"Clergy and Laity in Synergy towards Building a Unique "The Africn Church Nigeria"

By

Samuel Ola Ogunjobi Ph.D
Department of Religious Studies, School of Foundations, University of Lagos
Tel. 08035742422
E-mail: ogunjobisamuel59@gmail.com
&
Olulowo Segun Ayotunde Ph.D
Department of Religious Studies, School of Foundations, University of Lagos Tel: 08035267441
E-mail: segunolulowo@gmail.com

Abstract

Myriads of crisis reported daily from various Parishes, Archdeaconries and Dioceses in The African Church Nigeria makes it evidently clear that there is much of this poor cordiality between the two parties. Episcopalism Church government experienced in the past necessitated the adoption of diarchic government being operated in TACN. Clergy at the inception of TACN had lower academic qualifications which relegated them. However, by the turn of millennium, more Clergy attained higher academic qualifications in various fields to the doctorates level. The increase of highly educated Clergy aggravated the shift in power from laity. Therefore, this paper examines critically the roles of Clergy and laity in the running of the church administration and attitudes, it is equally done to educate both the Clergy and laity to shun egocentrism and embrace ultruism. Also, emphasis is placed on rivalry as major reason for beggarly cordiality that exists between the duos, therefore maturity in handling of issues is nonnegotiable The paper approached from a social-historical perspective. In sum it suggests the practical ways that both the Clergy and laity can contribute administratively for the good of TACN

Keywords: A Synergy, Clergy, Laity, Unique Church, Diarchic, The African Church, Nigeria

Introduction

A gradual schism of the Clergy-laity relationship can be traced back to an early date in the existence of the Church. Through the first century, the Church consists of men and women who ministered together unaccompanied with much dissimilarity. Indeed there were appointed church officers, set aside to do specific woks in the Church and wider world, but it was the sphere of the whole church to minister and be ministered.[1] The people of God, commissioned for service by virtue of their baptism and confirmation were active in all developmental assignments of church life. There was strong lay participation in liturgical worship, catechesis and preaching was not left behind.[2] By the fourth century, the task of sharing the Gospel rested with those who were professional (Clergy). This arrested the mission of the Church and relegated the laity as hierarchical structures developed as a direct result of imperialism. By the medieval period, this dichotomy was already well established and the division between clergy and laity continued to intensify. An expectation of celibacy, the exclusion of laity from receiving the consecrated elements and the decline of Latin (thus rendering Latin as an Ecclesial language for professionals which the laity were not party to) were all factors which emphasized a growing divide.[3]

Turning to the Reformation, Stevens explains that even though, it was good for the Church on the whole, it was, nevertheless incomplete. Whilst the Reformation highlighted many abuses that were present in the Roman Catholic Church at the time, they were viewed through a soteriological lens. Thus, this soteriological lens meant that some of the ecclesiological were overlooked.[4] Secondly Stevens makes a point that the priest simply moved from dominating the altar to dominating the pulpit.[5] Stevens may be going too far here. As far as The African Church, Nigeria is concerned; the truth is that much of the ecclesiastical system was unchanged during the Reformation, save the office and function of the Pope. To the Church of England's credit (C.M.S), where The African Church, Nigeria seceded. However, services were now in a common language so that the whole congregation could understand. As Rowthorn makes clear, the Church of England…combined reformed Catholic Church and Protestantism[6], likewise The African Church, Nigeria that seceded from Anglican Church.

Dada notes that, it was in the nineteenth and twentieth centuries that further change in culture and society that led to the separation between clergy and laity. Ogunjobi corroborates with the above that, by twentieth and twenty first centuries, the number of the educated Clergy rises. They were acquainted with teaching, printing, lawyers, medical practitioners and governmental works. This exposure aggravates more agitations for Clergy's representation in the decision making body of TACN.

Third, clergy changed their dress and reinvented their own versions of the clubs and societies that were a standard feature of the times, thus leaving the others behind. Fourthly, professional standards of conduct and the introduction of new governance systems for ecclesial matters such as the synod began to change. Finally, theological colleges were introduced to standardize the training of clergy,[9] more so, all these changes led to the clergy being and feeling marginalized, and the response, was simply to professionalize their own calling, having the effect of increasing the already apparent gap between them and the laity. However, the laity has been the predominant one up until the present day. There have been numerous books, articles and reports which have called this identity into question, and which have offered a new way of ministry, more often than not, advocating a collaborative approach between lay and ordained **DEFINITION OF TERMINOLOGIES**

TACN means The African Church Nigeria.
DIARCHIC means a government that vested power in two persons or authorities.
CLERGY means the body of all people ordained for religious obligations.
LAITY means ordinary people, as distinct from professionals or expert.
BEGGARLY means pitifully or deplorably meager or bad.
EPISCOPALISM means the theory that church government supreme authority resides in a body of Bishops and not in any individual.

Factors culpable of beggarly cordiality between the Clergy and the Laity in The African Church, Nigeria
{**a**} **Professionalism Tussle** – The great dissimilarity between the skilled and unskilled as ecclesiastical issues is concerned, posts a great threat on who is the

superior, particularly in The African Church, Nigeria setting, being one of the Ethiopian Churches. But to some, The African Church, Nigeria is an Orthodox Church which is far from the truth. There is need for both the trained and untrained ecclesiastically to understand and appreciate one another, also, each officer is expected to know his/her limits in the course of discharging or exercising their constitutional duties or from the Biblical context towards a Unique and a befitting Church of 21st Century.

{**b**} **Attitudinal Change** – The behavioral way and psyche to seeing each other as rivals must change and be discontinued. The Laity should continually accord their Clergy the necessary respect deserves by their office.

{**c**} **Stereotyped Mentality** – In a social psychology, a stereotype is any thought widely adopted about a specific type of individuals or certain way of behaving intended to present the entire group of those individuals or behavior as a whole. Also, mentality has to do with the characteristic way of thinking of a person or group or the capacity intelligent thought. Therefore, what some past generations had inculcated in some individuals about The African church, Nigeria aggravates hatred, arrogance, malice and unnecessary rivalry between the Clergy and the Laity.

{**d**} **Administrative Conservatism** – Conservatism is a political and social philosophy promoting traditional social institutions in the context of culture civilization. The central tenets of conservatism include tradition, human imperfection, organic society, hierarchy and authority. In the same vein, conservatism dislikes and opposes change and new idea. It insists on maintaining, sustaining and protecting the existing traditional values, methods or approaches standard and tools. In this context, conservatism opposes all forms of transparent change; transformation, reformation and new ideas. However, the 14th Century reformation that brought Martin Luther to the lime light in the corridor of Church history and academic was his patriotism, dynamism, dedication and passion for a change in the then "Catholic Church" that is, from "Fundamentalism-Evangelicalism > Revivalism."

{**e**} **Church Government** – What obtains in The African Church Nigeria in terms of Church government, differs in totality from Orthodox or Churches of Ethiopianism. The African Church operates on diarchic form of Church government which vested power in two rulers or authorities. This idiosyncrasy has aggravated disunity, rancor, discordancy and schism in some of The African Churches.

{**f**} **Constitutional ambiguity**-A constitution that does not have a single clear meaning: something ambiguous, equivocalness and implicit. This is greatly dangerous for a religious circle like: The African Church Nigeria that still competes rigorously for survival and proper recognition amongst mainline line Churches: Anglican, Methodist and Baptist denominations. More so, the paucity of the constitution of The African Church Nigeria to its members constituted parts of the poor relationship between the Clergy and the Laity. For instance, some of the congregants believe that wardens are the one in-charge of Parishes. They cannot be blamed because they are abecedarians; the conduct of some of these church officers pronounces directly or indirectly that Clergy are their employee.

{**g**} A Church that does not respect individual liberty, particularly on the constituted authority and where egocentrism is the order of the day, instead of the interest of the Church and wellbeing of others will cease to experience better relationship.

However, Bible says without a vision the people perished, another version says the people move about riotous. Parts of the challenges remains that The African Church, Nigeria has lost the purpose and goal of being in existence, it happens to a community of people and nations where they lose the purpose of where they are coming, where they are presently and where they are ending for. Myles Munroe opines that, "if the purpose of something is not known, abuse is inevitable.

The Effects of Clergy-Laity Relations in the Church Today and Future

The African Church Nigeria is today encircled by leadership challenges and thus more and more people find their way in and out of the church on a daily basis. First, youthful Clergy are leaving the church opting to go to where they feel they are secured in terms of their future. Secondly, youthful members are also leaving

for other churches that are more organized and progressive. Clergy-laity relations thus affect the numerical and spiritual growth of the church as no meaningful relations are created to encourage church growth. One elder stated that "We will always have new members in the church which is caused by an exodus movement of people from The African Church Nigeria to other churches, as most of the time of the elders committed the affairs of the Church in question is spent on dirty politics". This leads to stagnation as many people quit the church and aggravates in membership splits. "Young people will leave the church for fear of victimization" said one pastor, and thus The African Church, Nigeria will continually fail to grow numerically and spiritually if fails to embark on holistic evangelism. Since the outright expression of poor relationship between the Clergy and the Laity, The African Church, Nigeria data reveals that the Church in question has lost numerous numbers of congregants to other Churches; this exodus movement of members from The African Church Nigeria includes brilliant preachers and sound laity in the word of God that couldn't stomach the wrong doings of the Church to Pentecostal, Neo Pentecostal and Indigenous churches. The major concern by most respondents were youths wherein also said "We will also lose the youth, darkening the future of the church in terms of vibrancy and self-sustenance as future sponsors of the church are driven away into other churches, while some staunch members are dying as a result of old age without any substitution from their family". Respondents referred to the church's conference as jamboree as no meaningful decisions that will impact positively is being taken at the apex decision making body of the Church. Also, Church leaders should not negatively affect the church by creating divisions between the Clergy and Laity that will take time to heal after the conflicting generation is gone. Leaders who participated in the research vouched that they are prepared to deal with the challenges due to the effects they have on the life of the church today and in future. In fact, some concerned youth of The African Church Evangelical Fellowship spoke vehemently on the need for spiritually matured at the both end of the Clergy and Laity as to advance the faith, and such maturity can be used as a catalyst for Church growth.

The African Church, Nigeria youths are better placed to run the affairs of the church, but the influence of some elderly laity who are not ready to do away with the unnecessary rivalry between the clergy and laity is still a serious spiritual

cankerworm in The African Church on controls the Church in totality. The church thus is required to provide a safe haven for young people so that they can grow spiritually and numerically. The magic for keeping new members or youths to stay in the church for a long time is to have good cordiality between the Clergy and the laity. It is equally noted that "The African Church, Nigeria is lagging behind in terms of evangelism and growth; so the conflicts will make it worse and the church will end up being just like a social club for an older social group". Conflicts in this case do not help in a church that already has a depleting membership. Rather, for a church to live it has to reduce conflicts and increase fellowship and interaction in order to increase its membership.

Structure to Unite Clergy and Laity

The hierarchical structure of The African Church, Nigeria is enough to resolve Clergy-laity dichotomy, but the lacuna continues based on individual differences. The question should now be to what extent will this continue? But this rift is only rampart in the cities while, the local Parishes experiences better cordiality within themselves. Unfortunately the Clergy-laity problem is lack of strong leadership to run the organization effectively with the fear of God. This means that there is need for a clear distinction between the levels of responsibility for the clergy and a laity. Clergy is full-time, while the laity is part-time. Thus, the condition of equality between Clergy and laity needs to be qualified as doing Church work is not only for those who went to a Bible School. However, there were some dissenting opinions that effective central administration is urgently needed since the church, like secular organizations needed such an administration; although they failed to see a similar example in the scriptures despite lack of information on biblical precedence or command.

Conflict Transformation between Clergy and Laity in Tacn

Both the Clergy and laity need to be regulated by a governing board which is supposed to set up a board with a secretariat to run the affairs of the Clergy-laity dichotomy. This governing board will be mandated by the entire church body to organize leadership and membership seminars, retreats, summits, conventions and conferences among others. It is pertinent to note that trainings need to be run by resource persons rather than insiders who may be called upon to confirm what they already know in the TACN systems and practices. These meetings increase

the interaction between clergy and laity; and can accommodate youths in intra and inter-congregation programmes. It is believed that such meeting will come up with well-defined strategies for leadership functions and roles, especially clergy and laity. From all findings, TACN should do away with old system of leadership, which is outdated, such as putting men into leadership position only, just because of their social status or riches. To avoid such mistakes and carnal strategies, it is therefore recommended that the Church needed a manual to use in dealing with practical issues in the Church. Regular seminars and conference can contribute meaningfully towards a good rapport between the Clergy and laity. It was further argued that clergy should have a clear mandate as full-time personnel in the life of the church, and thus must do their work without unnecessarily assigning laity for laity needs to be learning from clergy in many issues. Laity condemned clergy who overload laity with their work as they run after things that give them money rather than work in the Lord's vineyard. "Most clergies are after money and earthly things and even becoming involved in dirty games". The workshops and seminars as they were would help clergy and laity to learn from the Bible and to play their roles and offices without causing conflict in the Church. This approach would also require that organizations other than the Church are called to provide their experiences and expertise on conflict and peace building in the Church. In all, leadership seminars within and without the congregation were seen as building up relations across the entire Christian family among the established congregations of the TACN. Also, camping and outings to explore other life experiences for instance on fishing, golfing, boating, mountain climbing among others. This suggestion encourages clergy and laity to spend gainful time together as well as appreciate each other will bring unity. At this period, some tormenting issues can be addressed during the interactive exercise, and this gives opportunity to better understanding between Clergy and laity in the Church. Although clergies were said to have vociferously opposed a laity's council proposal, it was one way in which seminars and workshops should be organized as well as address the issue of structures and relationships. More so, it's going to help dissolves some loyalties, regulate laity who want to control Clergy and deal with leaders who have agendas with other leaders. In all, the research recommends that as a noble activity that needed to be pursued by both the Clergy and laity should be brotherly love.

The Importance of Communication in the Church

From this study, it has been discovered that conflict emanates from poor communication in the Church concerning expectations, goals and preferences, for most Church communication was related to commitment rather than relationships (Ragsdale). It needs to be understood that there is a strong correlation between good relations and communication satisfaction between Church leaders (Taylor). Thus, one's satisfaction with communication leads to one's satisfaction with the leadership and membership of the Church. This also enhances positive participation and attendance in Church. Satisfied laity does not only attend to their duties, but they actively participate to achieve organizational goals. Research has shown that church members exit or withdraw to "suffer in silence" (Boroff & Lewin,) on their role in Church. This scenario is not particular to TACN only, as many Churches in the country suffer similar circumstances. It needs to be understood that spiritual power is potent, and that members are pressured to accept the unacceptable (Foucault,). In some Churches, like the Catholic Church, criticism of the church leadership by members over 'sex abuse scandals' in the USA was met with concerns to silence dissenters rather than restore the image of the Church (Dixon,). Dissent was seen as undermining the teaching of the Church on celibacy; hence dissent could only be accepted as long as it fitted in the Church's definition of acceptance. The same view was expressed on contraception wherein the Bishops argued that the Catholic Church would not tolerate dissent as the Bible did not offer space for one (Lamoureux, 1994). For this reason, many leaders speak behind each other's back, dividing the general membership of the Church. It further needs to be stated conflict suppression needs to be dealt with in order for the Church to receive positive outcomes. This can be managed by increasing voice to the concerned leaders (Avtgis, et al., 2007). Voicing freely over issues may lead to satisfaction, commitment and effectiveness in the Church. Rather, the Catholic on the other hand has channels for dispute resolution, which can be regarded "as a necessary safeguard for the authorities themselves against self-delusion in community decisions" (Bracken, 2006). This is because rational dissent contributes positively to Church unity as it is not characterized by spontaneous judgment of the faithful as the actual living of one's faith may occasionally offer a valuable corrective to the criticism of the other party (Bracken, 2006). The TACN needs to design a deliberate focus on dispute resolution in its structures so as to deal with discontent in a positive way. Unfortunately there is little research on dissent in

Protestant denominations, and hence clergy and laity have been denied the opportunity to express their deepest yearnings. Conflict between leaders rather needs to be faced realistically in TACN if it has to contribute meaningfully to the leadership of the Church.

Expected Relationship between the Clergy and the Laity

{**a**} To make a right account of persons and things, it is imperative in order to discharge our duties with respect to one another. We cannot pay to God the worship which we owe Him, unless we have a true faith in Him. We cannot think or act as we ought towards our fellow men, unless we know the relations in which we stand and the duties which grow out of those relations. For every relation, it involves duties, and every duty implies a right; since duty is something due and whatever is due or owing to a person has a right to receive. Hence, right and duty are correlative.

{**b**} As the Clergy are perpetual, as well as spiritual order in the Church of God. Hence, they hold a life-long relation to the people {a relation which ordinarily meets us in infancy and leaves us only in death: it follows us anywhere we go}
{**c**} On the parts of the Laity {Our Parents} they are expected to accord the religious functionaries the respect deserves by that office. Aside, the Clergy are those trained for the running affairs of the Church.

{**e**} The Clergy must live to the expectation of the congregants, a shepherd to a flock and make themselves an epitome of emulation to others in totality {Priesthood life}.

{**f**} The Clergy and the Laity should stop seeing each other as rivals, instead the Laity should see their Clergy from the perspective of the representative of God, shepherd and fathers in the Lord.

{**g**} The Laity must not hesitate, where necessary to advise the Clergy for the proper discharge of their duties for the progress and advancement of God's work.

{**h**} Continuous sensitization of the Church officers on constitutional limitations will in no small measure, fosters good relationship between the Clergy and the

Laity. This will invariably impacted positively on the speedy development of The African Church, Nigeria

Dividends of Cohesiveness

All the followings are bound to be experienced on every individual.

{**a**} Love – Everything will be coherently done without any fear because love of God and man is the foundation upon which prophecies and the laws depends. {Matt 22:37-40}.

{**b**} Mercy – This indicates the notions of sympathy and tolerance. It means mildness in temper or treatment of offenders and it also stands for clemency.

{**c**} Truthfulness – This has to do with a state of factualness, truthfulness is equally a quality or a state of being truthful. Truthfulness is the opposite of falsehood.

{**d**} Fidelity – This has to do with truthfulness and faithfulness to one's duty, obligation or religion.

{**e**} Humility – It has to do with a person holding a modest opinion about himself/herself. He holds a modest opinion about his abilities, merit integrity, relations, skills or knowledge. A humble person avoids extremes in his thought, behavior and activity. He does not exhibit the attitude of arrogance or pride in his/her relationship to others. He does not exhibit self disrespect or self humiliation.

In view of the above, tranquility and decorum in terms of the relationship between the Clergy and the Laity abound. However, this quotation really captured vividly most of the reasons for the poor cordiality that exists. In 1934, J.K Coker said in his paper "titled" Past, Present and Future of The African Church; "what disturb our sociality and co-operation is the spirit of arrogance, pride, vindictiveness, selfishness and sectarian bitterness, which we have imbibed through contact with foreign influence, which has inflamed our spirit of prejudice, rancor, hatred, malice and distrust to such a high degree in us generally."

In 1933 at The African Bethel Church, today known as, The African Church Arch Cathedral
Bethel Lagos. Mojola Agbebi recalled that "It is one of the besetting sins of native organization that everyone desires to be a leader."

Thus Coker said in 1913; *"The government of each denomination is carried on by the Clergy and the Laity conjointly, the voice of the congregants is supreme. The Clergy and the heads of our denomination must be spiritual men. Many at times we have overlooked the spirituality of the denomination and we have dealt with it as ordinary society, creating its Lay heads as the conductor or chief of the officers of a religious denomination. This I am sorry to say will drag us backwards; Clergy are those elevated to spiritual positions, they and only they should be entrusted with the leading of the Church. The No. 1 officer of every Parish in The African Church should be Clergy; this will assist the work of spirituality in The African Church Nigeria. If we act otherwise, the tendency will be to demoralization."*
Having said this, it is not that Laity shouldn't be part of the Church administration, but the suppression of the power and the rule of the Clergy in some cases by the Laity have aggravated some Clergy's docility and timidity, which has resulted to spiritual famine and retrogression in some of The African Churches, Nigeria. More so, some of these above mentioned hypotheses has been a clog to having of a good relationship between the Clergy and the Laity of the Church in question.

However, the fragility and the sensitivity of the Church as a divine institution should be seriously considered by the Clergy and the Laity as to exhibit good rapport towards the stability, development and continuity of The African Church Nigeria.

Recommendations
To resolve the poor relationship between the Clergy and Laity in The African Church, Nigeria the followings must be considered
[1] Formation of the elders' council, which jointly involves the Clergy and laity for fellowship, training, education and interaction between the Clergy and Laity, should be established
[2] Provide leadership platforms for joint learning and interaction through which the can receive a joint relationship redress for their problems and needs with a review where necessary.

[3] Deal with constitutional ambiguities by providing terms of references that clearly stipulates the functions of both the Clergy and Laity

{4} A better communication strategies that upholds unity in diversity and autonomy should be created

In conclusion, we are all parts of the same body {the Clergy and the Laity}.My head doesn't outrank me, its' part of me. If it were divided of me, I would be dead. And if I certainly hope it wouldn't think familiarity with the rest of my body, it might somehow give my head contempt for it. Let's expose "rank for what it is; rank; and realize from where the "Clergy versus Laity" mentality comes; the adversary. It is equally imperative to realize that Clergy and Laity are not enemies to each other, but leaders coming from a diversity of backgrounds, and thus are caught up in a web of differences resulting in seemingly parallel relations. These are however partners in the relationship as they attempt to address the same issues in the Church in order to achieve the same goals. Personal differences and diversities however, remain sacrosanct in the process of addressing the relationship.

References

Abel Richards, 1986. Alfred the Great & Culture in Anglo-Saxon, England: Longman.

Aleoyideino & et al, 2000. The Pivotal Teachers Training Programme For Basic Education, aduna: National Teachers Institute

Avtgis, T.A., Thomas-Maddox, C., Taylor, E., & Patterson, B.R (2007). The influence of employee burnout syndrome on the expression of organizational dissent. Communication Research Reports 24:97-102.

Bass, B.M. (1990) Handbook of leadership: Theory, research, and managerial applications (3rd ed.), New York: The Free Press.

Bass, B.M. (1999) Two decades of research and development in transformational leadership in European Journal of Work and Organizational Psychology, 8(1), pp. 9-32.

Burns, J.M. (1978) Leadership New York, Harper & Row.

Bhebhe, M., (2013) An African Culture of Multiple Religiosity: The Perspective of the Church of Christ in Zimbabwe, Saarbruecken: Lambert Academic Publishing.

Bhebhe, M., (2016), "Religio-Culture, Fear and Zimbabwe's Leadership Perceptions", Perichoresis, 14, 1: 75-100.

Boroff, K.E., & Lewin, D. (1997). "Loyalty, voice, and intent to exist a union firm: A conceptual and empirical analysis". Industrial and Labor Relations Review 51:50-63.

Bracken, J.A. (2006). Toward a grammer of dissent. Theological Studies 31:437-459.

Bosworth, Joseph. 1823. The Element of Anglo-Saxon Grammar, London: Harding Mavor & Lepard.

Carman B.S. (2013) Leadership Style and Church Attendance: An Ex Post Facto Study of Church of Christ in Texas, A Dissertation Presented in Partial Fulfilment of The Requirements for The Degree Doctor of Philosophy, Capella University.

Christiana Sue, 2015. Ethnic & Racial Studies, New York: Oxford University Press.

Dorothy Kelly P & et al, 1995. The Women Study Bible, Nashville: Thomas Nelson Publishers.

Dzurgba. A, 2007. Contemporary Ethics: Theory & Issues, Ibadan: John Archers Publishers Limited.

Frangipane, F. (2002). It's time to end church splits. Cedar Rapids, IA: Arrow Publications.

Fatokun, S.A. 1999. History &Doctrine of Early Church, Ibadan: Enicrown Fit Publishers.

Gadsby, A. 1995. Longman of Contemporary English, 3rd Edition, Edinburgh Gate: Pearson Education Ltd.

Garner, J.T. (2009a). "When things go wrong at work: Organizational dissent messages and audience". Communication Studies 60:97-218.

Garner, J.T. (2009b). Strategic dissent: Expressions of organizational dissent motivated by influence goals. International Journal of Strategic Communication 3:34-51.

Haugk, K.C. (1988). Antagonists in the church: How to identify and deal with destructive conflict. Minneapolis, MN: Augsburg Publishing House.

Hegstrom, T.G. (1999). "Reasons for "rocking the boat": Principles and personal problems" (pp. 179-194). In H.K. Geissner, A.F. Herbig, & E. Wessela (Eds.), Business communication in Europe. Tostedt, Germany: Attikon Verlag.

Jirrie, E., (1972), How to uproot church problems, Harare:

Kassing, J.W. (2000). "Exploring the relationship between workplace freedom of speech, organizational identification, and employee dissent". Communication *Research Reports* 17:387396.

Merriam Webster, 1828. Webster Dictionary, Massachusetts: G & C Merriam Co.

Myles Munroe, 1992. Pursuit of Purpose, Washington: Destiny Image Publishers.

N/A, www.goodreads.com/quotes, Accessed 29/06/2017

N/A, htpp://en.m.wikitionary.org, Accessed 19/01/2018

Ngara, E. 2004-Christian Leadership; A challenge to The Africa Church, Nairobi: Paulines Publications Africa.

Ogunjobi S.Ola, 2016. Church Constitutional Development and Implications for Administration in The African Church Nigeria, 1922-1998 {Unpublished}.

Ragsdale, J.D. (1992). "Relational communication competence and Christian religious commitment: An exploratory study". The Journal of Communication and Religion 15:147-158.

Religion and Governance in Nigeria, Religious Studies Series Vol,4. Department of Religious Studies, University of Ibadan, Ibadan 2012 pp20-21

Taylor, C.B. (1997). "Communication satisfaction: Its role in church membership satisfaction and involvement among Southern Baptist churches". The Southern Communication Journal 62:293-304.

N/A, www.dictionary.com, Accessed 25/03/2018

N/A, https://m.wikipedia.org, Accessed 26/03/2018

N/A, https://dictionaryCambridge.org.edu, Accessed 26/03/2018

N/A, https://www.merriam-webster.com.edu, Accessed27/03/2018

N/A, www.businessdictionary.com, Accessed 27/03/2018

N/A, https://wwwquora.com, Accessed 28/03/2018

N/A, www.studylecturenotes.com.etymology, Accessed 28/03/2018

N/A, https://en.m.wikipedia.org.edu, Accessed 29/03/2018