

**GOVERNANCE IN THE CATHOLIC CHURCH:
SUPPORT FOR IGBO WOMEN'S
PARTICIPATION**

by

Fr Chikiadi J Anyanele, CMM (Ph.D)
Congregation of Marianhill Missionaries Central
European Province Wurzhburg Germany
+2347025339574

Abstract

This paper argues that the centralised model of governance in the Catholic Church, rooted in medieval hierarchical structures and reinforced through centuries of institutional development, has systematically excluded Igbo women from meaningful participation in Church governance. Drawing on the Igbo Ohakrasi model of decentralised, participatory governance as an alternative framework, and engaging critically with Vatican II's ecclesiological reforms, this paper makes the case for a more inclusive governance model that honours the dignity, gifts and lived experience of Igbo women within the Catholic community in South-eastern Nigeria.

Key Concepts: *Vatican II Council, Centralised and decentralised governance, Igbo Ohakrasi women and Catholic Church.*

Introduction

This article examines the ecclesiological understanding of Catholic governance theologies, the clergy, the laity and the place of women in Catholic Church communities, particularly the Igbo women of South Eastern Nigeria. It reviews the history of the centralised model of governance in the Catholic Church while alluding to the Vatican II appeal to modernity, showing how these have influenced governance. As power and authority is vested in the Clergy in the Catholic Church model of governance, the laity and particularly women's participation continue to draw a huge debate. The paper moves through a critical analysis of the Roman Pontiff and papal authority, the episcopate and presbyterate, lay participation, and the specific question of women and ordination, before drawing conclusions about the need for change in governance. Throughout, the Igbo Ohakrasi decentralised model is proposed as an alternative that more faithfully reflects both the early Church tradition of participatory hierarchy and the lived experience and dignity of Igbo women.

The Vatican II Council gives this study its context and background. As Cadorette (2009:126) noted, the Second Vatican Council succeeded on many scores, *producing a systematic explanation of the Catholic theology as well as reinvigorating the battered structures of the institutional church*. This council represented a period when Roman Catholic Church governance structures were widened to all who are called Catholics, opening new doors of participation for all her members including Igbo women.

By contrast, the Igbo *Ohakrasi* order represents a decentralised form of governance among the Igbo of South-eastern Nigeria. As Muo and Oghojafor (2012:160) note, this form has no centralised concentration of power in the hands of one individual; rather, governance is organized in such a way as to involve most people to participate in governing activities within the community. Igbo women experience active participation in governance — in decision making, education, agriculture, trade and manufacture — through this decentralised system. Centralised forms of governance, by contrast, concentrate power in the hands of an individual or group over the majority, a pattern that defines most chiefdoms, kingdoms, and also the Roman Catholic Church (Cadorette, 2009:182). This pattern has denied Igbo women a place of practice and common experience in their faith communities.

Finally, *Ohakrasi* governance is defined as a theory and practice that implies society-centred ventures, programmes, and plans geared towards progress or common-development (Nwankwor, 2013:330). Iroegbu (1997:3) describes it as an ethical-political theory which is community-centred and capable of solving the long dilemma situation of African countries and indeed the whole lot of human society. In the Igbo system of governance, as Green (1964:133) observes: "...the entire group or population participate actively in the day to day running of life social affairs." As a participatory model, *Ohakrasi* is built on collaboration, inclusion, mutual respect and listening, empathy and shared ownership of decision making, which facilitates execution. In its root

meaning, *Ohakrasi* reflects and demonstrates the rule by the people, assembly, society or community over themselves for their fundamental or basic wellbeing, which revolves around the common good and development of Igbo communities. It is this model that provides the paper a ground of experiment of decentralised governance by which Igbo women are progressive and fully empowered.

A History of Centralised Model of Governance in the Catholic Church

The central aim and focus of Catholic Church governance is for the “good of souls” (Arrieta, 2000: xxv). Based on this definition, the Church’s organization must enrich and promote the human good. As an organized society, the Church’s governance is hierarchical in nature and is reserved for celibate male members who receive the sacrament of Holy Orders (Dupuis, 2001:345). The historical basis of the Church governance can be identified with 13th Century Western Europe where Church and state worked hand in hand. Cadorette (2009:87) describes this arrangement:

Church and state were like an elaborate wedding cake, the pope, bishop, priest made up the sacerdotium, or priestly caste, while the emperor, aristocracy, and their appointed administrator made up the principium, or ruling caste. At the bottom of this arrangement was an enormous mass of women and men whose lives and labor made this social order possible.

The Constantine period in the 4th century and the councils thereafter were mainly concerned with organizational issues and with growing a centralised model of governance within the Catholic Church. Hornsby-Smith (2000:17) notes the tension evident in the Catholic Church's critical decision-making and institutional governance structures, arguing that:

...Vatican II represented a break with this pattern and the emergence of new patterns of authority at all levels in the Church from the collegiality of the bishops to the birth of bishops' conferences, diocesan pastoral councils and parish councils and the call to responsible participation by all the "people of God."

The centralisation of power in the Catholic Church has not been totally wrong. This practice has helped the Catholic Church to respond to some religious and social challenges of the 20th and 21st centuries, including the provision of leadership to the entire Christian world who look up to the Roman pontiff for direction on social and moral issues. The Vatican II provided a culture of contextual application to certain cultural, gender, sociological, political and language directives in the Church, but the insistence and resistance of the new order by the Roman Catholic hierarchy has not facilitated resolutions faster (Cadorette, 2009:182).

Uzukwu (1996) argues that it is not necessary for the church in Africa — specially the Igbo — to carry the burden of medieval Christianity, namely centralization. In line with the Vatican II documents and recommendations, Uzukwu (1996) deems that the

adaptations of Catholic culture among the Igbo with regards to culture, use of language, gender participation and a host of other social issues have not been well articulated owing to centralised governance of the Catholic Church. The mistake that ‘unity’ is ‘uniformity’ was planned and carefully carried out in the 11th century by Pope Gregory VII. Thus Uzuoku (1996:57) concludes:

...the Spanish liturgy ceased to exist. The West became simply Latin; the local bishop was gradually reduced to a representative of the Roman pope. Gradually also all the local churches became incorporated into the local church of Rome, so that the idea of multiplicity in the one church was totally lost. ...the West became one local community and lost the aspect of unity in plurality.

This complete centralization was transported all over the Catholic world including Africa and the Igbo. Uzuoku (1996:58) calls this “uniform ecclesiology” — a type that does not recognize the context, history, cultural experience or environment of its host. Such practice implicitly denied that Africa’s particular experience of the divine was authentic. As Uzuoku (1996:58) concludes: “...it is not surprising that in Africa we live in a church which is dependent at all levels and which is turned towards Rome – a church which, from the start, was ignorant of its autonomy as local church in the one church.” The enforcement of centralization within the Igbo community amounts to wiping away of Igbo history and experience, contradicting what the Igbo people stand for, particularly women.

The Roman Pontiff: A Brief Account of Papal Authority and Governance

The early Church indicates what Nichols (2004:111) called “Participatory Hierarchy.” Citing the principle of common discussion affirmed by the Second Council of Constantinople in 553, Nichols (2004:118) notes that decisions were reached through debate:

They dealt with heresies and current problems by debate in common, since it was established as certain that when the disputed question is set out by each side in communal discussions, the light of truth drives out the shadow of lying. The truth cannot be made clear in any other way when there are debates about questions of faith, since everyone requires the assistance of his neighbour.

In the early Church, laypeople selected and elected their local bishops. Nichols (2004:118) cites Hippolytus writing in about 215: “Let the bishop be ordained being in all things without fault chosen by all the people.” The achievement of consensus or common agreement was a sign that the decision expressed the will of the Holy Spirit, not merely human will. All major early councils — 1st and 2nd Nicaea, 1st and 2nd Constantinople, and Chalcedon — took place in circumstances of dialogue and near consensus (Dupuis and Neuner, 2001:5; 99). Nichols (2004:116) shows Peter acting as spokesperson and facilitator of consensus, not as a hierarchical commander, through numerous New Testament instances (Matthew 10; Luke 9; John 17; Acts 1, 2, 6, 15; 1Cor. 12). Acts 15, the 1st Jerusalem Council, remains the ideal of how issues ought to be handled in Church

governance. No session of the faithful, whether ordained or lay, should be side-lined when there are serious issues of faith governance on the table.

The deviation from participatory hierarchy took effect in the reign of Pope Siricius (384–389). Nichols (2004:119) notes that it was in Siricius' era that we find "...the commanding style of the imperial court. ...Before this, only synods could create new law in the Church. Now papal writings were placed de facto on the same level as synodal law." Pope Leo the Great in the 5th century declared himself head of the whole church. Pope Gelasius (496) held that "the Roman See judges the whole church, but can itself be judged by no one." By the 11th century, Pope Gregory VII's reforms changed every view of the church. Nichols (2004:119), citing Yves Congar, notes this was the greatest change Catholic ecclesiology has ever known:

Ecclesiology changed from a conciliar mode to an imperial mode, in which the authority of the church derives from the pope, its head, who alone represents Christ on earth, and who has not only primacy, but jurisdiction over all other churches.

This command-hierarchy led to the 12th century Byzantine Schism and the 16th century Protestant Reformation. Martin Luther reacted against the papacy on governing issues including the sale of Indulgences. Three further epochs affected centralization: the French Revolution, Modernity, and the Vatican II Council.

The Effects of French Revolution

The French Revolution of 1789 was a defining moment in challenging Church domination and centralization. In 1789, Catholicism was the official religion of France. The French Catholic Church, known as the Gallican Church, recognised the authority of the pope as head of the Roman Catholic Church but had negotiated certain liberties that privileged the authority of the French monarch, giving it a distinct national identity characterised by considerable autonomy. France's population of 28 million was almost entirely Catholic, with Protestants and Jewish minorities denied full membership of the state (Betros, 2010:1). By 1794, France's churches and religious orders were closed and religious worship suppressed.

A watershed event in modern European history, the French Revolution that ended in the late 1790s with the ascent of Napoleon Bonaparte brought enormous pressure on the Catholic Church's authority, challenging it to reform in matters of domination of power and centralization. During this period, French citizens destroyed and redesigned their country's political landscape, uprooting centuries-old institutions such as absolute monarchy, headed by Louis XIV, and the ecclesiastical feudal system. The French Revolution was influenced by Enlightenment ideals, particularly the concepts of popular sovereignty and inalienable rights (Komanchak, 1997:357). The revolutionary period thus created the context in which the Catholic Church had to reckon with its own structures of authority and centralization in a rapidly changing world, a reckoning

that would continue to shape Catholic governance well into the modern era.

The Effect of Modernity on Church Governance

Modernity was a reaction against certain religious opinions and medieval practices. According to Berman (2010:16–35), it designates both a historical period and a collective of particular socio-cultural norms, attitudes and practices that arose in post-medieval Europe. It also refers to the subjective or existential experience of the conditions these new approaches produced, and their on-going impact on human culture, institutions, and politics. Matunhu (2011:65), citing Hussain et al. (1981), notes that modernization is the movement of the mid-20th century rooted in capitalism which incorporates the full spectrum of the transition and drastic transformation that a traditional society has to undergo in order to become modern. Matunhu (2011:65), citing Coetzee et al. (2007), lists key characteristics of modernity including: readiness to accommodate transformation; continuous broadening of life experiences and receptiveness to new knowledge; continuous planning and calculability; high premium on technical skills; and changing attitudes to kinship, family roles, and the role of religion. Modernity has had a tremendous effect on the Catholic Church's domination of power and centralization of governance, challenging age-long institutions to reform in accordance with changing human culture and perceptions.

The Effect of Vatican II Council on Church Governance

The Vatican II Council (1963–1966) resulted from the expansion of the Church outside its local Roman circumstances into non-Western cultures. Both colonialism and World War II having taken their toll in the world, the council was to open a new door and window to let in some fresh air (John XXIII, 1963). Due to new cultures and societies that the Church had encountered through her missionary agents in Asia, Africa, and Latin America, a considerable change was being noted that slowly affected the nature of Catholicism. Having come to appreciate and accept that the church was now part of a pluralistic and secular world, John XXIII called for *aggiornamento*, or updating of the Church, convinced that honest conversation could end the “dialogue of the deaf” that had persisted since the Enlightenment and French Revolution, and letting go of the meaningless symbols of the church that no longer had anything to do with its core mission (Cadorette, 2009:197).

The Vatican II thereby decentralised Church governance to the level of local bishops’ territories. Pope S.J. (2004:7) notes that the Vatican II emphasis on the church as the “People of God” (LG.9–17) truly distinguished between the hierarchy and the laity at large, and its emphasis on collegiality among bishops and cooperation between clergy and laity corrected the centralizing emphasis of Vatican I. Pope S.J (2004:7) concludes:

...the image of “People of God” ...accented the inclusive character of the church, and particularly the significance of the laity within its life. This imagery not only acknowledges that the church includes all the people (and not just members of the hierarchy, as is often taken for granted when average Catholics refer to “the church”), but also emphasizes the universal equality of Christian dignity and discipleship. Correcting the older dualism that identifies the clergy with the church and the laity with temporal affairs, the Second Vatican Council taught that, in virtue of the sacrament of baptism, the entire People of God share a common call to holiness and responsibility for the church and the world.

The Episcopate: The Local Ordinary and Church Governance

The office of the bishop became fully established in the Western Church in the 3rd century when Cyprian held the office of bishop of Carthage in 248. The quick expansion of ecclesiastical structure and hierarchy came about owing to the conversion of Constantine the Roman emperor in the 4th century, affirming Christianity as an official religion. It was within this era, and the gradual but irreversible progression that followed, that the gap between the clergy — namely the bishop — and the laity widened further as Church structural hierarchy firmed. Up to the 4th century period, the laity was still involved in the selection of the clergy, therefore being part of the Church governance, before the centralization era removed them from the picture (Cardman, 2004). The

Catechism of the Catholic Church (CCC 1555; LG.20) describes the episcopate:

...amongst those various offices which have been exercised in the Church from the earliest times the chief place, according to the witness of tradition, is held by the function of those who, through their appointment to the dignity and responsibility of bishop, and in virtue consequently of the unbroken succession going back to the beginning, are regarded as transmitters of the apostolic line.

Though the Vatican II council reopened the door for the laity to be part of Church governance, the clergy continued to dominate Church power and authority, with episcopal consecration conferring the fullness of the sacrament of Holy Orders (LG.21; CCC.1557).

The Presbyter: The Local Priest and Church Governance

The clergy in the Catholic Church comprises three Orders — the episcopate, presbyter and diaconate — all gendered and conferred only on men, as the Church determines it is keeping to the tradition of Jesus and the apostles (Dupuis and Neuner, 2001:750, No:1752). In matters of governance, the priests and bishops govern by possessing the “power of jurisdiction” within the institutional Church as authorized by the Code of Canon Law (Pope S.J., 2004:4–5). These go through rigorous training of usually four to six years in seminaries. The function of the bishops’ ministry was handed over in subordinate degree to priests “so that they might be

appointed in the order of the priesthood and be co-workers of the Episcopal order for the proper fulfilment of the apostolic mission that had been entrusted to it by Christ” (Presbyterorum Ordinis PO.2; CCC.1562). Priests depend on the bishops in the exercise of their proper power: the priest can only exercise his ministry in dependence on the bishop and in communion with him (LG.28; CCC.1567). More and more regulations encourage and strengthen centralization of power around the bishop, further separating the clergy from participatory service to the Gospel.

The deacons, mostly married, were slowly included in the Church’s governance to supply clergy to places where regular priests could not reach. Deacons are ordained not to priesthood but to a ministry of service in the liturgy, preaching and charity (Arrieta, 2000:13). Their tasks are carried out under the pastoral authority of their bishop and the presbyterate (CCC.1596, 1588; LG.29).

It is to the situation of ‘Clericalism’ that Groome (2004:200) accuses the Church of clerical colonization of the consciousness of the laity, thereby denying full and equal participation of the laity and particularly women.

The Participation of the Laity in Church Governance

According to the Vatican II Council, the term “laity” is understood to mean all the faithful except those in Holy Orders. The faithful in their own way share in the general priesthood, prophetic and kingly office of Christ,

witnessing for Christ's mission in the world and in the Church (LG.31). The laity as laymen and women are full members of the People of God through the sacraments of initiation and therefore share in the full mission of the church (LG.30–38). Pope S.J (2004:7), emphasizing Edward Schillebeeckx's thought, acknowledges that by their baptism, the laity receives a share in the real function of the Church — “the charge to give visible stature to the faithful communion with Christ in grace, in and through their whole life.”

The CCC (911) notes the governance role the laity can play:

...lay members of the Christian faithful can cooperate in the exercise of this power (of governance) in accord with the norm of law. And so the Church provides for their presence at particular councils, diocesan synods, pastoral councils, the exercise in solidum of the pastoral care of a parish, collaboration in finance committees, and participation in ecclesiastical tribunals, etc.

Yet the emphasis on the laity's task as “can cooperate” — not decisively a governing body — makes it difficult for the laity to be fully part of the organization and governing body of their Church. Indeed, the term “laity” in a rather critical understanding gives a description that has “disenfranchised” the ordinary populace or members of the Church, describing and denoting to the centralization of the Igbo Church governance around the clergy, who are the “rulers” and “kings” of the same Church of God. This term has removed the ordinary persons in the Church far away from active participation

and governance of the same institution owned by all who belong to the Church. Hornsby-Smith (2000:14), reiterating Collins (1997), notes how the gains of Vatican II are being resisted:

...Progressive theologians, such as Hans Kung, have been stripped of their official teaching roles, and progressive bishops, such as Helder Camara, have been replaced by conservative traditionalists. Indeed, the strategy of appointing conservative bishops throughout the world has been followed ruthlessly under the present papacy.

Pope S.J (2004:8) emphasizes that pastors should not lead their parishes as monarchs or treat their parishioners as children. Rather pastors should evoke and coordinate the talents, gifts, and ministries in their local churches so that “all may cooperate unanimously, each in his or her own way, in the common task.” Hornsby-Smith (2000:14) concludes: “...there are numerous instances of autocratic styles of leadership at the diocesan and parish levels, often without forms of due consultation which the rhetoric about collaborative ministries in the post-Vatican Church would lead one to expect.”

Uzukwu (1996:105) captures what the 1994 synod’s interventions indicate — the desire for a new kind of clergy:

What the interventions in the synod appear to indicate is the desire for a new kind of clergy, a new kind of ministry... “future priests” who will be true servants and animators of the Christian community. They want people

who will be formed to work with and to recognize the laity as full members of the church...the laity do not simply want to observe what the clergy are doing; rather, they want to participate and make their contribution to the up-building of the church-community. ...“collaborative ministry” becomes essential...

The clergy dominated and centralised Igbo Church governance remains a huge challenge to the Igbo Ohakrasi decentralised system, which allows communities, particularly women, to participate actively in social life and organisation.

Women and Ordination in the Catholic Church

This paper argues that women as part of the laity in the Catholic Church have not been given the time and space to realize their full potential. This paper remains incomplete unless the double standard practised by the Catholic Church with regards to the full participation of women in governance is examined and discussed. The 21st century Feminist Movements have generated high interest and considerable sympathy, both in and outside the Catholic Church, on questions regarding women’s full participation in Church governance. The place and role of the faithful Catholic women in Church governance can no longer go unheard, displaced or be silenced. For this paper, concern on women’s place in religious space becomes a ‘human right’ issue, especially when Igbo women in particular continue to experience discrimination in matters of governance in the Catholic Church. The Catholic Church cannot continue to claim hesitancy about ordaining women based on a 1st century

Jewish/Palestinian understanding, when traditional culture continues to renew itself as it comes in contact with new reality. The Vatican II Council in *Gaudium et Spes* (GS) promotes an open culture where all will have a conducive space for cultural experience, concluding:

At present women are involved in nearly all spheres of life: they ought to be permitted to play their part fully according to their own particular nature. It is up to everyone to see to it that women's specific and necessary participation in cultural life be acknowledged and fostered (GS.60).

The official stand of the Catholic Church on ordination is stated in the CCC (1577):

...only a baptised man validly receives sacred ordination. The Lord Jesus chose men to form the college of the twelve apostles, and the apostles did the same when they chose collaborators to succeed them in their ministry. The college of bishops, with whom the priests are united in the priesthood, makes the college of the twelve an ever-present and ever-active reality until Christ's return. The Church recognises herself to be bound by this choice made by the Lord himself. For this reason the ordination of women is not possible (Canon Law, 1024; 1Tim 3:1–13).

John Paul II, through his apostolic exhortation *Christifideles Laici* of 1989 (CL.51), affirmed that:

...in speaking about participation in the apostolic mission of the Church, ...a woman is called to put to work in this apostolate the "gifts" which are properly

hers: first of all, the gift that is her very dignity as a person exercised in word and testimony of life, gifts therefore, connected with her vocation as a woman.

John Paul II concluded, as cited by Dupuis and Neuner (2001:759), that “...in her participation in the life and mission of the Church a woman cannot receive the sacrament of Orders and therefore cannot fulfil the proper function of the ministerial priesthood.” In his Apostolic Letter *Ordinatio Sacerdotalis* (1994, 4), he declared that the Church does not possess in any way the faculty to confer priestly ordination on women, and that this ought to be considered as definitive by all the faithful.

Yet, as Uzukwu (1996:141) observes, life in a church developed in a ‘Semitic milieu’ was noted for looking down upon women, and for Jesus to have made any attempt to choose a woman as apostle would have amounted to a suicidal approach towards his full mission. The question that arises is: who are we reading in the Bible? And who wrote what we read about women’s place in the priestly ministry? The situation in which Jesus lived and worked cannot be underestimated in making a strong case in view. Hence, the contextual understanding around the case of Jesus’ choice of men as Apostles could reflect the choice of men writing to soothe their ego in the domination of women. Moreover, Rakoczy (2004:202) applies three New Testament criteria for apostolic qualification — a person must have accompanied Jesus during his lifetime (Acts 1:21), must have seen the risen Jesus (1Cor.15:3–9), and must have been commissioned by Jesus (Gal 1:11–17) — noting

clearly that Mary Magdalene fulfils all three conditions and therefore qualifies to be addressed as an apostle, thereby nullifying the argument that no woman was ever chosen as an apostle in Jesus' tradition.

In modern Africa, women have generally exercised effective power in a corporate manner (Uzukwu, 1996:138). In modern times, the oppression and subjugation of women may have increased with colonialism but continues with the practice of mainline Christianity, which remains a Western cultural imposition. Recalling the aim of the synod Fathers of the 1994 Special Assembly for Africa, this paper would agree that a paradigm shift towards the inclusion of women in Church governance has become unavoidable. Women as part of the Church as family, should be encouraged to take their place and participate meaningfully in Church governance. This paper submits that given these clear evidences, no cogent reason should prevent women from being given equal chance to participate in the governance of the Catholic Church just as their male counterparts. The Christian faith is all-inclusive, embracing all her children to participate equally whether they are men or women. No one's gender should exclude them from playing their God-given role in the governance of the Church. The application of power to dominate by using male structures in the Catholic Church among the Igbo of South-eastern Nigeria is therefore challenged not only to include Igbo women in all ramifications of the Church's life but also to consider women as active partners in governance. The model of a listening church cannot

continue indefinitely to exclude women. The Igbo Ohakrasi model offers a compelling alternative: a participatory, inclusive form of governance that the Catholic Church in Igbo South-eastern Nigeria can fruitfully engage.

Conclusion

Women have often been portrayed as people who depend on men for sustenance and directives. This paper has found that women are truly agents of leadership and change in the society. Igbo women contribute to the economic development of their society and, as shown in this research, have the ability to lead and contribute meaningfully, ensuring improved livelihoods. Women not only survive and struggle like their male counterparts, but also live purposeful lives while giving meaning to life through dignified and sustainable hard work. This paper has extensively traced the history of centralization as a major feature in the governance of the Catholic Church and how this has informed the Igbo land of South-eastern Nigerian Catholic Church in relation to women's participation. As power and authority is vested in and around the Clergy, the Igbo Ohakrasi women argue for full participation of all who belong to the Catholic Church.

The laity remains a valuable asset to the faith community with their gifts, talents and expertise. They should be encouraged to realize these in the Church family — not just for the laity, but for the entire Catholic Church to realize its full mission of salvation entrusted to all and not just to the ordained ministry. The Igbo Ohakrasi

decentralised system of governance stands as a concrete, living alternative model of participatory governance that the Catholic Church in South-eastern Nigeria would do well to engage more deeply, rather than imposing a centralised uniformity that denies the indigenous history and experience of its people. The contemporary world has challenged ancient institutions like Catholicism to respect and acknowledge the place and role of all human beings, particularly Igbo women. Religion and its models of governance have gone beyond the limited parameters of Church buildings and praying chapels; hence the wider audience of Catholic Church governance cannot be neglected any longer by mere arguments of immemorial traditions. Change in the Catholic Church governance is now most imperative and inevitable.

Bibliography

Arrieta, J. I., 2000. *Governance structures within the Catholic Church*. Chicago: Wilson &

Lafleur.

Betros Gemma, 2010. *The French Revolution and the Catholic Church*. Published in [HistoryReview Issue 68 December](#). <<http://www.historytoday.com/gemma-betros/french-revolution-and-catholic-church>> (Accessed 26/09/2015).

Barker, D., 2000. "Contemporary European Values and Authority in the Catholic Church"

Page 137-173 in *Governance and Authority in the Roman Catholic Church: Beginning a Conversation*, editors by Timms N. and Wilson K. London: The Cromwell Press.

Berman, M., 2010. *All that is solid melts into air: The Experience of Modernity*. London and

Brooklyn: Verso.

Cadorete, C., 2009. *Catholicism in Social and Historical Contexts: An Introduction*. New

York: Orbis Books.

Cardman, F., 2004. 'Laity and the Development of Doctrine: Perspectives from the Early

Church' Page 51-70 in *Common Calling: The laity and governance of the Catholic Church*, edited by Pope S. Washington D.C.: Georgetown University Press.

Chambers Twentieth Century English Dictionary, 2000. Edinburgh: Harrap.

Dupuis, J. and Neuner, J., editors 2001. *The Christian Faith: In the doctrinal documents of*

the Catholic Church. 7thEdition. Bangalore: Theological Publications.

Francis (Pope) 2015. '*Laudato Si: Encyclical letter on care for our common home.*' Rome:

LibreriaEditriceVaticana.

_____, 2013. Apostolic Exhortation
Evangelii Gaudium (The Joy of the Gospel) To the

*bishops, clergy, consecrated persons and the lay faithful
on the proclamation of the gospel in today's world.*
Rome: Vaticana Press.

Green, B. T., 1966. *Niger Ibos*. London: Frank Cass.

Groome, T., 2004. "Good governance, the Domestic
Church, and Religious Education"

Page 195-208 in *Common Calling: The laity &
governance of the Catholic Church*, edited by Pope, S. J.
Washington: Georgetown University Press.

Hornsby-Smith M.P., 2000. "Some sociological
reflections on power and authority in the

Church" Pages 12-31 in *Governance and Authority in
the Roman Catholic Church: Beginning a Conversation*,
editors Timms Noel and Wilson Kenneth. London: The
Cromwell Press.

Iroegbu Pantelione., 1997. *African Vicious Triangles: A
plea for Ohacracy: the socio-political*

lee-way; (unpublished lecture delivered to the Chaire
Hoover, Catholic University of Louvain, Louvain-la-
Neuve), pp.1-7.

Iroegbu, P. O., 1996. *Appropriate Ecclesiology: Through
Narrative Theology to An African*

Church. Owerri-Nigeria: International Universities Press.

John Paul II (Pope) 1995. *Post Synodal Apostolic Exhortation: Ecclesia in Africa.* Nairobi:

Paulines Publications.

_____, 1988. Apostolic Exhortation on the Vocation and the Mission of the Lay Faithful

Christifideles Laici, Acta Apostolicae Sedis, No. 81, pp.393-521.

_____, 1988. *On the Dignity and Vocation of Women (Mulieris Dignitatem)* Washington,

D. C.: United States Catholic Conference Publications.

_____, 1989. Apostolic Exhortation on the Laity *Christifideles Laici* Origins 18 No. 35,

pp. 561-595.

Komonchak, Joseph, 1997. *Modernity and the Construction of Roman Catholicism*

<<http://www.abcu.info/vertical/sites/%7B8FA0138F-DB01-4DC4-9FD8-276AA54B81BE%7D/uploads/%7B555E0B8D-2F3E-4D0E-AB8B-98F817FEEF24%7D.PDF>> (Accessed 1/09/2018).

Matunhu J., 2011. A critique of modernization and dependency theories in Africa: Critical

Assessment in *African Journal of History and Culture*
Vol. 3 (5), pp. 65-72.

Muo I. k. and Oghojafor B., 2012. *Ohazurume: The philosophy and practice of decision*

making and consensus building among the Ndigbo of Nigeria. In *American journal of business and management*, Vol.1, No. 3, pp.154-161.

Nichols, T. L., 2004. "Participatory Hierarchy" Pages 111-126 in *Common Calling: The Laity*

and Governance of the Catholic Church, edited by Pope S. Stephen Washington DC: Georgetown University Press.

Nieuwenhuis, J., 2016. 'Introducing Qualitative Research' Pages 60-70 in *First Steps in*

Research 2. Editor Kobus Maree. Pretoria: Van Schaik Publishers.

Nwankwo, J., 2013. PantaleonIroegbu on *Ohacracy* for Integral Socio-political True Existence, Page 329-347 in *The Kpim of Social Order*, editors Obi O, Nwankwor J and Ukagba U. USA: Xlibris Publishers.

Oxford advanced learner's dictionary of current English 1998. (Fifth edition). London:

Oxford University Press.

Pope, S. J., editor 2004. 'Introduction: The Laity and the Governance of the Church today' in

Common Calling: The laity & governance of the Catholic Church. Washington: Georgetown University Press.

Rakoczy, S., 2004. *In Her Name: Women Doing Theology.* Pietermaritzburg: Cluster

Publications.

_____, 2000a. "Living life to the full: Reflections on feminist spirituality," Page 69-91 in

Christian spirituality in South Africa, editors Kourie, C and Kretzschmar, L. Pietermaritzburg: Cluster Publications.

_____, 1993. Women consider Jesus. *Grace & Truth* Vol. 11 (3) 159-184.

The Catechism of the Catholic Church 1992. Ibadan: St Pauls Publications.

The African Bible 2004. Nairobi: Paulines Publications Africa.

Timms, N. and Wilson K., editors 2000. *Governance and Authority in the Roman Catholic*

Church: Beginning a conversation. London: The SPCK publications.

Uzokuwu, E., 1996. *A listening Church: Autonomy and Communion in African Churches.*

MaryKnoll, New York: Orbis Books.

Vatican II Council, 1997. *Lumen Gentium*, (LG) 21
November 1964 in Flannery A (ed.),

Bombay: St. Paul's Publications.

_____, *Ad Gentes*, (AG) 7 December 1965 in: Flannery
A (ed.), Bombay: St. Paul's Publications.

_____, *Presbyterorum Ordinis*, (PO) 7 December 1965
in Flannery A (ed.), Bombay: St. Paul's Publications.

_____, *Gaudium et Spes*, (GS) 7 December 1965 in
Flannery A (ed.), Bombay: St. Paul's Publications.