

**THE CHALLENGES MILITATING AGAINST CREDIBLE LIFESTYLE OF
CATHOLIC CLERGY AND PRACTICAL MEASURES TO MAKE CATHOLIC
CLERICAL LIFESTYLE PRODUCTIVE IN KANO DIOCESE**

Luka Markus Barau

*Department of Christian Religious Studies,
Kaduna State University, Kaduna-Nigeria
lukmarkb@gmail.com*

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Abstract

It is obvious that the clerics exercise much authority and influence in Nigeria by the impact they make on their parishioners. Their lifestyle also poses a great impact on the parishioners; however they are being face with some challenges that indent in their lifestyle. This study examines challenges militating against credible lifestyle of Catholic clergy and Perceived practical measures that can be taken to make Catholic clerical lifestyle more pastorally productive. The study used descriptive survey research design and the data used for this study was sourced from 384 parishioners from Kano and Jigawa States using a well-structured questionnaire, The results shows that Majority of the Parishioners are Male within the ages of 25 – 29 years who have attained at least tertiary level of education and are not married. The results also reveal there is the challenge of celibacy in the life of Catholic Clergy in Kano Diocese, greater devotion to structures (doctrines, laws, hierarchy and buildings) than to love mercy and compassion and the catholic clergy in Kano are giving in to the lifestyle of and theology of prosperity gospel. on the likely practical measures to enhance credible lifestyle, the results shows that; catholic clergy should frequently visit the poor, the needy, the hungry, the imprisoned and the sick, catholic clergies should guard against ethnic sentiments and Catholic Clergy in Kano Should cultivate virtues of humility, respect and simplicity. The result revealed that the male do not differ significantly in their rating of the challenges facing credible lifestyle of the catholic clergy in Kano diocese. The religious groups were significantly different in their opinion on the likely measures that can enhance credible lifestyle of catholic clergy in Kano diocese with a level of significance. The study concludes there are significant challenges militating against credible lifestyle of catholic clergy in the catholic diocese of Kano. The study recommends young people aspiring to the catholic clerical life to take time and examine themselves properly and not be influenced by parents or siblings or be pulled into it by prestige or material glamour.

Keywords: Catholic Clergy, Credible Lifestyle, Challenges and Kano Diocese.

Introduction

This religiosity has taken a more dramatic turn in the Christian circle and seems to have gone haywire in many aspects. The competition is very obvious. One could see a struggle by different denominations to outsmart each other everywhere. At the heart of this saturated religious atmosphere lie the religious leaders who pilot the religious activities; the elders, pastors, priests, deacons, reverends, bishops etc. necessary in all religions. Mbiti points out that “to make religion function properly in society, there are often men and women who have religious knowledge and who know how to lead others in religious activities and who serve as the link between their fellow human beings on the one hand and God, Spirit and invisible things on the other” (Mbiti, 1969:153). Therefore in as much as religion is a major force to reckon with in Nigeria, the religious leaders or clerics who direct it are another force to take into account. They make great impact on their parishioners in Nigeria. It is common to hear a Christian quoting his/her Church ministers to defend his/her action or inaction; to make choices of life partners, Church ministers are consulted on issues of education, career, economy, health and so on; Church ministers are consulted for spiritual insight (Onaiyekan 2010:2). Thus Christian clerics exercise great influence on their parishioners in Nigeria.

Also having realized the potentials of the clerics in Nigeria, the Federal Government of Nigeria established the agency Interfaith Dialogue Forum for Peace (IDFP) which was created to foster understanding among clerics who are believed to have a good grip of their adherents. Its first general assembly on 18th January, 2018 is a milestone. Again the impact of religious clerics became a global concern with Islamic terrorist attack on World Trade Centre in USA on the 11th of September, 2001. This event shows the impact of clerics and how religion is a world power. These features of Christian clerical influence also apply to the Catholic Diocese of Kano. In the Catholic circle, the term clergy specifically applies to the bishop, the priests and the deacons, the Bishop being the highest level and the deacon being the lowest level of clerical status. A diocese such as Kano primarily comprises the bishop and the priests who staff the parishes (basic administrative unit). The office and role of the deacon is a transitory one lasting for months on a normal basis.

Though there are many forces that affect and shape the Catholic faithful in Kano Catholic Diocese, the lifestyle of the catholic clergy is influential in matters of religion. Thus the researcher is inspired on one hand by the common African religious worldview which Catholics share (religiosity and sense of the sacred), and on the other hand by the immense authority the office of the Catholic clergy exercises. An average Catholic believer treats the Catholic clergy with reverence. Both factors provide the catholic clergy with ample opportunity to make indelible impression on his parishioners. Thus if the

authority of the Catholic clergy is coupled with credible lifestyle which conforms to the gospel message, it becomes a viable tool to reduce the so many identified challenges that bedevils Christianity of our time to the barest minimum.

Statement of the Problem

On the 15th of December, 2018 the Catholic Diocese of Kano celebrated the centenary anniversary. Like their predecessors, the Catholic missionaries that introduced the Catholic faith in Kano and Jigawa states endured humiliations, illness, harsh weather, poverty, hunger, rural life, nostalgia, Islamic hostility and even death and other untold hardships. They had to wage war against rejection, sense of racial superiority, illiteracy and ignorance and language barrier while trying to communicate with their African audience. Thus, the centenary anniversary was a celebration of the impact made by the Catholic missionaries and their successors which yielded 36 parishes both in Kano and Jigawa State, 13 indigenous priests and several Catholic and mission schools and institutions.

Many of the challenges that the missionaries confronted are minimized and the Catholic clergy of our time in Kano diocese took on a new lifestyle. The study acknowledges a good number of committed clergy who attempt to follow the path of the pioneers of the faith. While the researcher acknowledges a number of exceptions, many have deviated and shifted focus from the core message of Christianity. While some raise funds by all means and travel for holidays in Europe, Canada or America, some clamour to go and work there for life. And some are just materialistic. Thus many have become victims of the age long threats of greed, lust for power, sexual promiscuity, alcoholism, arrogance and other immorality. Therefore, the harmony and the disharmony between the gospel message and the messengers' lifestyle pose a serious challenge to the research and needs to be investigated and addressed. The clergy men are symbol of emulation to their parishioners and any form of deviance may pose some effect on them.

However, this paper aims to examine the challenges militating against credible lifestyle of catholic clergy and practical measures to make catholic clerical lifestyle more productive in Kano diocese which comprises of Kano and Jigawa States.

Hypothesis

HO: There is no significant difference in the opinion of male and female on the challenges facing credible lifestyle of the Catholic clergy in Kano Diocese

Conceptual Clarifications

The term diocese was never of Christian or religious origin. It was from the Greek *dioikesis*, and the Latin *dioecesis* meaning “administration.” These dioceses were subdivisions of the provinces which made up the Roman Empire. Thus these were the civilian dioceses (Doyle 2016). When Christianity became the official religion of the Roman Empire, church administration took the model of the civil diocese. And the area of jurisdiction of the bishop who after the fall of the Roman empire in the west assumed the role of the Roman governor then become the diocese, Bright (1860:4). The modern structure of the diocese which comprises the entities of parishes (from the Greek *paroikia*) took its formal and final structure during the period of the Carolingian Empire in the 9th century, Hugh (1911:279).

Thus in church governance, a diocese (or bishopric) is the ecclesiastical district under the jurisdiction of a bishop”. The catholic diocese today as administrative entity is not different from this except for further grouping of the parishes into deanery or vicar forane. According to Canon 274 “Each diocese or other particular church is to be divided into distinct parts to foster pastoral care by means of common action, several neighbouring parishes can be joint together in special group such as vicariate forane”. Going beyond the administrative structure, the catholic diocese is defined as “a portion of the people of God which is entrusted to a bishop to be nurtured by him with the cooperation of the presbyterium, in such a way that remaining close to its pastor and gathered by him through the gospel and the Eucharist in the Holy spirit, it constitutes a particular church. In this church the one, holy, catholic and apostolic church of Christ truly exists and functions” (Can 319). The Eastern Catholic Churches use the term Eparchy as equivalent of diocese used in the Latin Church. In the context of this research work, the Catholic Diocese of Kano comprises of Catholic Christian community found in Kano and Jigawa States, Nigeria. They are collectively called Catholic Diocese of Kano.

The Catholic Priesthood

Catholic priests are ordained by bishops through the sacrament of holy orders. The Catholic Church claims that Catholic bishops were ordained in an unbroken line of apostolic succession back to the Twelve Apostles depicted in the Catholic Bible. The ceremony of Eucharist, which is the Catholics worship can only be presided by priests, and Bishop in particular derives from the story of the Last Supper, when Jesus Christ broke and distributed bread and wine in the presence of the Twelve Apostles, in both synoptic gospel and John and I Cor. II (Mathew 26:17-35, Mark. 14 :17-31, Luke 22: 7-38, I Cor. 11:17-34) to "do this in memory of me", but some Protestant critics have challenged the historical accuracy of the claim of unbroken succession. Jay (1980):

Catholic tradition says the apostles in turn selected other men to succeed them as the bishops (*episkopoi*, Greek for "overseers") of the Christian communities, with whom were associated presbyters (*presbyteroi*, Greek for "elders") and deacons (*diakonoi*, Greek for "servants"). As communities multiplied and grew in size, the bishops appointed more and more presbyters to preside at the Eucharist in place of the bishop in the multiple communities in each region. The diaconate evolved as the liturgical assistants of the bishop and his delegate for the administration of Church funds and programmes for the poor. Today, the rank of "presbyter" is typically what one thinks of as a priest, although Church catechism considers both a bishop and a presbyter as "priests".

The Lifestyle of Catholic Clergy

A review of literary material on Catholic Clerical lifestyle offers us idea more on the ideal of the lifestyle and less on the reality. Catholic Clergy called to be men of Prayers: In a section he titled "Priest and his Lifestyle" Cole posed some pertinent questions necessary to know the ideal lifestyle of Catholic Clergy. "What kind of mentality, attitudes and virtue to live out the implications of that extraordinary bond with Christ?" He is called to a life of Holiness. It is essential that the priest develop the art and science of prayer for the sake of the kingdom (Cole 2009:38). By far the greatest segment of his life and his ministry is found in the celebration of the Eucharist. It is in the Eucharistic cult or in the Eucharistic assembly of the faithful that they exercise in supreme degree their sacred office (CCC 1566, LG 28). Pope John Paul II further adds that "Priest lifestyle must portray him as a man imbued with prayer (John Paul II 1993:4).

Public and Administrative Figure: By the nature of their office, Catholic Clergy are public figures and leaders and as such "they must develop the virtues of leadership. As Christ is the head of his body the Church, so too the priest must have all that is necessary to exercise spiritual leadership" (Cole, 2009:34). According to D'Souza "Christian leaders need to be available and above all approachable-to be alongside their people if they are to know them and serve them well" He further adds that the term service is out of place in businesses and corporations but that it is the key in Christian leadership as taught by Jesus in Matt. 20:27 (D'Souza 1994:41 & 12).

As spiritual leaders, the CCL stipulates that "Clerics are to foster simplicity of life and are to refrain from all things that have semblance of vanity. Priests and bishops alike are to avoid everything that might in any way antagonize the poor; they are to avoid all appearances of vanity in their surrounding, so that nobody, even the humblest is ever afraid to visit (Can 519). In *Patores Dabor Vobis* (PDV) Pope John Paul II summed up what the lifestyle of Catholic Clergy ought to be. "This demands that the priest not be arrogant, or quarrelsome but affable, hospitable, sincere in his words and heart, prudent

and discrete, generous and ready to serve, capable of opening himself to clear and brotherly relationships and of encouraging the same in others and quick to understand, forgive and console” (PDV 16).

Terkula extensively analyze the two models of Christian leadership, The Servant & Shepherd, which Catholic Clergy should adopt following the step of our Lord (2017 24-49). Profile of Lifestyle of Catholic Clergy in Contemporary World: According to Sheerin, (2008:118) “the lifestyle of many priest in our impoverished economy gives great cause for worry and shows no empathy with Nigeria in distress, rather priests are continually complained of for sidling up towards the rich and powerful” Fulton Sheen on the other hand while speaking of the lifestyle of Priests comparatively asserts that “I am holier than thou” was one extreme of spirituality in the past. Today the other extreme boast: I am worldlier than thou Sheen, (2007:15). However as far as others are concerned the lifestyle of some priests is a source of inspiration as Catholic Priest play the role of an elder, reconciler and mediator in African society today Shebayang (2017:458).

Review of Some of the Challenges Facing Catholic Clergy

Materialism (Avarice): In his discourse of leadership from Christian perspective, Terkula observes and regret that “there is a growing materialistic lifestyle, among Nigerian Catholic Priests which is unfortunately lamentable (2016:61) The view of Aniagwu confirms the ugly trend; while it is true that the diocesan priests do not take the vow of poverty, they should nevertheless embrace and exhibit a poor and simple lifestyle in imitation of the son of man. A situation where Catholic Priests vie with one another in building personal homes, acquiring exotic cars, electronic gadgets state of the art mobile phones and so on is far from ideal. It is a counter witness that does not portray them as men who have been called and chosen to act in persona Christi, a priest should be like another Christ (2012:52). Cole named avarice as one of the major hidden enemies of the priesthood. He defines avarice as a vice that elicits an unreasonable desire for money and the material things which money can buy. He cautions that priests and Bishops alike can become Avaricious, can be so worried about their retirement that they obsess about their investment in the stock market to the detriment of Contemplation or the salvation of the souls (2009:185). The deep injury inflicted by this challenge is summarized by Ogoke: the prevalence of this materialistic trend leads to the spiritual malnourishment of the faithful, over-sacramentalization, under evangelization and impoverishes and disfigures the liturgy (2008: 85).

The Challenge of Celibacy and Lust: While analyzing the difficulties and challenges experienced by Catholic Clergy in the area of celibacy, Obuna exposed some false (but human solutions resorted to by some clergy, Obuna (1986:64-75). He laments cases of

complete abandonment of Catholic Celibate life to marriage. However he agreed with the opinion by many scholars that such imbalance celibate make bad husbands as well.

A final confirmation of the above opinion from modern research comes from a nation-wide investigation by the National Opinion Research Centre NORC, (1971) on priests in the United States of America which came to the following conclusion: “Whatever the explanation, former Roman Catholic Priests do seem to experience greater tensions in marriage than the typical college-educated American Male and these tensions increase as the resignation date recedes into the past, NORC, (1971: 298). In connection with the challenges of celibacy, Obuna also pointed to what he called the European solution which is the practice of cohabiting with mistress under the guise of housekeepers or cooks. He finds it lamentable that this practice of Cohabitation or concubinage is borrowed by African Priest (Obuna, 1986:67).

In a section he titled “Priestly problems with gluttony” Cole (2009:195) points out; if one has not learned to curb one’s desire for the pleasures of the palate, then living alone or in a wealthy parish can produce a series of problems in this area of life. Since priests do not have families, the meal can take on a certain undue importance in terms of the various species of gluttony. A priest can come to expect nothing but the best cuisine whether in terms of quantity, expense or the best of condiments to give the food a special relish. It can also set up a problem with one’s prayer life as the desire for pleasure can weaken the desire for prayer or contemplation even if excess in eating and drinking is minor only.

Apochi also observes that “Another contributing factor responsible for the crises in the Church is the preachers; one of the commonest ways is the unexemplary life of some preachers as many preachers fail to witness some members of their congregations from hearing the word of God, but weakens the effectiveness of the preaching (1997:94). Apochi stresses this point while addressing the challenge of catholic evangelization in Africa which Kano diocese is inclusive. Thus the luxurious and lavish life of some catholic clergy poses challenge and contradicts the message of Jesus a priest-victim.

The “Airport Bishop” Syndrome of Nomadic Lifestyle: The Maxim that there is no smoke without fire applies here. When “Pope Francis on 19th September, 2013, lashed out at what he called the scandal of airport bishops, urging his peers to remain rooted in their diocese and spend less time seeking the spotlight” (UAC 2020) he was actually addressing a trend that poses a challenge in the clerical circle. This trend is even more associated with lower clergy (The Priests).The Challenge of Pentecostalism, the challenge of Pentecostalism is wildly acknowledge among the mainstream Churches especially in the Catholic Church as testified by Aniagwu, (2006) “Whether people realize it or not the greatest challenge facing the Catholic Priesthood in Nigeria is Pentecostalism, both within

and outside the Catholic Church, not surprisingly some Catholic Priests have taken to doing things like those pastors. Some Catholic Priests watch video tape, and disc recordings of Pentecostal pastors and try to copy them. Aniagwu is surely concerned with the clerical identity crises here which result in double identity.

Materials and Methods

Population of the Study

The study concerns the impact of the lifestyle of Catholic Clergy on their parishioners in Kano diocese which geographically comprises the Catholic community in both Kano and Jigawa states. The population of this study consisted of all the clergy and lay faithful of the Catholic Church in Kano diocese. This population stands as 149, 650 as at the year 2019 CDK, (2020). Details of the population are given in table 3.1 below.

Table 1: Participant Population of Catholic Diocese of Kano

S/N	Status	Population
1.	The Clergy	44
2.	Female religious	14
3.	Catholic Lay Faithful	149,592
	Total	149,650

Source: CDK, Centenary Celebration Brochure, Dec. 2018

Sample and Sampling Technique

To study a whole population within a particular period of time is difficult therefore; samples are selected and used for the study. According to Gleen (1992), for a population of over one hundred thousand, 400 respondents were sampled for the research. This gave the confident level of 95% and the margin of error reduces to 3.5. To get the sample for the study, purposive and random sampling techniques were used. The sampling for the study was carried out at two levels; selection of churches and selection of subjects. The characteristics of interest to the researcher consist of catholic churches that has a heterogeneous membership and with a population of over 500 members. Catholic diocese of Kano has a total number of twenty seven (27) parishes. The parishes were outlined according to deanery for selection. Purposive sampling was employed to select eight (8) parishes out of the twenty seven (27) parishes this is because not all parishes are heterogeneous in composition. Two parishes were selected from each of the four deaneries in the diocese using purposive sampling technique.

Method of Data Analysis

The study employed the use of tables for the presentation of data. The data that was collected was subjected to statistical analysis using descriptive statistics such as frequencies and percentages, means and standard deviation. Specifically, the demographic characteristics of the respondents were described in frequencies and percentages. The hypothesis was tested with the two sample t-test because of the two independent variables (male and female) involved.

Results and Discussions

Socio-demographic Characteristics of Respondents

The demographic characteristics of the respondents selected along with their expressed opinions on the investigated variables were gender, age, education and marital status in the Church.

Gender of Respondents

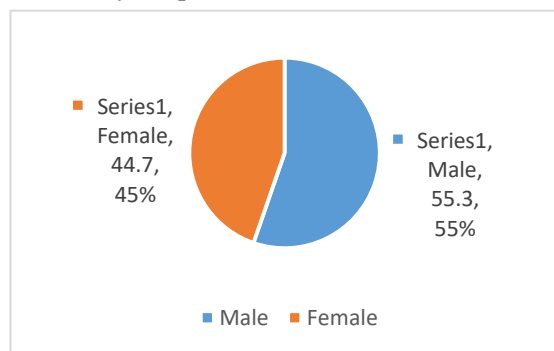


Figure 1: Gender Distribution of respondents

From the above Figure 1, 44.7% of the respondents which corresponds to 174 are of the female gender while 55.3 % (215) of the respondents are of the male gender. This implies that majority of the respondents are male.

Deanery, Educational Level and Marital Status

From the Table 2, 17.7% of the respondents which corresponds to 69 falls within “20-24” age bracket, 23.7% (92) falls within the “25-29” age bracket, 13.4% (52) falls within “30-34” age bracket, 14.1% (55) falls within “35-39” age bracket, 8.0% (31) falls within “40-44” age bracket and 23.1% (90) of the respondents falls within “45-above” age bracket.

The results on Table 2 reveals that majority of the respondents have tertiary level of education (56.3%). This was followed by those with secondary level of education (26.5%). Only about 3.3% of the respondents which corresponds to 13 are none educated.

The level of education determines their level of understanding of the subject of discourse and should provide necessary answers.

Table 2: Deanery, Educational Level and Marital Status

Deanery	Frequency	Percent
20-24	69	17.7
25-29	92	23.7
30-34	52	13.4
35-39	55	14.1
40-44	31	8
45-above	90	23.1
Total	389	100

Educational Level		
One	13	3.3
Primary	53	13.6
Secondary	103	26.5
Tertiary	220	56.5
Total	389	100

Marital status		
Married	172	44.2
Single	191	49.1
Celibate	26	6.7
Total	389	100

On the marital status, the respondents are mainly single (49.1%) and 43.4% of the respondents which corresponds to 169 are married. Only about 7.2% (28) are of the celibate category. The highest percentage is that of the single category. This is because most are within the ages of 25 – 29 years.

Challenges facing credible lifestyle of the catholic clergy in Kano Diocese

The expressed opinions of the respondents on the challenges confronting the credibility of catholic clerical lifestyle are tabulated in mean and standard deviation in Table 3 below as reactions to the items suggested.

Table 3: Challenges facing Credible Lifestyle of the Catholic Clergy in Kano Diocese

Positive Impact	Mean	Standard Deviation	Decision
There is the challenge of celibacy in the life of Catholic Clergy in Kano Diocese	3.67	1.167	Agreed
Catholic Clergy have greater devotion to structures (doctrines, laws, hierarchy and buildings), than to love mercy and compassion	3.38	1.274	Agreed
The Catholic Clergy in Kano Diocese are arrogating excessive and undue power and importance to themselves	3.04	1.250	Agreed
The Church has no concern for the family of the Priest	2.98	1.279	Agreed
The Catholic Clergy in Kano suffer identity crisis	3.10	1.217	Agreed
The Catholic Clergy in Kano Diocese are lonely	2.97	1.363	Agreed
The Catholic Clergy in Kano are giving in to the lifestyle and Theology of Prosperity Gospel	3.35	1.246	Agreed
There is poor welfare scheme for Catholic Clergy in Kano	3.11	1.318	Agreed
The Catholic Clergy in Kano are too ambitious	3.36	1.228	Agreed
The lifestyle of the Clergy promote injustice and ethnic sentiments	2.70	1.374	Disagreed

Source: Fieldwork 2021

As it is stated in Table 3, the mean score of 3.0 and above is the decisive score for agreement with item while scores below 3.0 indicates disagreement. From Table 3, the challenges militating against credible lifestyle of the catholic clergy in Kano diocese includes; it states that there is the challenge of celibacy in the life of Catholic Clergy in Kano Diocese with a mean score of 3.67 and standard deviation of 1.167. This was followed by Catholic Clergy have greater devotion to structures (doctrines, laws, hierarchy and buildings) than to love mercy and compassion with mean score of 3.38 and standard deviation of 1.274 and catholic clergy in Kano are giving in to the lifestyle of and theology of prosperity gospel with a mean score of 3.35 and standard deviation of 1.246. From the table above three items disqualify as challenges as their mean score are below 3.0. The first in the same descending order is item ten with mean score of 2.70 and standard deviation of 1.374. It says the lifestyle of the clergy promote injustice and ethnic sentiment. The second disagreed challenge is item four with mean score of 2.98 and standard deviation of 1.279 which says the Church has no concern for the family of the priest

The analysis and interpretation of table 3 shows that respondent have mixed reactions on the challenges militating against credible lifestyle of catholic clergy in Kano Diocese. Seven challenges are agreed on as challenges while three are disagreed on as challenges and determined as such by the mean scores. This implies that the occurrence of some of the items is observed responses in the table it could be concluded that there are significant challenges militating against credibility of catholic clerical lifestyle with least emphasis on loneliness, negligence of the priest's families of priests, injustice and ethnicity.

Measures that can Enhance Credible Lifestyle of Catholic Clergy in Kano Diocese

The table 3 shows the mean scores and standard deviation of the respondents on the suggested items. Decision on each of the items on the table is based on 3.0 mean score. Mean score of 3.0 and above signify agreement while lower mean scores imply disagreement with suggested notion of an item. From table 4 the opinion of the respondents show that all hope is not gone and are optimistic about the suggested measures to enhance pastoral productivity of Catholic clergy in Kano Diocese except one. On top of the list of order of preference is item five with the mean score of 4.16 and standard deviation of 1.025. It says the catholic clergy should frequently visit the poor, the needy, the hungry, the imprisoned and the sick.

Table 3: Measures that can Enhance Credible Lifestyle of Catholic Clergy in Kano Diocese

Positive Impact	Mean	Standard Deviation	Decision
The methodology and curriculum of Catholic Clerical formation need to be reviewed for improvement	3.82	1.164	Agreed
The Catholic Clergy in Kano Should cultivate virtues of humility, respect and simplicity	3.95	1.119	Agreed
Celibacy should be abolished and Catholic Clergy get married	2.68	1.245	Disagreed
The Catholic Clergy in Kano should often need to go for psychological evaluation for self-knowledge	3.78	1.124	Agreed
The Catholic Clergy in Kano should frequently visit the poor, the needy, the hungry, the imprisoned and the sick	34.16	1.025	Agreed
The Catholic Clergy in Kano should guard against ethnic sentiments	4.07	1.036	Agreed
There should be just application of Ecclesiastical sanctions on clergy with scandalous lifestyle	3.79	1.212	Agreed
The Clergy should give their parishioners more audience for feedback and corrections	3.92	1.110	Agreed
The Catholic Clergy welfare scheme in Kano Diocese should be improved	3.84	1.105	Agreed
There should be effective Diocesan auditing committee	3.94	1.218	Agreed

Source: Fieldwork 2021

The second preferred measure is item six with the mean score of 4.07 and standard deviation of 1.036. It says the catholic clergy in Kano should guard against ethnic sentiments. The third measure the respondents preferred should be taken is item two with mean score of 3.95 and standard deviation of 1.119. The fourth which followed is item ten with mean score of 3.94 and standard deviation of 1.218. It says there should be effective Diocesan auditing committee. The fifth measure is item eight with mean score of 3.92 and standard deviation of 1.110. The sixth and seventh are items nine and one respectively. The eighth and ninth position go to item seven and four which have the mean score of

3.79 (1.212 standard deviation) and 3.78 (1.124 standard deviation) respectively. Item seven says there should be just application of Ecclesiastical sanctions on clergy with scandalous lifestyle. Item four suggests that the catholic clergy in Kano should often need to go for psychological evaluation for self-knowledge. Thus psychological evaluation is the least preferred measure to be taken as indicated by the least mean score of the preceding measures. The last measure with the lowest mean score of 2.68 and standard deviation of 1.245 is item three which says celibacy should be abolished and Catholic Clergy get married. Thus statistically from the observed responses of the table above all the measures are agreed on in the varying degree explained except item three, the abolition of celibacy.

Test for Hypothesis

Null Hypothesis II: There is no significant difference between male and female in their opinion on the challenges facing credible lifestyle of the catholic clergy in Kano diocese.

Table 4.11: Two Sample t-test on the challenges facing credible lifestyle of the catholic clergy in Kano diocese

Variables	N	Mean	Std. Dev.	Std. Error	t-value	DF	p-value
Female	174	3.63	1.174	0.089			
Male	215	3.69	1.164	0.079	1.304	56	.203

(t-critical = 1.96, p < 0.05)

The result revealed that the male do not differ significantly in their rating of the challenges facing credible lifestyle of the catholic clergy in Kano diocese. The mean score (3.69) of the male is not significantly higher than that (3.63) of the female. The observed t-value of 1.304 obtained at 56 degree of freedom is lower than the critical value of 1.96 at the same degree of freedom (df). The observed level of significance in the table is 0.203 (P > 0.05). These observations provide enough evidence for accepting the null hypothesis. The null hypothesis that there is no significant difference in the opinions of male and female respondents on the challenges facing credible lifestyle of the clergy in Kano diocese is therefore retained. The observed non-significant difference here is attributable to the magnitude of the male and female rating alike of the challenges facing credible lifestyle of the clergy in Kano diocese. Both groups have mean scores higher than the midpoint average of 3.0.

Conclusion

The study was able to present the challenge of celibacy in the life and have greater devotion to structures (doctrines, laws, hierarchy and buildings) than to love mercy and compassion are the challenges faced by Catholic Clergy in Kano Diocese. There is no doubt that these challenges present the dimension of the priestly life that has made negative impact on their parishioners in Kano Diocese. However, the clergy of Kano Catholic diocese should be grateful for this feedback. It is said that problems known are half solved. The nature of the challenges is opportunities to improve because they are neither good nor bad. Moreover, challenges come to all humans in life at one point or another. This time of trial will bring a purification of the entire Catholic community, a purification that is clerical challenges of celibate (sexual immorality), luxury and over ambition are prevalent in the modern society and as such an infiltration or influence.

However, the clergy need to be conscious of their call to be different. But it is a hopeful situation that can be mitigated. Practical measures proposed are review of clerical formation methodology, reinforcing virtues of humility, simplicity, identifying with the poor and needy, improved welfare scheme, effective diocesan auditing committee, just and fatherly corrections and guarding against ethnic sentiments. It is also important for young people aspiring to the catholic clerical life to take time and examine themselves properly and not be influenced by parents or siblings or be pulled into it by prestige or material glamour.

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