of Nigeria was like catalyst, as it wept up religious consciousness within the Anglican Communion. As it was the primary ambition to extend the gospel to the unreached parts of the country, the dioceses under him rose from twenty six to seventy six and then the resultant effect of this was resounding. And no doubt by this growth the gospel was extended to the doorsteps of many who could not have otherwise had such opportunity in ordinary circumstances. However, growth like any other human factor has side effects.

As a result of the growth in the church of Nigeria under Adetiloye, Canon 14 of Anglican church was clamoured for by some geographical areas of church of Nigeria Anglican Communion. The Canon states that any region or nation with up to four dioceses or more may apply for autonomous province. The worrisome

issue of the creation of internal provinces in Nigeria is why were the internal provinces created and their Archbishops presented without constitutional power?

To the delight of most members of church of Nigeria Anglican Communion, the much desired Ecclesiastical Provinces have been created. The proclamation and the inauguration of the Ecclesiastical Provinces as well as the presentation were done with much pomp and pageantry. However, one may ask beyond the excitement and euphoria what has the structure or status added or subtracted from the formal establishment?

According to Adiele (2001), the three Ecclesiastical Provinces correspond with the former Ecclesiastical zones of supra-diocesan board west, joint council east and supra-diocesan board north respectively. Since it is the same populace who play politics that also practice religion, it is a reasonable assumption to believe that there is no way the political posture will not influence their religious thinking.

According to Iwuagwu (1996):

The founding fathers of the church realized from the beginning the necessity of having some control over the unwieldy number of Dioceses and the vastness of the Ecclesiastical areas. By their infinite wisdom they constituted a group of churches within a geopolitical area into manageable Ecclesiastical entity. They wisely used the three existing geopolitical zones namely Eastern,

Western and Northern Regions of Nigeria. Right from the colonial times, each region was constituted into an ecclesiastical arrangement.

They were the following:

- i. The joint council East for the Eastern Region of Nigeria.
- ii. The supra-Diocesan Board West for the Western Region of Nigeria.
- iii. The supra-diocesan Board North for the Northern Region of Nigeria.

According to Wotogbe-Weneka (1997); as in body polity, people have become conscious of power sharing at the central or national level. By accident of history or design, the area formerly known as supra-diocesan west and now province one, has consistently produced the key officers of the church such as the primates, secretaries, chancellors, registrars and treasurers of the church of Nigeria. In such circumstance, other areas are bound to feel unease. The one-sided tilt of the powers, explains why the call for the creation of the Ecclesiastical Provinces came majorly from other Provinces other than the then Province 1 which was the seat of Archbishop Adetiloye. It is equally because of these seeming fears of domination that the then Otubelu committee on the restructuring of the church of Nigeria recommended rotational primacy among the provinces. This spirit also explains why the creation of the provinces was celebrated with funfair in the then provinces 2 and 3. It was deemed that the creation of provinces 2 and 3 would amount to shading powers or rather authority on the part of province 1. Non-celebration of the inauguration in the

then province 1 unlike what happened in the then provinces 2 and 3 tended to lend weight to the assertion.

Further more, it was observed that to the politically minded class, there may not be much to write home about except in nomenclature. The then chairmen of the joint council and supra-diocesan board are now called archbishops with concomitant paraphernalia. The Archbishops are now addressed as 'His Grace; the Most Rev.' as against their former title and the address-'the Rt. Rev'. The implication is that the Archbishops of the provinces 2 and 3 could put on their mitre along with the primate and be closest to him when they are in a procession. The wearing of the cope had before now been an exclusive preserve of the primate in a national event. In addition, the Archbishops will preside over the provincial councils and no longer the old bodies formerly known as joint council or supra-diocesan boards. But contrary to the expectation of those who had anticipated power sharing between the center and the internal provinces, the expectation is not more than wishful thinking. According to Uche Omoh in *Evangel* magazine (1997); the big names such as 'Ecclesiastical Province' and 'Archbishop' with concomitant titles or appellations are cosmetic as there is no corresponding enabling authority to back them up.

As desirable as the enhancement of titles and the settling of transferred political scores might seem they have never been the priority concern of the church. What has however remained a constant concern is the preservation of the unity of the church. More than any other consideration, it is the desire to preserve the unity

of the church that has led to the seeming over concentration of power at the center. A careful study of the church of Nigeria (Anglican Communion) constitution 1997 as amended bears witness to this. What has remained uppermost in the mind of the church and incidentally what has been created is a *koinonia* provinces-caring and sharing communities, provinces where everyone is the brother's keeper. They are provinces within and not outside the church of Nigeria.

According to Nwankiti (1996), prior to the pronouncement of the creation of the internal provinces, reminded the joint council meeting of the east held at Owerri that the proposed provincial council as against the former joint council did not mean a discontinuation of those ties that link the people together. He strongly advised that the people should continue to freely and dispassionately discuss matters of general and common interest for the well being of the province in the following areas:

- a. The training of clergy.
- b. The location of newly trained clergy.
- c. Inter-diocesan transfer of the clergy.
- d. Pension and gratuities of church worker.
- e. Maintenance of common institutions.
- f. Co-operation with other Ecclesiastical Provinces. Within the church of Nigeria and with other denominations within the provincial area.
- g. Such other matters as may be delegated by the general synod.

He concluded by saying that the new ecclesiastical arrangements has not come to destroy the existing link in the church but has strengthened it.

Despite whatever bias, the creation of Ecclesiastical Provinces within the church of Nigeria is a clear sign of growth. It is also a fulfilment of dreams-the dreams, aspirations and goals of the founding fathers of the Anglican Communion in Nigeria. At the same time, it would be myopic to think of the everything in terms of celebrating the achievements of the past without the contemporary society making its own contribution. It is therefore in that spirit that the celebration should be seen at once as a moment of joy that calls for and deserves exultant celebration and at the same time a moment for sober reflection and prayerful prognostication. Beyond the celebration, common sense and conscience caution the celebrants to stop and reflect over the toil, vision and sacrifice of the forebears. After celebrating what has been inherited, the pertinent question that must be constantly kept in view is what did Archbishop Adetiloye's primacy hand over to the future generation of the church of Nigeria in terms of power sharing from the center to the Ecclesiastical Provinces? This is the challenge for the church of Nigeria as it warms up to clock forty years as an autonomous province from the global Anglican come year 2019. Shall the provinces and their respective Archbishops continue to operate without authority for execution? It is also a constant reminder to that famous question of past years by Enemu as cited in Onyemelukwe (2000); "what are we Anglicans doing"? In a seming reaction, to the above question one of the legal officers in one of the dioceses Justice E. Uzodike as cited in Adiele (2001) stated that "it is hoped that the

general synod will revisit the provincial constitution in order to invest more powers on provincial archbishops as well as grant significant function to the provincial councils” (p. 65). Perhaps, the above comment might generate the much desired debate on some of the pit-falls in the current constitution and contribute meaningfully to the review of the status of the ecclesiastical setup and the role of the functionaries.

4.3. Policy Assessment

Archbishop Joseph Abiodun Adetiloye was no doubt a man of policy or a principled man. His ideology, policy or principle was brought to bear in his primacy of the church of Nigeria. He believed in fishing out and utilization of talents. Hence he said:

I have discovered some talents here and there within the diocese of Lagos in particular and church of Nigeria in general among my clergy crying for utilization. If these talents were not used the devil could use them. Not all the collard men must be pastors. There are those among them who could be made to undergo more training and become positively effective in some other works of the church. If such attributes are discovered among the clergy or even the laity and effectively annexed by placing such pastors in the areas of specialisation and interest, they would definitely achieve the honour, dignity, laurel and fulfilment they so much clamour for and the church would invariably benefit a lot. It is only necessary and recognition. It

becomes therefore necessary to create some departments or directorate in order to utilize the aforementioned talents or groups. It is hoped that diocesan bishops will co-operate in this direction in releasing on demand any clergy for this purpose (p. 10).

He therefore made it a policy matter to have some departments in order to fish out talents and utilise them. Hence the following departments were created:

Directorate of Education

Unmindful of production of academic giants and moral dwarfs, he created education department as a link agency between the church and government and also as a coordinating unit of educational services, building of new schools in Dioceses, theological colleges and universities. Thus, in his primacy, new theological colleges such as St. Paul Institute of theology Awka, Anglican theological seminary Lagos, Vining College Akure, etc were founded. The old ones such as Trinity College Umuahia, Bishop Crowther College of theology Okene, Immanuel College of theology Ibadan got financial boost to deepen the quality of training. Also, the machinery for the establishment of Paul University Awka and Ajayi Crowther University, Oyo, were set in motion in his tenure which later resulted in founding of these universities in 2000 and 2001 respectfully.

In his primatial address in one of the general synod (1995) he stated:

The institutions should be centres of excellence and should add moral values to academics which are waning in public schools. They should

serve as fertile grounds for breeding good citizens who will live with the fear of God in their hearts (p.16).

This directorate also has department for oversee training for the clergy. Through this means, they conduct interviews for scholarship and bursary award for special areas such as medicine, engineering etc. It is also the responsibility of this directorate to encourage and oversee the establishment of seminaries and convents in various dioceses working together with various diocesan agencies for the management of schools.

Health and Medical Directorate

To ensure that both the healing of the physical and spiritual are working together, this unit was created as a sure way of spreading the gospel to the rural areas and to the unreached, even within urban centres and missionary dioceses.

According to him;

This department if strengthened could bring more people rapidly to Jesus Christ. It is true that the white missionaries came with Bible in one hand and the doctors stethoscope in the other hand, building hospitals in Iyieniu, in Nnewi, in Abeokuta etc, the need for the church of Nigeria to give focus and administrative oversight function over all the mission hospitals has become necessary ” (p. 20).

Ola (1989); had the similar view in his advocacy for church medical institutions.

He states:

The church can even build her own hospital and health delivery centres and where properly managed could be a source of revenue as well as a standard for the state to emulate and ultimately be avenues for evangelism. (p. 22).

He therefore set up what he called 'field medical officers' and 'vicarage hospitals'. The implication of this that the dioceses on churches were made to develop clinics in the churches to help not only church members, but also those around the church. Thus, he said the vicar arms himself with prayers and medicine. Church members by this initiative who are medics were stirred to help in such vicarage hospitals.

Directorate of Leprosarium

Perhaps, by far, the most recent and most relevant among all the directorates and which is unique is the directorate of leprosy patients. The establishment of this directorate was borne out of a grave concern as a result of Adetiloye's experiences on his way to Warri through Benin City. He discovered to his greatest dismay the gory pictures of beggar lepers, both old and young, who lined the route from Ore to Sapele. He observed how these lepers in their different degrees of affliction lined the route without care, treatment or food. Yet at one time or other, they might have contributed to the economic well being of this nature. According to Agbaje (2001); he felt the lepers were a shame to this country and a source of embarrassment to both Nigerians and international visitors who daily frequent the international routes between Lagos and Warri. In

an episcopal synod of 1995, he narrated his experience and compassion and the felt need to have this directorate. According to the primate, the directorate was to link up with the various leprosariums to know what the church can do to ameliorate the health conditions of these people. He looked for a talented priest to head this directorate in the person of Ven. Dr. Dele Okunnuga who swung into action. He soon planned out his work, which involved travelling out to places, materials and support for the helpless lepers.

Directorate of Prison

The Archbishop appointed a seasoned senior clergy named Ven. David Akeolu to head this directorate. He was a veteran priest and a highly sociable man. To prepare him adequately for the challenges of services among the Nigerian prisoners, the first appointee-clergy was sent to Canada for training. On return, he effectively utilized his experiences in the various prisons and in ensuring the welfare of many. The directorate built Chapels for the prisoners where none existed. Apart from visiting prison and chapels, the directorate extended its services in human rights activities and services using (Matt. 25:25-45) as a guide.

One of the signal achievements of this directorate was the effective way in which the officers of this directorate brought the conditions of the prisons and prisoners into limelight. Through this directorate, the church of Nigeria under the primacy of Archbishop Adetiloye was able to organize seminars for prison

officials or visitors. The directorate equally evolved a country-wide co-ordination of prison visitors and workers.

Directorate of Youth

Archbishop Adetiloye did not lose sight of the importance of youths in his primacy. He used Lagos diocese as a case study and observed that youths are the most restless and innovative group in Nigeria and decided to engage them usefully in moving the church forward. He used to have youth forum where all the executives of youth ministries such as Glad Chukwuedozie for Provincial girls guild conference, Barr. Moses Dafieri for A.Y.F, Evang. Philip Sodepe for EFAC Nigeria, Ven. Timothy Umeh for ACM, Captain Omotoyo Omoshebi for brigade among others of various dioceses gather and have interaction with him at the primate's palace at Lagos which helped him to find out what their expectations from the church were. Having ascertained the weak points of the church that make the youths drift to other churches, he started working to remove these weaknesses. He therefore directed the dioceses to include the youths in church councils, Archdeaconry boards, diocesan boards and synods. The youths were encouraged to dig deep into the Bible and history of the church.

Directorate of Ecumenism

Being conscious and concerned with the inter-faith relationship and its impact in enhancing the spread of the gospel and strengthening the unity of the nation, he created this department. He appointed another senior clergy named Ven. Josiah Oladele Faji who equally studied ecumenism for him to bring his expertise to

bear. This actually paved the way for greater evangelism thus ensuring that people of other faiths were brought into Christianity. It also helped to bring about religious tolerance and peace within the Nation.

To the members of church of Nigeria Anglican Communion, the creation of these departments was a welcomed development through a motion moved in that church of Nigeria standing committee by one of the chancellors on behalf of the laity and seconded by one of the most senior clergy. His policy on education was in no doubt commendable. As an academic genius he believed that education of the clergy should be given top priority. He therefore made it a policy that every clergy must be a University graduate from 1992 to 1996. Members saw these directorates created as agencies-in-aid both to the clergy and entire membership of church of Nigeria which to some it was a period of renaissance in education. Some saw department of education as a close-up-gap to the denial of education to African clergy under European clergy.

However, as far as department of education is commendable, the *modus operandi* of selection of the clergy in sponsoring them both locally and abroad was not clear to both the diocesan bishops and clergy of other Provinces. The criteria for the selection of those for bursary and scholarship award were not made public. Some geographical areas such as South-East which was the former province two never knew anything like bursary and scholarship award of the church of Nigeria. It could be said that in existence, that there was directorate of education under the primacy of Archbishop Adetiloye but to the benefit of the

few probably under the 'good book' of the master. However, the joy of it is that it created consciousness for higher education in the work force across the dioceses. Some people even asserted that a good clergy man does not need University degree in order to preach the word and therefore the clamour for higher education for the clergy should be discountenanced. Such erroneous assertion could come from illiterates, ignorants and uninformed. This is because it is abnormal for pews to be greater than the pulpit or see farther than pulpit otherwise it becomes putting the cart before the horse. Whoever thinks that education is unnecessary in church ministry let him try ignorance.

Similarly, a cursory look at health directorate brings two dimensions of the ministry of the church-the physical and the spiritual. From the opinions gathered from the evangelical group such as evangelical fellowship of the Anglican Communion (EFAC), the validity of the health directorate or department was questioned. Opinions differed on the efficacy of prayer and the faith of the church in establishing hospitals when Jesus is the healer. However, it should be noted that considering the autonomous nature of the Anglican Church administration where dioceses can do their own thing in their own way without much of external interference, the directorate of the hospital did little or nothing to the entire church of Nigeria. Again, as some people opined whether that should be a show of faithlessness or lack of confidence in what God can do, considering the fact that there are some churches like faith tabernacle whose

doctrine centers on 'faith does it all', and so, taking drugs, or seeing medical personnel, are not allowed for the adherents.

However, most of these directorates by the Primate are more beneficial to dioceses like his Lagos diocese where the coordination of the sort could be efficient and more effective. Even though God works miracles but surely he works among men through human agency. There is also a distinction between faith and reality. Afterwards, Jesus used the different methods in different situations to heal people. As drugs are prescribed, the efficacy of prayer directs the medics to prescribe well and then gives healing power to the drugs.

The refusal of Archbishop Adetiloye in his primacy of women ordination did not receive majority approval on the ground that he was infringing on the fundamental human rights. In one of the provincial meetings of Mother's Union and Women's Guild in 1993, they passed a resolution asking the primate to reconsider his position on women ordination. They cited some countries such as Ghana, Tanzania and Kenya that uphold women ordination and wondered why that of Nigeria should be divisive as alleged by the Primate. They cited example of women in the Bible such as Mary Magdalene who saw the resurrection of Jesus Christ before the disciples, Deborah who was a prophetess in her days and delivered Israel from the hands of Cananites instead of Gideon who was originally scheduled for that victory (Judg. 4-5). Archbishop Adetiloye was thus accused of gender partiality. The reversal of ordination of women in the diocese of Kwara was not greeted with commendation. There was expression of

disapproval from the women folk especially of the diocese of Kwara led by Rhoda Ibida the then diocesan women worker over the nullification of women ordination as a sacrament right considering the Apostolicity of the church which the Anglicans believe by which the ordaining bishop got his consecration which empowered him to ordain. Some felt that this policy was anti-clerical, anti-people and anti-ecclesia.

However, since church of Nigeria as a national church agreed not to delve into women ordination whether by primacial coercion or concensus, it was a laid down policy which every leader ought to abide by. There should not be a sacred cow or escape goat in matters of policy. Afterwards, he who fights for justice must have himself clean and he who searches for pearl must dive below. No leader should rise above constitution or policy of the group or the land he governs. Again, as for the country cited by the protesting group over nullification of the women ordination, they should know that there is always difference in cultural affiliation or adaptation from one country to another. Afterwards, church of Nigeria commissions women lay-readers and evangelists. They are permitted to do every other work of the ministry of the church except that purely sacramental. However, before now the constitution of church of Nigeria never made any provision for or against women ordination but Archbishop on his own made it as an administrative policy and stood by that.

By his action on the erring bishop on women ordination, it served as a deterrent and it could be said that by the action of the church of Nigeria in not ordaining women since after Adetiloye, it is an acceptable policy by all. Women ordination or no women ordination to one's understanding, should not have been an issue for discuss because of its gender sectional nature. Archbishop Adetiloye was not an anti-woman in his primacy. Afterall, women were given prominent position in his Episcopacy of Lagos diocese. In order to carry women along with him and to give them a pride of place there was a constitutional amendment of church of Nigeria in 1998 which providdes *inter alia* for stong female representation at both the diocesan and provincial/general synods. For instance, chapter II, section VIII of the constitution specifically provides for example that:

Until the general synod or the standing committee otherwise provides, the synod shall elect three clerical and four lay representatives to the provincial synod... The lay representatives shall include the chancellor and at least one woman. (p. 3).

Thus, in Lagos diocese under his Episcopacy Mrs. Omobola Onajide was appointed the first woman Lagos diocesan communicator. He also appointed Otumba (Mrs) Ajayi-Okunnuga (SAN) as legal secretary, while Mrs. T. Chikwe Ochiagha succeeded Chief Kayode Ogunmekan as registrar. A woman named Evangelist Mrs. O.O. Familoni was appointed the director of evangelism to the chagring of the clergy and also the first registrar of Lagos Anglican Bible College named Mrs. A.O. Odunaiya was equally a woman. In a further personal

communication with him, N.D. Okoh the Primate of the church of Nigeria in 2014 opined that one of the best things that happened to Church of Nigeria under the primacy of Archbishop Adetiloye was the nullification of the women ordination that could have torn Church of Nigeria apart. In his belief the, nullified women ordination was borne not out of gender bias but out of cultural milieu. Our patriarch Abiodun Adetiloye deserves a big commendation for his passion for women ministry of the Church of Nigeria. He brought women folk to the limelight of church administration which is indelible in the church's life.

4.4. Evangelistic Assessment

The evangelistic assessment of Archbishop Joseph Abiodun Adetiloye could be said to be the hallmark of the appraisal of his primacy. His evangelistic journey during his primacy started from his Episcopacy. The first step of his evangelistic breakthrough was in 1977 when he went to the Northern part of the country for an on-the-spot reconnaissance survey. His proposal to the house of bishops then was accepted, but actualization was discretely put away 'till further notice'. However, after 1988 Lambeth Conference at the inception of his primacy Archbishop Adetiloye armed himself with LC88/043 of Lambeth Conference which states thus:

This conference, recognizing that evangelism as the primary task given to the church, asks each province and dioceses of the Anglican Communion in co-operation with other Christians, to make the closing years of this millennium a "Decade of

Evangelism” with a renewed and united emphasis on making Christ known to the people of his world (p. 231).

Furthermore, LC88/043 had under it four key-points:

Firstly, it reminded the delegates to the conference about the priority of Evangelism.

Secondly, the resolution was a reminder and a challenge to all Anglicans the world over, in their parishes, dioceses and provinces to be obedient to the command of Jesus Christ by being more zealous in their work of evangelism.

Thirdly, the Christians were urged to seek to evangelism in co-operation with Christians of other churches other than Anglican Church.

Fourthly, the resolution noted the urgency of the spread of the gospel by calling on all Anglicans the world over to make the closing years of this millennium a “Decade of Evangelism”.

Thus, the various Anglican Churches, having been challenged by this resolution were spurred into action, burning with a great zeal and enthusiasm. This according to Agbaje (2001) saw the Province of Tanzania founding Anglican Evangelistic Association aimed at carrying the message of Christ to the entire world and to rekindle the living faith in all the churches in Anglican Communion.

Similarly, the province of Nigeria in complete obedience accepted the content of the Resolution LC88/043 and in an address titled “The time is now”. In a church of Nigeria standing committee held in October 1988, the resolution of Lambeth

Conference was studied and debated on its workability on church of Nigeria. A working committee was set up to plan for the decade and recommendations were made by the committee. On their recommendation, the church of Nigeria accepted for the declaration to be in the year 1990 but on the contrary, in the general synod of 6th February 1989 held in Lagos the primate chose the year 1989 for the declaration of decade of evangelism. Part of the address of the declaration of the decade of Evangelism read thus: Adetiloye (1989), stated:

Brethren of the House of the Bishop, the clergy and the laity, Jesus commanded his church to “go into all the world”. The whole inhabited earth provides the context for mission. The world provides a great variety of social settings, cultures and sub-cultures. Every local church, in order to be faithful to the mission of Christ, needs to understand and be responsive to the particular context into which it is sent in Christ’s name. Though, there are notable exceptions, the dominant model of the church within the Anglican Communion is a pastoral one. Emphasis in all aspects of the church’s life tends to be placed on care and nurture, rather than proclamation and service. The pressing needs of today’s world demands that there be a massive shift to a ‘mission’ orientation throughout the communion. The bishop would then become more than ever a leader in mission, and the structure of dioceses, local churches, theological training etc. would be so reshaped that they would become instruments that generate missionary movements as well as pastoral care. It is our intention

therefore in line with the Lambeth conference's call for declaration of decade of evangelism as a new millennium approaches, and church of Nigeria being a member of the global Anglican Communion and in obedience to the great commission of our Lord and Saviour Jesus, we, Joseph, Abiodun Adetiloye the Archbishop, primate and metropolitan of All Nigeria hereby declare a ten-year decade of evangelism for the gospel with its mission to reach to all the unreached from 1989 to 1999 in the name of the Blessed Trinity of Father, Son and Holy Spirit, Amen. (pp. 11-12).

As a follow up to that declaration of decade of evangelism and also in a bid to extending the frontiers of Anglicanism in Nigeria missionary dioceses were created especially in Northern Nigeria. In order to bring practical evangelism, a national mission body called church of Nigeria missionary society was created. Some church organizations or groups for virile evangelism such as adoption of knighthood were also created. Effective Bible study followed suit. These among others are evangelism strategies adopted under Adetiloye which were non-existent before his primacy. So far as these are good and befitting to the church of 21st century but there is need to examine these strategies in the light of the aims and objectives of their establishment in relation to people's lives.

After the declaration, the standing committee was split into two for discussion. There were different opinions on the *modus operandi* of the declaration. Questions were raised on who, how and where will the workings of the decade

of evangelism begin. Some argued that the imposition of the whitemen's policy on the blacks had reared its ugly head again while some others believed that since Nigeria had become autonomous province she was at liberty to accept or reject the resolution of declaration. There were a lot of criticisms from group discussions on the primate that he was too hasty. That criticism came from the lay members of the standing committee through the then chancellor, Justice Tunde Ajayi. According to Adebisi (2003), heaven appeared to let loose as a result of the declaration. Mouths were wagging against the declaration and against the primate. Some groups were saying one thing against while others were saying in favour. Some felt that the primate shouldn't have started with this declaration barely one year in his primacy while others felt the earlier the better considering the time frame.

At last the acceptance of the declaration was put on vote in the church of Nigeria standing committee. According to Adebisi a vote was cast between house of the clergy and house of the laity over the acceptance of declaration of the decade of evangelism. The house of the clergy voted hundred percent while the house of the laity voted seventy five percent in favour and twenty five percent against.

In all, what benefit did church of Nigeria derive from the declaration of decade of evangelism? This declaration calls for a shift to a dynamic missionary emphasis going beyond care and nurture to proclamation and service and therefore accepts the challenges this presents to diocesan and local church structures and patterns of worship and ministry, and looks to God for a fresh

movement of the spirit in prayer, outgoing love and evangelism in obedience to Christ's command. It brought about spiritual and moral rejuvenation. It brought about also awakening call of Anglican Church from sleep and slumber. Churches began to see the greater need for pragmatic evangelism.

To actualize the vision, a provincial evangelism committee was set up to bring a blue-print on ways of making success of the declaration. It looks disappointing that after all, the beautiful ceremonial activities of declaration that no sustainable plan for continuity was put in place. Although a committee was set up, it was even discovered that some dioceses of the same national church did not take the matter seriously. It looked as if the declaration and its implementation only lasted within few years in the primacy of Archbishop Adetiloye hence; some dioceses never had any serious active participation in the decade of evangelism program.

Similar to the declaration of decade of evangelism, according to the blue print for the success of the declaration was the creation of missionary dioceses in the North and some riverine areas. For clarity, below are the names of the first set of missionary dioceses under Adetiloye.

S/N	Missionary Diocese	Sponsoring Body
1.	Sokoto	All Saints Church, Yaba for a period of five years
2.	Uyo	St. Paul's Church Bread Fruit Lagos
3.	Minna	Archbishop Vinning Church Ikeja
4.	Maiduguri	St. Jude's Ebute Meta
5.	Bauchi	St. Peter's Church Faji Lagos
6.	Katsina	St. John's Aroluya
7.	Yola	St. Paul's Idioro-Lagos
8.	Makurdi	Holy Trinity Ebute Ero-Lagos
9.	Calabar	St. Jude's Church Idi-Lagos
10.	Kafanchan	St. Paul's Church Bread Fruit Lagos

The creation of missionary dioceses could be said to be a primate's dream that came true from his episcopacy to his primacy. Again considering the contingencies and exigencies of the time, those remote areas demanded immediate attention for mission and evangelism. The declaration however, brought about reawakening and redirection of the Anglican Church in its mere preaching to missioning and evangelization. Contrary to fears of his brother bishops and Archbishops of cheapening the episcopate, just like Jesus was close to His disciples the episcopate was equally brought closer to Anglicans, non Anglicans and equally to non Christians. Hence, the people's lives received episcopal closer attention. People who never had the feeling of Anglican

presence received the pastoral, evangelizing force and approach of Anglican Church.

To drive the point home on the gains of the creation of the missionary dioceses, a look into the happenings in some of these missionary dioceses today gives striking revelations. The research carried some random sampling of progress as given below. Three dioceses are sampled:

Missionary Diocese of Maiduguri

This diocese initially covered the entire Borno State. According to Buah (1979) Borno was the first to receive Islam about 800AD, precisely, about 200 years ahead of Usman Dan Fodio's Islamic revolution in Sokoto. It is therefore almost synonymous with Islam. And in the Islamic world, the paramount ruler in Borno, Shehu the Elkanemi, is highly regarded. Before the creation of Maiduguri diocese in 1990, there were pockets of Yoruba and Igbo Christians in Biu, Maiduguri, Mubi, Potiskum and Damaturu, and these were mainly preaching stations. In fact at its inception, there were five parishes and the aforementioned preaching stations.

The bishop of the diocese from its inception is Rt. Rev. Kana Mani, a graduate of Defunct Bendel state University Abraka. Until his election into episcopate, he was a warrant officer (WO) of the Nigerian army based in Warri. According to him, he least expected any preferment in the church. And so his election as one of the missionary bishops in 1990 was the greatest surprise of his life. He further

maintained that why he was working in his cassava farm, the news of his election came through his children and fellow soldiers. According to him, at first he refused to believe the news because he thought it was an April food. It was when he heard the news from the network that he believed. According to him, within the first ten years, the diocese has built a bishopscourt and has gotten up to thirty churches. Most of these churches are indogenous ones. There are stories of conversion of whole villages, including their local traditional rulers. There are converted persons in the diocese who troupe into the church premises nocturnally to avoid the wrath of their fellow Mohammedans. Mani maintained that Islam is here so-entrenched that conversion to any other faith order than Islam could invite very serious repercussions.

From the observation and report received from the diocesan bishop, though it has not been easy but progress is going on and the diocese is expanding in limbs and bounds. The commendable growth of this diocese resulted in the creation of Damaturu diocese in 1996 from Maiduguri diocese-a visible sign of growth.

Kastina Missionary Diocese

This missionary diocese equally created in 1990 covers the entire Kastina state and parts of Southern Niger. Kastina claims to be the Medina of Nigeria. According to its bishop Rt. Rev. J.S. Bamaiyi who is the second on the throne after J.S. Kwasu, it was the first state in Nigeria to tout the idea of declaring itself as an Islamic state where total Sharia would be practised. It is therefore

expected that it is one of the state in Nigeria where religious intolerance is the order of the day.

Nevertheless, the church of Anglican diocese of Kastina took off with six churches and two priests. Despite serious opposition on the field from Muslim fundamentalists and disguise of the government sponsored agents, evangelism has moved far into hitherland. Maradi in Niger republic has been evangelised and a virile church has taken off from there. The success story is that the churches in Kastina diocese according to bishop have increased from six at inception to fourty with five preaching stations.

Missionary Diocese of Yola

This diocese covers entire Taraba and Adamawa states. Its first bishop was the Rt. Rev. now the Most Rev. C.O. Efobi from 1990 to 2005. And its current bishop is M.A. Ibrahim 2005 till date. The work here started with one Archdeaconry with thirteen churches in 1990, and seven priests on the ground. It has since built the cathedral of St. John Jimeta Yola with magnificent bishops court. According to the bishop, the diocese is working among the Koma people. The Koma people are a new discovery. For several centuries, they have lived their own lives without contact with the Western civilization. Despite biting financial constraints, the gospel has moved very well among the people.

According to the diocesan bishop M.A. Ibrahim, there are now fifty-two churches with thirty-five clergy men and over five thousand five hundred church

populations. In 1996, Jalingo, with twenty-one churches was carved out of Yola. The diocese runs a reputable junior seminary.

Yola diocese has boundry with Northern Cameroun, and it seems future expansion will see the church of Nigeria (Anglican Cmmunion) in Northern Cameroun. From the report card of sampled missionary dioceses, the creation of missionary dioceses no doubt is a boost to evangelism. The church of Nigeria under the primacy of Adetiloye could be said to have broken a fallow-ground.

In episcopal meeting held at Lokoja which was the last episcopal meeting under Adetiloye on the 5th of May 1999, the primate made the following remark:

I cannot effectively conclude this brief presentation without drawing your attention, once again, to a matter so close to home that we are under the temptation to take it for granted. This is about the concept of missionary bishops. You will be hearing testimonies from those friends of yours whom in 1990 the older bishops of Nigeria elected, as it were from nowhere, into the episcopacy and thrust them into virgin land as missionaries. By that singular stroke, the church of Nigeria expressed not insight and bravery, but dramatic truth. Whether we like it or not, the fact remains that any church not committed wholeheartedly to mission, through its leadership, soon becomes mission field for other religions and for these wolves.

As we look around in many parts of the country today, the presence of missionary bishops has meant that the struggling church has suddenly blossomed into enviable and dynamic movement. May God bless his holy church as she keeps the candle burning (p. 10).

A vision without mission is visionless. One of the major handicaps one could observe in some vision and policies of the church especially Anglican is funding of their vision which is a debilitating force setting the church backwards towards realising the set objectives. The establishment of missionary dioceses no doubt is evangelism drive but needs serious finance from the center in order that these dioceses through their leadership will stand firm without distraction to evangelise.

Contrary to speculations that the founding for the CNMS would be led to the breaking of the relationship, the bodies have remained as close as ever. This could be attested to by the support the CNMS has continued to receive from the CNMS. According to the report of the chairman of the CNMS, Professor Jerry Gana to the church of Nigeria standing committee at Port Harcourt on March 16th 2001, part of the reports reads:

The CMS UK continues to support us with annual grant and the year in review (2000) we got an additional grant for the purchase of a mini-bus for use and any CMS functionary in Nigeria. CMS UK also sponsored our director to attend the first ever meeting of

CMS general secretaries in London. The trip was set up in CMS and this has helped us to program CNMS general secretaries meeting coming up this year in Singapore (p. 14).

In addition to the above, there is also the CMS-CNMS joint missionary endeavour to Tagikistan (former USSR). It is reported that a Nigerian medical doctor and his wife Dr. and Mrs. Meshack Chujour from the diocese of the Niger Delta north are now CMS and CNMS jointly sent missionaries to Tagikistan.

Beside the unimpressive funding reports from some dioceses the next greatest worry of the CNMS is the fewness of the volunteers to the scheme. According to Adebisi (2003) there were eleven out of twenty volunteers that reported in (1998) along the line, one withdrew hence only ten graduated after three months training. Again, in the second batch, twenty were selected in the year 2001 but only ten reported including two women. This figure was very unimpressive to the chairman of the scheme Prof. Jerry Gana. However, the consolation is that God's work according to him is not won by number or might. The humble achievement of the few apostles who turned the world upside down, (Acts 17:6) and the conquest of Gideon's reduced army over the Midianites (Judg. 7) are undisputable illustrations.

Another challenge before the CNMS is the inability of the church to look beyond her ecclesiastical boundaries and join in the 'scramble for Africa'. Thus, the chairman of the CNMS in one of his reports to the church of Nigeria standing

committee 1999 made an urgent call for the church to send missionaries to the neighbouring countries. According to him;

The challenges are great and diverse. Most of the countries are predominantly pagan or Islamic. Many denominations are already answering the call in these countries that have no Anglican presence. I am mindful of the great financial and personnel involvement in answering the 'Macedonia' call (p. 18).

He went further to thank God for the first Anglican presence in the republic of Togo which was initiated by the church of the resurrection in Lagos. This effort has given rise to two churches in Togo. Thus, by this effort of planting churches in Togo by church of Nigeria, Anglican Church in Togo became incorporated into the church of Nigeria (Anglican Communion). A deed of relinquishment was later signed between Anglican Church of Nigeria led by the primate Adetiloye and the then president of Togo led by Eyadema. The accompanying problem is however the recruitment of missionary workers who can speak french. However, the enabling spirit behind the founding of the CNMS and what is already on ground gives the church of Nigeria in particular and general public the reason to be optimistic that the society will surely prove itself as the mission agent of the church of Nigeria (Anglican Communion) taking the mission of God's love and reconciliation to every home in Nigeria, Africa and beyond. The awareness of the existence and functions of the CNMS make possible by the occasional visits of the Director and rotatory seminars will soon make the society a household name as the CMS.

The Archbishop has therefore proved his mettle as a man with vision in establishing the church of Nigeria Missionary society.

One may be tempted to ask, how far was the vision of the CNMS achieved? Are the activities of the CNMS still functioning today? In action, can the CNMS of today resemble her parent body the CMS? Autonomy of the dioceses poses a big problem to actualising most of the dreams of the national church. This is because as some are actively interested to reach the unreached, some are practicing monarchical leadership (armchair) ministry which profits little or nothing. Generally speaking, most of the evangelistic initiatives of Archbishop Adetiloye were forward looking but management was the main problem.

As part of his efforts to carry everybody along in his evangelistic breakthrough, the Archbishop adopted knighthood and other honourific titles for the purposes of evangelism. However, before adoption of knighthood and honourific titles, he was not unmindful of different classes of people in the church such as; the rich, the middle class and the poor. Among these classes, he, noted that the egalitarian or the egocentric nature of man may dissuade some group of people to join the train for evangelism. He therefore felt the need to recognise such groups in their classes and intergrate them towards achieving a holistic goal.

It should be noted that due to diversity in ethnic cultures in Nigeria, Anglican Church's Conferment of Knighthood and its adoption by the primate, Joseph Abiodun Adetiloye was not without some skepticism. This was partly because as the Provinces and Dioceses within South-East and South-South

enthusiastically clamour for it, the Western Provinces and Dioceses have their reservations and tilt towards honourific titles that will incorporate their culture and in communion with the universal church on their members other than Knighthood. Seeing the cultural controversies surrounding conferment of honourific titles to the deserving members in the Anglican Communion of Nigeria, the Primate in his declarative statement in the general synod of 1996 stated inter-alia:

If Christianity shall survive, she must make herself relevant to the society into which she has been planted. The question of the superiority or inferiority of the planting or receiving culture should not arise. Necessity is therefore laid upon us as members of the one National Church to adopt the long-cherished Knighthood into the Church of Nigeria. Recognizing that we are Africans with rich inherited cultures and traditions, Dioceses who have intrinsic cultures that are not in confrontation with our hallowed Christian values are also advised to incorporate cultural honourific titles similar to Knighthood. As we want to bring everybody into the faith, there is need to have classification as all things will work for good to those in Christ Jesus. Our communion therefore hereby recognizes respects and preserves everything that is valuable in the culture of the area in which she is planted and dedicates same to the glory of God. To do otherwise would amount to courting

disaster as Christianity would remain superficial in the area. (p. 18).

In a similar declarative statement of the primate, Idowu as cited in Adiele (2001) echoed thus:

The church of Nigeria must not continue in its present state unless she is deliberately courting disaster. Things are changing rapidly around her and she has to take account of the phenomena of change. Let her remember history. There was a Church of North Africa. That Church was the mother of those great makers of the Church history- Augustine, Tertullian, Cyril, and Athanasius, to name a few. It was basically because she remained a foreigner and never belonged in the environment in which she lived. Hence her extinction was that not partly the reason for the death also of the church founded in Nigeria in the fifteenth century through the activities of the Portuguese and Spanish missionaries? (p. 50).

To concretize the adoption of Knighthood and other affiliation or related titles as another tool for evangelism, a committee was set up to outline some aims and objectives of the Knights who having briefly examined the life history of the Patron Saints and background of other related titles and the caliber of the people to be initiated and invested, the following aims and objectives were outlined as a guide viz:

To defend the catholic faith and encourage members to show by example, their belief in the faith.

To unite Anglican Church Men and Women in a common efforts and encourage a sense of devotional loyalty towards the whole church.

To encourage members to commit themselves to regular church attendance and to actively participate in the work of the church.

To aid and encourage all the youths and other organizations of the church to play active part in the work of the church.

To encourage and promote the church by bringing the cross of Christ to “unchurched” hearts and homes.

To defend the truth and justice and promote peace and harmony among all people.

To foster unity, friendly relations and understanding among members.

To encourage and promote the welfare of members.

To promote the maintenance of high standard of conduct, etiquette and discipline by members.

Today, many dioceses in the province of Nigeria Anglican Communion have their Knights being a vehicle for both physical and spiritual crusade for the church. Assessing the performance since after the official adoption of the Knighthood in the church, the primate observed in one of the standing committees at Asaba in (1995):

The Knighthood in the Dioceses of the province has in recent times won the hearts of many, including some who would have watched from a

distance. For instance, some couples who otherwise would have been divorcees have since their investiture remained committed to the church, with the swords handed over to them, they have symbolically been told to be the defenders of the church and the Christian faith. More over, wherever a knight works, even in the government office, the church is fully represented there. (p. 21).

Thus, it can be observed that in his primacy, one of the Archbishop's evangelization thrusts was the adoption of honourific titles such as Knighthood and other similar titles as the culture and traditions of some areas would permit such as Baba Egbe, Majeobabaje etc. This became a synergy for his evangelization and spread of the gospel to all classes and diverse cultures.

Agbaje as cited in Orji (2007) asserted:

As recognition of hard work and excellence is important in the tradition of the people, it is also important to the church which is composed also of people from the same traditional community. Is the use of Oba, Lolo, Ichie and Iyom titles taken by local people as marks of achievement not similar to Knighthood in Christian churches? Both stand for marks of distinction. (p. 68).

People normally aspire to possess such titles for whatever they are worth. Naturally, such honours make for respect and royalty. In addition, they challenge members and recipients to greater service or achievements for they

come to the recipients as a gesture of appreciation for noble actions already taken. Thus, the need for honours for the distinguished faithful and encouragement to the up-coming ones informed the reactivation of Knighthood in the Anglican Province of Nigeria by the then Primate Abiodun Adetiloye.

After the adoption of knighthood by the primate, an objective observer will ask what is the benefit of reactivation of adoption of knighthood. Some lay Anglicans received the adoption with mixed feelings. Parts of the mixed feelings include the wrong impression that a secret cult group was brought into the church for vain glory. While some others saw it as a group that will enrich the purse of both the primate and bishops. Some felt that the church can wax stronger without honourific title such as knighthood or any other. One aspect of attack of some people on the knighthood is part of their habits (dressing code) of putting on their caps while in the church service. Some people of the church, (clergy) inclusive questioned the rationale behind their putting on their cap during church service though that has been stopped. In some dioceses, at the inception of knighthood, knights process behind the clergy during ceremonial services such as synod or ordination. In one of the protests of the clergy to the then bishop on the Niger Rt. Rev. Dr. J.N. Onyemelukwe, one of the senior bishops in (1995) on the rationale behind knights processing behind the clergy, he said there are three sets of procession in a ceremonial service; the first is the choir and wardens procession, the second is the clergy procession in their order of seniority and third the episcopal or bishops procession. In that bishops

procession, the bishop chooses who will be in his procession and then the knights are part of bishop's procession. This singular act brought about fragrant arrogance and pompousity of the knights against the clergy and some lay people and hatred of clergy over the knight. However, in his presidential address to the standing committee of the church of Nigeria, Adetiloye (1996) cautioned the bishops over misuse and misapplication of the position of the knights that will renegade the hallowed position of the clergy in the church. He said;

Reports reaching my office bring some negative reactions over the adoption of knighthood as a working tool for evangelization both from the clergy and lay members of the church. It should be stated that the adoption of knighthood is never to rub shoulders with the clergy but to compliment the work of evangelization with the clergy. It is also meant not to rubbish or relegate the office of the clergy to the background. Clergy is an institution and as such compliments the office of episcopate. It is the second highest order in the ordained ministry after bishop and should be treated as such. Therefore, let things be done decently and orderly in our dioceses (p. 20).

Some people have been wondering the type of evangelism the knighthood stands for as adopted by the church of Nigeria. Will they mount on the rostrum for crusade preaching or doing house to house evangelism? Opinions differ on the type of evangelism the knights engaged in. Some feel that even if they do not preach on crusade they can finance the crusade. Even if they do not go for

outreaches they can sponsor them. Some of them are even commissioned evangelist and lay readers before they became knighted. Thus, the Bible says so neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose and each will be rewarded according to his own labour (1st Cor. 3:7-8).

It is natural that not everything could be said on the credit side of knighthood. According to Adiele (1996);

Critics pick hole with the caliber of people that are invested. They allege that the recipients of the honours are usually men and women of substance in the society and the church. However, investigations reveal that such allegation is at best half truth and not the whole truth. Even if the allegation was true at a point in time, the church is now poised towards rectifying the tradition by extending it to every desirable Christian no matter how lowly placed in material terms (p. 232).

In apparent reference to this allegation, Iwuagwu (2000) said;

We have expanded our criteria of honour to recognize that in Christianity the place of honour is not restricted to the well to do, the distinctive professionals but should also extend to some others in the church who may be poor but excel in church duties, worship, service and praise (p. 25).

Without prejudice to the restrictive conditions like limiting the scope of knighthood to husband of one wife, communicants and all who have declared their withdrawal from any secret society, the reactivation of the conferment of knighthood is very popular among the people of the affected areas. It has played a very vital and complimentary role to the work of the church. It is a classic group of evangelists and co-labourers in the vineyard of the Lord.

It is important to note that due to in-ordinate quest for money as a result of bastardization or proliferation of dioceses, integrity and sanctity of the church appeared to have been sacrificed on the alter of wanton desire and refilling of 'masters' purse. This has therefore affected the investiture of knighthood and other honourific titles right from the primacy of Adetiloye till date. A situation where diocese A will write a proposed receipt of the title in diocese B that is not his parishioner but simply on ground to getting from him without the consent of leadership or authority from diocese A is worrisome. Although, there are set out aims and objectives of the knighthood and qualifications of the recipients but these are mere paper work as many bad eggs who in one way or the other acquire riches attract their attention of some bishop-friends of theirs without checking the background is counter productive.

The Archbishop actually was visionary and pragmatic but majorly consolidation for posterity of these strategies appeared to lack managerial effectiveness. Although, he cannot do it alone but closer supervision for effectiveness ought to be enthroned for sustainability. However, according to N.D. Okoh in another

personal communication that there will never be an effective leadership without a corresponding followership. A human leader is not omnipresent to monitor every departments or with a chase.

Furthermore, 60 percent of respondents were of the opinion that the Archbishop Abiodun Adetiloye was but only an entity hence a tree cannot make a forest. They averred that effectiveness of a leader lies squarely on commitment, diligence and confidentiality of the followers on the leader. They further opined that stringent measures must however be taken by any serious minded leader for effective compliance to directives.

The vision statement of the Anglican church of Nigeria in Canon 1 of its article of faith states inter-alia: “the church of Nigeria (Anglican Communion) shall be Bible base, spiritually dynamic, united, committed to pragmatic evangelism, social welfare and a Church that epitomizes the genuine love of God” (p. 1). Guided by the above statement, Archbishop Adetiloye in 1993 said; to shift the church from a maintenance ministry to a mission oriented ministry, we need to shift emphasis in ministerial formation from chaplaincy to prophetism. He concluded by saying my people perish because of lack of knowledge (Hosea 4:6) (p. 8). On the strength of the above, he launched ‘operation back to the basics’. This according to him was informed by the grave need for the church to go back to the teaching ministry of the word (Bible).

He set up Bible study committee in 1993 charged with the responsibility of preparing Bible study outlines to be used in our churches and daily devotional

manual or booklet called daily fountain for morning devotion. This committee equally is mandated to organize periodical training for Sunday school teachers.

Although, one may be tempted to ask; before Archbishop Adetiloye, what was the Anglican church doing towards spiritual upliftment of the faithful? In truth, the Anglican Church from the origin recognizes the Bible of having God's authority. It is also accepted by all as containing everything we need for salvation, and the beliefs not found in the Bible, are not regarded as articles of faith. Before his primacy, the Anglican Church seems to have declined over the years and engulfed in administrative maintenance. As a result, some people at the helm of affairs have in advertently shifted from their primary assignment of curating souls, and became engulfed more with administrative work, with little or no attention paid to Bible study. It was observed that most often this Bible study in churches is often suspended whenever church leaders (Primate) inclusive attend one function or the other to any church on the ground that it will lengthen the time of service. With this, it looks as if the Bible study should not be for everybody especially among the rank and files of church hierarchy and this speaks volume of the church practices. Again, even though he launched effective Bible study and ordered that Bible study should form part of Sunday school on Sundays, he was not firm in giving central directive on *modus operandi*. This is because the investigation carried out revealed that some dioceses like Nnewi, Niger hold their Bible study on Sundays in order that participation will be high. While on the other hand, some dioceses such as

Ideato, Asaba, Abuja hold on week days thereby having few participation. So, what the Primate did not do was not having central time and day which somehow reduced the primacial directive.

However, the testimony of effective Bible study was the formation of Annual National Bible Study Conference being hosted from one diocese to another. The competition begins from diocesan levels to the provincial levels and finally to the National level. Through this study conference, so many talents are being discovered. People can recite Bible without boundary. It is equally observed that many people have taken Bible study serious in their homes. In practice, people have become more committed to the Christian faith and service due to deeper knowledge of Bible. For instance, before the introduction of Bible study in churches, the Anglican Church members never thought, believed nor practised tithing. But today, consistent teaching of tithing and its practices, have become an integral teaching, preaching and practices in most of the dioceses such as Lagos diocese, Ibadan diocese, Nnewi diocese, Enugu diocese, Makurdi diocese and so on.

4.5. Liturgical Evaluation

The fact that the gospel has come to stay in Nigeria cannot be denied. According to Anglican Magazine the *Evangel* (1999), Nigeria is said to have a larger number of Anglican members attending church services every Sunday than the number in Britain, Australia, New Zealand and United states put together. However, the church attendance seems to be a mark of social respectability,

judging from the Sunday attire of the worshippers which is becoming a fashion parade. According to Agbaje (2001), from pastoral experience, there is some mark of superfluity in their spiritual life, although there is no yardstick to measure this. This may be as a result of irrelevance of the liturgy to their lifestyle, when services are modeled in the western form following the 1662 liturgy which lacks contemporaneity as well as it is incomprehensible to the young. And one coming for the first time finds the service irrelevant and uninspiring. The impression is given that the more and more the worshippers find that their spiritual and emotional needs can be met outside their church; the more this leads them to patronize other quasi-religious movements.

At an episcopal synod held at Lokoja in 1992 during the inauguration of the Anglican students' fellowship in all tertiary institutions in Nigeria, a motion was moved that the liturgy to be used by Anglican Students Fellowship (ASF) is awash and should be reviewed to make it enriching and accomodating to the taste of the students in higher institutions. The motion was seconded by another bishop saying that it is an incontrovertible fact that the youths who represent the church of the next millenium are pitching there religious allegiance in some of the-one-man-churches. They have one leg in the church and the other in one of the so called Pentecostal churches.

Having considered the motions critically and thoughtfully, the church of Nigeria (Anglican Communion) looked for a solution. The solution was that the liturgy and liturgical theology of the church must reflect Nigerian theological thoughts

addressed to the real situation in Nigeria. It was therefore resolved that it should not be necessary to turn Nigerian Christians into English men before they could serve the Lord in their own way. And adaptation or indiginization of a foreign liturgy could not be at home in Nigeria, however thoroughly adopted it might be.

The primate, the Most Rev. Dr. Joseph Abiodun Adetiloye therefore felt that the church's claim to be a self propagating church and autonomous province would be an illusion, if it had no liturgy that would speak the language and use the symbols of the local people. At the same episcopal synod Adetiloye (1992), wondered how can it be truly self propagating, if it marries itself to a foreign liturgy which estranges the worshippers from their culture? He answered that a contemporary and indigenous liturgy that will shape the faith of the worshippers is therefore a '*desideratum*'. The primate left no one in doubt by this assertion that any imposition in any form will certainly mean lack of confidence in the ability of the church to determine its needs, and a display of lack of understanding of the concept and the form of liturgy relevant to the local people. To this end therefore, in order to address the awry situation, the house of bishops of the church of Nigeria (Anglican Communion) under the able leadership of the Most Rev. Dr. Joseph Abiodun Adetiloye in their wisdom, set up a liturgical commission in 1992 to look with urgency at ways to meet the liturgical needs of the church. The Primate observed thus:

When a church is blind or sleeping, it is because its leadership is blind. It is blind in spirituality. It is blind in vision and concerning

where the church is with respect to God's calendar as well as what the church ought to be doing. It is blind concerning the problems of society and the needs of her members. Such a church will surely cease to exist and it is only a matter of time before it does so. Fortunately, the Anglican Church possesses the potential and the organization necessary to overcome these problems so that the church will continue to remain relevant in a rapidly changing society. We must therefore ask God for knowledge; for wisdom; for charisma to make our liturgy Pentecostal; our worship Pentecostal and our hymns Pentecostal. Fortunately, many orthodox churches are getting more Pentecostal while Pentecostal churches are getting more orthodox. Therefore, our liturgy must reflect our cultural milieu (p. 15).

To achieve this, in the church of Nigeria standing committee held between 6th and 8th of January 1993, the church of Nigeria liturgical commission was formerly inaugurated at its first meeting at Vining College of theology Akure. Some of the terms of reference of the commission included;

1. To promote liturgical study and liturgical renewal in the church of Nigeria (Anglican Communion).
2. To collate the liturgical activities of the church of Nigeria.
3. To critically and scrupulously study the present *book of common prayer* of 1662 and to act accordingly towards its total revision to meet the need

of the church of Nigeria without losing the common heritage of the Anglican church etc.

These objectives and aims were religiously followed and used as a guide by the commission.

Immediately the commission swung into action. In fulfilling its objectives, the 1983 liturgy of the church of Nigeria was looked into with a view to revising it in compliance with the criticisms of the members of the church. Immediately this was accomplished, Adebisi (2003) maintains that the revision of 1662 Book of Common Prayer, which had earlier commenced simultaneously with the revision of 1983 liturgy, took off. The revision of all the services was critically and prayerfully done. Where necessary, additions and eliminations were made. According to Igbari (2007), the work took the commission over five years to accomplish. The book of occasional services and the book of church hymnal for the Anglican church of Nigeria later received the attention of the commission, and the contents are so spiritually refreshing. Compilation of the various papers for the occasional services went on simultaneously and to the admiration of all the parishioners as lay participation in some sort has its position.

It is to the eternal credit of Archbishop Abiodun Adetiloye that the experimental liturgy was replaced by a more permanent one. He promised in his 1995 presidential address that the church stock and supply (CSS) would be encouraged and motivated to ensure that the whole prayer book of the church of

Nigeria was in the bookshops soonest. This became a reality before fifth general synod in September 1996 at Archbishop Vining Memorial College Akure.

Nigerians, no doubt like their counterparts in other African nations are singing and dancing people. They have a variety of inspiring songs and lyrics. As good as English way of organ accompaniment to church music might seem, it is less in grandeur and inspiration than those of native drums and flutes. Although, some fanatics in Anglican Communion have gone to the extent of asking whether it is anti-Christian or Christian to dance gently or profusely to the tune of church music since it is African way to praise God with music and joyful dance. Before the introduction of the new liturgy in church of Nigeria, the question then was why was Anglican church in Nigeria unable to use hymns and lyrics composed and sung in indigenous idioms with indigenous musical instruments which consists of drums and gongs, augmented with clapping? The new liturgy of church of Nigeria (Anglican Communion) has taken care of all these questions. The revision of liturgy under Adetiloye got its commendation from a communique issued at a national AYF conference held in Makurdi in 1997. Part of the communique as published in *Evangel* magazine of August the same year read thus:

We, members of national Anglican Students Fellowship (AYF) wish to appreciate His Grace The Most Rev. Dr. Joseph Abiodun Adetiloye the Archbishop, Metropolitan and Primate of all Nigeria to the restoration of the lost hope of the youths on the liturgy of the

church which hitherto had been a moribund. It has enlivened our spirit and soul in worship, in our local approach (p. 18).

Although, at the introduction of the new liturgy some fanatical members of the church spoke against the dancing aspect of the liturgy especially in Eucharistic service on the ground that it is not 'scriptural'. But that group was short sighted and myopic over scriptural injunction on dancing for the Lord (Ps. 149:3, 2Sam. 6:14) etc.

Critically, looking at the use and the application of new liturgy in some dioceses shows that there is no uniformity in the use of the liturgy in occasions. In burial service for instance, the commendation of the dead aspect of the liturgy differs in use from one diocese to another. While some prefer 1662 edition of the commendation as more inspiring and straight forward, some others tilt to the new one. Some of the church leaders of the Anglican church of Nigeria do not accept the commendation of the dead on the ground that they will not commend the dead to the hands of God. Their reason had been that the dead cannot be commended because they cannot come back to life for repentance. Generally speaking, one major weak point in the administration or primacy of the Anglican Church is inconsistency in implementation probably due to diocesan autonomy. As good as indigenization of our liturgy is, the primacy should give direction and give one central liturgy for the church of Nigeria. Again, in addition to the orthodox hymn books, the indigenious musicians could be encouraged to produce Christian music of good quality that will truly reflect the liturgy of

Nigerian milieu and of valuable Biblical theology with indigenous musical instrument.

As commendable as revision of liturgy is to the delight of majority of Nigerians (Anglican) especially the youths, the middle aged and others, it should not be forgotten easily that Anglican is Pentecostal in nature and orthodox. The revised liturgy seemed to have taken care of only Pentecostal aspect especially in Mattins and somehow lost sight of the orthodox group in order that everybody will benefit.

Attempts have been made to present an appraisal or assessment of the primacy of Archbishop Joseph Abiodun Adetiloye especially in his evangelism and mission thrust. Considering the rapidity of expansion of this Christian denomination covering vast areas of the great nation Nigeria, there is no gain saying the fact that Anglican Church in Nigeria is a success story. The events of 1988 to 1999 witnessed under Archbishop Adetiloye, could be described as the most decisive stride in church growth in Nigeria Anglicanism. His primacy, left footprints on the sands of time. It therefore behooves on the Anglican faithful in Nigeria both clergy and laity alike to go back to the evangelical zeal, characteristic of Archbishop Adetiloye in order that the light will not quench. It therefore stands to reason that for any meaningful progress to be made in church growth, evangelism must be emphasized and encouraged by all.



Figure II: Picture showing the researcher in an interview with the Primate of Church of Nigeria, The Most Revd Dr N.D. Okoh

CHAPTER FIVE

MODELS FROM ADETILOYE'S PRIMACY FOR CHURCH AND NATIONAL LEADERSHIP OR DEVELOPMENT

Many requirements of any administration whether in traditional setting, political setting or even the church do not answer to prayers, neither do they answer to fasting, they only respond to God-given wisdom through administrative competence. This quite agrees with the wise saying of Napoleon Hill as cited in Uwalaka (2000); "a learned man is that man who has learned how to get everything he needs without violating the right of his fellow man" (p. 3). Administration is usually a knotty area for some people in secular world and for many pastors in church administration, particularly, for those who do not have organizational or administrative skills. Church administrative skills, like any other form of organizational administrative skills are learnt for the most part. There is therefore a genuine need for the church to continually develop the administrative skills of her pastors and leaders. This is the only way that her leadership will remain relevant to the church in a dynamic world. According to Okeremi (2013);

Administration is the glue of the vision of any church to its mission and execution. Without a proper administrative set up, the leadership will dissipate so much energy and will ultimately burn out. These principles are well spelt out in the Bible as in (Exodus 18:13ff) (p. 16).

Similarly, Thomas Carlyle as cited in Uba (2000) maintains that; a person with a clear purpose will make progression even on the roughest road. “A person without purpose will make no progress on even the smoothest road” (p. 8). Against this backdrop, the question one will begin to ask is what legacy or model of leadership or administration did the primacy of Adetiloye live behind? Archbishop Joseph Abiodun Adetiloye no doubt from his primacy has what can be called ‘leadership-talent-management-system’. This system consists of those processes and procedures used to hire, develop, evaluate, reward, promote and retain the talents and potentials. Any organization that has good talent management system can have a profound impact on organizational effectiveness and success. Therefore, the primacy of Archbishop Adetiloye can be said to have most of these ingredients in his primacy that helped him to make impact in the church of Nigeria. These, are hoped will, serve as a panacea to a better leadership model both to the church and national development. Some points below will attest to the facts above.

From the above observation, what calls to mind is what will be the models, examples and legacies that will be a pointer for both the church and national leadership or development? From the appraisal, assessment or evaluation of his leadership or primacy we can derive some lessons of business of administration or leadership that will be emulated and to serve as a guide to the church and government for the present and future generations to borrow or copy. Hence, the following qualities were found in the primacy of Archbishop Adetiloye and one

believes that if applied in leadership, will take care of certain eruptions from some administrative maladies.

5.1. Public Leadership model

It has been discovered In Archbishop Adetiloye, that he applied public-leader relationship in taking certain decisions. This is aimed at carrying everybody along or in another parlance 'primate-in-council'. For example, in a matter like creation of missionary dioceses, he made sure that the decision should not been seen as his alone but rather a group decision hence it took him two years as a primate to convince his fellow bishops to agree with him and to actualize his dream. It supposes then that Archbishop Adetiloye had the aura of influence and conviction over his colleagues. This includes the behaviour of dealing with group purpose, group task, work and group togetherness in nation building or church. He brought his intergrity that brought trust and respect thereby developing the atmosphere of performance to the highest standard through information sharing which help his colleagues.

It therefore pays better and greater for the church leadership and government to embrace the spirit of togetherness through convincement and influence with key players of administration in order to achieve all round success. According to Jonathan (2013):

It is forward looking to work in togetherness with you to accomplish important tasks that will result in economic transformation that promotes social mobility and equity,

administrative initiatives that subordinate government to the people and relationships that promote national unity, peaceful co-existence and security (p. 274).

Many admirers of Adetiloye's primacy from the public opinion were of the view that Adetiloye's public relationship in his primacy was in the superlative degree. According to them, this virtue of model leadership helped him a lot to make impact even in the difficult areas of administration.

5.2. Private Leadership Model

This quality or model of leadership refers to individuals' handling of group members. It includes a leader getting to know his people as individuals, agreeing with individual goals to support the group task; reviewing their individuals, task performance; helping them to maintain and improve their performance; helping them to grow beyond their current roles; selection; disciplining and removing under performing members of the group.

From the assessment of his primacy, one is convinced that Archbishop Adetiloye had these outstanding qualities. He was a mixer in his simplicity and sagacity, he knew the problem of his people by dealing with them on their individual capacities thereby building them up and encouraging them. Thus, as a good shepherd, he could say; "I am the good shepherd; I know my sheep and my sheep know me – just as the father knows me and I know the father and I lay down my life for the sheep" (Jn. 10:14&15).

Leaders ought to be mentors in order to have disciples through mentoring. According to Adeleye (2009);

Mentoring raises people from dust to doctor; from nonentity to entity; from darkness to light; from nowhere to somewhere; from emptiness to fullness; from discouragement to encouragement and from backwardness to the limelight and when harnessed, a virile and progressive society is built up and the mentor becomes the commander while the disciples (mentored) become his followers as their guide (p. 65).

Great men are remembered either for what concrete and physical monument they left behind or by the ideas or thoughts they expressed or which rule their lives and the situations around them. Archbishop Adetiloye was a man of ideas and thoughts; he translated these ideas into many people and influenced them. He is likened to holy Johnson whose part of citation was made in Ayandele (1967);

For James Johnson, there was no distinction between a genuine Christian and a true patriot. He was, and was ever to remain for the rest of his life, a dual man, pious Christian and a passionate African patriot. There was no question of separating the one from the other (p. 35).

In his primacy, Adetiloye did not fail to attack the government of the day under late Sani Abacha over extra-judicial killings and act of dictatorship of his administration. On seeing political evil of the day during his primacy,

Adetiloye's spirit was angered. Some of his likes or his Episcopal colleagues were equally disturbed but unable to express themselves due to fear. Adetiloye had personal contact with some of them both the ordained and lay to get them convinced on the need to call a national prayer rally and thus in 1996 he called the national prayer rally in order to pray for the nation and attack the government of Sani Abacha with the following warning according to Adebisi (2003);

The handwriting is clearly and boldly written on the wall that the military must quit now. Nigeria has had enough of sponsored demonstrations or support and government of blatant deceit. In God's own providence, the cries of the ordinary Nigerians have reached the throne of mercy and God is now prepared to liberate his people. We thank God that the whole world has now discovered the true position of things in Nigeria and therefore prepared to help liberate the suffering Nigerians from the bondage of tyranny, dictatorship, deceit and injustices. The time has come for all Nigerians to realize that it is better to die a free person than to live in perpetual bondage. It is better for this country to suffer inconveniences, no matter how harsh, for a short period, than live in perpetual fear, slavery and disgrace such as we are in now (p. 42).

Many of the observers believed that if the leaders of today both in the Church and government will take a clue from this quality in the Archbishop Adetiloye,

devoid of self-serving of be and end-it all type of leadership, the society will be better than now.

5.3. Personal Leadership Model

For any leader to succeed or fail, he will either hatch his chickens before counting or count the chickens before they are hatched. “It is a truism that the you in you; makes you the you you are”. In other words, the inner counter part of you gives direction of the outer part of you. For a leader to go forward in his leadership, he must have inner conviction of where to go and how to go. In the case of Archbishop Adetiloye, one can ask what is the composition of his person and personality. It bothers on his psychological, moral and technical development and its effect on his presence and behaviour and therefore on the people around him. At his heart, is his achievement-driven-purpose which acted as propelling force with high level of efforts, high levels of ambition, energy and initiative. In his primacy as the Archbishop of Nigeria, Adetiloye had self-awareness of determination, always progress conscious towards self mastery and technical competence and his sense of connection with those around him.

It is on the strength of the above descriptions of Adetiloye that he vowed to give a virile and dependable consolidated autonomy in the Church of Nigeria in his primacy. By his purpose-driven-leadership with honesty and intergrity, church of Nigeria is now self-governing, self-supporting and self-propagating. Although Archbishop Joseph Abiodun Adetiloye was not the first indigenous primate of church of Nigeria, but these qualities found in him during his primacy

consolidated the autonomy of the province in many respects. On the assumption of his primacy, according to Agbaje (2001); the Archbishop Adetiloye aroused the interest of members of Provincial standing committee into achieving the ultimate in all aspects of church life and human endeavours with his powerful address which began thus:

We are rich in manpower and in our strong will to achieve. We are all one in our conviction that only the very best is good enough for our Province. We have to organize our priorities sensibly or move together as one unit. It will not be in the best interest of our much cherished Province and dioceses within for some parts to be very wealthy, while others, through no fault of theirs, languish in abject poverty. We need to march forward together so that our development may be secure, steady and fast. For this purpose, I have asked some of our sons, the clergy and bishops to prepare papers for us on how we can get on economically as a sound and progressive province (p. 36).

Therefore, it is what a leader is that he transfers to his followers. It was because Saul the king of Israel was held with fear of Goliath that the people of Israel under him became psychologically defeated even before the battle started until David came in with determination to win (1Sam. 17) therefore, one cannot give what he does not have. Personal leadership model is therefore a panacea for any successful leadership or administration as found in the Adetiloye's primacy.

5.4. Managerial Grid Model of Leadership

This type of leadership focuses on a leaders' concern for task and concern for people to predict leadership outcomes. This includes economic management, personnel management, behavioural management. The 'leader' intent is how to harness these aspects of human management to produce a good result.

One of the marks of Archbishop Adetiloye as an astute administrator is his economic and human managerial grid or ability. Zigziglar as cited in Adebisi (2003) said: "the most successful people are the ones who turn their failures into opportunities for having a dream transports you out of the frustrations of the present into the possibilities of the future" (p. 45). On this note, the economic cum financial sourcing and management of Archbishop Adetiloye leaves foot prints on the sands of time. Example of this will attest to this fact. In 1990 after hosting the fourth general synod of church of Nigeria, he noticed with nostalgia the difficulty in raising fund for the hosting though the finance committee worked hard and a lot of money raised to that effect. The balance of the money was deposited as the "21st century foundation". According to Agbaje (2001), it was from this foundation that three limited companies were raised for Lagos diocese namely; Baruk investment, Diathake Property Company limited and the Ecclesiastic insurance company.

On his ascendancy to the primacy of church of Nigeria Archbishop Abiodun Adetiloye re-organized the management of the CSS limited with some bishops and businessmen from all parts of the province to make up the board. The full

meaning of CSS is Church and School Supplies bookshops which was a moribund investment of CMS in Nigeria. It is remarkable almost unbelievable to note that CSS limited which had been in losses for more than a decade, increased its turnover of seven million in 1992 to over ninety-four million naira in 1998 with a profit before task of #6.2m, with the debt of the company fully repaid in 1995.

Prudential financial management should be the watchword of any administrator both in the church and in the government which our church leaders and government of the day should learn from Adetiloye. For if the similar steps taken by Archbishop Adetiloye should be taken by the leaders of our nation or even our contemporary primacy of the church of Nigeria, the moribund companies such as Ajaokuta steel company, our refineries and others such as these will be resurrected. But caution should be taken that essence of financial sourcing and prudential management should not be for private pocket but for the general well being for the flocks of Christ and the citizenry of the nation.

According to Allen (2010), the resourceful men invent, discover and initiate. They cannot fail, for they are in the stream of progress. They are full of new schemes, new methods, new hopes, and their life is so much fuller and richer thereby. They are men of supple minds. When a man fails to improve his business even his managerial grid, his work, his methods, he falls out of the line of progress and he has begun to fail. His mind has become stiff and inert like the body of an aged man, and so fails to keep pace with the rapidly moving ideas

and plans of resourceful minds. A resourceful mind is like a river which never runs dry, and which affords refreshment and supplies new vigour in times of drought. Men of resources are men of new ideas, and men of new ideas flourish where others fade and decay (p. 276).

5.5. Transformational Leadership Model

This is an effective leadership style where leaders have integrity and high emotional intelligence. They motivate people with a shared vision of the future and they communicate well. They inspire their team members because they expect the best and they hold themselves accountable for their actions. They set clear goals, and they have good conflict-resolution skills which lead to high productivity and engagement.

Primate Adetiloye was a man of ideas. He always thought ahead of fashioning out new ideas. Many of these ideas go far beyond our time as can be seen in transformation of Ekiti diocese during his Episcopacy. At Ekiti diocese, he bought shares from UBA bank in the risen fortunes with the bank and in other profitable businesses and companies for stable economy in the diocese. He got in touch with the Ewekoro cement company, the western Nigerian Textile Company, Almaco, all with soaring fortunes in the financial market. He made Ekiti diocese to be financially self sufficient and strong to enable it to stretch its hands beyond the borders so that through this, he became an evangelist of the world without borders. This helped him to transform Ekiti diocese from a diocese of five Archdeaconries before his tenure to eighteen Archdeaconries when he left the

diocese and from forty four clergy to one hundred and sixty clergy all in fifteen years of his Episcopacy.

He repeated the same feat in Lagos diocese where he met the diocese of Lagos in a battered economy, sixty-six clergy, eight Archdeaconries and without plans for future and on leaving the seat of Lagos diocese, Lagos became the richest diocese in church of Nigeria through stock investment, establishment of limited liability companies, agricultural investments etc. He also created up to twenty Archdeaconries and two hundred and eighty eight clergy. These two dioceses gave rise to so many dioceses created out of them today.

It is scientifically stated that ‘action and reaction are equal’. Thus, without integrity, energy and economy will atlast fail, but aided by integrity, their strength will be greatly augmented. There is not an occasion in life in which the moral factor does not play an important part. To be complete and strong, integrity must embrace the whole man, and extend to all the details of his life and it must be so thorough and permanent as to withstand all temptations to swerve into compromise.

According to Allen (2010):

The man who works as carefully and conscientiously when his employer is aware as when his eye is upon him, will not long remain in an inferior position. Such integrity in duty in performing the details of his work will quickly lead him into the fertile regions of prosperity (p. 550).

Thus, many people were of the opinion that Archbishop Joseph Abiodun Adetiloye brought to bear his transformational ingenuity to administration of church of Nigeria during his primacy. This transformational character of his brought the church of Nigeria Anglican communion to the global acclamation and envy of other Anglican nations.

5.6. Charismatic Leadership Model

This resembles transformational leadership. Both types of leaders inspire and motivate their team members. The difference between the two models lies in their intent. Transformational leaders want to transform their teams and organizations, while leaders who rely on charisma often focus on themselves. According to Hornby (2001), 'charismatic' is the adjectival form of the noun 'charisma' which means the capacity to inspire devotion and enthusiasm. It therefore involves the capacity and capability of the leader of any organization to inspire devotion and enthusiasm on the subjects. The leader in this regard, has forceful personality that can steer people into action at any material time.

According to Agbaje (2001):

Charismatic leadership arises when the leaders have inspirational influence that arouses great devotion and enthusiasm to him and the cause is stand for, irrespective of his parentage, ethnic group, religious or professional affiliation. A charismatic leader is a leader who has extra ordinary qualities such as the command of language and proverbs, honesty, truthfulness, a good sense of justice and

fairness, good memory, love and compassion, humility, forgiveness, deep concern for the welfare of others to the extent that his or her followers come to feel convinced that he alone can save the group, community or nation and lead it from peril into a glorious triumph and development (p. 58).

On this ground therefore, we can say that Archbishop Adetiloye falls in the shoes of Gideon of the Bible who pulled down the father's shrine Asherah, and fought valiantly to defeat the people of Midian as a charismatic leader (Judg. 6-8). As a charismatic leader, he has a powerful ministry of reconciliation which reconciled all walls of dismembership and enstrangment in Lagos diocese on his arrival. His charisma, made him to penetrate the government of the day by challenging the government bluntly. So, Archbishop Adetiloye has charismatic leadership in his primacy which helped him in penetrating the Muslim dominated Northern part of the country. He inspired church of Nigeria in taking that bold step.

Many of his close associates or lieutenants described him as a man of many characters who had what it takes to making achievement at any given situation adopting a required approach. Therefore, charismatic leadership model depicts the ingredients of the personality of Archbishop Adetiloye which aroused many people's interest in his primacy.

5.7. Transactional Leadership Model

The word transactional comes from transact meaning to carry through; accomplish. In business circle it is to do business through negotiation with others. Transaction also involves the agency or participation of others, it includes steps leading to conclusion. Thus, transactional leadership model according to Gordon (1961), is an aspect of leadership, whereby leaders approach followers with an eye to exchanging one thing for another. Such transactions comprise the bulk of the relationships among the leaders and followers especially in groups. It equally starts when the team members agree to obey their leader when they accept a job, a policy or a goal target. In transactional leadership, the leader is constitutionally empowered to punish team members if their work does not meet an appropriate standard. Many a time contingencies or situations direct the business of transactional leadership on action to be taken in order to solve the issues of a moment. As sub-standard performance is punished, so also excellent performance is rewarded in transactional leadership and by this means, people are motivated to work harder for compensation by the leader.

A cursory look at the primacy of Archbishop Adetiloye would agree that he possessed the above model in his leadership. A case in point was issues of women ordination adopted in the 1988 Lambeth Conference where Provinces and Dioceses were advised to ordain women. Back home in Nigeria the house of bishops in Adetiloyes' primacy maintained that ordination of women should be put on hold. The Primate in 1992 issued policy statement on that thus:

The church of Nigeria continues to maintain that the subject (ordination of women) be given more prayerful studies because of its divisive nature. In our pluralistic society and during this decade of evangelism, the church in this country cannot afford the sort of division that ordination of women has caused particularly in America and England. The story of the synod of America is not new to you. What may be new to some is the situation in England (p. 21).

Consequently, because of the transactional nature of this policy, he got the indulgence of his fellow bishops and did not leave up to this policy was punished. The bishop ordained three women deacons and the church of Nigeria reacted against this as follows; the ordination was nullified and the deviant bishop was forced to untimely retirement in 1994. Similarly, another bishop was dethroned as a result of his involvement in homosexuality against the stand of the church of Nigeria Anglican Communion on that issue under the primacy of Archbishop Adetiloye. In his place, a priest of six years old in ordination who was against that homosexuality affair of the dethroned bishop in that diocese was elected and consecrated bishop to replace the delinquent bishop in 1997.

The actions above of the Archbishop were in collegiality, negotiation and agreement with his colleagues in consonance with the Canon of the church. The church and political leaders should not be dictatorial in their actions but rather transactional in matters that will arouse public interest as seen in Adetiloye.

5.8. Servant Leadership Model

Another stirring quality discovered in Adetiloye in his person, personality and primacy is his servant leadership approach to issues. He could be likened to Biblical Paul who said:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak to win the weak. I have become all things to all men so that by possible means I might save some. I do all this for the sake of the gospel, that I may share in his blessing (1Cor. 9:19-23).

He was a leader by example. He had high integrity and led with generosity. Like St. Paul, his approach to issues could create a positive corporate culture which could lead to high morale among his colleagues, his flocks and general public. Practical example of the above observation could explain better. According to Agbaje (2001), Adetiloye as the provost of the St. Davis Cathedral Ibadan, on the first Monday of his incumbency, he took the two gardeners of the Cathedral and entered into the cemetery and cleared the weeds that had completely covered the graves and made entry to the grave yard, a torture and risk of reptiles, thorns and wild grass. This singular action won both elders and

youths of the Cathedral. It inspired them to sacrifice their time, talent and treasure. As the bishop of Lagos, he personally took his driver to the hospital driving himself to the amazement of his clergy and laity of the diocese which humbled them to service. As an Archbishop, he personally visited the Emirs of Northern Nigeria and some of the governors in a bid to establishing mission outreach to the Muslim dominated Northern Nigeria. He personally preached at the carnival crusade held in Lagos in December 1989 to usher in the decade of evangelism thereby showing that bishop is also an evangelist and can equally preach in crusades. By this means, he inspired most of the bishops and the clergy to be at the vanguard of church crusades.

This therefore suggests that, for a goal to be achieved, the leaders must showcase servant leadership style in their dealings with their flocks and the followers. They must have these four pillars namely; (a) Promptitude: which is a valuable possession. It begets reliability. Leaders who are alert, prompt and punctual are relied upon.

(b) Vigilance: which is the guide of all the faculties and powers of the mind. It is the detective in the servant leader which prevents the entrance of any violent and destructive element. It is the close companion and protector of all success, liberty and wisdom.

(c) Industry: which brings cheerfulness and plenty. It promotes health and well being of entire administration or leadership.

(d) Earnestness: is the dedication of the entire mind to its task. In servant leadership, the leader is dissatisfied with anything short of the highest excellence in whatever they do, and they always reach that excellence. Earnest servant leaders make rapid progress both in their work and their character.

The church leadership and government should imbibe servant leadership style as exemplified in Adetiloye's primacy. They should encourage their flocks or their subjects to complete tasks through their practical example so as to enable the leaders to stay on top of their work. In this working condition, the subjects or followers complete the tasks set before them which boosts self confidence and makes them work harder or serve better in order to reach a goal and even exceed the goal in order to impress their leader. Having this style of leadership should also implement the reward system.

5.9. Shared Leadership Model

This type of leadership consists of the leader sharing the decision making abilities with group members by promoting the interest of the group members and by practicing social equality. It is a system of administration of leadership in which all the people called electorates vote to elect their representatives or leader. Shared leadership and democratic leadership are inter-twined or inter-related. They have the same principle of operation. Shared leadership principle is also a system of fair and equal treatment of everyone in an organization and their right to take part in making decision.

Allen (2010) states that:

This style of leadership encompasses discussion, debate and sharing of ideas and encouragement of people to feel good about their involvement. The boundaries of shared leadership and democratic participation tend to be circumscribed by the organization or the group needs and the instrumental value of people's attributes such skills, attitudes etc. It encompasses the notion that everyone by virtue of their human status should play a part in the groups' decisions (p. 535).

This kind of leadership mostly emerges when a legitimate power or authority is bestowed on an individual by the popular will of the masses. As the name implies, constitutional power derives from the constitution of the land or from the established rules and regulations of the land.

Archbishop Joseph Abiodun Adetiloye exhibited part of this quality in his administration of church of Nigeria Anglican Communion as the Primate. He was duly elected by the Episcopal synod of December 1987. He was presented and enthroned by the house of bishops in 1988 according to the constitution of church of Nigeria Anglican Communion. The Canons, rules, regulations and the constitution were handed over to him by the electorate-house of the bishops to guide him in his leadership. Most of decisions he took, he shared the idea at the nursery stage such as creation of missionary dioceses and creation of internal Provinces with his colleagues before implementing. Shifting of the seat of the Primate to Abuja as a permanent place was shared through debates, discussion

and passing of resolutions to that effect in several meetings before implementing.

However, in shared model of leadership, election into offices should follow a democratic procedure. Shared model of leadership also requires the leader to have aims which he believes to be worthy of his subjects, efforts, ideals and standards of behaviour which will make the basis of his relations. In the shared principles of leadership the following principles should be obtained from the leader:

- a. **Honesty:** The leader whether church or secular is expected to display honesty, sincerity, integrity and candour in all actions. Deception will not inspire trust.
- b. **Competence:** Actions are to be based on reason and moral principles. Decisions should not base on emotional desires or feelings.
- c. **Forward Looking:** There should be set goals and a vision of the future. The vision must be owned throughout the organization. Effective leaders envision what they want and how to get it. They habitually pick priorities stemming from their basic values. Inspiring, the leader should display confidence in all that he will do. By showing endurance in mental, physical and spiritual staminal, he will inspire others to reach for new heights. He will take charge when necessary.

Public opinions show as earlier stated in this work that Archbishop Joseph Abiodun Adetiloye during his primacy shared responsibility of administration to some of his colleagues and clergy for effectiveness. From the reports of various departments certain all embracing decisions were taken for the business of administration. Although in some cases human sentiments on some issues could come into play. Howbeit, human limitations are bound to occur in business of administration either by omission or by commission.

5.10. Tolerance Leadership Model

One of the qualities of a progressive minded leader is ability to develop active listening habit of hearing the followers' emotions and intent as well as the spoken words. Thus, tolerance leadership model is the quality of leadership model through active listening and positive discuss that followers feel free to express their opinions and believes through critical analysis of issues, events and policies of administration. Under this situation, followers choose to be innovative and to present or explain their innovation because followers want to belong. By creating an environment that is without fear, followers are willing to express themselves. By creating an environment in which followers are willing to express themselves, the leadership or administration or even the organization benefits from the increase number of ideas and insights.

Archbishop Joseph Abiodun Adetiloye could be said to have this tolerance leadership quality. In his nature, he was receptive to criticisms. Criticisms, according to him help to build up a leader and improve on the areas of

deficiency through people's opinions. In one of his reactions to the crisis lurking the church of Nigeria in some quarters especially in Benin diocese and attacks he received from his fellow bishops on unconstitutional elongation of his tenure the primate in 1999 stated:

The memory of our mutual relations for these long years has gladdened my heart. Though we cannot but have some times of anxiety, disagreement and misunderstanding, most of such moments have been healthy and it has been a way of improving upon our works. I am bold to say that as long as we are here on earth, as long as Jesus our redeemer has not come at the second time, we will continue to have some problems facing the church at certain times, because of certain reasons. All we need is faith in the Lord Jesus Christ and standing firm in our resolution jointly made under the guidance of the Holy Spirit (p.4).

When a leader can draw forth the beliefs, opinions and constructive criticisms of the followers, the leader can check to see the values of followers and the leader is aligned. Although leaders may not enjoy hearing dissent among followers, when leaders encourage followers to express their opinions, problems in the organization can be revealed and resolved.

A principle that most leaders felt to recognize is that the leader's life should be the life of sacrificial service. A leader may have to abandon personal ambitions, that is, the ease and the comfort that he might have enjoyed, the carrier that he

might have achieved, he may have to lay aside his dreams, to realize that those shining things of which he catches a glimpse are not for him, he may abandon all such things to serve God and man. To be a model of emulation, a leader may discover that the place where he can render greater service to God is a place where the reward will be small and where the prestige will be non-existent. In each situation, he may have to sacrifice time and leisure and even pleasure to God through the service of his fellow men.

The leader may even have to give up certain things he could well afford to possess in order to offer more help or to meet the needs of the public he serves. In the words of Jesus; “if anyone would come after me or would be my disciple, he must deny himself and take up his cross daily and follow me” (Luke 9:23).

The leaders’ life according to Agbaje (2001):

Is not the great moment of sacrifice, but a life lived in the constant, hourly awareness of the demands of God and need of others? The Christian life is a life which always is concerned with others more than it is concerned with itself (p. 227).

The church leadership across borders and political class should take a clue from the leadership models of Adetiloye. What leadership entails is maturity. Glad as cited in Allen (2010) defines maturity as a ‘capacity for fellowship’ (p. 25). One is mature to the degree, and only to the degree that you can fellowship with God and with others. Our leadership, (church and government) alike must have vision, they must be able to expose, in love, as Archbishop Adetiloye, the

excesses and shortcomings of the powers that be without necessarily being confrontational. In condemning such excesses and shortcomings whether in secular or religious matters, our leaders should be able to praise where praise is due and chastise where chastisement is necessary.

Some people were of the opinion that with listening ears and adaptation to situations leaders could be tolerant. With tolerance leaders can diplomatically put themselves into the shoes of their subjects or followers thereby making it easy to finding solutionto both people's problems and situational challenges. Furthermore, they opined that any listening leader can be receptive and objective to criticisms in order to control excesses. Hence Archbishop Adetiloye was acclaimed a tolerant leader during his primacy.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1. Summary

The leadership Traits in Adetiloye such as ambition and achievement consciousness, assertiveness to some issues, decisiveness, creativity etc helped him a lot in his leadership drive and therefore Church of Nigeria Anglican communion really witnessed tremendous spiritual growth and physical development during the primacy of Archbishop Adetiloye though not without some challenges. He was tagged the visionary primate because of his zeal for evangelism. He opened up unreached areas to the gospel as part of our response to the decade of evangelism proclaimed at Lambeth in 1988. In furtherance of his zeal for evangelism, he created ten missionary dioceses in one year especially in the northern part of the country. In his tenure, church of Nigeria grew in limbs and bounds. He was a good crisis manager and he managed the crisis that erupted in his tenure with maturity. Such crises were amicably settled due to his administrative acumen and leadership qualities. During the period of his primacy that lasted for eleven years though unconstitutionally extended by one year, that is 1988-1999, there was proliferation of dioceses. Although this proliferation of dioceses appeared to have demeaned the office of Episcopate but for the sake of the gospel, especially to the muslim-dorminated Northern part of the country, it was a welcomed development. He initiated the creation of three internal provinces covering the three geographical regions of Nigeria though ‘glorified’ structures all under one central authority.

He was a man that had a vision and was ready to actualize his vision. As a result of his expansion drive, the church of Nigeria earned the reputation of being one of the fastest growing provinces in the Anglican communion as commended by the then Archbishop of Canterbury George Carey.

The highlights of Adetiloye's primacy between 1988-1999 are summed up in the following areas:-

- In his administration he held the Anglican Church administration firmly as a family knit together. This helped him to have enabling environment to make some administrative breakthroughs. He applied *mosaic* form of leadership which involves decentralization of authority. In a bid to bringing pastoral care and Episcopal oversight closer to the people, he created fifty dioceses in his tenure. He decentralized the national church into three provinces even though there was no constitutional authority vested on the provincial Archbishop.
- His policy statements helped to stabilize certain nagging problems in the national church. Such policies included but not limited to: educational policy where every clergy was encouraged to upgrade his certificate in order to meet up with the demands of the 21st century ministry. He maintained that church of Nigeria would not subscribe to women ordination atleast for now due to its divisive nature. He created ecumenical department in order to have a link with other denominations and religions. He made it a policy that women should have statutory

representation both in provincial meetings and diocesan synods. Although, some of these policies were not of general interest in practice but in principle. In educational policy for instance, the directorate for bursary and scholarship was in practice meant for the few in the 'good book' of the master. Nullification of women ordination received unimaginable protest especially from the women folk. All the same it should be noted that a leader and a follower do not see issues alike. His policies helped the church to stabilize.

- Evangelism took center stage of the activities of the primacy of Archbishop Adetiloye though not without some challenges. Under him, Nigeria became the first black nation after Lambeth Conference of 1988 to declare a ten year decade of evangelism to close the second millennium and usher in third millennium. Under his primacy, Nigeria became the first black nation in the global Anglican to create missionary dioceses which earned her world acclamation in the Ecclesiastical spheres. Under him, Nigeria extended the frontiers of Anglicanism in Nigeria, Rwanda and Togo etc. With his Charismatic, transformational and transactional leadership models or qualities, an indigenous mission body or agency called church of Nigeria missionary society (CNMS) came into be. His primacy gave a boost to ecumenical relationship between Anglican Church of Nigeria, other church denominations and other religions. Although, not all the evangelistic ventures under his primacy had easy acceptance such as creation of missionary dioceses which was greeted

with stiff opposition but with his public and private leadership of model he had his way to success. Again, another weakness in his evangelistic ventures under his primacy was inadequate funding of the missionary dioceses and their bishops which forced some of them who could not cope with the exercise.

- Posterity will not forget Archbishop Joseph Adetiloye in his innovative approach to the liturgy of the church. Really, he proved himself as an African man who knew the onions for the African soul; hence he could be described as a 'Daniel' that came to judgement. His courage to revive or restructure in its entirety the liturgy of the church of Nigeria was an indelible mark or footprints on the sands of time. The restructured liturgy really reflects the African (Nigerian) way of worship. The revised liturgy enlivens the souls of Anglican worshippers, bringing Pentecostalism to bear thereby converting orthodoxy to Pentecotalism and evangelicalism. The revised liturgy gives practical meaning to worship. Although, the problem with the liturgy is the lack of uniformity in application probably due to diocesan autonomy. Another weakness of the liturgy being the creation of room for variety thereby defeating the aim of having national indigenous liturgy.

From the foregoing, it was noticed that Archbishop Joseph Abiodun Adetiloye whose primacy started in 1988 and lasted till 1999 adopted the 'Mosaic' form of leadership which involves decentralization of authority. This form of leadership

which helped Moses in the leadership of the people of Israel influenced the Archbishop's leadership style Exd. 18:15-24. He was a man that had a vision and was ready to actualize his vision.

In the research, it was equally observed that both leadership and primacy were exposed to be closely related as the two sides of the coin. Primacy in the church is therefore observed as the soul of the leadership in the ecclesiastical spheres. While primacy pertains to the few in the church hierarchy, leadership pertains to the wider section of humanity both in ecclesiological and secular spheres. The research also showed the primacy and church leadership have persisted despite divergent views from conservatives, theologians, Roman Catholics and Anglicans thereby overcoming these debilitating forces. In other words, there will be no ecclesiastical primacy without the church. Considering the egalitarian and egocentric nature of Africans especially Nigerians, it will be a worthwhile venture to firmly establish the primacy the church with more virile centrality of authority in order to be able to have checks and balances of dioceses for a better result. This is because a unified system of administration will not only guarantee a unity of purpose but also help to checkmate abuse of authority across borders.

6.2. Conclusion

Although Archbishop Joseph Abiodun Adetiloye was not the first Archbishop of the Church of Nigeria, Anglican Communion nor his primacy the first, his presentation and enthronement hitherto consolidated the autonomy of the

province in many ways. It was observed that the white missionaries were not willing initially to hand over the administration of the Anglican Church in Nigeria to the indigenes, but the pressures mounted on them later led them to hand over of the mantle of leadership to Nigerians. The first Archbishop of the Church of Nigeria was Most Rev. Timothy Omotayo Olufosoye. But in 1988 when Adetiloye took over the leadership position, a number of innovations took place. This was especially as his assumption of office coincided with the inauguration of the Decade of Evangelism at the Lambeth conference in London.

Firstly, his eminent appearance in the affairs of the church of Nigeria changed the impression of the incapability of Africans in general and Nigerians in particular in the area of leadership, administration, evangelism and mission. He became the main fountain of church of Nigeria's inspiration and desire to escape from the ecclesiastical imperialism of the church missionary society and the Lambeth palace. Although some contingencies brought about some policies which were hastily implemented, but to some extent did not receive wider people's acceptance.

Secondly, education and its importance for the evolution of the Nigerian clergy came to be more and more widely understood. This drive in education opens the eyes of the clergy men in the Anglican Communion to aspire for higher education.

And in another sense, the idealism for which Archbishop Joseph Abiodun Adetiloye stood in the realm of evangelism is a major preoccupation which posterity will not forget. Evangelism, he emphasized throughout his life and tenure was the heartbeat and task of the church. According to him, education and evangelism in the church are like siemes twins which should train the head, the heart, the soul and the hand. Thus, with respect to education and evangelism, some parts of his dreams were achieved.

No less important during the tenure of Archbishop Adetiloye (1988-1999) is the challenge of his moral probity, integrity, sympathy towards the poor and underprivileged, his honesty and firmness of purpose, all of which should influence and be adopted by the church and government in the business of administration. Archbishop Joseph Abiodun Adetiloye knew no fear in his primacy, expressing his opinions and truth as he perceived it with equal vigour, whether they were popular or not. He was never daunted nor disheartened by opposition or by misrepresentation. His, was a proud tenacity of purpose, and unyielding will and an undefeated perseverance. Although, inspite of the above leadership traits in him that brought about some successes, tribal sentiments were noticed in some of his policies and appointments which even resulted in some agitations such as creation of internal Provinces and Archbishops without authority, crises in some Dioceses and even in Lagos where he served as bishop, appointments which brought about some protests.

He possessed gentleness and unmistakable courtesy, a pathos and transparent sphinx-like honesty and saintliness which never failed to inspire awe and affection for him among his opponents at critical moments.

His ecumenical relationship knew no social nor religious distinctions. He was accessible to all who cared to approach him and was uniformly affable to all – rich and poor, high and low, educated and unlettered, Christian and non-Christian. He made himself the tribune of the people, sometimes at the expense of his personal interests, hence his evangelism thrust in the northern part of the country. He defied every odd and damned every consequence to penetrate the north in a bid to bringing the gospel to the people.

Henry Carr (1999) remarked:

Baba Joe was admitted into every home as a family friend. He was the consoler of many sad hearts, the inspirer of not a few broken lives. In all the vicissitudes of human affairs, he remained the unfailing friend of the unfriended man and of the falling woman. There was no man of his time who was the depository of so many confidences from all sorts and conditions of men and women; there was no man of his time who had his advice so frequently asked on questions of the greatest difficulty and delicacy. Only a man whose presence infuses trust and reverence, only a man who is possessed of singular abilities could have wielded his influence or established the empire he acquired over so many hearts. (p. 22).

Archbishop Joseph Abiodun Adetiloye was self-effacing, never boastful and extremely humble. He considered service to humanity in whatever community he found himself in a very broad sense. There could be no question of his deploying his resourcefulness and talents in the religious sphere alone. Rather throughout his tenure, he was a man of affairs. In his thinking, no man was a good Christian if he were not a good citizen and a fervent patriot. With all the energy of his body and soul he sought to make the Christian life a reality throughout his tenure as a primate. Christianity to him was profitable unto all things, having the promise not only of life which is to come, but of the life that now is. Thus, he started to differentiate in his actions and words between religiosity and Christianity on one hand, secularity and spirituality and politics and governance which were the footprints of the white missionaries to Africans.

It was observed that the white missionaries were not willing initially to handover the administration of the Anglican church of Nigeria. Even those who came up to the ladder under them such as Samuel Crowther, James Johnson, A.C. Onyeabor etc were made figure heads through so many bottlenecks. But the pressures mounted on them later led them to handover the mantle of leadership to Nigerians. The first Archbishop of the Church of Nigeria was Most Rev. Timothy Omotayo Olufosoye whose tenure witnessed maintenance of existing structures. But in 1988 when Adetiloye took over the leadership position, a number of innovations took place. He used the declaration of the decade of

evangelism from the Lambeth conference as a spring board in innovative evangelism exploits.

Like the biblical Joseph, he stood out to deliver his people from religious 'black out'. This is especially because his primacy accordingly, upturned the various ideas of the white missionaries that the black man does not have any administrative or leadership acumen. The primate made a tremendous impact in the field of evangelism in many dioceses through the introduction of many societies but more especially the establishment of the Church of Nigeria missionary society (CNMS).

6.3. Suggestions for Further Research

The Anglican church of Nigeria will clock forty years in 2019 as an autonomous province in the Anglican Communion. From 1979 of its inauguration to 2019 she would have had four primates with the incumbent primate. She has amended her constitution three times to incorporate certain things into the constitution for the well being of the province and her dioceses. Out of these amendments, one of the knotty issues is the 'diocesan autonomy' within the province. Secondly, the non-challant attitude to some sections of the constitution by some dioceses such as uniform retirement age which is worrisome to the incumbent primate is not unconnected with this diocesan autonomy. A further research that probes these crucial areas can produce useful insights towards the realization of central authority with its binding force on the dioceses and over the bishops.

6.4. Recommendations

Statutorily, in Anglican Church, a diocese is autonomous and can do its own things in its own way, although, through contact with other central bodies like the provincial synod, the ten-yearly Lambeth conference *et cetera*. However, it is true that the autonomy of dioceses has been an age-long tradition with primary intention to allow the bishop and the dioceses have accelerating developments without being inhibited; one must note that the generation we are in now especially in Nigeria seems not to deserve this ‘autonomy’ as it is being abused. There is therefore the need to have administrative checks and balances. It will be good for the Anglican Church of Nigeria to enact laws that will centralize her authority in order to control the autonomy of the dioceses through the primacy of the church. This, if done, will enable the primacy to checkmate the abuse of power across borders in the church administration and forestall dictatorship.

The preamble page (1) of our articles of the Church of England (Anglican Church) which the church of Nigeria is an integral part states thus:

That the articles of the church of England (which have been allowed and authorized heretofore and which our clergy generally have subscribed unto) do contain the true doctrine of the church of England agreeable to God’s word: which we do therefore ratify and confirm requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference

from the said articles, which to that end we command to be new printed, and this our declaration to be published therewith. (p. vii).

Since during ordinations of the deacons, the priests and the bishops, the candidates do swear an oath to uphold the 39 articles and be ready to submit to any sentence if he fails, it is strongly recommended that a primacial disciplinary committee be set up and disciplinary measures and such be taken against any bishop who errs or deviates from the doctrines and the bishops in turn will set an ecclesiastical court to try and discipline the anti-doctrinal clergy.

Again, the administrative machinery which controls the power from the head to the lowest, makes it also good for the smooth running of any diocese within the Anglican Communion. Therefore, as good as the hierarchy or Episcopacy is, there are some difficulties in the practices of the Episcopal form of administration in which there is a tendency to portray excessive power beyond biblical standards. There should be checks and balances among the hierarchy so as no part of the hierarchy should be subjected to slavery in the exercise of authority of the other.

Similarly, another area to be looked into for the well being of the church is in the area of “preferment”. This is a new word that replaces what is used to be ecclesiastical promotion, elevation or conferment of the honour: Canon, Archdeacon or provost. The reason for the new emphasis, as published in Igbari 2007 is to withdraw such honours and privileges at will, should the possessor not

please the benefactor. It is hereby recommended that so long as these honours constitute the hierarchical ladder in our Anglican ecclesiology and supported by age long tradition and practice, the methodology leading to their conferment can never be private, personal and of a subjective handling. As powerful as the office of the bishop might be, no one is a diocese himself. That office is institutionalized and operates within laid down canons, status, the constitution and structure of Anglican Church.

The creation of dioceses ought to be as a result of felt need by the church for total evangelism and not just because the communities see it as a thing of mere prestige. The operational policy is becoming more political than administrative felt need and evangelism, for which they were originally meant.

It is hereby recommended that since these agitations or applications are becoming more political or a status-building purpose for the communities, no matter what criteria are laid down, the communities must struggle as a matter of policy to meet up with basic requirements in terms of finance or basic infrastructural facilities before granting them diocesan status. A high powered inspection team or committee should be set up as follows: the parent diocese of the proposed area to be carved which after being satisfied, will report to internal provincial inspection committee which will in turn report to the national provincial committee of their finding and finally to the standing committee for the ratification and final recommendation to the general synod.

LIST OF INFORMANTS

S/NO	NAME	STATUS	PLACE	DATE
1.	The Most Rev. N.D. Okoh	Primate church of Nigeria (Anglican Communion)	Agbaharator	12/01/15
2.	The Most Rev. P.J. Akinola	Immediate Successor to Archbishop Adetiloye	Abeokuta	08/01/15
3.	The Most Rev. MSC Anikwenwa	Emeritus Dean church of Nigeria under Adetiloye	Awka	15/02/15
4.	The Most Rev. E.O. Chukwuma	Former chaplain to Adetiloye and Archbishop of Enugu	Enugu	15/02/15
5.	Lady Barr. T.C. Ochiagha	Registrar Diocese of Lagos Mainland	Lagos	20/02/15
6.	Lady N.K. Emechebe	Legal secretary Diocese of Lagos (C.O.N)	Lagos	20/02/15
7.	Chief Mrs. P. Adebewo	Diocese of Lagos (CON) Synod Secretary	Lagos	21/02/15
8.	Very Rev. S.H.A. Johnson	Rtd. Provost under Adetiloye in diocese of Lagos	Lagos	22/02/15
9.	Dame Christie Toby	Lay secretary church of Nigeria	Abuja	11/03/15
10.	Dame Adeline Uwanaka	Education Adviser church of Nigeria	Abuja	11/03/15
11.	Barr. (Mrs) C. Anazodo	Coordinator, women and children (c.o.n)	Abuja	11/03/15
12.	Ven. George U. Njoku	Clerical Synod secretary church of Nigeria	Abuja	12/03/15
13.	The Rt. Rev. Prof. Dapo Asaju	Bishop theologian church of Nigeria	Abeokuta	20/03/15
14.	Dame Gladys E. Chukwuedozie	A diocesan woman worker	Aguleri	01/04/15

15.	Hon. Justice E.C. Ubaezuonu	Rtd. Appeal court justice, a diocesan chancellor	Nnewi	01/04/15
16.	Ven. Barr. Anene Nzelu	A legal practitioner, a diocesan chancellor	Enugu	03/04/15
17.	Rev. Barr. Emma Ezeugo	A legal practitioner, a diocesan chancellor	Onitsha	02/06/15
18.	The Most Rev. C.O. Efobi	Formerly a missionary Bishop of Yola, now Dean Church of Nigeria and Bishop of Aguata	Ekwulobia	02/06/15
19.	Dame Virgy Etiaba	A lady Knight and a former governor	Nnewi	02/06/15
20.	Mr. H.A. Ngonadi	Businessman and a stakeholder of the church	Nnewi	02/06/15
21.	Mrs Chinyere B.C. Nwankiti	Former acting president church of Nigeria women ministry under Abp Adetiloye	Owerri	04/06/15
22.	Igwe KON Orizu III	Traditional ruler and a committed church member	Nnewi	05/06/15
23.	Dr. Barr. Felix Uzor	A civil servant, a lawyer and a legal officer of a diocese	Oba	15/06/15
24.	Dr. Chief T.N. Menakaya	A medical doctor, a senior citizen and a church stakeholder	Umunya	15/06/15
25.	Engr. Goddy Udechukwu	A civil engineer	Ogbunike	15/06/15
26.	Dr. Sir E. Emelumadu	A medical doctor and Knight	Oba	29/06/15
27.	Uche Adichie (Mrs)	A civil servant	Ogidi	29/06/15
28.	Professor J. Onyemelukwe	Author and a senior citizen	Nnewi	01/07/15
29.	Barr. Oseloka Osuigwe	A legal officer and	Nnewi	01/07/15

		practitioner		
30.	Barr. Chijioke Nwankwo	A legal officer and practitioner	Ndikelionwu	01/07/15
31.	Prof. P. Eleh	A medical Practitioner.	Nibo	01/07/15
32.	Mrs Joy Echendu	A church woman leader and provincial women	Ozubulu	08/07/15
33.	Mrs B. Anikwenwa	Archbishop and Dean's wife Rtd	Awkuzu	08/07/15
34.	Chief Ngozi Anyakora	A senior citizen	Ajalli	08/07/15
35.	Ven. Emeka Ezike	A former delegate to Gen. Synod C.O.N.	Amichi	10/07/15
36.	Dr. Mrs. Sylvia Okeke	A senior clergy wife Rtd	Ukpor	10/07/15
37.	Very Rev. C. Nwizu	A Rtd senior clergy and a former member of Gen. Synod and standing committee C.O.N.	Enugu	12/07/15
38.	Rev. Canon Dr. N.B Emendu	A clergy of Anglican diocese of Awka	Awka	12/07/15
39.	Ven. E.C. Nnoli	Rtd. Senior clergy and member of standing committee C.O.N	Amichi	12/07/15
40.				

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APPENDIX I

Department of Religion and
Human Relations
Nnamdi Azikiwe University
Awka

Dear Respondent,

LETTER OF INTRODUCTION

I am a post Graduate student of the Department of Religion and Human Relations, nnamdi Azikiwe University, Awka. I am researching on the appraisal of Archbishop Joseph Abiding Adetiloye's Primacy in the Anglican Church of Nigeria 1988 – 1999.

I sincerely request for your cooperation by providing me with necessary information that will assist me in this work. I am purely on academic exercise, so any information given, is purely for research purposes and will be treated with utmost confidentiality it demands.

Your honest and candid opinion on the issues of objectivity will enable me gather valid and accurate data needed for the development of this topic.

Yours faithfully,

Dike Abel A.

APPENDIX II

1. As an Anglican faithful, how do you assess Archbishop Adetiloye's Primacy in line with the mission, vision and guiding principles of the Church of Nigeria?
2. In his policy statements, were you satisfied about the level of communication relationship on issues between him and the house of Bishops during his primacy?
3. Was he able to articulate provincial goals to the Dioceses?
4. Were you satisfied with the level of responses to the administrative directives of the Primate by the bishops and their respective dioceses?
5. In his administrative management during his primacy, was he arbitrary or constitutional according to Church of Nigeria (Anglican Communion Constitution)?
6. Did he accept criticisms with the aim to improve on the areas of deficiencies?
7. How effective and prompt was he in supervising the dioceses and their reports?
8. How efficient was he in coordinating and publishing Church of Nigeria programmes and others to his flock through appropriate channels?
9. In his evangelism drive, was he practical and balanced in both horizontal and vertical aspects of evangelism?
10. Did his evangelism method or approach have continuity principle and positively touch people's lives?
11. Did he live by example in most of what he taught or preached?
12. How effective was his declaration of decade of evangelism and did it stand the test of time?
13. Did his evangelistic policies demonstrate sensitivity and respect to those of different social and cultural backgrounds?
14. How would you evaluate his ecumenical relationship with people of other faiths as a primate of the Anglican Church of Nigeria?

15. How will you assess the introduction of the indigenous liturgy in the Church of Nigeria during Adetiloye's Primacy?
16. How embracing or acceptable is the liturgy to the Dioceses?
17. What will you say about differences in the application or the use of the liturgy from one Diocese to another?
18. Can you assess the firmness of the Archbishop Adetiloye in enforcing the central use of one liturgy in all the dioceses of the Anglican Church of Nigeria?
19. What is your position on the autonomy of the Dioceses and its effect on the implementation of the National Church Policies?
20. During his primacy, Archbishop Joseph Abiodun Adetiloye with the consent of the house of Bishops nullified the ordination of three women deacons by Bishop Herbert Haruna of then Kwara Diocese. Do you consider that singular action as proper?