

**TOWARDS A NEW MODEL OF DIOCESAN
MANAGEMENT STRUCTURES AND PROFICIENCY IN THE
POST-VATICAN TWO ROMAN CATHOLIC CHURCH**

by

CHRISTOPHER MICHAEL SLATERS

Submitted in accordance with the
requirement for the degree

of

DOCTOR OF THEOLOGY

In the subject

of

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER : DR C HUGO

DECLARATION

Student Number 3309-468-3

I declare that Towards a New Model of Diocesan Church Management Structures and Proficiency in the Post Vatican Two Roman Catholic Church is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Christopher Michael Slaters.....Date.....

ACKNOWLEDGEMENTS

I acknowledge with gratitude the professional guidance and encouragement given patiently to me by Dr. Carel Hugo throughout this research.

I am deeply indebted to various individuals who have assisted me most generously in so many ways namely: Dr Jennifer Slater O.P., Mr Cedric Pringle, Mrs Helen Pringle, Mrs Renée Morrison, Miss Alison Taylor, Mrs Lynn Pepper and Mr Keith van der Westhuizen.

My sincere thanks to the Right Reverend Michael Coleman, Bishop of the Diocese of Port Elizabeth who provided the financial assistance for the completion of this work.

I am most grateful to the forty research participants. Through your participation and comments I have gained a boldness to enter more fully into a participatory managed local Church.

I wish to thank family and friends who provided inspiration, love and interest throughout this project. Sincere thanks goes to the parish of St Francis Xavier and St Martin de Porres, East London.

Thanking those who have been part of this research journey is a satisfying task but nothing gives me more fulfilment than to thank our Lord Jesus Christ for faithfully accompanying me on this my Emmaus Journey (Luke 24:13–35).

DEDICATION

To the People of God.

SUMMARY

The topic of diocesan Church management structures which I present in this research emerges from concerns concerning the comprehensive implementation of the Second Vatican Council in this regard. It is an attempt to examine, comprehend and present the responses and opinions of members of a diocesan Church in a systematic, clear and simple manner to concerns such as: should diocesan Church management structures change? If so, how should diocesan Church management structures change? What should be the main focus and priority of diocesan Church management structures? Do the current management structures of the diocesan Church respond adequately to the needs of the People of God? Since the Catholic Church has a complex management structure, the entire examination thereof is beyond the scope of this research. However, the aim of this investigation is to critically examine the diocesan management structures of a contemporary local Church. The challenge of this research is to ascertain how ecclesial management, as a vital aspect in the Church, is responding to the challenges of the Second Vatican Council to make the Church not only relevant, but allowing full participation and representation of her members in the management of the diocesan Church.

KEY TERMS

Church, Diocese, Local Church, Laity, Management, Church Management, The Second Vatican Council, Code of Canon Law, Canon, Ecumenical Council, People of God, Hierarchy, Presbyterium, Presbyteral Council, College of Consultors, Diocesan Synod, Diocesan Pastoral Council, Diocesan Curia, Vicariates, Vicars Forane, Parish, Parish Pastor, Stewardship, Collaboration, Power, Authority, Vision.

TABLE OF CONTENTS

DECLARATION.....	i
ACKNOWLEDGEMENTS.....	ii
DEDICATION.....	iii
SUMMARY.....	iv
KEY TERMS.....	v

CHAPTER ONE: BACKGROUND TO THE RESEARCH

1.1 INTRODUCTION.....	1
1.2 STATEMENT OF THE RESEARCH PROBLEM.....	1
1.3 THE AIM AND SIGNIFICANCE OF THE STUDY.....	4
1.4 PERSONAL INVOLVEMENT IN THE ISSUE.....	6
1.5 METHODOLOGY.....	8
1.5.1 A practical theological approach.....	9
1.5.2 A qualitative research.....	11
1.5.3 The data source.....	13
1.5.4 The sample.....	14
1.5.5 Data generation method.....	15
1.5.6 The pilot study.....	17
1.5.7 Data collection.....	18
1.5.8 Data sorting and organising.....	19
1.5.9 Analysis and interpretation of the data.....	20

1.5.10 Presentation of the research results.....	21
1.5.11 Ethical considerations.....	21
1.6 DEFINITION OF TERMS.....	24
1.6.1 Church.....	24
1.6.2 Diocese.....	25
1.6.3 Management.....	26
1.6.4 Church management.....	27
1.6.5 Second Vatican Council.....	27
1.7 CHAPTER DEVELOPMENT.....	27
1.8 CONCLUSION.....	29

**CHAPTER TWO: THE SECOND VATICAN COUNCIL AND ITS
SELF-UNDERSTANDING OF THE CHURCH**

2.1 INTRODUCTION.....	30
2.2 THE ECCLESIAL VISION OF POPE JOHN XXIII.....	31
2.3 THE ECCLESIAL DOCUMENTS OF THE SECOND VATICAN COUNCIL.....	33
2.4 THE CONSTITUTIONS OF THE SECOND VATICAN COUNCIL ON THE CHURCH.....	37
2.4.1 The Dogmatic Constitution on the Church.....	38
2.4.2 The Pastoral Constitution of the Church in the Modern World.....	39
2.5 THE SECOND VATICAN COUNCIL’S SELF-UNDERSTANDING OF THE CHURCH.....	41

2.5.1 The Church as Mystery.....	41
2.5.2 The Church as the People of God.....	45
2.6 INTERNAL ORDERING OF THE CHURCH.....	48
2.6.1 The Church as Hierarchical.....	48
2.7 CONCLUSION.....	50

**CHAPTER THREE: THE MANAGEMENT STRUCTURE OF A ROMAN CATHOLIC
DIOCESAN CHURCH**

3.1 INTRODUCTION.....	53
3.2 THE MANAGEMENT STRUCTURE OF A DIOCESAN CHURCH.....	54
3.2.1 Diocesan Bishop.....	57
3.2.2 Presbyterium.....	59
3.2.3 Presbyteral Council.....	61
3.2.4 College of Consultors.....	65
3.2.5 Diocesan Synod.....	66
3.2.6 Diocesan Pastoral Council.....	68
3.2.7 Diocesan Curia.....	69
3.2.8 Vicariates and Vicars Forane.....	70
3.2.9 Parishes and Parish Pastors.....	72
3.3 SUMMARY AND FINDINGS.....	72
3.4 CONCLUSION.....	77

**CHAPTER FOUR: THE LAITY IN THE CHURCH– A CONCILIAR AND POST-
CONCILIAR PERSPECTIVE**

4.1 INTRODUCTION.....79

4.2 TOWARDS A DEFINITION OF THE LAITY.....80

4.3 THE SECOND VATICAN COUNCIL ON THE LAITY.....81

4.3.1 Lumen Gentium.....81

4.3.2 Apostolicam Actuostatem.....85

4.4 POST CONCILIAR PERSPECTIVE OF THE LAITY.....92

4.4.1 Christifideles Laici.....93

4.5 THE MINISTRIES AND OFFICES OF THE LAITY IN THE
CHURCH.....98

4.6 EVALUATIVE COMMENTARY AND FINDINGS.....104

4.7 CONCLUSION.....108

CHAPTER FIVE: THE SIGNIFICANCE AND AIM OF CHURCH MANAGEMENT

5.1 INTRODUCTION.....111

5.2 THE SIGNIFICANCE AND VALUE OF CHURCH
MANAGEMENT.....112

5.3 MANAGERIAL AIMS FOR THE CONTEMPORARY DIOCESAN CHURCH.....121

5.3.1 Collaboration among all members of the diocesan Church.....121

5.3.2 Facilitation of partnerships between clergy and laity.....134

5.4. CONCLUSION.....128

CHAPTER SIX: RECOMMENDATIONS TOWARD EFFECTIVE MANAGEMENT OF A DIOCESAN CHURCH.

6.1 INTRODUCTION.....130

6.2 RECOMMENDATION ONE.....131

6.3 RECOMMENDATION TWO.....137

6.4 RECOMMENDATION THREE.....146

6.5 RECOMMENDATION FOUR.....153

6.6 RECOMMENDATION FIVE.....160

6.7 RECOMMENDATION SIX.....164

6.8 RECOMMENDATION SEVEN.....168

6.9 RECOMMENDATION EIGHT.....172

6.10 RECOMMENDATION NINE.....179

6.11 RECOMMENDATION TEN.....185

6.12 CONCLUSION.....191

CHAPTER SEVEN: TOWARDS A MORE PROFICIENT MODEL OF MANAGEMENT FOR THE DIOCESAN CHURCH

7.1 INTRODUCTION.....192

7.2 “PEOPLE OF GOD MANAGEMENT”.....193

7.3. RESTRUCTURING THE WORKINGS OF THE DIOCESAN CHURCH.....194

7.3.1 The role and challenges of the diocesan bishop in the management of the diocesan Church.....198

7.3.2 Proposed management methodology and structure for the management of a diocesan Church.....199

7.3.3 Proposed constitution for pastoral councils.....	209
7.3.3.1 Characteristics of the proposed pastoral council constitution....	209
7.4 CONCLUSION.....	212
CHAPTER EIGHTH: CONCLUSIONS.....	214
APPENDIX I.....	221
APPENDIX II.....	238
APPENDIX III.....	242
APPENDIX IV.....	259
APPENDIX V.....	267
APPENDIX VI.....	274
APPENDIX VII.....	279
BIBLIOGRAPHY.....	288
DIAGRAM 1.....	56
DIAGRAM 2.....	195
DIAGRAM 3.....	201
DIAGRAM 4.....	206
DIAGRAM 5.....	211
DIAGRAM 6.....	283

CHAPTER ONE

BACKGROUND TO THE RESEARCH PROJECT

1.1 INTRODUCTION

The primary purpose of this chapter is to introduce the research project and to present a broad overview of the objective and the motivation which is fundamental to this investigation. The aim of this chapter is to illustrate how the research will be conducted and to present the main aims and focus of the research. This chapter reflects on the rationale behind the study and serves as a critical guide and incentive of the research process.

1.2 STATEMENT OF THE RESEARCH PROBLEM

It is probably no exaggeration to acknowledge that the Second Vatican Council had a significant impact on the life and ministry of the Roman Catholic Church and on the Catholic-Christian population in the world. The Council's influence was decidedly noteworthy in certain ecclesial expressions *inter alia* the pastoral, liturgical, spiritual and administrative areas, to mention but a few. Significantly obvious is that the Church became increasingly involved in the ordinary lives of people, for example in education, social justice, health care as well as

diverse pastoral care practices. The noticeable increase in lay participation in the various areas of Church life serves as dramatic evidence of the influence of the Second Vatican Council. Not only Catholic Christians benefited from the dramatic effects and changes brought about by the Council, but also all other Christians and people of other religious convictions. This is evident in the ecumenical and inter-faith dialogue of the Church, which constitutes a particularly strong theme of the Second Vatican Council, and has opened the way to fruitful relations among the various Christian denominations and other world religions. The liturgical reforms, where it was practiced with generosity and insightful assiduousness, resulted in an all-inclusive atmosphere where people, Catholics-Christians and Protestant-Christians, feel more welcome and at home in the Catholic Church. If numbers are anything to go by, the noticeable increase of membership in the Catholic Church, which escalated to over a billion¹ since the Second Vatican Council, one cannot but wonder what authentic value and credence the Second Vatican Council really had on the life of the Church since its inception.

Markey (2003:19) points out that the Catholic Church as it appears at this moment “is the inevitable result of a fundamental reorientation in the life of such a large, diverse and complex community of faith”. To

¹ The world’s Catholic population is 1.115 billion, according to the latest figures from the Vatican’s statistical bureau and published in the *Annuario Pontificio*, the official Vatican yearbook that appeared in February 2008. See bibliography *Annuario Pontificio* (2008).

this he compares the Catholic Church with a human person going through the various stages of development. The beginning stage, the childhood phase marked by the discovery of one's identity, followed by adolescence which brings with it new responsibilities, while difficult decisions come with the maturity and realities of adulthood. Similar to the human person who at midlife reevaluates the meaning and experiences of life, he says the Church underwent a new birth forty years ago in preparation for the future that awaits her. According to Markey's comparison, the Second Vatican Council provided the Church with the opportunity to examine the past and to face the future. The result is that the documents of the Second Vatican Council presented a systematic presentation of the Church's self-understanding. In the same vein Prior (2001:15) says that the documents of the Second Vatican Council provided "the seeds of a new ecclesiology". In fact it can be concluded that the writings of the Second Vatican Council are the outcome of two thousand years of theological reflection whereby the Catholic Church was prepared to face the beginning of new pastoral challenges.

Robbins (1988:30) points out that a vital feature of the Catholic Church's management is that the Church operates traditionally within the ranks of a management structure, which has remained basically unchanged for nearly two thousand years. At times when this structure is confronted with growth, development and change Arbuckle (1993:1) is of the opinion that "it evokes internal anxiety and causes the Church

to retaliate by reaffirming its traditional identity, practices, cultures, structures and boundaries”.

Arbuckle (1993:6) proceeds by saying that if the Church is to become open to society as the Second Vatican Council wishes, the Church would require “leaders in the smallest basic Christian communities to the highest pastoral position in the Church, gifted with charismatically inspired creative imaginations”. Such people must have a vision of the Church modelled on the teachings of the Second Vatican Council. Is it at all possible for the vision of the Second Vatican Council to be realised in the management structure of a contemporary diocesan Church which in practice appears strongly centralised and highly hierarchical? Does this management structure reflect a Church in touch with her members? Is there a need for a new or improved management structure for the local Church? This is at the heart of what this study intends to explore.

1.3 THE AIM AND SIGNIFICANCE OF THE STUDY

The Catholic Church is perceived by many as the first, the oldest and among the most successful highly-centralised-managed-organisations in the world. If this is the case and the fact that it has such a long and successful history, it can be surmised that some of the management theories and practices that are deeply entrenched in the Church as a human-divine organisation, must possess some

underlying “success formula”. It is evident that the corporate world has assumed and implemented some of the Church’s management practices and ideas to administer their organisations with success and even perfected the system in many instances. The corporate world apply terminologies such as “vision and mission statements” which in actual fact are words coined from ecclesial terminology.

In this contemporary era the theories and practices of management have become so highly developed and established that it is unthinkable that any organisation, including the Church, can function successfully in this contemporary era without considering these management theories and practices. Woodward and Pattison (2000:283–287) say “in the light of the aims and importance of management no responsible organisation, including the Church can wholly ignore the importance of defining the purpose, organising, motivating, and developing its members, even if in the Church uses a different vocabulary to describe these functions”.

This research hopes to illustrate the significance of effective Church management in a local diocesan Church, as an essential aspect to the success of the Church’s operations. It endeavours to illustrate that good management in the Church will offer recognition and respect for each member of the Church. This research will examine critically the management structure of a contemporary diocesan Church, and will

explore if it is theologically well founded and indeed pastorally relevant.

The study will focus extensively on the practical relations that are operative between the clergy and the laity. To this end, Parent (1987:3) confirms that one has to attempt to “answer the true questions that lay people are concretely confronted with in their daily lives and in their daily relations with clerics”. It is hoped that this research may in reality create an opportunity for people, clergy and laity alike to listen to each other. The Second Vatican Council advocates the full and active participation of the baptised in the Church and this research takes its inspiration from this very principle as well as from the fundamental need for the Church to engage in creative interaction with her members. In so doing this research intends to facilitate dialogue with the vision of the Second Vatican Council and to make provision for a more interactive and participatory local ecclesial community.

1.4 PERSONAL INVOLVEMENT IN THE ISSUE

My personal formation, and eventual ordination, as a Roman Catholic priest, occurred in the post-Vatican Two Church era. The teachings of the Second Vatican Council have not only shaped and informed my religious experience, but have also influenced my understanding of the Catholic Church and what it is meant to be. I can therefore profess

that I belong to the generation who was born, raised and educated entirely in the post-Vatican Two context.

It is an experiential fact that momentous changes do not come easily to any institution, particularly not to the Catholic Church, but in the event that they do occur, they must be engendered by utmost necessity and reflection. In this regard I share the opinion of Lennan (1995:23) whereby he maintains that to tamper specifically with the Church's beliefs, structures, or practices requires sensitivity, as the Church is not just another human institution but a God-given aid to salvation. While significant and far reaching changes were advocated to the Church by the Second Vatican Council, it is understood that this specific underlying theological insight of the Church is to be considered when structural changes for the ecclesiastical management of the Church are proposed.

My pastoral work as a Catholic priest takes place daily in the context of diocesan and parish pastoral involvement and management. The experience of my practical ministry brought me to a critical awareness for the need to change or adapt some of the current practices of the Church's diocesan management. The need for this proposed change or adaptation is not only in terms of the purpose and vision of the Second Vatican Council, but also to encourage the active participation of both the hierarchy and the laity in the ownership, development and growth of the local Church. Many of the laity have legitimate aspirations for

the Church but their apparent “lay condition” according to Parent (1989:1) seems to prevent them from full participation in the management of the Church.

Finally this study is of personal importance and value to me, as my interest in the subject of Church management is rooted in my ministry and my experiences of the local Church. I believe that we the clergy are managers of the Church and in need of increased management training. My experience informs my opinion that many of us clerics are ill-exposed, ill-prepared and thus inadequately trained for the task. It is my hope that this research will assist me with the shortcomings in my own management approach, and that it would make a useful contribution to the clergy of my ministerial area in the Diocese of Port Elizabeth.

1.5 METHODOLOGY

It is important for a researcher to consider the most suitable research method which determines the most effective means of gathering and analysing data. There exist endless sets of instructions about methodological techniques and factors that must be considered. Taking into consideration the research question of this investigation and the complexity of the Catholic Church as an institution, the researcher started engaging with methodological issues. With such a mountain of highly developed research techniques available, the

researcher applied the research to the basics of the research question and the research methodology. As Masson (1996:7) points out “it is to focus on the centrality of the research question and linking it to one’s philosophical or methodological position on the one hand and appropriate data generation methods on the other”. The decision on a methodological approach is usually complex and difficult and this research was no exception. The researcher considered the caution by Crabtree and Miller (1992:89), that researchers must avoid becoming enslaved to the tyranny of methodology and should use whatever method that best suits the research and honestly report on what is being done.

My interest in this study as mentioned is Church management. The research will focus on a theoretical and empirical investigation of the research topic. The fieldwork is carried out in my own ministerial environment, the Roman Catholic Diocese of Port Elizabeth. The research will be guided by an open-ended survey, allowing as much data as possible to emerge on the research topic.

1.5.1 A PRACTICAL THEOLOGICAL APPROACH

Practical theology may be applied to the whole of Christian life in all contexts and this includes, as in the case of this research, the experience of the management of a Church in a specific context. Jones (2005:2) says that practical theologians attempt to deal with issues

that are part of life in the world and he offers the following working definition of practical theology: "Practical theology is a theological reflection that is grounded in the life of the Church, society and the individual and that both critically recovers the theology of the past and constructively develops theology for the future". A practical theological approach for this research is therefore most suitable for the researcher wants to make a study of the Church that is useful, applicable and relevant to everyday concerns. The research intends to translate the knowledge gained of the Church into enhancing effective ministry.

Since in practical theology the methods employed depend largely on the issues under consideration, and practical theologians have come to rely on a variety of methods. These methods all aim to achieve what is highly valuable in practical theology and is described by Woodward and Pattison (2000:9) as "the capacity to be able to reflect upon and articulate something of the theological significance of human experience". Flowing from this description it is evident that practical theology focuses on Christian life and practice and its task is to build the Christian community. The emphasis of this research therefore is to move beyond simply presenting ecclesiological doctrines but to enhance the application thereof in everyday life in the Church. In this context I find another definition of practical theology by Gerkin (1986:61) a useful summary of the above statement: "Practical theology is the critical and constructive reflection on the life and work of Christians in all the varied contexts in which that life takes place

with the intention of facilitating transformation of life in all its dimensions in accordance with the Christian gospel". Thus this research will attempt to establish and articulate the experiences, needs, contemporary beliefs and practices of people in a particular local Church. The research will further reflect on the proposal that leaders in the Church must not only be equipped with theological knowledge, but also with the necessary professional managerial skills to manage the Church successfully and to minister effectively.

The research employs a practical theological approach with the purpose in mind as Lovin (1992:2-3) says that "what practical theology must provide is an understanding of how faith can guide action in contemporary circumstances". He further says that "the real task of a practical theology is to figure out what is happening at the nexus between the order of meaning presupposed by Christian faith and the order of events predicted by modern social theory". This research will adopt such a practical theological approach.

1.5.2 A QUALITATIVE RESEARCH

Taylor (2000:174) suggests that if researchers want to show the richness and complexity of the human condition they should employ qualitative measures. One of the distinct advantages of qualitative research according to Morris (1993:12) is that it offers an increased understanding and is more open to the researcher's interpretation. As

qualitative research is rooted in discourse and content analysis, it is a more suitable approach for this research. This research employs a qualitative approach in order to generate as Piatanida and Garman (1999:132) put it “an understanding and insight into these complex phenomena as they occur within a particular context”. It will assist this research in exploring how the management structure of a Roman Catholic diocesan Church is interpreted, understood and experienced.

Even though the research intends to be strategically conducted it intends to be flexible and contextual. Masson (1996:5) describes it as “sensitivity to the context and the situation in which the research takes place”. This approach which is a compelling element in qualitative research will, according to Masson (1996:2), involve not only identifying the key issues, but will also attempt to work out how it might be resolved. Crabtree and Miller (1992:32) are of the opinion that qualitative research generally begins with a theory or an understanding that will be modified or confirmed in the context of the study.

Seeing that a blueprint for qualitative research does not exist, this research takes cognisance of the fact that many of the issues in qualitative research cannot be anticipated in advance and will have to be recognised and resolved as the research process unfolds. By employing a qualitative research approach this research intends to obtain the broadest range of information and perspectives on the

research topic. This research will follow what Kirk and Miller (1986:60) describe as the “four- phase affair” of qualitative research namely: invention, discovery, interpretation and explanation.

1.5.3 THE DATA SOURCE

Taylor (2000:142) points out that “data are not available in books and card indexes, but must be gathered in direct contact with people and through people who are willing to participate”. The data source under investigation is the management structure of a Roman Catholic diocesan Church and the experience of the clergy and the laity thereof.

The sample data source is the Diocese of Port Elizabeth, Eastern Cape, South Africa. The Roman Catholic Church in Southern Africa² is governed by the Southern African Bishop’s Conference (SACOP), and consists of 29 ecclesiastical territories of which the Diocese of Port Elizabeth is one. Erected in 1847 the Diocese of Port Elizabeth has a Catholic population of 98 648 and has been governed by various bishops, the present bishop being the tenth. The diocese covers 71 828 square km. and consists of 59 parishes, 41 active priests, 15 permanent deacons and 10 religious congregations. It is the opinion of the researcher that the Diocese of Port Elizabeth offers a rich data source for the purpose of this research.

² Details taken from The Catholic Directory (2007). Published by the Southern African Catholic Bishop’s Conference. Pages 368–369. See bibliography SACBC, (2007).

1.5.4 THE SAMPLE

Masson (1996: 83) says that sampling and selection are “principles and procedures used to identify, choose and gain access to relevant units which are used for data generation by any method”. The participation of the entire Catholic population of 98 648 members within the Diocese of Port Elizabeth, is impossible and impractical to achieve. The aim of sampling in this research is thus to make it possible to achieve and offer insight into the experience of the wider population of the diocese through the selected sample. The sampling is purposeful and strategic in order to gain information and knowledge that is reasonably representative of the wider population. The sample relates to the wider population of the diocese and includes members of the clergy, religious and the laity. It is not representative in every possible sense of the wider population but incorporates relevant aspects in relation to the wider diocesan Church. The sample focuses on people’s experience rather than people *per se*. This is so because qualitative inquiry generally focuses in depth and on relatively small samples selected purposefully as is intended in this research.

The choice of a sample will be selected in response to the research question. The sample proposes to include people with multiple and or particular experiences of the kind this research is interested in and in this way the selection will be influenced by the apparent information richness of the individuals. The relationship will not be one of

straightforward representation in terms of ethnicity, race and colour of the wider population of the diocese. The intention is to provide a meticulous, close up and detailed examination of the experience of the sample.

1.5.5 DATA GENERATION METHOD

In deciding on the data generating method the researcher reflected on the best approach to generate data from the data source. This research utilises qualitative interviewing as the main data collection method. A general questionnaire was circulated in order to gather initial data and to assist with identifying potential participants for individual interviewing. Masson (1996:39) categorises interviews as one of the most commonly recognised forms of qualitative research methods. Morris (1993:111) describes an interview as “the collection of data through direct verbal interaction between individuals”. He says that direct face to face contact with persons is imperative when immediate responses are desirable and when one deals with relatively small samples. The term “qualitative interviewing” is usually intended to refer to in-depth, semi-structured or loosely structured forms of interviewing. By means of interviews this research hopes to obtain an in-depth understanding on the research topic based on the practical experience and opinions of the participants.

A qualitative interview is rewarding but also complex for it is more than just an ordinary conversation as it has intellectual, social, practical, analytical, interpretive and ethical implications. Interviewing based on qualitative research does not always involve a strict pre-prepared structured sequence of questions. The researcher produced a questionnaire which Masson (1996:47) refers to as a “mechanism” to assist the researcher in making decisions about the substance, style, flow, focus, scope, meaningfulness, and sequence of the questions in the interview. The researcher first established the areas in which the participants will be questioned, namely:

- The Second Vatican Council and related documents
- The concept of the Church as the People of God
- The diocesan canonical management structure
- Clergy as leader/manager
- The apostolate of the laity
- Corporate management and what the Church stands to benefit
- The vision for the contemporary local Church (towards self-reliance)
- Spirituality and Church management

The researcher formulated specific questions which assisted the participants in their preparation prior to the interviews and this clarified the direction in which the researcher would conduct the interviews. The research questions were based on the theoretical, pastoral and practical issues around the established areas. The

interviews were conducted with a topic-centred or thematic approach in a relatively informal style and the aim being to ensure that the researcher sees the reality as the interviewee sees it, and to achieve as Crabtree and Miller (1992:76) suggest, not only a good informant, but also a good interview.

1.5.6 THE PILOT STUDY

In preparation for the pilot study the researcher made a presentation to members of the clergy, religious and laity (94 people) on the research topic. The purpose from the research's perspective was to consolidate the theoretical research in preparation for the empirical investigation. The insights and questions that resulted from the presentation were valuable in guiding the researcher in planning the pilot study.

The pilot study was conducted with a member of the clergy (participant one), a religious sister (participant two) and two lay people (participants three and four) all from the Diocese of Port Elizabeth, with whom the researcher met individually. Participant one is a parish priest active in pastoral ministry in the diocese. Participant two is a member of a religious congregation resident in the diocese and involved in pastoral ministry. Participant three is a chairperson of a parish in the diocese. Participant four is a senior manager at a large corporate company and is an active member in the local Church. The

approach was informal, allowing the participants enough freedom to express themselves on the research topics and the research approach. Participants (three and four) suggested that for the average lay Catholic the research topic and the subsequent questions needed time for reflection. This insight influenced the data collection approach and will become apparent in the next section.

1.5.7 DATA COLLECTION

The researcher selected potential participants from among the clergy, religious and the laity. A detailed questionnaire³ was forwarded to 75 selected participants in order for the participants to present their views more fully after careful consideration. The participants comprised the diocesan bishop, selected priests, deacons, members of religious congregations and parish council chairpersons. A covering letter accompanied the questionnaire which explains the aims of the research project and the research approach. The participants were offered a month to reflect on the research topic and the research questions. They were alerted to the fact that a possible interview may follow.

A total of 48 questionnaires were returned and after detailed examination the researcher found that they presented rich textual data. Of the 48 participants who returned the questionnaire the

³ Appendix II

researcher selected 40 participants with whom arrangements were made for personal interviews. The participants included twenty members of the clergy and religious communities and twenty members of the laity. The interviews were successfully conducted with all the participants as a follow-up on the questionnaire.

1.5.8 DATA SORTING AND ORGANISING

The data was organised physically and captured thematically in computer files. In cataloguing the data it offered the researcher a sense of what constitutes data. Masson (1996: 108) is of the opinion that cataloguing is not analytically neutral because the researcher, at the very least makes certain assumptions about the data. The researcher explored various options for the use of a custom designed computer software package to assist with the indexing, analysing and retrieving of qualitative data. Eventually the researcher made a choice in favour of a manual approach of sorting, organising, coding and indexing the data. The data sorting and organising was guided by what Steinberg (2004: 114) describes as the two primary sources of organising qualitative data: (1) the questions on the interview guide and (2) the insights that emerge as the researcher collects and/ or analyses the data.

1.5.9 ANALYSIS AND INTERPRETATION OF THE DATA

Mouton (2001:108) proposes that after “breaking up” the data into manageable themes, patterns, trends and relationships, the researcher must make interpretive sense of them by “building up” their explanations and arguments. I agree with Polonsky and Waller (2005: 126) that the critical issue lies in how to convert the information into meaningful data using various analytical techniques. As the researcher I opted to make an interpretive reading of the data in order to produce as much as possible of the interviewees interpretation and understanding of the research questions. Masson (1996:136–145) says in analysing and interpreting data, qualitative researchers must ultimately produce social explanations and ensure that the explanation, and the analysis on which it is based, is convincing. In the light of this he suggests the following three key elements which this research adopted to ensure a convincing explanation:

- ensure that the methods are reliable and accurate
- ensure that the analysis is valid
- to make appropriate generalisations or wider claims

The aim of the data analysis as Masson (1996:47) points out is to make sensible, intellectually compelling and systematic interpretations and judgements. The analysis of the data in this research will be focussed on the interpretation of the experience of the interviewees

rather than on the interviewees themselves. The data may result in having to make comparisons of complex sets of experiences and as Taylor (2000:191) says “it will include the complexity, detail and context of the research”. The data will be organised into effective segments. The primary concern is not to make statistical comparisons but to use the data collected and analysed to explore processes and to develop theories and explanations.

1.5.10 PRESENTATION OF THE RESEARCH RESULTS

In conjunction with the research results and the examination of works in the related fields of the research topic the researcher attempted to present as Dey (1993:237) says “an account that is convincingly grounded conceptually and empirically”. The research presents from the results of the empirical research the majority opinions and experiences of the participants interviewed.

1.5.11 ETHICAL CONSIDERATIONS

Qualitative interviews as a data collection method generally raises a number of ethical issues. While some of them can be anticipated it is impossible to anticipate others. In order to conduct this research with ethical soundness the researcher adhered to the following ethical principles:

- By seeking the informed consent of all the participants and allowing them the freedom to participate and to withdraw their consent at any stage. As all the participants were adults of sound mind and judgement the researcher ensured that they understand what the data will be used for and sought their permission to analyse and interpret the data generated and make comparisons with other data generated.

- The researcher assured the interviewees' confidentiality of their individual interview and anonymity of their individual research result. Miles and Huberman (1994:293) offer a useful distinction between privacy, confidentiality and anonymity as they are often confused in research practice:

Privacy: control over others' access to oneself and associated information; preservation of boundaries against giving protected information or receiving unwanted information.

Confidentiality: agreements with a person or organisation about what will be done (and may not be done) with their data; may include legal constraints.

Anonymity: lack of identifiers, information that would indicate which individual or organisation provided which data.

- To avoid asking questions about the interviewee's personal and private life and not to pursue any matter they do not wish to discuss. At the same time to guard against interviewees revealing more than they should other than on the research topic.

- The main data sources are the members of the diocese; priest, deacons, religious and the laity. All of them are subjected to the office, management, leadership and pastoral care of the local bishop. The researcher emphasised that the personal leadership and management style of the local bishop or other Church leaders are not under investigation, but the management structures of a Catholic diocesan Church and the participant's experience and opinions thereof.

- The researcher ensured by means of the manner of interviewing that the interviewees were comfortable, at ease and respected. The researcher anticipated that some interviewees could prove to be more powerful and may want to control the agenda while others may feel intimidated by the interview.

- As the researcher I had to be mindful at all times of my office, personal opinion, influences and particular views so as not to influence the interviewee as no researcher is at all time a neutral collector of data.

1.6 DEFINITION OF TERMS

1.6.1 CHURCH

Church in this study is synonymous with the Roman Catholic Church as an organisation. Nwaigbo (1996:9) says one may see the Church as a reality with two dimensions of existence: on the one side it is a divine reality and on the other side a human institution. The subject of study is focussed on the latter, the management structure of a Roman Catholic Diocesan Church.

1.6.2 DIOCESE

In the Roman Catholic Church a diocese is a local Church in a particular ecclesiastical area with a bishop as its head. The local bishop is appointed by the bishop of Rome, the Pope, with the specific task of pastoring the local Church by means of teaching, ruling and sanctifying. Clergy who minister in the diocese generally assist a bishop in his ministry. The Code of Canon Law defines a diocese as follows:

A diocese is 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 (CCL 1983: 65, Canon 369)⁴.

According to Karambai (2005:4) each Roman Catholic diocesan Church has the following characteristics:

- It is a portion of the People of God.
- Has an image of the universal Church.
- Its pastoral care is entrusted to a bishop by the Pope for him to shepherd it with the cooperation of priests and deacons.
- The people, their bishop and priests are gathered into a communion of love, hope and charity by three forces: Holy Spirit, Gospel and Eucharist.
- As a rule dioceses are territorial and include all the faithful living in the territory.

1.6.3 MANAGEMENT

Management is traditionally described as the “process of getting activities completed effectively with and through other people” (Robbins 1988:6).The functions of a manager in this “process” are mainly identified as planning, organising, leading and controlling.

⁴ The 1983 Code of Canon Law comprises 1752 Codes. In this research the reference (e.g. Canon 369) refers to the Code numbering. The publication is referred to and listed in the bibliography as CLL (1983) abbreviated for Code of Canon Law.

Contemporary scholars still define management as “the process of planning, organising, leading and controlling the resources of an organisation to predetermined stated organisational goals as productively as possible” (Smit, Cronje, Brevis, Vrba, 2007:9). Planning includes establishing goals, strategies and plans to coordinate activities. Organising is deciding on the tasks to be done, by whom and the process of reporting. Leading is motivating and directing others. Finally controlling which is the monitoring of activities to ensure that previously set goals are achieved. The primary aim of management is thus to ensure that the goals and purposes of a managed organisation are achieved.

1.6.4 CHURCH MANAGEMENT

While the above description may indeed describe general management, Church management is different in the sense that the Church as an institution has a divine purpose and its human management structure must support this divine purpose of the Church. While there is no uniform definition of Church management in place, Church management can nevertheless be described as having a sustainable governance style and structure in place that gives form to vision and leadership while staying true to the divine mission of the Church. By Church management this research implies the study of general Church supervision.

1.6.5 SECOND VATICAN COUNCIL

In the history of the Church ecumenical councils are fairly rare. There were only twenty-one ecumenical councils, the Second Vatican Ecumenical Council being the most recent (1962 –1965). It is called the Second Vatican Council after the First Vatican Council which was held about a hundred years before in Rome (1869–1870).

The word ecumenical is Greek in origin, and it means ‘worldwide’. The Second Vatican Ecumenical Council was the first Council to have had representatives from around the whole world. The event is described by Sullivan (2004:22) as “the parliament of the world’s bishops, headed by the Bishop of Rome, the Pope”.

The Second Vatican Council was convoked by Pope John XXIII. When Pope John XXIII was asked the reason why a Council was needed, he reportedly opened a window and said that he wanted to throw open the windows of the Church so that we can see out and people can see in. Some scholars regard the Second Vatican Council as the second most important event in the history of the Church since Pentecost.

1.7 CHAPTER DEVELOPMENT

The first chapter lays out the overall focus of the study paying particular attention to the background of the research, the research

problem, the significance of the study and the methodology of the research.

In addition to the research topic, Chapter Two to Chapter Seven also include the responses of the participants.

The second chapter introduces the Second Vatican Council and focuses on the Council's descriptions of the Church.

Chapter three focuses on the management structure of a Roman Catholic diocese and describes the theological and canonical positioning thereof.

Chapter four focuses on the significance and role of the laity in the conciliar and post conciliar Church.

Chapter five explores the general aim and significance of Church management.

Chapter six reflects on recommendations for the effective management of the diocesan Church and how these theories and practices can assist with proficient management of the diocesan Church.

Chapter seven presents a proposed management approach, structure and constitution for the management of a contemporary diocesan Church.

As a conclusion to the study chapter eight presents the researcher's considered sentiments of the research topic, the research process, research results and recommendations.

1.8 CONCLUSION

Catholic theologian Hans Kung (1968:141) in the period after the Council wrote: "anyone who wants the Church to die out, to become the grave of God, must want it to remain as it is, and anyone who wants to live as God's living congregation must want it to change". Throughout their pontificates the post-Vatican Two Popes have been leading the Church in the difficult task of implementing the changes proposed by the Council. These changes are momentous and challenging. At one end of the spectrum some members and cultures of the Church have difficulties in accepting the changes, while on the other end of the spectrum some think the changes are inadequate. The next chapter focuses on this significant event that introduced these changes, the Second Vatican Council and its theological portrayal of the Church.

CHAPTER TWO

THE SECOND VATICAN COUNCIL AND ITS SELF-UNDERSTANDING OF THE CHURCH

2.1 INTRODUCTION

The aim of this chapter is to introduce the Second Vatican Council and to provide the ecclesiological descriptions of the Church according to the teachings of the Council. It is an effort to present how the Church defines itself theologically through the Council.

The Second Vatican Council declared no dogma, made no condemnation but presented a vision of the Church in and to the modern world. The Council attempted to provide a deeper understanding of the Church by interpreting the nature of the Church in the world especially with regard to the Church's four notes: one, holy, Catholic and apostolic. These attributes received renewed emphasis in the Constitutions of the Council that dealt with the Church namely; *Lumen Gentium* (The Dogmatic Constitution on the Church) and *Guadium et Spes* (The Pastoral Constitution of the Church in the Modern World). This chapter will remain close to these documents and offer a simplified interpretation of these documents to demonstrate how the Council characterises and describes the Church.

The chapter not only discusses these official documents on the Church but also presents the opinions of the participants who were consulted.

2.2 THE ECCLESIAL VISION OF POPE JOHN XXIII

It is a known fact that to implement reforms in the Roman Catholic Church is not an easy task and the move into the Second Vatican Council was a bold decision by the far-seeing Pope John XXIII. His initiative to alter the theology of the Church came from the realisation that the Church was in need of what he called an “*aggiornamento*” (Italian for “bringing up to date”). The Roman Catholic Church had to face a whole new set of ecclesiological questions. According to Dominican theologian John J. Markey (2003:29) the Church had “to undertake a dramatic self-examination and to discover a deeper level of self-understanding”.

Even though he was to die between the first and the second sessions of the Council in 1963 the role and vision of Pope John XXIII shaped the future image of the Church as it was approaching the end of the twentieth-century and the beginning of the second millennium. When he took up office he significantly described himself as a priest, father and a shepherd. Pope John XXIII announced the intention of calling the Council officially on 25 January 1959 at a private meeting he had with seventeen of his cardinals and he officially convoked it on 25 December 1961. He mentioned that “to carry out its purpose, the

Council would have to remain faithful to the sacred patrimony of the truth received from the Fathers, at the same time it must ever look to the present, to the new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic apostolate” (Mcbrien 1981:667).

It was clear that Pope John XXIII wanted the Council to renew the Church. Sullivan (2004:24) says the radical element about the vision of Pope John XXIII was that he “believed the Church ought to look at the signs of the times, in order to meet the needs of the times”. This expression “sign of the times” he says, had its origin in a “new theology of the world” (Sullivan 2004:30). Catholic theologians and experts on the Council agree that the Pope seemed to have understood this theology.

In his opening address to the Second Vatican Council on 11 October 1962 Pope John XXIII said: “the substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another”⁵. Some scholars regarded this statement of the Pope as the most important and that he indicated that the time had come for the Church to move closer to the people. Thus the Biblical image of the

⁵ Opening Address for the opening of the Second Vatican by Pope John XXIII, 11 October 1962. See bibliography Pope John XXIII, (1962).

Church as the *“People of God”* (1 Peter 2:9–10) ⁶was to become more significantly presented by the Second Vatican Council.

2.3 THE ECCLESIAL DOCUMENTS OF THE SECOND VATICAN COUNCIL

In total the Second Vatican Council produced sixteen documents, and even though the documents vary in their juridical standing, content and effect upon the Church, they are all concerned in one way or another with the mystery of the Church. Richard McBrien (1981:670) presents the documents of the Council in its relationship to the Church in the following way:

THE CHURCH IN GENERAL: NATURE AND PLACE IN HISTORY

1. Dogmatic Constitution on the Church

THE INNER LIFE OF THE CHURCH

Proclamation and Teaching

2. Dogmatic Constitution on Divine Revelation

3. Declaration on Christian Education

Worship

4. Constitution on the Sacred Liturgy

Ministries and Forms of Christian Existence

5. Decree on the Ministry and Life of Priests

⁶ Biblical references from the 1993 edition of the Christian Community Bible. See bibliography Hurault, B. (1993).

6. Decree on Priestly Formation
7. Decree on the Bishops' Pastoral Office
8. Decree on the Appropriate Renewal of Religious Life
9. Decree on the Apostolate of the Laity

Interrelationships among Christians

10. Decree on Ecumenism
11. Decree on Eastern Catholic Churches

THE CHURCH AND THE WORLD BEYOND THE CHURCH

Other Religions

12. Declaration on Non-Christian Religions

The World at Large

13. Pastoral Constitution on the Church in the Modern World
14. Decree on the Church's Missionary Activity
15. Declaration on Religious Freedom
16. Decree on the Instruments of Social Communication

Evident from the above, McBrien identifies significant areas of the Church's life as set out by the Council documents. The first pertains to the nature and place of the Church in history; the second to the inner life of the Church, which contains the elements of teaching, preaching, worship and ministries and the third section relates to the Church in the larger world. Analysing and interpreting these documents present the foundational substance for the post-Vatican Two ecclesiology. It

became quite evident very early on the workings of the Council that the theological deliberations on the nature of the Church constituted the heart and zenith of the Council.

The majority of the participants (Appendix VII :1) interviewed in this research indicated that they think most Catholics do not have a reasonable understanding of the teachings of the Second Vatican Council and what it represents, and that most of their knowledge of the Council is confined to the liturgical changes which the Council introduced. The opinion of one of the participants interviewed, reflects the sentiments of the majority of the participants:

Office Bearer on 03-10-2007: For many Catholics the teachings of the Second Vatican Council are confined to the manner in which we celebrate Holy Mass (liturgy). The knowledge of the Second Vatican Council among ordinary Catholics with regard to other aspects of the Church and Church life is very limited. More user friendly material with regard to the teachings of Vatican Two must be made available for distribution and discussion

The Second Vatican Council was concerned with presenting an image of the Church that would capture its identity and present its mission in the world of today. In the post Vatican Two period the ongoing question is: What is this image of the Church the Council presented and did the Council succeed in presenting this image? The Council Fathers, however, did not present a definition of the Church, but they were concerned mainly with correcting a theological image of the

Church that was generally considered too rigid and out of touch with contemporary reality. What the Council did instead, was to return to the biblical understanding of the Church in an attempt “to develop an image of the Church that is more credible for our age and time” (Fuellenbach 2002:36).

As mentioned the Council avoided definitions and fixed concepts since the Council Fathers were fully aware of the fact that the Church is mystery. Among the ninety-five images and symbols of the Church present in the Scriptures, the Council Fathers expanded significantly on the biblical images of the Church as *Body of Christ* and the *People of God*, hoping, that these would capture its theological identity and portray the nature and mission of the Church more clearly for our time. The Council chose these images because of their central significance in the New Testament. Fuellenbach (2002:38) says, “theologically these images adequately describe the essence and function of the Church and, as such, will remain important points of reference”.

While the documents do not claim to be the last word on the theology of the Church, the Council certainly laid down crucial theological elements of a modern theological presentation of the Church. It is a given fact that modern Catholic ecclesiology cannot be understood outside the teachings of the Second Vatican Council and to obtain a reasonable theological understanding of how the Post-Vatican Church

should appear, the study of the documents pertaining specifically to the Church is of the essence as they focus on the nature, mission and structure of the Church. Hence the next section of this chapter focuses on the description of the Church that the Council offers according to the teachings of the Dogmatic Constitution on the Church (*Lumen Gentium*) and how the Council situates the Church in the world in the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*).

2.4 THE CONSTITUTIONS OF THE SECOND VATICAN COUNCIL ON THE CHURCH

Nwaigbo (1996:125) says the starting-point of the theology of the Second Vatican Council can be traced back concretely to the Dogmatic Constitution on the Church (*Lumen Gentium*) and the Pastoral Constitution on the Church in the Modern world (*Gaudium et Spes*). There exist in the Church various opinions about which document are of more importance on the topic of the Church. In *Lumen Gentium* the Church articulates its own identity and in *Gaudium et Spes* the Church places herself in the context of the modern world and all its problems. The other constitutions, decrees and declarations of the Council are all related to *Lumen Gentium* and *Gaudium et Spes*, but can only be understood in the light of their teachings on the Church.

2.4.1 THE DOGMATIC CONSTITUTION ON THE CHURCH

As is customary with significant documents of the Catholic Church the document is known by its first words, *Lumen Gentium*, Latin for “Light of the Nations”. The Constitution was promulgated on November 21, 1964 by Pope Paul VI, following on approval of the assembled bishops by a vote of 2 151 to 5.

Lumen Gentium ⁷focuses on: (the numbers given correspond to the section numbers within the texts)

1. The Mystery of the Church (1–8)
2. The People of God (9–17)
3. On the Hierarchical structure of the Church (18–29)
4. The Laity (30–38)
5. The Universal call to Holiness in the Church (39–42)
6. Religious (43–47)
7. The Eschatological Nature of the Pilgrim Church and its union with the Church in Heaven (48–51)
8. The Blessed Virgin Mary, Mother of God in the Mystery of Christ and the Church (52–69)

⁷ Outline based on Austin Flannery’s 1981 edition of *The Conciliar and Post Conciliar Documents*. See bibliography Flannery, A. (1981).

Lumen Gentium in essence offers a theological description of the nature of the Church and the ecclesiology that emerged was in fact very different from the First Vatican Council, though according to Markey (2003:56) “the document does not contradict previous ecclesiological syntheses ...it certainly redirected Roman Catholic ecclesiology in a creatively new way”. Flannery who compiled the documents of the Second Vatican Council in a single volume wrote after the Council in a publication that *Lumen Gentium* is “the central pronouncement of the whole Council” (Flannery 1965:9). He maintains that both John XXIII and Paul VI repeatedly mentioned the principal purpose of the Council which was to enable the Church to come to an awareness of herself and her mission in the world. *Lumen Gentium*, he says, is the Council’s reply to this particular need. *Lumen Gentium* is a theological document but it is permeated with a pastoral spirit, a significant development, which signified the Second Vatican Council and for which it will be remembered.

2.4.2 THE PASTORAL CONSTITUTION OF THE CHURCH IN THE MODERN WORLD

The Council has devoted much time to the topic of the Church in the modern world and consequently produced this document. As is customary the title of this document is also taken from the first sentence, *Gaudium et Spes*, Latin for “Joy and Hope”. The document was promulgated by Pope Paul VI on December 8, 1965 the day the

Council ended after the bishops at the Council approved it by a vote of 2 307 to 75.

*Gaudium et Spes*⁸ focuses on: (the numbers given correspond to the section numbers within the text)

1. Preface (1–3)

2. Introduction: The situation of Men in the World (4–10)

3. Part 1: The Church and Man's Calling (11–45)

1. The Dignity of the Human Person (12–22)

2. The Community of Mankind (23–32)

3. Man's Activity throughout the World (33–39)

4. The Role of the Church in the Modern World (40–45)

4. Part 2: Some Problems of Special Urgency (46–93)

1. Fostering the nobility of Marriage and the Family (47–52)

2. The Proper Development of Culture (53–62)

3. Economic and Social Life (63–72)

4. The Life of the Political Community (73–76)

5. The Fostering of Peace and the Promotion of a Community of Nations (77–93)

What is unique about *Gaudium et Spes* as Sullivan (2004:120) points out is that it emerged directly out of discussions that took place on the

⁸ Outline based on Austin Flannery's 1981 edition of *The Conciliar and Post Conciliar Documents*. See bibliography Flannery, A. (1981).

floor of the Council as it was not drafted before the Council met. It started with a proposal from Cardinal Suenens that the Council should find a vision for the Church that would describe how the Church sees herself in her relation to the world. Cardinal Martini who within the same year was to become the successor of Pope John XXIII, namely Pope Paul VI, supported this proposal. *Gaudium et Spes* captures all the doctrinal principles of *Lumen Gentium* and seeks to apply these principles as Markey (2003:84) says to the “concrete situation of the modern world and explain the implications to common people”. It is regarded by many as representing the most profound change in the approach of the Church to the world.

2.5 THE SECOND VATICAN COUNCIL’S SELF-UNDERSTANDING OF THE CHURCH

2.5.1 THE CHURCH AS MYSTERY

The Second Vatican Council chose to begin its examination of the Church’s nature and mission in *Lumen Gentium* by reflecting on the mystery of the Church in God. The Council depicts the Church as mystery, for the Church has its origin in the mystery of the Blessed Trinity. The universal Church already present in mystery is seen as a people brought into unity from the unity of the Father, the Son and the

Holy Spirit and grows visibly through the power of God in the world (Flannery 1981:351–352, *Lumen Gentium*, para(s).3–4)⁹.

The document offers a reminder of God's loving plan of salvation in the history of humanity and how all things were to be restored through the Son according to the loving plan of salvation of the Father (Flannery 1981:351, *Lumen Gentium*, para.3). The Council says this Kingdom of God present within the Church as mystery, will only be fully realised when all things are subject to God and it will be brought to a glorious completion at the end of time (Flannery 1981:350, *Lumen Gentium*, para.2). In the meantime the Church receives her mission from Christ to announce and establish his kingdom on earth. In connecting the Church with Christ from whom the Church receives this mission, the Council emphasises that the Church cannot be examined or understood apart from Jesus her founder (Flannery 1981:352, *Lumen Gentium*, para.5).

The Council uses a variety of biblical metaphors to further the description of the Church. Each metaphor reveals part of the mystery of the Church and they define the Church in terms of its unity with Christ. The Council Fathers chose these metaphors with the awareness that any ecclesiology must be rooted in scripture as a test of its

⁹In this research all references from *Lumen Gentium* are from Austin Flannery's 1981 edition of The Conciliar and Post Conciliar Documents. See bibliography Flannery, A. (1981) Vatican II. The Conciliar and Post Conciliar Documents and sub reference 1964, Dogmatic Constitution on the Church–*Lumen Gentium*.

authenticity. To this end they selected appropriate Biblical metaphors for the Church such as: God's Flock, the Cultivated Field, the Building of God, the Holy City, Our Mother, Spouse of Christ and the Body of Christ (Flannery 1981:353, *Lumen Gentium*, para. 6). These metaphors presented to us by *Lumen Gentium* remind us that the Church is more than a merely human institution. Even though leaders are appointed, the Church is led and nourished by Christ himself as the head of the Church. In article seven of *Lumen Gentium* is found this central metaphor for the Church:

“The head of this body is Christ. He is the image of the invisible God and in him all things came into being. He is before all creatures and in him all things hold together. He is the head of the body the Church” (Flannery 1981:355, *Lumen Gentium*, para. 7).

This metaphor of the Church as the Body of Christ was also the chosen image of the Church in the Vatican One ecclesiology. Vatican Two recaptured this image but applied it in a more nuanced way. Fuellenbach (2002:47) points out that the Council again chose this metaphor of the Church as the Body of Christ because the intimate union of the Church with Christ is portrayed most intensely by this image. The strength of the Body of Christ metaphor is that it strongly expresses the divine dimension of the Church with its emphasis on Christ as the head, without which the Church will remain only a purely

human institution. Evans and Percy (2000:98–99) say to speak of the Church as Christ’s body is to use “a metaphor of biblical origin and long history; an image developed by Christian writers to emphasise the dependence of the body upon its head, the inseparability of the body from its head and the interdependence of the parts of the body”.

The soul of the Church is the Holy Spirit who ensures the building up of the body of Christ through various gifts entrusted to her members. (Flannery 1981:355, *Lumen Gentium*, para.7). Finally the Council reminds us that the Church shares with Christ a dual nature, for the Church is both human and divine. But the Council emphasises that the earthly Church and the Church endowed with heavenly riches are not to be thought of as two realities for they form one complex reality which comes from a human and divine element (Flannery 1981:357, *Lumen Gentium*, para.8).

All the participants (Appendix VII: 2) accept the mystery of the Church in God as expressed by this opinion:

*Member on 15-10-2007: The Church is a gift to us from God.
The mysterious association of God with the Church will always
be beyond our human comprehension.*

Cardinal Ratziger in his capacity as prefect of the Vatican Congregation for the Doctrine of the Faith emphasised that: “The

Church is not just a human institution; because of its divine origin it is, above all, a mystery”¹⁰. This mystery of the Church brought forth in the first chapter of *Lumen Gentium* is not a puzzle to be solved but a mystery to be lived out.

2.5.2 THE CHURCH AS THE PEOPLE OF GOD

It is significant that the Council placed the chapter on the People of God after Chapter one on The Mystery of the Church, and before Chapter three on The Hierarchical Structure of the Church. The chapter on the Church as the People of God completes the consideration of the Council on the Chapter of The mystery of the Church.

The Council says the concept of the People of God finds its origin in Israel, the chosen People of God and the covenant of Abraham and Moses. But the Church today is the people of the new covenant established by Jesus Christ. Israel thus received the task to be the light of the nations, a vocation that Jesus fulfilled. The Council contrasts the People of God of the old covenant with the People of God of the new covenant whom Christ entrusted with the mission of making His light continually present (Flannery 1981:359, *Lumen Gentium*, para.9).

¹⁰ From Church as “Mystery” or “People of God” by Cardinal Ratzinger against much Post-Conciliar Theology on the Church. 26 July 1999. Vatican City. (page 2). See bibliography Ratzinger (1999).

This Church of the new People of God is the Church called into existence between the Ascension and the Second Coming of Christ. This new People of God is a living union with Christ the head, sharing in his royal, priestly and prophetic ministry. The participation in the ministry of Jesus belongs to the community as a whole as the Spirit of God draws people of every race, time and culture into the Body of Christ to become the new People of God. This privilege constitutes the missionary responsibility of the Church and as the new People of God to witness to His love in the world. The Council says that both hierarchical and the baptismal priesthood, participate in the priesthood of Christ and thus the Council offers the first explicit conciliar teaching about the common priesthood of the faithful:

Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered one to another; each in its own proper way share in the one priesthood of Christ (Flannery 1981:361, *Lumen Gentium*, para.10).

This emphasis on participation allows the Council to affirm who the new People of God are and to show the universality of the new People of God. The Council says that all people are called to belong to the new People of God. The one People of God is accordingly present in all the nations of the earth, since its citizens, who are taken from all nations, are of a kingdom whose nature is not earthly but heavenly (Flannery 1981:364, *Lumen Gentium*, para. 13).The common good of

the People of God and the glory of God becomes a reality by the spiritual work and mutual sharing of the gifts of all the members of the new People of God. It is because of the union that the Church as the new People of God has with Christ who unites all things and all creation, that the Church is able to affect the good of humanity under Christ the Head of the Church. (Flannery 1981:368, *Lumen Gentium*, para.17).

Many of the participants (Appendix VII: 3) were not familiar with the teaching of the Second Vatican Council on the Church as the People of God. These comments capture the opinions of the majority of the participants:

Member on 05-10-2007: I am not familiar with it.

Member on 12-10-2007: I was not aware it comes from the Second Vatican Council.

Member on 19-10-2007: I am aware of it and can't say I fully understand it.

Office Bearer on 10-10-2007: The description of the Church as the People of God has never been introduced nor emphasised enough in the local Church.

2.6 INTERNAL ORDERING OF THE CHURCH

2.6.1 THE CHURCH AS HIERARCHICAL

The position the chapter on The Hierarchical structure of the Church occupies in the document is important but so too is its content. With regard to its positioning McBrien (1981:672) is of the opinion that the argument of the Council Fathers was that to speak of the Church's hierarchy before speaking of the Church as People of God would simply carry forward the textbook tradition that the Church is, first and foremost, a hierarchical institution to which people belong for the sake of certain spiritual benefits.

The Council says Christ wants the People of God to grow and be constantly nourished. In order to achieve this Christ instituted in His Church offices to work for the good and salvation of all God's People. The Council reaffirms the teaching of Vatican One that Jesus established His Church and appointed the apostles as shepherds of His Church with Peter as their head. He instituted in them a permanent and visible source and a foundation of unity of faith and communion (Flannery 1981:369–371, *Lumen Gentium*, para(s). 18–19).

The mission of the earthly Church is to teach the gospel for all time. It therefore constitutes a permanent source of life for the Church. The apostles, the rulers of the Church appointed from the early hierarchical

society, successors to continue this divine mission. Bishops thus succeed in place of the apostles as shepherds of the Church. The Council compares the office of bishops with that of Peter in that it is without interruption, it is permanent and consolidates apostolic succession in the Church (Flannery1981:371, *Lumen Gentium*, para.20).

The Council teaches that bishops through episcopal consecration, are brought into hierarchical communion with the head and the members of the college of bishops. It further points out that the apostles were enriched by Christ with a special outpouring of the Holy Spirit, and the bishops pass this spiritual gift to their helpers, priest and deacons by the imposition of hands (Flannery 1981:373, *Lumen Gentium*, para. 21).

On the topic of collegiality the Council says that the Roman Pontiff's power as the successor of Peter remains whole and intact and that the bishops share in the supreme and full power over the universal Church, as an order of bishops, always with its head, the Roman Pontiff. Thus the college of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter, (Flannery 1981:375, *Lumen Gentium*, para. 22).

With regard to bishops in particular or diocesan Churches the Council points out that just as the Roman Pontiff is a permanent and visible

principle and foundation of unity of both the bishops and the faithful, so too bishops, fashioned after the model of the universal Church represent the same unity between the clergy and the laity in their particular Churches. It is in these and formed out of them that the one and unique Catholic Church exists (Flannery 1981:375, *Lumen Gentium*, para.22).

Most of the participants (Appendix VII: 4) indicated that the hierarchical model of Church is still dominant in the local Church:

Office Bearer on 08-10-2007: The Church appears strongly hierarchical and there will always be some tensions in the local Church in the efforts to achieve movement from a dominant hierarchical model of Church to the idea of incorporating the theology of the Church as the People of God. The challenge lies in the prophetic ministry of the Church, her teaching capacity. The Church does not adequately teach her members how the Church should exist and operate in the world according to the vision of the Second Vatican Council.

2.7 CONCLUSION

The Church can never be the same after the Second Vatican Council as the emphasis was changed as Glazier (1994:494) says that “from the Church as institution to a Church as mystery, from hierarchy to collegiality, from obedience to co-responsibility, from flight from the

world to involvement to change it, from office to charism, from individual to community". The post Vatican Two period has been flooded with theological interpretations of the ecclesiology of the Council documents. Karl Rahner who co-edited a volume of Council documents says the main concern of the Church, after the Council, must be to further the renewal of the Church introduced by Vatican Two.¹¹ Rahner realised the potential of the Second Vatican Council for reshaping the Church and he describes the Council as not simply another event in the history of the Church, but the most important influence on the shape of Catholicism. The effect he says is still experienced particularly pastorally, within the local Church.

Post conciliar theologians like Nichols (1997:247) are of the opinion that the changes to the juridical structures of the Church brought about by Vatican Two are insufficient so that in practice its progressive theology of collegiality, laity and the local Church can simply be ignored. The teachings of the Second Vatican Council on the Church as the People of God have at times been misinterpreted mostly in opposing the Church as hierarchical. The Second Vatican Council is not to be perceived as having spoken the final word in theology or given the ultimate pastoral approach, but it is to be regarded only as the dawn of a new beginning. Accordingly we ought to commit to carrying

¹¹ From the Ecclesiology of Karl Rahner a study by Richard Lennan 1995, Chapter 5- Changing Forward: The Impact of Vatican II, pages 136-172. See bibliography Richard, L. (1995).

further what the Council had initiated. Much of the reforms inaugurated by the Second Vatican Council remain unfinished.

Markey (2003:165) argues that “developing more inclusive processes of governance and decision-making remains the unfinished task of the Second Vatican Council and the challenge of those who envision the Church as a genuine community of communities.” The question asked in this research is the same as that asked by theologians like McBrien (1981:719): “How can the Church best express in form and structure the inner reality it embodies?” Prior (2001:65) says “since the Second Vatican Council it has been the task of regional Churches to work out how the ecclesiology of the Council could be implemented.” This leads to the topic of the next chapter, a closer examination of the management structure of a diocesan Church.

CHAPTER THREE

THE MANAGEMENT STRUCTURE OF A ROMAN CATHOLIC DIOCESEN CHURCH

3.1 INTRODUCTION

The primary purpose of this chapter is to examine and in a simplified manner, present the ¹²management structure of a Roman Catholic diocesan Church, and to present the opinions and experience of the participants thereof. The authority and responsibility of governing the diocesan Church rests directly with the diocesan bishop assisted by his body of priests who cooperate with him and with each other in the ministry and governance of a diocesan Church.

¹² The content of this chapter will remain close to the 1983 Code of Canon Law. It is not a discussion of Canon Law but an examination of the Canonical diocesan management structure contained in it. The 1983 Code of Canon Law contains the laws of the Roman Catholic Church and governs the implementation of the theological teaching of the Second Vatican Council.

3.2 THE MANAGEMENT STRUCTURE OF A DIOCESAN CHURCH

During the interviews the researcher presented an outline to the participants of the management structure of a diocesan Church¹³. In questioning their current experience and opinions of a diocesan management structure, the responses of the participants varied:

Member on 25-10-2007: The structure is reasonably understood, practical and comprehensible.

Office Bearer on 18-10-2007: The roles are clearly spelled out.

Office Bearer on 10-10-2007: Even though the involvement of the laity is much lower down in the management structure of the diocesan Church, there is recognition of the laity.

Member on 02-10-2007: It is an improvement on the pre-Vatican Two era.

Member on 22-10-2007: The decision making is bound to be unilateral with the structure.

Member on 17-10-2007: There is no involvement of the laity at all levels.

¹³ Taken from the 1983 Code of Canon Law: Book II, The People of God, and Section II: Particular Churches and their Groupings: Title I: Particular Churches and the authority constituted within them; Title III: The Internal ordering of particular Churches.

Office Bearer on 09-10-2007: Those most affected, the laity, only get involved way down the decision making tree.

Member on 01-10-2007: A major weakness is that this management structure lends credence to the idea that the laity do not have to "own" the decisions they take as the clergy and the bishop will make the final decision.

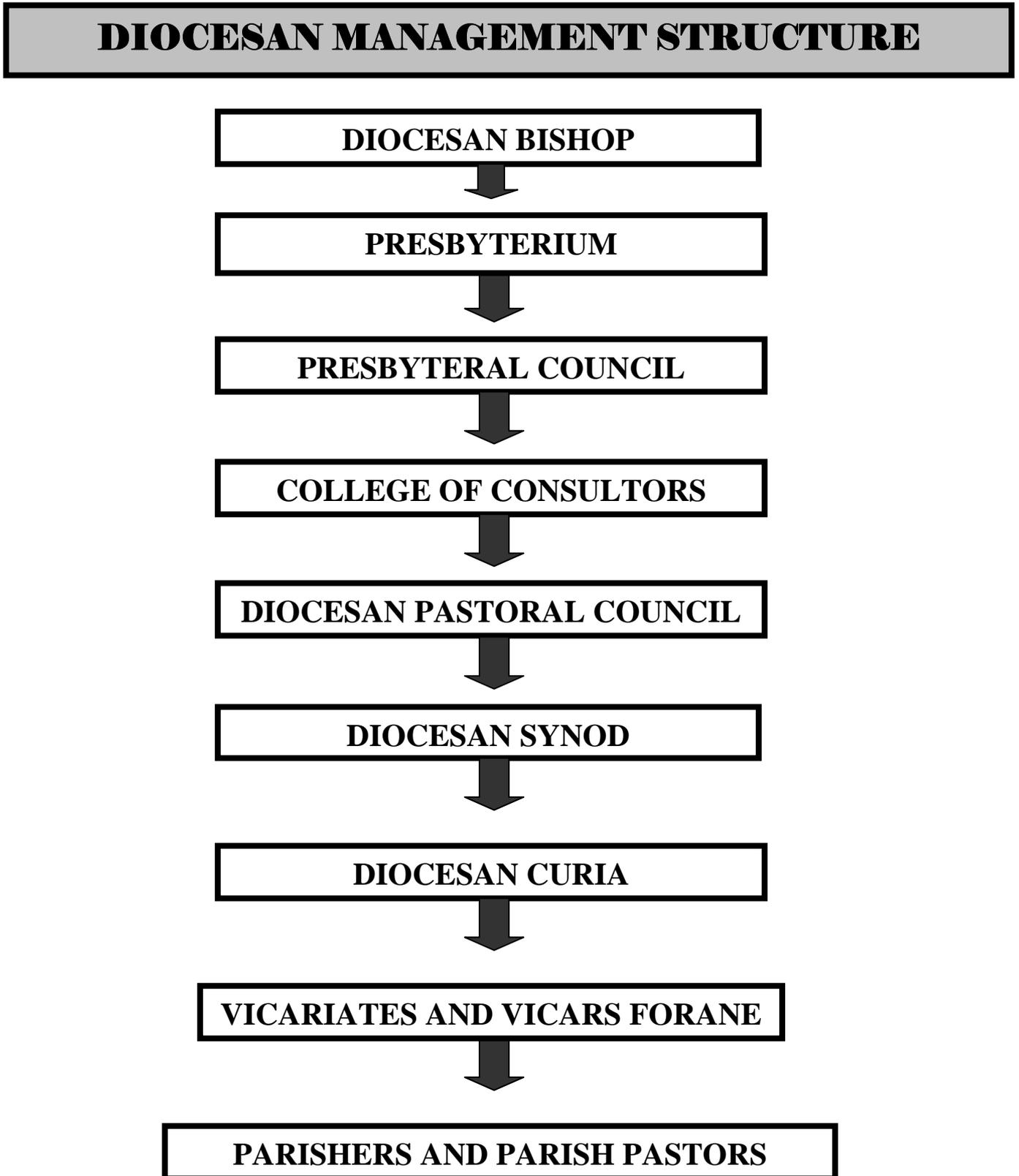
Member on 24-10-2007: There are too many decision making levels without the laity.

Office Bearer on 16-10-2007: A strength is that the ultimate decision maker is the bishop.

The next page presents an outline¹⁴ of the management structure for a diocesan Church and a closer examination thereof follows:

¹⁴ The researcher felt there was a necessity to outline the diocesan management structure in order to clarify the reading of the 1983 Code of Canon Law, Book II The People of God, Part II The Hierarchical Constitution of the Church, Title III The Internal Ordering of Particular Churches, pages 82-104.

Diagram 1



3.2.1 DIOCESAN BISHOP

The diocesan bishop is the head of the diocesan management structure. By virtue of his ordination a diocesan bishop is responsible for the governing of the particular diocesan Church assigned to him. In describing the bishop's function of governing the Second Vatican Council states:

This power, which they exercise personally in the name of Christ, is proper, ordinary and immediate, although its exercise is ultimately controlled by the supreme authority of the Church and can be confined within certain limits should the usefulness of the Church and the faithful require that (Flannery 1981:383, *Lumen Gentium*, para. 27).

Although the exercise of the bishop's authority is ultimately controlled by the supreme power vested in the Church, individual bishops exercise their authority in their own right as they are regarded as the successors of the apostles. The diocesan bishop, by virtue of his ordination, possesses the *ordinary*, *proper* and *immediate* power he requires to exercise his pastoral office, which includes the administration of the diocese. In this context the term "*ordinary*" denotes that his authority is not delegated to him; "*proper*" implies that he exercises his authority in a specific area, diocese or *vicariate*,

and “*immediate*” signifies that his authority does not require scrutiny in certain additional or auxiliary channels for its implementation.

In accordance with Canon Law (Canon 391, 1) the diocesan bishop governs the particular Church entrusted to him with legislative, executive and juridical power and performs the functions proper to a pastor:

- first and foremost as teacher of the Church’s doctrine
- secondly as a priest of sacred worship
- and thereafter as a minister of governance

With regard to governance the diocesan bishop governs the diocesan Church entrusted to him with legislative, executive and juridical power (Canon 391, 1).The diocesan bishop exercises legislative power himself. Executive and judicial power is exercised either personally or through vicars¹⁵ general or episcopal vicars (CCL 1983:70, Canon 391, 2).Bishops thus have the fullness of the sacrament of orders, in which priests and deacons participate in their own limited way, and so depend on the bishop in the exercise of their respective orders (*Lumen Gentium* paragraphs 28–29).

¹⁵ Vicar is from Latin, vicarious meaning a substitute. In the Church it is a cleric who substitutes for another in the exercise of an ecclesiastical office. The vicar may act in the name of and with the authority of the incumbent cleric. (Glazier 1994:899).

3.2.2 PRESBYTERIUM

Presbyterium, from the Latin word *presbyteros* meaning elder, refers to priests who exercise their pastoral office in a diocesan Church in collaboration with the diocesan bishop. United to the diocesan bishop these priests form a *presbyterium*, a concept put forward by the Second Vatican Council with renewed significance¹⁶. This union becomes manifest in a diocese which the Code of Canon Law describes as a portion of the People of God, which is entrusted to a bishop to be nurtured by him, in conjunction and in cooperation with the *presbyterium* (Canon 370).

The ecclesiological and theological renewal advocated by the Second Vatican Council appreciates the role of the *presbyterium* functioning with the bishop. It is therefore essential, as stated by Coulter (2004:1) that in the post-Vatican Two era “the teachings of the Council on the *presbyterium* need to be applied, the new awareness of this reality needs to be realised in concrete and juridical ways, as he says the *presbyterium* is something greater than just fraternal charity or brotherhood among priests” .

¹⁶The priests, prudent cooperators of the Episcopal college and its support and instrument, called to the service of the People of God, constitute, together with their bishop, a unique sacerdotal college (*presbyterium*) dedicated to a variety of distinct duties (Flannery 1981:384, Lumen Gentium, para. 28).

The early Church Fathers such as St Ignatius of Antioch upheld more closely the reality of the *presbyterium*, safeguarding the unity priests share with one another, acting as the bishop's senate, and sharing with him the responsibility for the well-being of the ecclesial community. The medieval presbyters ignored this concept and therefore Coulter (2004: 3) argues that "in the diocesan life there were few occasions which could recall for them the collegial roots of their ministry". It was the Second Vatican Council that revived the meaning of the *presbyterium*.

The Council teaches that a diocesan Church is more than just the bishop and the people. The Council emphasises the bond that exists between the bishop and his priests, for joined with the Episcopal order, the office of priests share in the authority of the bishop (Flannery 1981:864, *Presbyterorum Ordinis*, para.2).¹⁷ Accordingly, priests are necessary collaborators with the bishop within a diocese, because they form a special unity. It was with the drafting of *Lumen Gentium* that the Council reintroduced the concept of the *presbyterium* based on the theology that the *presbyterium* represents communion and cooperation of priests with their bishop.

¹⁷ Austin Flannery's 1981 edition of The Conciliar and Post Conciliar Documents. See bibliography Flannery, A. (1981) Vatican II. The Conciliar and Post Conciliar Documents and sub reference 1965, Decree on the Ministry and Life of Priests–*Presbyterorum Ordinis*.

3.2.3 PRESBYTERAL COUNCIL

The first juridical expression of the *presbyterium* is the *presbyteral council*. With the renewed knowledge of the *presbyterium* and the role of the priests, the Second Vatican Council called for the reform of the cathedral chapters¹⁸. According to the instruction of the Council, “These councils and especially the cathedral chapters should be reorganised, as far as necessary, to meet contemporary needs” (Flannery1981:579, *Christus Dominus*, para.27). The Second Vatican Council recognised the need for greater and closer collaboration between a bishop and the priests of his diocese. This is spelt out by the Council in the following way:

Bishops should be glad to listen to the priests’ views and even consult them and hold conferences with them about matters that concern the needs of pastoral work and the good of the diocese. But for this to be reduced to practice a group or senate of priests should be set up in a way suited to present-day needs, and in a form and with rules to be determined by law. This group would represent the body of priests (*presbyterium*) and by their advice could effectively help the bishop in the management of the diocese (Flannery1981:875, *Presbyterorum Ordinis*, para. 7).

¹⁸Traditional ecclesiastical body that assisted the bishop in the governance of his diocese.

Pope Paul VI saw the value of it, and made it mandatory for all dioceses to have such a body and gave the body its name: *Concilium Presbyterale* translated from Latin meaning *Presbyteral Council*. This mandatory instruction appeared in his *Motu Proprio*¹⁹ implementing the Second Vatican Council:

In each diocese, according to a method and a plan determined by the bishop, there should be a council of priests that is a group or a senate of priests who represents the body of priests and who by their council can effectively assist the bishop in the governance of the diocese. In this council the bishop should listen to his priests, consult them and have a dialogue with them (Paul VI 1961:15. *Ecclesia Sanctae*, para.1) ²⁰

The competence and the membership of the *presbyteral council* were taken up by the Code of Canon Law after Vatican Two had established its theological basis. The Code of Canon Law reinforces this teaching of the Council in the following manner:

¹⁹ Name given to certain papal prescripts meaning of his own accord. The words signify that the provisions of the prescripts were decided on by the pope personally.

²⁰ Apostolic Letter issued *Motu Proprio* by Pope Paul VI, 6 August 1966 implementing the following Decrees of the Second Vatican Council: *Christus Dominus*, *Presbyterorum Ordinis*, *Perfectae Caritatis* and *Ad Gentes Divinitus*. See bibliography Paul VI, 1961. *Apostolic Letter Ecclesia Sanctae. Implementing four Decrees of the Second Vatican Council*. Rome. Vatican Press.

In each diocese there is to be established a council of priests that is, a group of priests who represent the presbyterium and who are to be, as it were, the Bishop's senate. The council's role is to assist the Bishop, in accordance with the law, in governance of the diocese, so that the pastoral welfare of that portion of the People of God entrusted to the Bishop may most effectively be promoted (CCL 1983:88, Canon 495, 1).

Membership of the *presbyteral council* is open only to priests with their bishop. About half of the members of the council are to be freely elected by the priests, some are members *ex officio*, and the diocesan bishop may freely appoint some others (CCL 1983:89, Canon 497). The *presbyteral council* is to have its own statutes. These are to be approved by the diocesan bishop (CCL 1983:89, Canon 496). It is the prerogative of the diocesan bishop to convene the *presbyteral council*, to preside over it, and to determine the matters to be discussed or to accept items proposed by the members (CCL 1983:89, Canon 500).

The *presbyteral council* is a consultative body. The consultative nature of the *presbyteral council* has its theology in the fact that it acts as a reminder that the *presbyterium* always remains obedient to the bishop's authority, which is not exercised collegially²¹ but rather

²¹ The Second Vatican Council's teaching on collegiality of the bishops is found especially in chapter three of the Dogmatic Constitution of the Church (*Lumen Gentium*). The word "college" refers to the Twelve governing in cooperation with Peter, and applies this to the bishops as successors of the apostles governing the Church in union with the pope (Glazier 1994:182).

personally by him as the successor of the apostles (CCL 1983:98, Canon 500.2).

The Code of Canon Law outlines some of the matters the *presbyteral council* must handle in the diocese, particularly in areas where consultation is required. These include inter alia:

- the calling or invoking of a diocesan synod (CCL 1983:74, Canon 416);
- determination of parishes and parish boundaries (CCL 1983:52, Canon 515);
- building of churches (CCL 1983:213, Canon 1215, 2);
- institution of parish pastoral councils (CCL 1983:97, Canon 536, 1);
- imposition of tax (CCL 1983:221, Canon 1263) and the deconsecration of churches (CCL 1983:213, Canon 1215, 2).

On the whole the *presbyteral council* seeks common solutions through the interaction of the bishop and the priests representing the *presbyterium*. Coulter (2004:5) offers an insightful description of the *presbyteral council* as “a juridical means for the bishop and his priests to strengthen their bonds of communion, participate in governance

that is more efficacious, and enhance the spiritual welfare of the People of God”.

3.2.4 COLLEGE OF CONSULTORS

The Code of Canon law requires that a diocesan bishop forms a college of consultors by means of appointment. It is advocated that the group should consist of no fewer than six and no more than twelve priests appointed from the *presbyteral council* for a period of five years (CCL 1983:90, Canon 502). This body plays an important role in the ordinary governance of the diocese and when the diocesan see²² is vacant or impeded²³ (CCL 1983:74, Canon 419). As with the *presbyteral council*, membership to the college of consultors is open to priests only (Canon 495) and is a consultative body (CCL 1983:89, Canon 500, 2). The tasks of the college of consultors include: appointment of an administrator of the diocese when the see is vacant (CCL 1983:Canon501), approval of the diocesan financial acts and of extraordinary administration (CCL 1983:223, Canon 1277) and alienation of goods²⁴ (CCL 1983:226, Canon 1292).

²²The episcopal office of a diocesan bishop.

²⁴The episcopal see is understood to be impeded if the diocesan bishop is completely prevented from exercising the pastoral office in the diocese by reason of imprisonment, banishment, exile or incapacity so that he is unable to communicate, even by letter, with the people of his diocese (CCL 1983:73, Canon 412).

²⁴ Discarding of goods which are subject to the power of governance of the Church

The *presbyteral council* and the college of consultors are the two major groups and channels whereby the priests of a diocese act as administrative helpers and advisers to the diocesan bishop.

3.2.5 DIOCESAN SYNOD

The diocesan synod is an assembly of selected priests and members of the diocesan Church which for the sake of the good of the whole diocesan community, assists the bishop with creation of legislation for the diocese (CCL 1983:82, Canon 460). It is the prerogative of the bishop to convene a diocesan synod after he has consulted with the *presbyteral council* (CCL 1983:83, Canon 464). The diocesan synod is to be held in each diocesan Church when the diocesan bishop, after consulting with the council of priest, judges that the circumstances suggest it (CCL 1983:82, Canon 461).

The Code of Canon Law stipulates how the membership of the diocesan synod is constituted. It consists of coadjutor bishops, auxiliary bishops, vicars general, episcopal vicars, judicial vicar, canons of the cathedral church, members of the *presbyteral council*, lay members of Christ's faithful, rector of major seminaries in the diocese, the vicar forane, at least one priest from each vicariate forane, some superiors of religious institutions, and of societies of apostolic life which have a house in the diocese (CCL 1983:83, Canon 463:1). The bishop has the choice of inviting others to be members of the

synod whether they be clerics or members of institutes of consecrated life, or lay members of the faithful (CCL 1983:83, Canon 463:2).The diocesan bishop may also if he considers it opportune, invite as observers, some ministers or members of Churches or ecclesial communities which are not in full communion with the Catholic Church (CCL 1983:83, Canon 463:3).

While the creation of legislation is the primary function of the diocesan synod, it is not the synod's sole function. The synod also assists the bishop with formulating particular laws for the diocese by adopting and interpreting the universal laws of the Church to local circumstances and context. The diocesan synod is the only body with a legislative role, and from a juridical point of view the diocesan synod is to be considered a diocesan institution with a prevalently legislative nature. However this legislative function of the diocesan synod is subject to the authority of the diocesan bishop for he is the sole legislator in the diocesan synod. Other members of the synod have a consultative vote (CCL 1983:83, Canon 466).

The diocesan synod also provides an opportunity to do pastoral planning for the diocese and to foster cooperation among the clergy and the laity. The Code of Canon Law does not specify how often the diocesan synod should be held but in practice it is a body that can

truly be instrumental in bringing about renewal and growth in the diocesan Church.²⁵

3.2.6 DIOCESAN PASTORAL COUNCIL

The main purpose of the diocesan pastoral council is to advise the diocesan bishop on pastoral issues and tasks to be undertaken in the diocese. This however cannot be done unless it is accompanied by rigorous investigating, considering and the proposal of practical conclusions. In each diocese in so far as pastoral circumstances suggest, a pastoral council is to be established (CCL 1983:92, Canon 511).

The diocesan pastoral council is the most representative of the diocesan bodies. It reflects the entire local Church and is composed of clerics and religious. The Code of Canon Law emphasises in particular membership of the laity (CCL 1983:92, Canon 512.1). Members of the council must be selected in such a way that they truly reflect the entire diocese, taking into account the different areas of the diocese and its social conditions (CCL 1983:92, Canon 512.2). The diocesan pastoral council only has a consultative vote and it is the responsibility of the diocesan bishop to constitute, convene, preside over and publish its

²⁵ The Southern Cross is Southern Africa's national Catholic paper .On the 10th October 2007 with the article head "Diocesan Synods strengthen Church" by Rasool,M. the paper reported how between July 2004 and September 2008 four Southern African metropolitan dioceses would have held diocesan synods.

deliberations (CCL 1983:92, Canon 514.1). Canon Law proposes that the diocesan pastoral council is convened at least once a year. The diocesan pastoral council ceases to exist when the Episcopal see is vacant (CCL 1983:92, Canon 513.2).

3.2.7 DIOCESAN CURIA

The diocesan *curia* is composed of those institutions and persons who assist the bishop in governing the entire diocese, especially in directing pastoral action, in providing for the administration of the diocese, and in exercising juridical power (CCL 1983:84, Canon 469). These institutions and persons (vicars general, episcopal vicars, chancellors, notaries, archives, diocesan finance committee and the diocesan financial administrators), constitute the diocesan *curia* and it is primarily an instrument of pastoral delivery in the diocese. The diocesan *curia* should be so organised that it may be a useful medium for the bishop not only for diocesan administration, but also for pastoral activity (Flannery1981:579, *Christus Dominus*, para.27).

The bishop appoints those who carry out an office in the diocesan *curia* (CCL 1983:84,Canon 470) and maintains personal responsibility for the workings of the *curia* (CCL 1983:84,Canon 473.1).Within the diocesan *curia* certain offices are reserved for priests where the power of orders are required to share in the power of governance (CCL 1983:85,100,Canons 478:1, 553:1). Deacons or laity may occupy

various offices in the diocesan *curia*. All offices are never life long as the appointment of those who occupy an office in the diocesan *curia* belongs to the diocesan bishop (CCL 1983:84, Canon 470).

3.2.8 VICAR FORAINE AND VICARIATE FORAINE

In order to bring about and foster the cooperation and coordination among parishes in the diocese as well as foster pastoral care by means of common action, the Code of Canon Law allows for various possibilities. This is usually achieved by joining neighbouring parishes in what is called a *vicariate forane* or commonly known as a deanery (CCL 1983:84, Canon 374:2).

The *vicar forane*, also known as a dean is the priest who is in charge of a deanery (CCL 1983:100, Canon 553:1). In the case of the appointment of a dean the bishop is to choose a priest whom he, in view of the circumstances of place and time, has judged to be suitable to take administrative and pastoral responsibility of a deanery (CCL 1983:101, Canon 554). The dean is appointed by the bishop for a certain period of time (CCL 1983:101, Canon 554, 2). This happens only after the bishop has consulted with the priests of the deanery and only if the bishop has considered it prudent to do so (CCL 1983: 101, Canon 553, 2). As the dean is freely appointed the diocesan bishop may also for any just reason, in accordance with his prudent

judgement, freely remove the dean from office (CCL 1983: 101, Canon 554:3).

Canon 555 (CCL 1983:101) stipulates the various functions of a dean and a summary thereof is:

- to coordinate the pastoral action in the deanery
- the supervision and support of clerics in the deanery
- to ensure that religious functions are celebrated according to the provisions of sacred liturgy
- safeguard Church property and ecclesiastical goods

While the dean performs these and other functions he is not to be seen as one governing over parish priests, but rather as a someone to assist fellow priests to fulfil their duties more efficiently. He is expected to collaborate very closely with the local bishop and if the need arises may be consulted by the bishop on any other pastoral matters (CCL 1983: 94, Canon524). Even though the existence of deaneries and the functions of deans have proven an advantage in the management of a diocese (particularly if the diocese is large), it is not mandatory under the Code of Canon Law (CCL 1983: 66, Canon374, 2). Coulter (2004:3) points out the importance of inter-parish collaboration within the contemporary diocesan Church. It is debated how this collaboration can be brought about in the most effective manner since various other infrastructures have been proposed to

replace or supplement the deaneries such as pastoral zones, diocesan districts, or urban vicariates.

3.2.9 PARISHES AND PARISH PASTORS

In order to ensure and foster pastoral care and proper governance of the local Church, each diocese is to be divided into distinct parts or parishes (CCL 1983: 66, Canon 374:1). A parish is a community established within the diocesan Church. Its pastoral care, under the authority of the diocesan bishop, is entrusted to a parish priest. (CCL 1983: 92, Canon 515:1). The office of parish pastor can only be validly held by a priest (CCL 1983: 94, Canon 521:1). The parish pastor is freely appointed by the diocesan bishop in order to carry out the office of teaching, sanctifying and ruling within the community. This is achieved with the cooperation of other priests and deacons and with the assistance of lay members of Christ's faithful (CCL 1983:93, Canon 519). The parish pastor is called to cooperate with the bishop and the *presbyterium* of the diocese (CCL 1983:95, Canon 529:2).

3.3 SUMMARY AND FINDINGS

The head of the local Church is the **diocesan bishop** who has all the ordinary, proper and immediate power to exercise his pastoral office as teacher of the doctrine, priest of sacred worship and minister of governance. The bishop participates in every aspect of diocesan

Church management as he is directly responsible for the management of the diocesan Church.

The bishop is surrounded by his *presbyterium* who assists him in governance, teaching, and ministry always under and in union with him. The Second Vatican Council has established the *presbyterium* as one of the defining and integral elements of the diocesan Church. The rest of the chapter translates the office of the bishop, the *presbyterium*, deacons and the laity into juridical realities.

The first and primary juridical manifestation of the *presbyterium* is the *presbyteral council*. It represents the priest of the *presbyterium* and collaborates directly with the bishop by assisting him in the governance of the diocese. As a body of priests the *presbyteral council* is the synod of the bishop that deals with concerns related to any serious pastoral matter in the diocese. It assists the diocesan bishop by maintaining hierarchical communion between the diocesan bishop and the priests of the diocese.

From the *presbyteral council* the bishop appoints the **college of consultors**. This body of priests are the special advisers of the bishop and although their function is largely consultative, they can under certain circumstances exercise a binding vote. They also have an important role in the governance of the diocese when the Episcopal see is vacant. Involvement up to this level of the diocesan

management structure is restricted to the bishop and priests only and significantly excludes deacons, non ordained religious and the laity.

The first level of entry into diocesan management for deacons, non ordained religious and the laity is the **diocesan synod**. This body collaborates with the bishop on matters of pastoral planning and in the making of particular laws for the diocese. The diocesan synod however only has a consultative vote in their cooperation with the diocesan bishop.

The **diocesan curia** is made up of the persons and entities that assist the bishop in the administration of the diocese. Priests, deacons, religious and members of the laity can freely hold any of these curial offices in order to assist the bishop especially with the daily activities in the administration of the diocese.

At intra-diocesan²⁶ level a diocese is divided into **parishes** and a **parish pastor** is appointed by the bishop to take responsibility for the pastoral care of a particular parish. The parish pastor acts on the authority of the bishop and shares in the fullness of the bishop's priesthood, a privilege he receives through ordination.

In order to achieve greater unity and better coordination of pastoral efforts, the Council suggest dividing parishes into groupings. Though

²⁶ Juridical institutions and offices within the diocese between parishes and within parishes.

not mandatory, the Council foresaw the *vicariate forane* or deanery as an ordinary means of division and grouping. The *vicar forane* or dean appointed by the bishop has a variety of functions but is mainly to cooperate with the bishop and coordinate pastoral action within the vicariate or deanery.

Only a few of the participants (Appendix VII:6) think the management structure of the diocesan Church offers enough opportunity for meaningful and active participation of the laity in the development and growth of the local Church, in order for it to be a Church in touch with its members. The opinions of these participants describe the experience of the majority of the participants:

Member on 08-10-2007: No, for decisions and contributions of the laity are often overridden higher up the management chain.

Member on 30-10-2007: No, the involvement of the laity is excluded from the first four levels of the decision making process. It certainly excludes them from influencing major decisions and supporting major decisions that are made. In our modern society "buy in" is key to success and until the local Church involves all, many will feel that they are merely spectators.

Office Bearer on 23-10-2007: Yes, it can but it all depends if consultation is seriously implemented by the bishop and the clergy.

Member on 15-10-2007: No it is "up in the sky" modus operandi.

Office Bearer on 29-10-2007: No. The management structure does not always reflect the opinion of those particularly in rural areas. For example the vision statement speaks about providing adequate places of worship in the rural areas. This aspect of the vision statement is still to be implemented through the management structure of the diocese.

Member on 22-10-2007: It is difficult to say, there is tension between hierarchy and the laity. Some priests feel threatened when their consultative bodies (i.e. parish pastoral council, parish finance council) try to make meaningful decisions and contributions, for the laity still feel that their decisions and contributions are subject to checking and approval.

Office Bearer on 19-10-2007: Not really. All diocesan structures are consultative in cooperation with the diocesan bishop. This means that decisions at local level don't have to be "owned" because they are always subjected to the bishop's final approval.

Member on 01-10-2007: No. In this age of an open society, the management structures, laws and operations of the Church appear to be out of step with her members. Consultation appears to be limited and laws appear that affect the laity of which they have no knowledge of how they were formulated and by whom.

Member on 08-10-2007: No, not entirely. The world has changed radically and constantly requires improved communication and consultation. It is in this context that the Church's management structure may be out of touch with its members if it is going to continue to operate a dominant hierarchical system that limits involvement and communicates in a manner that is seen as far too prescriptive rather than engaging.

3.4 CONCLUSION

In reality members of the hierarchy and the laity reflect more and more on their role in the diocesan Church. Is there a need for change or adaptation to the management structure of the diocesan Church? The notion that there is, is expressed by a majority of the participants (Appendix VII: 7). The following comments reflect the participants' opinions:

Office Bearer on 02-10-2007: Yes. To ensure a greater inclusion and involvement of the laity in the governance of the local Church.

Member on 15-10-2007: Yes. To ensure representation of all people of the local Church.

Member on 03-10-2007: Indeed, for it needs to comprise a combination of laity and priests that jointly share responsibility and where there is mutual respect.

Member on 09-10-2007: Yes in order to give the laity a sense of ownership of the Church.

The gap between theory and practice in the life of the institutional Church is at times acute. Should the Church analyse the reality in practice against the vision of the Second Vatican Council? Can the Second Vatican Council's description of the Church as the People of God, gifted with the Spirit through baptism and confirmation, with ministries and gifts for the Church, exist alongside a dominant hierarchical managerial structure? Does it enhance the dominant role of the clergy and the significant exclusion of the laity from meaningful participation in the management of the diocesan Church? The next chapter focuses on the significance, place and role of the laity in the Church.

CHAPTER FOUR

THE LAITY IN THE CHURCH—A CONCILIAR AND POST CONCILIAR PERSPECTIVE

4.1 INTRODUCTION

The previous chapter presented the management structure of a diocesan Church. This chapter will reflect on the role and significance of those mostly affected by this management structure namely the laity. The Second Vatican Council reinstated the significance and role of the laity in the Church but in practice, as the previous chapter demonstrated, the participants indicated that the laity are significantly excluded in the management structure of a diocesan Church.

This chapter has a twofold purpose. Firstly it will present a simplified study of the significant conciliar documents on the laity namely, *Lumen Gentium* and *Apostolicam Actuositatem* and the post conciliar document of Pope John Paul II, *Christifideles Laici*. Further to this, responses of the participants to the related topics will also be presented. It is also the aim of the researcher to remain close to the content of these documents in order to give a simplified and systematic presentation of their content. It is an attempt to present

and emphasise the restored significance and role of the laity in the Church.

4.2 TOWARDS A DEFINITION OF THE LAITY

At the beginning of the twentieth century the following words of Pope Pius X reflected the position of the laity at the time:

It follows that the Church is essentially an unequal society, that is, a society comprising two categories of persons, the pastor and the flock, those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful. So distinct are these categories that with the pastoral body only rests the necessary right and authority for promoting the end of the society, and directing all its members towards that end; the one duty of the multitude is to allow themselves to be led and, like a docile flock to follow the pastors (Pius X 1906:1, *Vehementer Nos*, para.8)²⁷.

Prior to the Second Vatican Council, theologians like the French Dominican Yves Congar and others, gave particular attention to restoring the idea that there is theological value attached to the laity. Many post conciliar theologians attempted to offer a definition of the laity from the documents of the Council on the laity. Aumann (1988: 1)

²⁷ A papal encyclical promulgated by Pope Pius X on November 2, 1906. See bibliography Pius X (1906).

says statements about the laity in the Council documents concentrate on what the laity do rather than what they are. The Code of Canon Law categorises the members of the Church as those who by divine institution are the Church's sacred ministers and by law, also clerics. The others are called lay people (CCL 1983:34, Canon 207:1).

4.3 THE SECOND VATICAN COUNCIL ON THE LAITY

4.3.1 LUMEN GENTIUM

In *Lumen Gentium* the Council Fathers give a more theological description of the laity. The laity is typified thus:

All the faithful except those in holy orders or those who belong to a religious state approved by the Church. That is the faithful who by baptism are incorporated into Christ as the People of God, and in their own way share in the priestly, prophetic and kingly office of Christ, and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world... Their secular state is proper and peculiar to the laity...But by reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will (Flannery 1981:388, *Lumen Gentium*, para. 31).

The Council points out that clergy and members of religious orders are respectively ordained and professed to the sacred ministry even though some of them may have a secular profession. But the laity, by virtue of the fact that they live in the world and occupy secular professions, should seek the kingdom of God, by engaging in the temporal affairs of the world, and ordering them according to God's plan. Since they are so closely bound up in, or connected to temporal affairs, the Council tasks the laity to order these affairs in such a way as to bring about the sanctification of the world from within the social, economic and political structures. (Flannery 1981:388, *Lumen Gentium*, para. 31). The distinguishing mark of the laity is thus their secularity, as their mission is to permeate and perfect the temporal order of things with the spirit of the Gospel. The Council Fathers uphold that it is through their daily occupations, that the laity offer spiritual sacrifices to God (Flannery 1981:391. *Lumen Gentium*, para.34).

The Council says it is by divine institution that the Church is ordered and governed with such wonderful diversity. Therefore the Council states that in Christ and in the Church there is no inequality on the basis of race, nationality, sex or social condition for we are all one in Christ, the chosen People of God who share one Lord, one faith, one baptism and possess in common one salvation, one hope and one undivided charity. The Council says it is by the will of Christ that although some are made teachers, pastors and dispensers of

mysteries, all share a true equality in the activity common to all the faithful, the building up of the Body of Christ. Thus this very diversity of graces, ministries and works gathers everyone in the Church into one, for all these things are the work of the same Spirit (Flannery 1981:390, *Lumen Gentium*, para. 32).

The Council upholds that through baptism and confirmation all the laity are commissioned to the lay apostolate which is a participation in the salvific mission of the Church. This apostolate calls the laity to a more direct form of cooperation with the hierarchical apostolate and places the laity in a position to assume from the hierarchy certain ecclesiastical functions (Flannery 1981:391, *Lumen Gentium*, para.33).

Most of the participants (Appendix VII: 8) do not think the laity fully understand their call, power and responsibility as baptised members of the Church; the following comments capture the opinions of the majority of the participants:

Office Bearer on 22-10-2007: No, only to a certain extent.

Member on 16-10-2007: No, more needs to be done to continue reminding and educating the laity about their role.

Member on 10-10-2007: Partly. It is going to take a lot of training and hard work to break away from the dependence model of the Church of the past i.e. the clergy will do it all.

The Council is strong in its opinion that Christ wants to continue his witness and service through his followers. The Council Fathers uphold that the laity not only share in the priestly office of Christ but also in his prophetic office. (Flannery 1981:391, *Lumen Gentium*, para.35). The laity exercises their participation in the prophetic office of Christ by being witnesses and proclaimers of the faith. This evangelisation, the announcing of Christ by living testimony as well as by the spoken word, takes on a specific quality and is a special force for the laity in that it is carried out in the ordinary surroundings of the world.

Thus, even though the laity becomes preoccupied with temporal cares of the world, the Council urges them to participate in the prophetic priesthood of Christ by performing work of great value for the evangelisation of the world. In order to achieve this, the Council proposes that the laity acquire a grasp of revealed truth and seek from God the gift of wisdom to enable them to distinguish carefully between their rights and duties as members of the Church, and those they perform as members of human society. The Council points that it is essential for the laity to remain cognisant of this distinction and this harmony, in order that it must become clearer and more apparent in the very way in which they conduct their daily lives. (Flannery 1981:391–294, *Lumen Gentium* para(s) 35–36).

The Council upholds the rights and emphasises the obligations of the laity, particularly in the local Church between the laity and their pastor. The Council teaches that the laity have a right to receive from their pastors the spiritual goods of the Church especially from the word of God and the sacraments. The laity are advised by the Council to reveal their needs and to express their opinions on those things that concern the good of the Church.

At the same time the Council emphasises that the laity should accept in Christian obedience the decisions of their pastors. Pastors on the other hand must recognise and promote the dignity of the laity, willingly employ their prudent advice, allowing them freedom and room for action and duties, encourage them to undertake tasks on their own initiative and consider the projects, suggestions and desires proposed by the laity. The Council expresses a hope that many wonderful things will result from this congenial dialogue between the laity and their pastors. In this way, the whole Church strengthened by each one of its members, may more effectively fulfil its mission for the life of the world (Flannery 1981:395, *Lumen Gentium*, para. 37).

4.3.2 APOSTOLICAM ACTUOSTATEM

Apostolicam Actuostatem is regarded by many post-conciliar theologians as one of the Council's great landmarks in opening up a theological and practical understanding of lay people in the Church.

Jamison et al. (1995:58), twenty years after the Council concurred that “the strength of this document is that it exists, and it is revolutionary in some way”. Lay Catholics at the time were coming of age in the Church and the document offers a clear indication as to what is expected of them regardless of the fact that the content of the document is perceived as being too liberal by some or too restrictive and conservative by others. Flowerday (2005:1) claims that the aim of the document was to achieve “unity within the Church as an organisation, so as to reflect the community of the Church”.

The lay apostolate is progressive, meaning that it is a continual improvement on the status quo. Progress is a characteristic of the Second Vatican Council. It was the Council’s teaching on the Church as the People of God and the universal call to holiness that provided the basic theology for this document. This document was eagerly awaited, as it had no official precedent to follow and was approved by a vote of 2 340 to 2 by the bishops who were assembled at the Council. It was promulgated by Pope Paul VI on November 18, 1965. As is customary the document takes its name from the first line of the decree which reveals its intention. The name *Apostolicam Actuositatem* translates from Latin to “Apostolic Activity”, which reveals the intention of the document. The outline ²⁸of the document reads as follows and the numbers given correspond to the section numbers within the text:

²⁸ Outline based on Austin Flannery’s 1981 edition of *The Conciliar and Post Conciliar Documents*. See bibliography Flannery A. 1981.

1. Introduction (1)
2. The Vocation of the Laity to the Apostolate (2-4)
3. Objectives (5-8)
4. The Various Fields of the Apostolate (9-14)
5. The Various Forms of the Apostolate (15-22)
6. External Relationships (23-27)
7. Formation for the Apostolate (28- 32)
8. Exhortation (33)

In the introduction of the document the Council makes reference to the necessity of the lay apostolate in a world where modern conditions demand that the apostolate be broadened and intensified. The constantly increasing population, continual progress in science and technology, closer interpersonal relationships and many areas of human life, are becoming increasingly autonomous and the increasing unavailability of priests, are some of the factors mentioned by the Council that demand expert attention and study by the lay apostolate. Thus the Council Fathers emphasise the indispensable part played by the laity in the mission and apostolate of the Church. As part of the “People of God” and the “Body of Christ” the laity share in the mission of Christ in the world. Though some are appointed by Christ as his successors starting with the apostles and entrusted with the offices of teaching, sanctifying and governing in Christ’s name, the Council upholds that others, the laity, are called through baptism to share in

these offices of Christ. As a consequence the laity have a right and duty in the mission of the Church flowing from their baptism.

The Council maintains that the laity derive their right and the duty to the apostolate from their union with Christ the Head of the Church. For the laity are incorporated into Christ's Mystical Body through baptism and strengthened by the Holy Spirit through confirmation. Since Christ, sent by the Father, is the source and origin of the whole apostolate of the Church, the Council says that the successes of the lay apostolate depend upon the laity living in union with Christ as baptised members of the Church (Flannery 1981:768-772, *Apostolicam Actuositatem*, para(s). 3-4).²⁹

The Council in turn earnestly exhorts the laity to each in accordance with the mind of the Church and according to their own gifts, intelligence and ability to explain, defend, and properly apply Christian principles to the problems of our era. Since, in present times, new problems are arising and very serious errors are circulating which tends to undermine the foundations of religion, the moral order, and human society itself, the laity is encouraged by the Council to take up the renewal of the temporal order as their own special obligation

²⁹Austin Flannery's 1981 edition of The Conciliar and Post Conciliar Documents. See bibliography Flannery, A.(1981)Vatican II. The Conciliar and Post Conciliar Documents and sub reference 1965, Decree on the Apostolate of the Laity- *Apostolicam Actuositatem*.

(Flannery 1981:772–777, *Apostolicam Actuositatem*, para(s). 5–9).The Council lists the more important fields of action for the laity as:

- Church communities,
- the family,
- youth and
- the social milieu.

According to Flowerday (2005:8) the list is not meant to be exclusive and exhaustive and that it is to be understood as a lay apostolate and not a version of a priestly apostolate. The laity are encouraged by the Council to use the scope that the local Church offers to attend to these important fields of action. The Council further encourages the laity to provide helpful collaboration for every apostolic and missionary activity initiated in the local Church through an ever – increasing appreciation of the diocese and participation in diocesan undertakings and a cooperation even across parish and diocesan boundaries (Flannery 1981:778,*Apostolicam Actuositatem*, para.10).

The Council states that the laity can engage in their apostolic activity either as individuals or together as members of various groups or associations. The Council points out that there is a particularly urgent need for the individual apostolate in those regions where the freedom of the Church is seriously infringed and in areas where Catholics are few in numbers and geographically dispersed. The laity are

encouraged by the Council to participate particularly in the group apostolate in order to signify the communion and unity of the Church in Christ. The Council upholds that the group apostolate sustains member of the Church and regulates their apostolic work so that much better results can be expected than if each member were to act individually (Flannery 1981:785, *Apostolicam Actuositatem*, para. 18).

Whether the laity exercises the lay apostolate as individuals or as members of various groups or associations, the Council says that the apostolate should be incorporated into the whole Church according to a right system of relationships and that the apostolate ought to be suitably directed by the hierarchy (Flannery 1981:790, *Apostolicam Actuositatem*, para. 24). Flowerday (2005:1) is of the opinion that “the hierarchy retains a certain oversight and that the laity function under the higher direction of the hierarchy itself, and the latter can sanction this cooperation by an explicit mandate”. In response to the question about who should define the role of the laity, the overall majority of the participants (Appendix VII: 9) indicated that it must be a joint effort between the clergy and the laity. The participants commented as follows:

Office Bearer on 04-10-2007: The bishop and the priests must define it in cooperation with the laity.

Member on 04-10-2007: Both the clergy and the laity together.

Member on 10-10-2007: The local authority, including the clergy and laity need to be involved.

Member on 22-10-2007: It should be defined by consultation and discussion in an open forum by the clergy and the laity, and not by "top down".

Office Bearer on 19-10-2007: It should be jointly defined between laity and clergy.

Even though the Council says that the apostolate ought to be suitably directed by the hierarchy, the Council reminds bishops and pastors that the right and duty to exercise the apostolate belongs to all the faithful, both clergy and laity, and that the laity have their own roles in building up the Church. For this reason the Council suggests that in each diocese, as far as possible, there should be councils which assist the lay apostolic work of the Church. These councils are to promote the mutual coordination of various lay associations and enterprises (Flannery 1981:791, *Apostolicam Actuositatem*, para. 26).

In the final chapter of the document the Council proposes ways for the formation of the laity. The Council maintains that the apostolate can only attain its maximum effectiveness through a diversified and thorough formation. The Council reiterates that the laity share in their own way in the mission of the Church, and that their apostolic

formation is specially characterised by their distinctively secular state (Flannery 1981:793, *Apostolicam Actuositatem*, para. 29).

4.4 POST CONCILIAR PERSPECTIVE OF THE LAITY

The official theology of the laity had been unfolding for seventy years before the Second Vatican Council starting with the late Pope Leo XIII in the late 19th century, developing under Pope Pius X, promoted by Pope Pius XI, and explicated by Pope Pius XII, who used terms like “co-apostolate”. In his *Address to the Second World Congress of the Lay Apostolate* on 5th October 1957 Pope Pius XII made some of the following comments: “History shows that from the beginning of the Church the laity had a share in the activity exercised by the priest” (14). “The layman should be entrusted with the tasks that he can accomplish as well as even better than the priest, and within the limits of his function or those indicated by the common good of the Church, he should act freely and exercise his own responsibility”(17). “Collaboration of the laity with the clergy has never been more necessary, never before has it been carried out more systematically” (60). The Second Vatican Council had built on this development and recognised formally the equal dignity that the laity possess with the clergy by virtue of their baptism and their responsibility for the mission of the Church. The period after the Council saw meaningful

teachings on the laity and one of the most significant encyclical is *Christifideles Laici*³⁰ of Pope John Paul II issued in 1988.

4.4.1 CHRISTIFIDELES LAICI

This important post-conciliar papal text on the laity by John Paul II is a direct result of the 1987 Synod of Bishops with the theme “*The Vocation and Mission of the Laity in the Church and in the World, Twenty Years after the Second Vatican Council*”. The document’s main focus is on the vocation and mission of the laity as the theme of the Synod indicates. The following topics are covered by the document; the numbers given correspond to the section numbers within the text:

Chapter I:

The dignity of the lay faithful in the Church as mystery (8–17).

Chapter II:

The participation of the lay faithful in the life of the Church
(18–31).

Chapter III:

The coresponsibility of the lay faithful in the Church as mission
(32–44).

Chapter IV:

Good stewards of God’s varied grace (45–56).

³⁰ See Bibliography: John Paul II, 1988. On the Vocation and the Mission of the Lay Faithful in the Church and in the World–*Christifideles Laici*.

Chapter V:

The formation of the lay faithful (57–64).

The document's entire approach is based on the gospel parable of the Lord's vineyard and the multitude of persons, who are called and sent forth by the Lord to work in it (Matthew 13:38). The vineyard is symbolic of the Church and the world which is to be transformed according to the plan of God in view of the final coming of the kingdom of God. This call is directed to all, lay people as well as members of the clergy to take an active, conscientious and responsible part in the mission of the Church. The document reiterates that this call is directed in particular to the laity. With the new state of affairs today both in the Church and in social, economic, political and cultural life of the world, the document emphasises that the role of the laity is of renewed significance (John Paul II 1988: 1–4, *Christifideles Laici*, para(s). 1–3).

The document attempts to give a response to the question: Who are the lay faithful? In doing so it indicates that it will go beyond previous interpretations which were predominantly negative. Instead it tries to open itself to a decidedly positive vision claiming the full membership of the laity to the Church and to its mystery. Incorporation into Christ through faith and baptism is the source of being a Christian in the mystery of the Church. It is only through accepting the richness that God gives to the Christian in baptism that it becomes possible to offer

a basic description of the lay faithful. The document teaches that in arriving at a basic description of the laity the following three fundamental aspects were considered with regard to the effect of baptism: it regenerates us in the life of the Son of God, it unites us to His body, the Church, and finally it anoints us in the Holy Spirit, making us spiritual temples. (John Paul II 1988: 7–8 *Christifideles Laici*, para(s). 9–11).

The documents offer a reminder of the teaching of the Second Vatican Council that the mystery of Christ as priest, prophet and king continues in the Church and that everyone, the whole People of God, shares in this threefold mission. It reaffirms that the participation of the lay faithful in the threefold mission of Christ, finds its source in baptism and in addition it is further developed in confirmation. It is participation given to each member of the lay faithful individually, in as much as each is one of the many who form the one Body of Christ. Thus because of the one dignity flowing from baptism, each member of the lay faithful, together with members of the clergy, share responsibility for the Church's mission. This baptismal dignity of the lay faithful sets them apart without bringing about a separation from the ministerial priesthood. The Second Vatican Council has described this manner of life as the secular character and the document affirms the teaching of the Second Vatican Council that the secular character is properly and particularly that of the lay faithful (John Paul II 1988:9–12, *Christifideles Laici*, para(s).14–15).

After having described the distinguishing features of the laity on which their dignity rests, the document focuses specifically on the mission and responsibility of the laity in the Church and in the world. The document acknowledges that the primary ministries in the Church are the ordained ministries, which are the ministries that come from the sacraments of orders. These ministries express and realise a participation in the priesthood of Jesus Christ which is different, not simply in degree, but in essence from the participation given to the laity through baptism and confirmation. Again the document points out that the Church's mission of salvation in the world is realised not only through the ordained ministers by virtue of the sacrament of orders, but also by the laity, who by virtue of their baptism also participate in the priestly, prophetic and kingly mission of Christ. These ministries, offices and roles that the laity can fulfil ought to be exercised in conformity with the specific lay vocation of the laity which is different to that of the ordained ministry (John Paul II 1988:17-19, *Christifideles Laici*, para(s). 22-23).

The document urges the laity to exercise their tasks and charisms particularly in their diocesan and parish Churches. It promotes the establishment of forums like pastoral councils which present opportunities between clergy and laity for collaboration, dialogue and discernment. To ensure that all parishes may truly become

communities of Christians, the document mentions that local ecclesial authorities ought to foster the following:

- (i) adaptation of parish structures according to the full flexibility granted by Canon law, especially promoting participation by the laity in pastoral responsibilities;
- (ii) to establish small, basic Christian communities where the faithful can communicate the word of God and express it in service and love to one another; these communities are true expressions of ecclesial communion and centres of evangelisation in communion with the pastor (John Paul II 1988:20–22. *Christifideles Laici*, para(s).25 – 26).

Returning to the parable of the vineyard in chapter four, the document reminds us again that all members of the People of God are labourers in the vineyard, in the Church and the world. It mentions that all the faithful participate in the mission of salvation even if their participation is secular or ecclesial in character, part of the common or ministerial priesthood, or exercised collectively or individually. Such participation the documents point out, is different yet complementary in the sense that each of them has a basic and unmistakable character which sets each apart, while at the same time each of them is seen in relation to the other and placed at each other's service (John Paul II 1988:50–51, *Christifideles Laici*, para.55).

In the final chapter the document focuses on the formation of the laity. It puts forward the need for the laity to be formed according to the union which exists from their being members of the Church and citizens of society. The document urges the laity as the Second Vatican Council did, to avoid separating faith from life and the gospel from culture. The document points out that it will result in a separation on the one hand of the so-called “spiritual” life with its values and demands, and the so-called “secular” life on the other with all its responsibilities of public life and culture. The document draws the conclusion that the many interrelated aspects of a totally integrated formation of the laity are situated within this unity of life that finds its origin and strength in God (John Paul II 1988:53–56, *Christifideles Laici*, para.59–61).

4.5 THE MINISTRIES AND OFFICES OF THE LAITY IN THE CHURCH

Having established the status and role of the laity this section reflects on how it translates in practice and what opportunities the laity have to participate in the mission and life of the Church. The Second Vatican Council speaks of the ministries and charisms that the Holy Spirit lavishes on all the baptised for the building up of the Church, the Body of Christ and for the Church’s mission of salvation of the world (Flannery 1981:352. *Lumen Gentium*, para.4). The Council refers to various New Testament texts indicating the diversity of ministries, gifts, offices and ecclesiastical tasks offered by God; (I Corinthians

12:4–10,28–31; Ephesians 4:7–13; Romans 12:4–8; 1Peter 4:10–11). John Paul II (*Christifideles Laici* 1988:20–21, para.25) points out that the various offices and roles of the laity can legitimately be fulfilled in the liturgy, in the transmission of the faith, and in the pastoral structure of the Church. It is commonly referred to in the Church as: the liturgical ministries, the teaching ministries and the ministries of governance.

The Code of Canon law upholds the right of the laity's participation in the liturgical, teaching and ministries of governance in the Church. It affirms the participation of the laity in the liturgy (Canon 230:2) such as proclaimers, extraordinary ministers of Holy Communion, ministers of hospitality, sacristans and cantors. The code mentions that by virtue of his office, the parish priest is bound to ensure the catechetical formation of adults, young people and children. To this end, he may avail himself, fellow clerics, religious and especially the laity who are catechists (CCL 1983:142, Canon 776). The Code further points out that lay people can cooperate in the exercise of power of governance which ordinarily belongs to those who are in sacred orders (CCL 1983:20, Canon 129) and those among the laity, who are suitable and capable, may be admitted to certain ecclesial offices (CCL 1983:37, Canon 228).

There exists in the Church two official ministries to which the laity may be commissioned on a permanent basis, namely the ministry of lector and acolyte. While in the past these ministries existed only as a

spiritual step en route to the ordained ministry with the Second Vatican Council they assumed an autonomy and stability open to the lay faithful, albeit, men only:

Lay men whose age and talent meet the requirement prescribed by decree of the Episcopal Conference, can be given the stable ministry of lector and acolyte, through the prescribed liturgical rite. (CCL 1983: 38, Canon 230:1).

The laity can become members of the hierarchy when they occupy the office of deacon. In the Church there exist two offices of deacon; first the office of a transitory deacon as a prerequisite for priesthood (CCL 1983:184, Canon 1032) and second the office of the permanent deacon, celibate or married. The latter offers the laity an office in the clerical state and membership of the hierarchy. As with the ministries of lector and acolyte the permanent diaconate is open to men only. The Second Vatican Council restored the importance and rightful role of the deacon within the Church's mission and service, to its proper and permanent rank in the hierarchy:

At the lower level of the hierarchy are to be found deacons, who receive the imposition of hands not unto priesthood, but unto the ministry, for strengthened by sacramental grace they (deacons) are dedicated to the People of God, in conjunction with the bishop and his body of priests, in service (diakonia) of

the liturgy, of the Gospel and of works of charity (Flannery 1981:387, *Lumen Gentium*, para. 29).

In his post-Conciliar apostolic letter dedicated to the position and role of the diaconate *Ad Pascendum*,³¹ Pope Paul VI (Flannery 1981:21) says that the restoration of the diaconate requires that the instructions of the Council on the diaconate be examined and that there be mature deliberation concerning the juridical status of the deacon. While deacons do not form part of the presbyterium they have however a special attachment to the bishop and a role in the local Church. The diaconate is still far from being rooted in the local Church. In his book *Leadership in the Church*, Cardinal Walter Kasper shares this opinion and further points out that since the Second Vatican Council much in the theological understanding of the diaconate remains unclear to people. He points out that the language of the Council does not imply that the deacon is subordinated to the *presbyterium*:

At first sight, *Lumen Gentium* 29 seems to retain the language of hierarchical subordination: “At a lower level of the hierarchy are to be found deacons...” Closer examination of the text reveals, however, that it is not speaking of a subordination of

³¹Apostolic Letter of Pope Paul VI, containing norms for the Order of the Diaconate.

the deacon to the priest, but rather of a lesser participation by the deacon in the bishop's ministry (Kasper 2003:18).

This is an important concept to grasp in the local Church. Cardinal Kasper uses the example of the bishop being aided by two separate arms, (priests and deacons) who have differing tasks but collaborate with one another and with the diocesan bishop. Besides the deacon's canonical responsibility to perform various specific tasks in the liturgy, to be a minister of the Gospel and perform works of charity in the community, the diocesan bishop may entrust a deacon, in the case of a shortage of priests, with a share in the pastoral care and governance of a parish. The diocesan bishop is, however, obliged to appoint a priest with the powers and the faculties of a parish priest to direct the pastoral care and governance of such a parish (CCL 1983:93, Canon 517:2). A deacon is thus always subjected to the authority of the parish pastor and the diocesan bishop in the performance of his tasks, ministries and office.

The majority of the participants (Appendix VII: 12) recognise that there has been an increase in lay participation in the local Church. These responses of some participants capture the opinion of the majority of the participants:

Member on 25-10-2007: Yes, but the empowerment and participation of the laity still largely depends on the diocesan

bishop and the clergy.

Office Bearer on 12-10-2007: Fairly yes, but much more can and should be done with the training and ongoing formation of the laity and the clergy.

Office Bearer on 04-10-2007: Yes, the constant call of inviting the laity into different ministries is a clear attempt to involve the laity; however this involvement needs to be complimented with additional decision making and flexibility as well as involvement at higher levels of decision making in order to make the laity feel more empowered.

Member on 05-10-2007: Very much so. Many more lay people are involved in the Church today but it is not accompanied with adequate empowerment.

Member on 12-10-2007: Yes, the evidence is seen in the participation of the laity in the various ministries.

Office Bearer on 19-10-2007: Yes, an enormous increase is evident in lay participation in recent years but it all started from a very low base line. There is plenty more work to be done to further imprint and make the Church more effective and efficient.

Member on 24-10-2007: Yes, this transformation has been happening in recent years as our clergy begin to age and are fewer in number and they need increased support in the running of parishes.

4.6 EVALUATIVE COMMENTARY AND FINDINGS

Chapter three of *Lumen Gentium* focuses specifically on the status of the laity in the Church. The Council mentions that because of the situation and mission of the laity, certain teachings pertain particularly to them, the foundations of which, the Council suggests, must be more fully examined due to the special circumstances of our time. The Second Vatican Council concludes that the particularly distinguishing mark of the layperson is related to his or her secularity (Lakeland 2007:31). From this flow certain rights and obligations as baptised and confirmed members of the Church but the Council directs the involvement of the laity more towards the secular world.

Apostolicam Actuositatem on the other hand, is clearer about the indispensable role of the laity in the mission of the Church and recognises the charisms entrusted to them be used in not only service to the world, but also within the Church. Hardon says (1980:1) that this document is a practical expression of the Church's mission, to which the laity are specifically called by virtue of their baptism and incorporation into Christ and that one of its main important provisions

is the recognition that, while preserving the necessary link with ecclesiastical authority, the laity have the right to establish and direct associations and join existing ones.

However, the Council had still left unconsidered a few problem areas for the laity such as the apparent complete monopoly that the clergy have on their involvement. The laity are still presently regarded as instruments in the ministry of the hierarchy and depend on the clergy to assign their duties and responsibilities. Most of the participants do not think that the existing, apparent dominant clerical structure leaves enough room for meaningful participation of the laity in the management of the diocesan Church. This opinion is borne out by the following remarks of most of the participants: (Appendix VII: 10)

Office Bearer on 29-10-2007: The hierarchy is still too dominant.

Member on 05-10-2007: There need to be an improvement to the status quo of clerical dominance.

Member on 11-10-2007: There is reasonable lay participation in the Church yes but the ordained ministry still dominates.

Member on 17-10-2007: Lay participation is growing, but many lay people are still reluctant "to come on board" and work

as a team in partnership with the clergy as they do not feel empowered by the dominance of some clergy.

Office Bearer on 31-10-2007: I do believe that there is growing lay participation in the Church. But the laity needs to begin to “own” the Church and not see it as the responsibility of the clergy. The reason for this apathy is the perception that all matters of the Church, spiritual and managerial, are the sole responsibility of the clergy. Until we understand our baptism more fully, we will continue to have the low level of involvement and be dominated by clerical power.

In the post-conciliar period after the Second Vatican Council these issues still had to be addressed and clarified. Pope John Paul II attempted during his pontificate to formally readdress the matter of the laity in the Church twenty years after the Second Vatican Council through his encyclical *Christifideles Laici*. The *main* concern of the document was that Pope John II wanted to remind the whole Church of the vision the Second Vatican Council has for the laity which is:

- liturgical participation (Flannery 1981:7, *Sacrosanctum Concilium*, para.11);
- community building (Flannery 1981:1000, *Gadium et Spes*, para. 92) and
- a co-responsibility for the life of the local Church (Flannery 1981:*Apostolicam*777, *Actuositatem*, para.10).

Flowerday (2005:12) notes that community building is clearly a vital part of the lay apostolate which forms the basis for liturgical participation and co-responsibility for the local Church. More than half of the participants recognise that clergy and laity, who were once “safely separated”, have in fact since the Second Vatican Council drawn closer in a new familiarity and partnership. The following opinions reflect the views of just more than half of the participants: (Appendix VII: 11)

Member on 12-10-2007: There is a much closer relationship between clergy and the laity today.

Member on 18-10-2007: Yes, it is evident mostly at parish level.

Office Bearer on 31-10-2007: Yes, there is tangible evidence of a drawing closer together, a greater sense of partnership. It needs a lot more discussion, understanding and training for both clergy and laity.

Office Bearer on 26-10-2007: Yes gradually, the formation of pastoral councils and various ministries have vastly improved the relationship between clergy and laity.

Coughlan (1989: 1) states that through these documents, the Council Fathers and the conciliar and post conciliar popes challenge and exhort the entire Christian community to translate its recommendations and suggestions into a programme of life and action. The next section examines how these are translated and experienced in the local Church.

4.7 CONCLUSION

Studying these significant conciliar and post-conciliar documents on the laity the following conclusions can be made:

- Firstly the documents emphasise the equal dignity of all the baptised be they ordained or non ordained.
- Secondly the distinctiveness of the laity due to their secularity offers the laity a special part in the mission of the Church in and to the world.
- Thirdly the entire baptised are gifted by the Holy Spirit for the sake of the mission of the Church and the laity are called to use their gifts in collaboration with the clergy.
- Fourthly the documents make a clear distinction between the common and ministerial priesthood and the reservation of certain ministries and offices for men only. This issue still has extensive theological and pastoral implications.

Many share the opinion of Lakeland (2007:33) that apart from the passages about equal baptismal dignity and the characterisation of the lay vocation as secular, the Council did not choose to reflect theologically what the term lay person embodies. Instead the Council Fathers he says chose the path of discussing what lay people could do and could not do in the Church. The Council's discussion of the lay apostolate might not have been accompanied by an equally serious consideration of the theological status of lay life, but it certainly opened the door for a measure of maturation in the Church, as lay people began to play more and more significant roles. Before the Second Vatican Council Jacques Leclercq³² (1961:71) made an observation that many still regard as pertinent. He said:

The laity, formed to the divine life of the Church, have to transform the world. And they will transform it, if they are genuinely Christian. One of the fundamental tragedies of Christianity as it has developed in history is that the laity have not carried out their task. And perhaps this tragedy simply follows from another, equally fundamental, namely, that the clergy have not fulfilled theirs. The clergy were to form the laity, and they have not done so to a sufficient degree. Then, for lack of properly formed laymen, they have tried to take the place of the laity and have done so badly.

³² Jacques Leclercq (1891–1971): Belgium theologian, philosopher, political scientist and sociologist. In the early 1960's he wrote extensively on the Second Vatican Council.

Thirty years after the Council Jamison et al. (1995:62) suggested that dioceses and parishes still offer an obvious scope for the apostolate of the laity and bishops are responsible for promoting and organising the lay apostolate with the special help of the clergy. The next chapter focuses on the significance and aim of Church management and how this practice can assist Church managers with proficient management of the local Church.

CHAPTER FIVE

THE SIGNIFICANCE AND AIM OF CHURCH MANAGEMENT

5.1 INTRODUCTION

We live in a world of efficiency standards. The world is changing and growing, the ideas and methods of humanity are constantly being rearranged and becoming more advanced. The Church must not be out-distanced. It is only a changing and growing Church that can be all things to all people. This chapter will focus on the significance of Church management and will offer the opinions of the participants thereof. Church management is explored in this chapter so as to gain insight into the usefulness thereof in particular for the diocesan Church. The chapter concludes by presenting two aspects this research considers ought to be among the aims for the contemporary diocesan Church, namely: to bring about increased collaboration among all the members of the diocesan Church and to facilitate a closer partnership between the clergy and the laity.

5.2 THE SIGNIFICANCE AND VALUE OF CHURCH MANAGEMENT

According to George (1987: 72) clergy involved in ministry would soon realise that management is an important requirement for pastoral effectiveness. It is essential in order to plan intelligently and organise sensible practices whereby people can work together. Anderson (1990:8) claims that the clergy, who is not in a position to manage effectively, may experience ministry with frustration and discouragement and this will result in under-utilizing the effective involvement of the gifts and skills of people in the Church.

George (1987:14) is of the opinion that while the essential and primary task of the clergy is to be that of preacher and shepherd, the other task is that of Church manager. In his opinion the clergy deem themselves well trained for the tasks of preaching and shepherding, but with regard to the task of Church management, they perceive themselves ill equipped. In general, seminaries offer professional training to future clerics whereby they provide the fundamental, theological, biblical and moral training necessary for the individual to become a cleric. Ngara (2004:50) points out that in the past and maybe even today, clerics never thought that Church management would become a constituent part of their ministry. According to Anderson (1990:50) many clerics “know how to preach, but they have not had much exposure to, or experience in Church management”. In

order to perform their functions more effectively as Christian leaders Ngara (2004:50) proposes that clerics need ongoing training in Church management. This requirement cannot be overlooked nor taken for granted in the current social and ecclesiastical scenarios. Most of the participants (Appendix VII: 13) think that clerics are in need of specialised training in Church management as reflected by these responses:

Office Bearer on 29-10-2007: The clergy are not trained as managers in the seminary. Though there are many good leaders emerging from the ranks of the clergy, the clergy need training in management as part of their formation.

Member on 22-10-2007: Yes, the clergy need training in management because it reflects the reality of our times.

Member on 15-10-2007: Clergy are overburdened due to the lack of vocations and personnel and need the skills of management training in order to empower others in the running of the parish.

Member on 08-10-2007: Often due to lack of training in management, the clergy shift responsibility either on the parish pastoral council or parish finance council. The leader of the Church is the priest, the parish councils and other structures assist him in this regard.

Member on 01-10-2007: The clergy perform the role of managing their parishes well and compensate for shortcomings by skills they acquire along the way. The clergy will be better equipped with formation in managerial skills at seminary and part of ongoing formation after ordination.

Office Bearer on 02-10-2007: All ministers should be trained in management skills for the Church of today.

Member on 09-10-2007: Ongoing formation in particular in the area of Church management is the key because it opens the Church up to new heights.

Member on 16-10-2007: Effective management skills do enhance the growth of a parish community. Training of the clergy in Church management is crucial.

Office Bearer on 23-10-2007: Training in management for the clergy is important. Management covers all aspects of Church life i.e. people, ministries, material and financial resources. There is a skill involved in keeping in touch or keeping a finger on the pulse while not dominating or retaining total control of every aspect of parish life. A fine balance needs to be maintained between all aspects to achieve successful management. Training of the clergy in Church management is very important.

This research is of the opinion that, it is to the benefit of effective ministry, that clerics encourage and guide all members in the management of the local Church despite the fact that it is a demanding and a complex task. Therefore it is vital for clerics to be prepared for this role and responsibility since, according to Anderson, (1990:9), competent Church management often determines the difference between effectiveness and ineffectiveness in ministry.

While management of any kind is generally a so-called commercial and secular occupation, this research is of the opinion that Church management has a religious component and that management as a ministry in the Church has a secure reliance on the Holy Spirit. It assumes that the Spirit of God can be of assistance or is present in Church's ministry when sound management practices are in place. As demonstrated in the previous chapter it is the direct responsibility of the diocesan bishop to make the diocesan Church effective in every way, and in doing so, he will be faithful to the mission of the Church for people to experience the gospel and to be in service of God, who is the Author of excellence.

Unlike successful first rate organisations in the corporate world where excellent and effective management skills are a prerequisite, the Church is rarely viewed as an organisation in need of those requirements. Responding to this observation Shawchueck (1996: 20)

is of the opinion that the principles of management are universal and its use is important to the success of all other organisations, including the Church. As with all organisations Hillock (1977:14) suggests that the Church needs to plan, organise, staff, direct and control all their projects and programs. Good management can ensure that the Church receives purpose and direction in ministry or complete new direction when growth demands radical readjustment. This can result in increased efficacy and will place the Church in a position to meet the needs of the people that it otherwise could not do.

On the other hand, lack of good Church management can result in ineffective ministry which in turn can result in missed opportunities and discouragement of members of the Church. Since it is the opinion of the Church that God's people deserve the best, clerics are under sacred obligation as stewards, to manage the Church proficiently so that it provides glory to God and respects the dignity of God's people. Often Church management is perceived as Church administration only, but according to Anderson (1990:42), it is important to understand that Church management is in fact ministering to God's people. It is a pastoral task added to others such as celebrating the liturgy effectively and counselling those in need with compassion and love. It is fitting to bear in mind that in the instance of Church management the issues that are dealt with affect people at various levels, emotionally, spiritually, morally and religiously. Thus Church management has

various levels and various features. It contains sacramental, liturgical, pastoral and administrative components.

Like all other organisations the Church also deals with people and has access to all kinds of resources, and for this reason has certain objectives to attain. The specifically identified objectives would constitute the purpose of a particular organisation and so too with the Church. The Church has certain ecclesiastical objectives that are significant to her existence and ministry. In all organisations someone has to deploy the basic resources that the organisation has at its disposal to assist it towards realising its goals and objectives. In this regard good management can ensure the effective use of resources towards their good and proper end.

Undeniably one of the most common causes of failure in any organisation can be ascribed to poor management. It is becoming more and more widely recognised that the performance and success of the Church as a religious organisation depends upon the quality of its management. Careful management in the Church, as also indicated by Anderson (1990:25), can lead to holistic growth, to the increase utilisation of resources, to the creation of new ministries, the rightful inclusion of all Church members and ultimately a the positive response to the needs of the People of God.

It is essential for clerics to have a good grasp of the significant distinction between leadership and management. Reed and Westfall (1997:74) say that “management is that capacity that gets tasks done through people whereas leadership uses management as a tool to develop people”. De La Bedoyere (2002:112) points out that management’s primary concern is with running an ongoing process as effectively as possible whereas leadership requires a clear view of the future of the organisation. Influence and vision are thus major tools of the leader/manager and has in practice a much greater effect on the pastoral welfare and growth of the Church than the exercise of power in the older forms of Church leadership and management.

Traditionally many clerics perceive their role as primarily responding to the needs of the people rather than to be effective in the tasks of management. In relation to this Anderson (1990: 76) replies: “while need is undoubtedly the seed that plants a ministry idea, we’ve found that need alone is an insufficient foundation upon which to build a ministry”. He suggests that any endeavour in ministry will and does require management to sustain it. Many clerics make a common mistake in thinking that the more tasks they perform the more effective they are. Callaham (1990:92) asserts that management is not about tricks and techniques, style and strategies but rather a matter of focus and perspective, understanding and providing direction.

These are some of the responses of the participants to the type of leadership/management needed in the Church today. The responses of the participants varied:

Member 30-10-2007: We are looking for shared leadership and this is beginning to happen in the Church today.

Office Bearer on 24-10-2007: Collaborative leadership between the clergy and the laity, the bishop and the clergy.

Office Bearer on 03-10-2007: A Christ centred leadership-taking into consideration the different dimensions of the local Church.

Office Bearer on 17-10-2007: Team cooperative leadership by clergy and the laity working together and sharing responsibility for planning, decision - making and implementation of the results of their efforts.

Member on 10-10-2007: Spiritual leadership is needed. Servant leadership which can help rebuild and sustain God's People.

Member on 04-10-2007: Strong and well instructed leadership.

Office Bearer on 18-10-2007: We require leadership that is more connected with the changing demographics and socio-economic changes in our communities. Connecting with the youth in order to ensure long term sustainability is key.

Member on 11-10-2007: What is expected of the clergy is to build a good team of leaders so that the local Church can become a hive of activity and a sign in the community of God's presence.

Member on 25-10-2007: The leadership of the clergy should achieve a sense of direction and purpose.

Member on 16-10-2007: Apart from just managing the pastoral and material needs of the Church the clergy ought to lead the people to deepen their faith and motivate people to be involved in the life of the Church.

Member on 05-10-2007: Clergy should give more of their time to preaching and shepherding their flock and play a less dominant role in the management structures of the Church.

Office Bearer on 19-10-2007: Leadership that ensures growth in our relationship with God and the community.

Member on 24-10-2007: In managing the Catholic Church the hierarchy is shrouded in secrecy. Parishioners feel that a top-

down approach exists with very little consultation. The leadership needs to be more inclusive and begin to reflect more progressive thinking in both the way the Church is managed and consults with her members.

According to Anderson (1990: 18) effective Church management is one way whereby transforming leadership manifests itself in the Church; its leadership being implemented in the day-to-day operations of a complex organisation. Reed and Westfall (1997:78) further point out that clerics who have ignored their management role will need to build an appropriate level of managerial functions into their leadership. Arbuckle (1993:125) further to this points out that, the primary task of Church management is to articulate according to a transforming model of leadership, the vision of a believing, worshiping and serving community, bringing the Gospel into interaction with the ever-changing world of today.

5.3 MANAGERIAL AIMS FOR THE CONTEMPORARY DIOCESAN CHURCH

5.3.1. COLLABORATION AMONG ALL MEMBERS OF THE DIOCESAN CHURCH

Effective management of a contemporary diocesan Church ought to aim at collaboration among all members. According to Sofield and Juliano (1987: 11) the basis for collaboration is the belief that every

baptised person is gifted and called to ministry. Clerics are thus instrumental in bringing together the people's various gifts in order to accomplish the mission of the Church. This universal call to ministry has become more prominent since it was established by the Second Vatican Council and it has been affirmed by the 1985 Extraordinary Synod of Bishops calling the faithful to participation and co-responsibility at all levels³³.

While collaboration is a growing concept in the Church it is still in its infancy. Sofield and Juliano (1987:16) say that implementation of collaborative ministry calls for efforts to enable all members of the Church to respond to their baptismal call and engage in ministry with others in the Church. Such collaboration in the Church has become a much spoken about concept and has become more prominent since the Second Vatican Council.

The contemporary Church thus faces the challenge of implementing the vision of the Second Vatican Council for participation and co-responsibility of all the baptised. Sofield and Juliano (1987:17) claim that this transition is difficult since many clerics were not trained or formed to see collaborative ministry as a value since the hierarchical model of Church was devoid of a general understanding of or a desire for collaboration. They suggest that the ultimate reason why clerics

³³ Extraordinary Synod of Bishops (1985), "A Message to the People of God", Origins, Vol.15 Dec. 19, 1985, No.27, p.449.

must choose to become collaborative is because the Church consist of the People of God, a strong motif of the Second Vatican Council's, *Lumen Gentium*.

Sofield and Kuhn (1995:96) in another publication argue that for the Catholic Church the shift from an exclusive hierarchical model of Church to an inclusive People of God model of Church, was one of the most progressive recommendations that came with the Second Vatican Council. This move not only requires maturity, vision and commitment to bring it to fruition, but the implementation of this vision will prove to be of tremendous assistance to promote and establish the Church's relevance. This is aptly stated by Whitehead and Whitehead (1991:52) that "the benefit of effectiveness and support are paid for in the coin of compromise and change".

In response to this Hubbard (1998:24) suggests that the concept of shared responsibility and collaborative ministry which is given to each member of the Church through baptism, must serve as the foundation for their involvement in the mission and ministry of Jesus. In other words, this ministry belongs to every member of the Church and this sacramental dignity unites the clergy and the laity in the one People of God. This approach would in practice mean a diocese restructuring itself according to the theology of baptism and collaborative ministry, albeit a diocese with an abundance of ordained clergy.

Up until the Second Vatican Council the responsibility for the life, work and mission of the Church was primarily that of the clergy. In practice a “tension” arises from the theological descriptions of the Second Vatican Council of the “Church as Hierarchical” and the “Church as the People of God”. The latter emphasises the common dignity and equality that exists among all the members of God’s priestly people whereas the former emphasises that the Church has an appointed structure with predetermined ranks and authority (Hubbard 1998: 80). Such an image of the Church gave the ordained or religiously professed, a status of spiritual superiority and automatic authority over the laity.

It is the responsibility of the clergy to recognise the interdependence and partnership that exists among members of the Church. Many of the clergy have come to realise that shared responsibility or collaboration is no longer a concession granted by the clergy but a gift that belongs to all members of the Church through baptism. The clergy whose task is that of enabler, should seek to challenge all members of the Church to view their baptism as a call to holiness and ministry and to discern their personal charisms and use them collaboratively in the mission of the Church. The majority of the participants (Appendix VII: 15) gave strong recognition to the need, purpose, value and the effects of collaboration in the Church:

Member on 30-10-2007: Collaboration is fostering mutual growth.

Office Bearer on 29-10-2007: It seeks to acknowledge the gifts of the laity.

Member on 08-10-2007: It is vital to train the laity and the clergy in how collaborative ministry works so that all can play a more meaningful role in the life and growth of the local Church.

Office Bearer on 02-10-2007: Collaboration is essential in the Church today.

Member on 04-10-2007: If the clergy, religious and laity do not work together they will grow apart. A collaborative partnership must exist in order for the Church to survive and stay relevant.

Member on 12-10-2007: Some members of the laity still believe that the responsibility for running and managing the Church rest entirely with the clergy. Education and training in collaborative ministry is essential for the clergy and the laity.

Member on 19-10-2007: Greater collaboration is needed as most of the consultation in the Church is done on the hierarchical level only.

Office Bearer on 10-10-2007: The management structure of the diocesan Church significantly excludes the laity and in order to achieve a more significant partnership in the management of the local Church closer collaboration is needed between the clergy and the laity.

Office Bearer on 03-10-2007: The Church is in the infancy stage of collaborative ministry. We are in a stage of transition, experimentation and growth towards authentic collaboration. Collaboration is strong in some areas and weak in others.

Member on 25-10-2007: There is no real "ownership" of the Church. The local diocesan Church comes from a long tradition of "others" (clergy and religious) performing it for the laity. The history of foreign missionaries has made the local Church a dependent Church. Effective collaboration can create a new partnership in the local Church.

This research agrees with the opinion of Sofield and Kuhn (1995:98) that collaboration is the hallmark of effective ministry. It calls for re-education and adaptation on the part members of the clergy as many were not trained to see collaboration as a value in ecclesiastical ministry.

5.3.2 FACILITATION OF PARTNERSHIP BETWEEN CLERGY AND LAITY

Flowing from the renewed importance and significance of the laity in the Church since the Second Vatican Council, it is presumed that the clergy would recognise as one of their prime responsibilities the empowerment of the laity. It is therefore the privileged prerogative of the clergy to constantly challenge the misunderstood reluctance of the laity in assuming new roles, and to assist them to personally understand and appreciate their calling, authority, and responsibility as baptised members of the Church. Added to this Whitehead and Whitehead (1991:9) are of the opinion that “ministry today is rooted in the shared resources of the community and that it requires new, more collaborative strengths”.

Hubbard (1998:66) points out that what is required on the part of the laity is more than just down-to-earth participation and involvement but “a participation and involvement that flows from an inner awareness of one’s dignity as a baptised member and from a firm conviction about the indispensable importance of what one is doing”. To illustrate this point: when a lay person for example assumes responsibility as a member of the diocesan synod, it goes beyond ratifying the proposals of the synod, and has to be understood as a vital participation in the mission and ministry of the local diocesan Church.

From a theological perspective to have baptised members participating at all levels of Church management is an extension of the mission of Jesus. It is only when this becomes a fully informed design of implementation, that the “tensions” prevalent between the laity and the clergy be placed into its rightful perspective and possibly resolved. To this end Hubbard (1998:72) suggests that the laity must take initiative to recapture and to develop practical ways to implement that sterling insight of the Second Vatican Council about their unique role.

It is thus one of the significant challenges for the Church in this post-Vatican-Two era to bring the clergy and laity into a new mature partnership. This challenge takes place against the backdrop of many whose nostalgic memories of the Church with a strong hierarchical structure, supposedly offered good order and a clear chain of command. Whitehead and Whitehead (1991:6) state that this hope of a new partnership is evident in the contemporary Church. They say that the laity expect the clergy to be companions in faith rather than distant or defensive clerics, which could result in their role as clerics becoming self-serving and discriminatory. The practical implication of such a partnership means an experience of shared power. It does not mean equality in terms of power, authority or making equal contributions. Whitehead and Whitehead (1991:8) emphasise this point: “equality stresses sameness, while partnership delights in diversity”. Partnership thus embraces mutuality, the mutual exchange of what each partner offers. According to Anderson (1990:18) the task

of leading and managing a Church ultimately remains at the heart of ministry and this is precisely where true partnership between clergy and laity must be sought.

5.4 CONCLUSION

This chapter serves only to provide some leads into the theoretical and theological aspects of management in the Church as complementary to the practical component of Church management. Considering the vision of the Second Vatican Council and applying good principles and effective structures in managing the Church, the Church can ensure that the Church's journey towards a genuinely adult Church can be attained. As illustrated in chapter three the Church has a formal structure and a clear chain of command. Chapter two mentioned that the Council Fathers reversed the order of the original draft document on the Church, by placing the description of the Church as the People of God before the description of the Church as hierarchical. This in essence demonstrated the vision of the Council that while the Church is hierarchically structured, the Council also voted also in favour of greater emphasis on and partnership among its members as the People of God. This chapter proposes that such partnership and collaboration in the diocesan Church can be realised through creative and effective management of the diocesan Church. The next chapter presents recommendations in which such a partnership can be brought to fruition.

CHAPTER SIX

RECOMMENDATIONS TOWARDS MORE EFFECTIVE MANAGEMENT OF A DIOCESAN CHURCH

6.1 INTRODUCTION

This chapter presents recommendations towards more effective management of a diocesan Church and how these recommendations can present opportunities for transformative change and growth in the local Church. Often difficult issues that face the Church are left for the “next-generation” to solve, however, in every generation the Church has a tradition of both clergy and laity who are willing to rise to the occasion with an incredible commitment to further the mission of the Church. It is inspiring to observe how clergy and laity in the spirit of Pope John XIII take on the challenges facing the Church as opportunities to open the “windows of change”. What follows are recommendations that emerged from this research that can possibly assist towards more effective management of a diocesan Church. These recommendations are also based on the views and opinions of the participants who were consulted on this topic.

6.2 RECOMMENDATION ONE

The first recommendation acknowledges the usefulness to revisit the importance of the Second Vatican Council's ecclesiological teaching .

It became quite apparent in the research that the teaching of the Council on the Church, has, as a whole, not yet taken significant root within the local Church communities. This can be ascribed to either lack of understanding of the Vatican Two documents and their content, or a reluctance to embark on notable and crucial conversion on the topic.

This research is in agreement with Rodrigues (2006:137) who describes the Second Vatican Council as the most significant event of the twentieth century for the Roman Catholic Church, in the sense that it stands out in the history of ecclesiastical Councils with its own particular end in view, namely the renewal of the Church both in its headship and its members. Living in this era that is commonly referred to in the Church as the post-conciliar period, it has proven to be both challenging and exciting to live and conform according to the dictates of the Second Vatican Council. While the documents presented us with a great vision of Church it has not spelled out in finer detail how this vision of Church has to come to its concrete implementations. This task was left to the informed pastoral implementation of local Church

leaders and the faithful. Many efforts were made and often successful methods of implementation had been shared among various dioceses, but it repeatedly echoes to the importance of educating both the clergy and the laity in the various and necessary elements of a renewed ecclesiology.

For many members of the Church religious education ended with preparation for first communion or confirmation. To understand the transformation of Church in the light of the Second Vatican Council, it is essential to embark on a meaningful educational program and eliminate the perception that the teachings of the Second Vatican Council are the best kept secret. In order to have a mature faith and commitment to the Church a certain amount of understanding of the Church is important. An essential directive of the Second Vatican Council is that all the baptised members of the Church need to be informed regarding Church teachings as it is important for them to know what the Church actually teaches, at the least with a degree of certainty. Sadly, however, for many members of the Church the Second Vatican Council ended in 1965, and the content of the outcome thereof, ended in the observable changes such as the liturgical rubrics.

Pennington (1994:5) rightly points out that the Council is “not over until it is over” and that we tend to forget that an important part of the Council is the reception of the Council and its teaching. In some cases in the history of the Church the reception of the various Council's

teachings and decrees literally took centuries. From this research it is quite apparent that the real reception of the Second Vatican Council has hardly begun, because for it to become an honest reality it will entail not only a radical shift in perspective, but also in direction. Now, while this will not take place overnight, it is becoming imperative that far-reaching changes have to come into effect. The historical importance of the Second Vatican Council cannot remain an academic assignment but has to become an informed practical reality accompanied by continuous and ongoing study for all, lay and ordained, as effective management of the diocesan Church depends on a meaningful understanding of the Vatican Two ecclesiology. The need to be informed and to become more familiar with the ecclesiology as presented by the Second Vatican Council was expressed by the majority of the participants: (Appendix VII: 16)

Member on 24-10-2007: The lack of the full implementation of the vision and teachings of the Council in some areas of the Church brought about disillusionment among members of the Church. To introduce the ecclesiology of the Council may foster ownership and new life in the members of the Church but ongoing formation is required.

Office Bearer on 08-10-2007: The Council brought about meaningful liturgical renewal that is familiar to most members of the Church, but meaningful education on the ecclesiology of the Council is absent. More catechesis on the topic!

Member on 16-10-2007: There is a much greater openness and freedom in the Church and opportunities for active participation in the life and management of the Church. But more education is needed.

Office Bearer on 31-10-2007: The universal call to holiness by the Council for every member of the Church is part of the vision of the Council for the Church as the People of God, but more education is needed on this topic.

Member on 5-10-2007: There is growth in the true Catholicity of the Church as many cultures and ethnic groups find a place in the Church as the People of God. With ongoing formation this connection with the Second Vatican Council's vision and model of the Church as the People of God can become more evident.

Evident from the responses is an acknowledgement and appreciation of the vision suggested by the Second Vatican Council, however, there remains a void in that not enough is and was done to bring a closer understanding of this vision to fruition. In support of this void, various opinions of theologians in this regard are worth noting.

To this end Pennington (1994:2) is of the opinion that there had been a significant emancipation of thought among all people and this freedom of thought and contribution is what the local Church has to impart to its members. So too says Wood (2003:6) that the Second Vatican Council call for a theological and liturgical renewal which

emphasises the Church as communion rather than as an institution, should also be communicated to the faithful. In turn it is pointed out by De La Bedoyere (2002:118) that what we should be more interested in is whether the reforms which the Second Vatican Council wanted to bring about were understood and implemented, since it was the intention of the Council to “allow light and fresh air into the dusty corners of the Church”. Rausch (2005:8) says that the renewal or *aggiornamento* of the Second Vatican Council provided a new self-understanding for contemporary Catholicism.

It is therefore apparent that the ecclesiological vision of the Council will emerge only after a long “struggle” between opposing points of view, those of the progressive majority and the more traditional minority. This is also a reality in the local Church, for the same scenario is present in the local diocesan Church. Rigali (2006:11) goes even further to say that since the Second Vatican Council had been a great gift of the Holy Spirit to the Church, the world, and to each of us, each person has to come to the realisation that this is a treasure for all of us and we cannot allow it to remain a buried treasure at the bottom of the sea of current challenges.

Hence the People of God have to appreciate the truth and the challenges as is presented by the Second Vatican Council that all the baptised constitute the Church and not only the hierarchy. In the case of the diocesan Church it is not just the head, the bishop and his

priests who form the Church but also those who surround them in the local Church namely the People of God. Lakeland (2003:263) reiterates this fact by pointing out that the image of the Church as the People of God is central to the teachings of the Second Vatican Council. He says the Church would never be the same again since the creation of a new theology for lay people, built upon the image of the Church as the People of God, is a unique achievement of the Second Vatican Council.

For the diocesan Church this challenge is real and it starts with the responsibility to make the People of God come to a realisation that as the People of God they are the Church.

6.3 RECOMMENDATION TWO

The second recommendation follows on from the first in this sense that it is important to become familiar with the vision of the local diocesan Church which is guided and inspired by the vision of the Second Vatican Council.

According to Sofield and Kuhn (1995:56) vision is the spirit behind any organisation and that it is the goal towards which people are moving—calling them into action. They claim that the Church is no different from any other organisation and that will languish if it fails to establish a vision which is shared, clear, realistic and dynamic. Both Sofield and Kuhn caution that a vision is not just the drafting of a vision statement but rather an in-depth understanding of where the Church is going. They further suggest that while the vision for any organisation should be shared, clear to all, realistic, and dynamic the Church needs two additional characteristics namely: it must be gospel-based and it must be mission-oriented as this ultimately leads to the realisation of the kingdom of God.

Hubbard (1998:27–28) raises the point that “the responsibility for the vision of the Church is collaborative and is shared by all the baptised, ordained and non-ordained; vowed and non-vowed; carpenter, and housewife, business executive; young and old; rich and poor; parent, child, black and white”. In Prior’s (2001:98) research for an appropriate

style of leadership suitable for the post Vatican Two Church he says: “In my experience it is rare to come across a bishop or pastor who has a clear vision for the ecclesiastical region under his authority”. In his research thesis he questions how many Church leaders have, for example, brought in an outside facilitator and worked out a vision statement as well as the operations thereof. Such an understanding of Church and managerial approach allows for the richness of various ministerial roles and a vision of a participatory and collaborative Church.

To understand the workings of the Church this research deems it important that Church leaders ought to view all the aspects of the Church as a coordinated whole. Church leaders ought constantly be challenged to reinforce the vision of the Second Vatican Council in the local Church. Sofield and Kuhn (1995:57) are of the opinion that “to have vision is a continuing process, ever present in people’s minds, always pointing the way and giving hope”.

The Diocese of Port Elizabeth produced a Diocesan Vision Statement in 1993³⁴. While there is a great appreciation among the participants for

³⁴ The diocese of Port Elizabeth was one of the first South African dioceses who in 1993 started a diocesan consultation and produced a Diocesan Vision Statement. Consultation started at grassroots level with parish small Christian communities, the parish and deanery assemblies and ultimately a Diocesan Synod 9–10 October 1994. In the history of the diocese it is the most extensive consultation as hundred percent of the parishes participated. See appendix for a detailed description of the process by Sr Jennifer Slater (facilitator) and the vision statement. See appendix II for the Diocesan Vision Statement of the Diocese of Port Elizabeth.

the diocesan vision statement in the Diocese of Port Elizabeth, it is the opinion of many of the participants that ten years down the line, the diocesan vision has become as one participant puts it “the Church’s best kept secret”. The vision statement of the Diocese of Port Elizabeth was the result of a highly successful consultative process based on people’s views as to “how they experience Church and how they would like to experience Church”. The ongoing challenge is to translate the vision statement into a mission statement, a process that could bring about far-reaching implementation.

Most of the participants (Appendix VII: 17) recognise the need for a diocesan vision statement in the diocesan Church based on the vision of the Second Vatican Council. These are the common responses of the participants concerning their concerns and appreciation of the Diocesan Vision Statement:

Office Bearer on 29-10-2007: The vision must be owned, understood and constantly brought to the notice of the people.

Member on 22-10-2007: The diocese has a wonderful vision but this has to be constantly filtered down to the local Church or been “owned” by it.

Office Bearer on 04-10-2007: The vision has been developed over ten years ago and must be constantly on the agenda of the diocesan Church.

Member on 16-10-2007: The diocesan vision has the capacity to bring things together and influence the work towards a common goal in the local Church. However, if it is to be relevant it must be communicated and reviewed at least every five years so that we remain on track in terms of where we should be going.

If a vision statement does not reach the consciousness of the people they will have no clear mandate to have the vision translated to its practical conclusions. A vision statement thus needs the momentum that is created by the mission statement and without it, conscious awareness of all the necessary transformation in the Church, remains a practical difficulty. The question remains how much the Church as a whole has done to implement the vision of the Second Vatican Council. If this was done successfully then the implementation and awareness of the diocesan vision of Church would become relatively easier.

The Church is thus in need of leaders who are primarily keepers of a vision. It is therefore a great challenge for contemporary leaders of the Church, to prepare themselves and others to truly operate in the light of a Spirit filled, inspiring and hopeful vision. Bausch (1991:61) claims that the question which should be constantly asked is: "What is the concept of Church in its local expression"? Following on this, other questions must be added: "How would we build the future Church? On

what vision?" To respond competently to these questions would imply being deliberately aware and proficiently informed by the vision of the Church as stipulated by the Second Vatican Council.

As the Church is described by the Second Vatican Council with renewed emphasis as the People of God, the voice and views of the faithful is to be distinctively evident both in the formulation and pronouncements of the vision of the local Church. The level and intensity of lay participation in the implementation of both the vision and management of the local Church should be more than just a window-dressing façade. These visionary issues should exert a challenging awareness on the local Church's spiritual, intellectual and pastoral approach. In support of this notion Evans and Percy (2000:23) rightly point out that the Church always has to be visionary and practical because its mission is to the world and the world's concerns and have therefore to be addressed.

While the Second Vatican Council does not specifically spell out the minute detail of visionary leadership, there is no doubt a genuine need in the Church to generate leaders who have vision and who speak with wisdom similar to that of John XXIII when he courageously opened the windows of change and presented new opportunities in the Church. The local vision of Church has to pride itself on the knowledge and insight that comes from the vision of the Second Vatican Council in order to bring forth the great changes in the face of a situation that

appears unchangeable, and hence be prepared to launch it bravely into the modern world.

Just as the vision of the Second Vatican Council endeavoured to bring the universal Church out of an historical situation and put her in touch with what it is, what it should and can become, so too the local Church should take the plunge under the guidance of brave leaders to do likewise. In this respect Clark (2005:14) is of opinion that the vision of the Second Vatican Council was celebrated for having shown the way towards a responsible and participatory laity. For the most part of the last forty years the Church has been active in reforming or seeking to reform itself according to this vision. While so doing it is imperative to bear in mind what has been done before, as tradition, is an essential aspect in the Catholic Church.

Together with the views of Rodrigues (2006:163) this research is of the opinion that in line with the theological recommendations of the Second Vatican Council, the Church is to move strongly towards a communion model of Church in which all members are granted some participation in the divine authority through their baptism. The Church as Mystical communion is counted among the number of models of Church as cited by Avery Dulles (1976: 43) where he describes the Church as “a pure communion of persons”. The Council affirmed that all the members of the Church share in the priestly, prophetic and

royal office of Christ and therefore have their part to play in the mission of the Church.

While the vision of the Council did much to dismantle the exclusive hierarchical model of Church by declaring that authority and participation belongs to the whole Church, the visionary rediscovery of the Church as the People of God still has to be explored to its fullness. The potential of the tremendous consequences in transforming the Church into a mystical communion remains relatively unexplored. The participants indicated that in the process of such a visionary rediscovery in the local Church the following challenges and aims must be kept in mind:

Member on 01-10-2007: Meaningful consultation and open dialogue.

Office Bearer on 26-10-2007: To establish the local Church as a community.

Member on 19-10-2007: Skills training in the area of leader-manager based on the achievements in commerce and industry and the greater incorporation of technical achievements in commerce and industry.

Member on 25-10-2007: Significant delegation and motivation for participation.

Member on 31-10-2007: For some, to "let go" of power/authority and

allowing others to play their rightful role in the local Church

Office Bearer on 29-10-2007: Becoming servant - leaders.

Member on 17-10-2007: Connecting with the youth is probably the greatest key challenge together with the role of women in the Church.

In our open and progressive society the continued perceived marginalisation of these groups will impact on our long term growth.

In the effort to move forward towards the implementation of the vision of the Church and facing the accompanying transformation processes, this will always be done in the face of some form of opposition. In this regard Pennington (1994:160) points out that there appear to be two groups in the Church. The first group consists of those who are dedicated to solidifying what is, and in the process hold back on the development of the vision. The second group are those dedicated to transition and growth, ever moving forward in carrying through the vision in any enduring form. There is also a lot of scepticism and cynicism in the Church for example that which militates against renewing the Church in the light of an inspiring vision, and a vision of hope.

This research has come to the crucial deduction that in order to manage the diocesan Church according to the proposed ecclesiology of the Second Vatican Council a clear vision has to be in place. Added to this it raises a further question of awareness, as to who should

ultimately decide and influence the implementation of the vision. In answer to this Pattison (2000: 135) says: “in practice it is usually the people who manage an organisation that will determine its official vision”. This research recommends that in discerning the appropriation of vision for the Church there should be more listening as well as a wider and comprehensive form of consultation in discerning the vision for the Church, and a conducive structure to accommodate it.

6.4 RECOMMENDATION THREE

This recommendation proposes that the Diocesan Church establishes a methodology of change that will facilitate the transformation measures that come as a result of implementing the post-Vatican ecclesiology.

As was determined by this research, one of the greatest challenges for Church leaders is to make and accept changes in the diocesan Church. It is commonly known that any form of change is usually traumatic for everyone, and changes in the Church suffer the same consequences. To this end Pennington (1994:6) rightly says that “change in the Church is always difficult, and it gets more difficult as one gets older”. Resistance to change is a major obstacle to any method of change employed in the Church. To clarify this Bausch (1991:82–84) puts forward the following most common reasons why people resist change in the Church:

- A desire not to lose something of value.
- A misunderstanding of the change and its implications.
- A belief that the change does not make sense.

- A low tolerance for change because change requires new skills and new behaviour.

Historically, change does not come easily in the Catholic Church as it is such a large and traditional institution. Up until Vatican One and Two there had been little if any structural change in the Church since the Council of Trent. As had been observed the Church is more in need of members who are able to adapt when the Church is under pressure to change and transform.

This research established that it is common among members of the Church to struggle with making a distinction between what is absolute and what is relative in the Church. Many members of the Church for example may feel dissatisfied with the dominant institutional or hierarchical model of Church, but can't be critical of it because of its long standing and ingrained tradition. It is precisely such an approach that caused a post-conciliar crisis in the Church. While the hierarchical model of Church for example, corresponds best to the traditional experience of many members of Church, it deprived the Church of many opportunities for growth. Facing the reality of people's experience and ancient tradition allow people to contribute and reconnect with the Church.

This research recommends that it is the responsibility of the Church leaders to know the tradition of the Church, and also to know the

People of God under their pastoral care in order to bring about meaningful change. This implies preparing people systematically to embark on change. Lakeland (2003:262) is emphatic when he states that the question about the future of the Church comes down to a consideration of its adaptability to dramatic change, particularly in its capacity to distinguish between what is essential and what is not.

This research proposes that a paradigm shift has to take place with regard to our thinking around management of the Church. Pertaining to this issue Bausch (1991:83) proposes that the following questions should be borne in mind when considering such a paradigm shift in the Church:

- What are some of the ministry paradigms that have guided us in the Church in the past? Do we understand them?
- As we look to the future, what new paradigms are being born and are needed? Do we understand them?
- What opportunities do we have to develop new paradigms?
- What obstacles do we face in developing new paradigms?
- What resources do we have to help us?

The time of transition and growth under any circumstances is not an easy process for the Church, for while it is difficult for some it is also a hopeful time. The participants offered various suggestions to what can assist to bring about significant and effective change in the local Church:

Office Bearer on 08-10-2007: Encourage the laity to become more involved in the affairs of the Church.

Office Bearer on 02-10-2007: Educate the laity that they are the People of God. They are the Church.

Member on 15-10-2007: Work collaboratively.

Member on 09-10-2007: Invest time in dialogue and discernment to determine priorities, actions and responsibility.

Member on 03-10-2007: Embark on a programme of ongoing formation to educate and enhance in particular shared power.

Member on 08-10-2007: Share a common vision.

Office Bearer on 10-10-2007: Realise that ultimate power and wisdom originates from God and thus cultivating a deeper spirituality in the Church.

This research proposes that a methodology for creative change management be employed and that those in management are advised to explore and employ various useful methods to bring about change. This does not exclude looking at the methods that are used in corporate organisations. As an example of how corporate methodology can work in an ecclesiastical context Anderson (1992:12) advises that because the establishment of change is not an end in itself and cannot just happen for the sake of change, he proposes that change must be looked at in the context of tradition, authenticated by the Church and guided by the best minds and hearts in the Church. He proposes the following method to facilitate change management in the Church:

(D+R) HW+PG=Changed Church

- D refers to *diagnosis*: like a physician that makes a diagnosis of a patient so too Church managers are to determine the correct diagnosis of areas where change is to take place in the Church.
- R is for *prescription*: it is important not only to have the right diagnosis, but also to have a right prescription of the type of solution needed in the Church.

- HW means *hard work*: correct diagnosis and the right prescription usually need to be multiplied by hard work for it to achieve successful change within the Church is not easy.
- PG stands for the *power of God*: since the Church is the body of Christ it takes the power of God to sustain the Church and to bring about change through the efforts of the members of the Church.

Another method comes from Burke (2000:19) who also suggests a process for change in the Church that can be summarised as follows:

- objectives must be agreed upon
- a strategic plan should be formulated
- available resources should be identified
- priorities must be established for change

The critics may look on such approaches for change in the Church as too overtly managerial and not placing enough trust in God. This can be contested by stating that it is not a matter of faith but rather of wise judgment, courageous and creative management. Evans and Percy (2000:174) are also of opinion that anything that transforms the past,

reforms or dispenses with the present, is bound to raise questions about identity for the Church. Despite this he says it is important to accept that there is a need for a change from time to time and to have a method and a theology of change in place in the Church.

6.5 RECOMMENDATION FOUR

This recommendation suggests that the Diocesan Church be restructured as a community.

It is evident from the research that the People of God model of Church is community orientated. Together with the image of the Church as the People of God, another image namely the Church as the mystical Body of Christ, strongly affirmed by *Lumen Gentium*, appears to balance the strong institutional model of Church that is so pervasively operative in the local Church. Many dioceses are not exempt from these strong institutional tendencies to the point that it can and does undermine the development of the community model of Church that underpins the Church as the People of God. In support of this view Henn (2004:145) claims that because humans are made in the very image of God every person enjoys a fundamental dignity and closeness to God and each other. As such then, every person is destined for relationships of communion with God and with other human beings, for God is essentially a communion of three persons. He says human beings, made in God's image, can never find fulfilment or self-realisation except in communion with God and each other.

Another view in support of the community aspect of Church as the People of God is given by Rodrigues (2006:269) who asserts that the Church is essentially a communion of persons, a fellowship of the

faithful. Clark (2005:67) is of further opinion that the contemporary ecclesiology cannot ignore the task of coming to understand the practical meaning of community today. One of the main aims of the contemporary local Church is that it ought to become what Rausch (2005:201) describes as a “communion of communities”. It is clear that the community based Church concept is not a new idea, therefore this research wishes to foster the necessity of creating such a diocesan Church if it is to be true to the vision of the Second Vatican Council.

This research recommends that the Second Vatican Council’s vision for the Church will not be realised without renewing the diocesan Church’s vision and structures so that the local Church might function more effectively as a communion. As has been determined in a previous chapter, the Second Vatican Council description of the Church as the People of God provides the theological foundations for an ecclesiology of communion. Here this research is in agreement with Healey & Hinton (2006:3) who suggest that Small Christian Communities are one important means of renewing and transforming the institutional Church into a communion of communities. This research suggests that the creative functioning of Small Christian communities will prove to be the foundation of establishing a communion Church. Because there usually exists a wide diversity in the average diocesan Church such as a diversity in age, work, lifestyles and interests, it is thus to the diocesan Church’s advantage to work towards becoming a Church of a communion of communities through

the establishing and workings of Small Christian Communities. A Small Christian Community is characteristically a group of individuals or families coming together to form a community in the local parish Church.

Today, in some parts of the world, there are large parish communities in the Church, some with up to 10,000 families. Ideally, however, the laity and the clergy should to be in smaller parish communities as Small Christian Communities fulfil a need for intimacy and closeness, something that a large parish community cannot sustain. Pius X thought the ideal number of families per parish is 100 and it is known that both the clergy and the laity suffer isolation as a result of too large parish communities and parish priests end up as distant pastors of the parish community. In support of this Cundy and Welby (2000:29) observe that “the life of the Church, since it is a consequence of God's love for humanity, must be relational and personal”. To become a community through Small Christian Communities is a means to integrate and connect individuals into otherwise large and impersonal communities.

Fuellenbach (2002:184–186) points out that on the basis of the bishops' option for Small Christian Communities and the African pastoral experience, the Lumko Institute in South Africa had developed method to build Small Christian Communities in the local parishes that could lead to a renewal of the African Church. He says they envision

five stages of Church growth that aim at enabling members of the local Church to assess their own stage of growth:

The First Stage: The Provided – for Church

The dominant person in the parish is the priest who organises everything himself and offers the laity all the necessary means of salvation. This is the role described for the laity by the Code of Canon Law of 1917. They have the right “to receive from the clerics spiritual goods and strong help for salvation” (Canon 682).

The Second Stage: A Pastoral Council Church

The laity is recognised as sharing in the mission and work of the Church by working alongside the priest. One way of doing this is through shared leadership in the parish council. At this stage the laity are still often treated as “helpers of the priest” rather than carrying their own responsibility. Although for the first time in history the Church introduced the parish pastoral council as a legal entity after Vatican II (Canon 536), these pastoral councils are only “optional” that is, it depends on the bishop if he wants them in the diocese or not and, in addition, the members of these councils have only a “consultative” vote.

The Third Stage: The Awakening Church

This is a positive title for what is, for many people, cleric and lay, a negative experience. As more lay people become involved in Church life through the exercise of their Spirit-given gifts, the issue of responsibility arises. This, in turn, raises the issues of power and control. While this can generate a lot of tension in the parish, it can also

lead to the non-ordained taking true responsibility and, as true equals, finding a new way of working alongside the ordained.

The Fourth Stage: The Task- Group Church

Having accepted the commitment that arises from their baptism, the laity take responsibility for all that needs to be done, both within the congregation and beyond its boundaries. With the needs of parishioners and their neighbours now being met, many would accept this as a fine model for the parish a Church at worship and in the service of others. However, the African bishops want parishes to go one step further.

The Fifth and Final Stage: The Communion of Communities

At this stage all the believers of a parish are invited to be active members of a SCC, which is situated in their neighbourhood. Their regular meetings are based on gospel sharing and always include reports on their activities since the last meeting and plans for further action on behalf of others. These communities are part of the structure of the parish. One of their number a member of the parish council and all of them are engaged in various liturgical and other activities that keep them linked together and in union with the wider Church.

This research recommends that Small Christian Communities be employed as an effective tool and method in the management of the diocesan Church. Small Christian Communities are not only a creative way of expressing spirituality and creating community, but also essential in the management of the contemporary diocesan Church. Having questioned the participants on the significance of Small

Christian Communities the majority (Appendix VII: 20) recognise the value for the local Church. Their views are expressed in the following manner:

Member on 05-10-2007: Small Christian Communities are vehicles of personal and spiritual growth.

Office Bearer on 12-10-2007: Small Christian Communities have brought about parish renewal.

Office Bearer on 04-10-2007: Small Christian Communities are a significant new way of being Church.

Member on 19-10-2007: The Small Christian Community model of Church is a way to build up the parish as a community from within.

Member on 11-10-2007: Small Christian Communities are a new way of being a communitarian Church.

Office Bearer on 03-10-2007: More lay participation through Small Christian Communities will bring about a spirit of hopefulness to the local Church.

Member on 25-10-2007: Different cultural situations have different needs and different potentials for forming Small Christian Communities, the establishment which is to the enrichment of all cultures in the Church.

Office Bearer on 02-10-2007: Through the establishment of Small Christian Communities members of the local Church look beyond their own person or family life and recognise their role and contribution in society as put forward by Gaudium et Spes.

This research recommends therefore that managers of the local Church need to come to the recognition that in the establishment of Small Christian Communities magnificent opportunities are created for the generation of community mindedness, collaboration and participation. If the local Church does not work at establishing Small Christian Communities the community aspect of Church will not develop. While there is no blueprint for building Small Christian Communities, the emphasis on common vision, service, the responsibility of commitment, the importance of relationships and community, the opportunity for effective evangelisation, education and management, and other possibilities, offer a firm and desirable context for the undeniable value of Small Christian Communities in the diocesan Church. Bausch (2000:135-136), who supports the value of Small Christian Communities, maintains that the small group phenomenon is a positive sign, and that it is here to stay. This research came to the same conclusion in support of this method, to promote this concept. Small Christian Communities are in itself a very positive management tool as active participation and collaboration is ensured, and the leaders of the Small Christian Communities work closely with the clergy in the management of the local Church.

6.6 RECOMMENDATION FIVE

What is recommended here is for the effective ongoing training and formation of both clergy and laity in the Diocesan Church.

It is quite apparent that for the Vision of Vatican Two to become an all inclusive reality, all members of the Church need to cultivate an up-to-date understanding of the Church in order to express themselves and to participate in the Church in a manner that is not only adequate and satisfying, but which also contributes to the ongoing growth of the local Church. In reality the local Church does not have a common vision with regard to ongoing formation.

In order to achieve these hopes for the future of the Church, the local Church needs to present effective training and ongoing formation to all members of the Church, clergy and laity alike. The Church must avoid developing in one direction, for example becoming a spiritual giant, while being underdeveloped in other areas; one strong leg is not enough. Connected to this Alford and Naughton (2001:75) suggest that if the contemporary Church is to be in touch with the completeness of her own development, holistic growth in the following areas are deemed essential:

- Spiritual development: Spiritual participation in the Church is to be understood as a vocation, and valued as collaboration, in the

presence of God, for the good of oneself and other fellow human beings.

- Moral development: In the Church working relationships of every kind should demonstrate respect for the human dignity of every person.

- Emotional development: Through the freedom to take initiative members of the Church should maturely exercise responsibility and accept accountability for their participation.

- Cognitive development: All members of the Church should be enabled to make contributions in order to make the Church more intelligible.

- Pastoral development: To exercise appropriate expressions of, and initiatives in, the direction of service in the Church and to the wider community.

- Material development: Through material support the Church is to support human development by addressing basic human needs.

This research supports all the above mentioned areas of development but emphasises in particular, the training and ongoing formation in

Church management for all those involved in the management of the Church.

There is a growing realisation that classical theological education has not appropriately prepared the clergy for Church management relevant to the twenty first century. Most clergy are trained to be scholars and pastors, but not Church managers. Traditional seminary education is designed to train theologians who in practice will eventually also become Church managers. Some clergy members who were trained a decade or more ago, experience great distress as they now find that their approach to managing in the local Church is unsuitable or lacking in skills.

In order to meet this need clergy education had to undergo some form of evolutionary process as the expectations of the clergy as managers have increased dramatically in the Church and particularly in the twenty first century. Often these expectations are hopelessly unreasonable, but due to the inadequate training and formation of the clergy Pennington (1994: 4) observes that in seminary days we had all heard the following so often: “Trent said:...”, “the Vatican Council condemned...”, “the Fourth Lateran defined...”, and ecumenical Councils seemed like “numinous oracles that descended straight from heaven.” He says “I propose a greater integrated training program for future clergy with pastoral challenges and realities facing the local Church”.

This research had made it quite noticeable that there exists a need in the local Church for specialised training in Church management as the challenge arrives when the clergy faces the realities of contemporary parish ministry and management. While it is recommended that seminaries provide programs and training, the local Church must also arrange training and ongoing formation that can assist with devising new approaches of managing the local Church.

6.7 RECOMMENDATION SIX

Another fact that became apparent was that to develop a holistic approach to ecclesial management it is recommended that the process should be accompanied by a renewed spirituality sustainingly appropriate to the ministry of the Church manager.

The Second Vatican Council in the fifth chapter of *Lumen Gentium* calls all the faithful to holiness whether they belong to the hierarchy or are cared for by them. This call to holiness challenges the local Church to provide opportunity for renewed spiritual growth for all her members. Spirituality is the first need of the members of the Church. The heart and the soul of the Church is not activity, new buildings, programs or structures, but spirituality. There is an evident rebirth of spirituality in the local Church and this spiritual renaissance must be evident in the management of the local Church.

Church management is not similar to the efficient requirements of corporate management, it differs in this sense that it is sustained and accompanied by a spirituality based on gospel values and Christian practices. To this end Sofield and Juliano (1987:57) describe the ministry of the Church manager as “the embodiment and expression of a spirituality based on the life and witness of Jesus Christ”. Ecclesial management is more than just the essentials of administration. In the ecclesial context it is to be regarded as secondary to the Church’s

complete surrender to God's grace. The following suggestions were offered by the participants as to how the local diocesan Church can foster spiritual growth for her members today.

Office Bearer on 26-10-2007: By getting more people involved. Overcome the reluctance of the laity to come forward willingly and participate in the life of the Church.

Member on 01-10-2007: Many more parishes must have missions, conferences on spirituality and more retreats.

Member on 09-10-2007: Effective preaching and catechesis would foster spirituality.

Member on 17-10-2007: Exert more influence on our youth.

Office Bearer on 08-10-2007: Diocesan fundraising towards supporting and nurturing spiritual growth (as such exercises may be costly).

Member on 16-10-2007: Constant publications on spiritual issues.

Member on 24-10-2007: Overcome clericalism and authoritarianism. The old "top down" hierarchical model of Church excluded the laity from significant involvement in managing spiritual growth.

Office Bearer on 31-10-2007: Establish Small Christian communities thus allowing and exposing more people to pray at home and read and reflect on the bible (fostering family and community spirituality).

In support to this recommendation to foster the spirituality of all and particular those in Church management, Hubbard (1998:94) is of opinion that it is often said that the crisis of our age is a crisis of spirituality and that we have lost the sense of the transcendent and the art of contemplation. He says that we have failed in our attempts to integrate liturgy and work, prayer and service, faith and action. The aim of the Church manager is to endeavour at all times to blend the active life with the contemplative in a meaningful way and to discern what God desires in a given situation. Sofield and Juliano (1987:59) further advise that the spirituality of a contemporary Church manager should:

- integrate the total person
- be nurtured through reflection
- contain a shared or communal dimension
- be balanced
- move them to compassionate action

What is needed in the local Church are more models of spirituality appropriate to the daily life and ministry of all the members of the Church, in particular the laity. Such spirituality should fundamentally be based on living in the world and not on withdrawal from the world. Lakeland (2003:177) rightly points out that in the past the spirituality of the laity was modelled on the spirituality of religious orders who would have removed themselves from the so-called world. The dominant model for training members of the Church in spirituality is still the clerical model and this causes a valid tension for the majority members of the Church living secular lives. Spirituality by the laity is often assumed to relate solely to a life of prayer and devotion possessed alongside a secular life. There is thus a need for a holistic spirituality for the laity and as Mead (1996:34) notes “the Church must avoid creating a gulf between people’s experience of God and the structures of the Church”. The contemporary Church faces a world that is largely secular and the spirituality of the Church cannot be unworldly but should rather be caught up in and reflect the daily activities of her members while resisting all that is destructive.

This research therefore recommends a holistic approach to the spiritual formation of all the members of the local Church, and specifically that of the laity. The laity must be part of the management of the contemporary local Church as equal in spiritual and liturgical growth.

6.8 RECOMMENDATION SEVEN

This particular recommendation advocates the renewal of authority and understanding of authority in the Diocesan Church.

It is apparent that to be in a managerial position in the Church one exerts some form of authority and with that the power that is vested in one. Church leadership and management are not necessarily exempt from the pitfalls of abusing managerial or authoritative power. Shawchuck (1996:233) suggests that any discussion on Church management should include a consideration of the use of power. The reason is that all managers, regardless of whether or not they belong to the Church or to the corporate world, possess authoritative power, and this very power has the potential either to benefit or destroy people and organisations, the Church being no exception. It is, however, important to realise that ecclesial management offers special and even different kinds of power by virtue of the fact that it comes with baptism and the office of ordination, and thus has its source first in God. In the effort to describe the type of Church leadership fitting to ecclesial management, Sofield and Kuhn (1995:97) declare that one of the most appropriate forms of the use of power in the last few decades in the Church is captured in a “servant leadership” approach: He says that servant leadership involves:

Increased service to others, taking a more holistic approach to work, promoting a sense of community within an organisation and the greater community, sharing of power and decision making, and a group oriented approach to work in contrast to the hierarchical model.

Stagaman (1999:3) reminds us that in the era which preceded the Second Vatican Council, authority in the Church was exercised strictly hierarchically and this was presented by a pyramid of authorities constructed with God at the summit, the Pope next in line, followed by bishops, clergy, religious, and laity. Since the Second Vatican Council, authority in the Church experienced a profound change and renewal. Sadly, as was ascertained by this research, the overall majority of the participants think that authority and management in the local Church is still kept as a clerical prerogative.

In addition to servant-type leadership Clark (2005:76) asserts that authority in the Church today should be “the very bond that creates and maintains communal relationships”. When authority is understood in this way it has meaning for the local Church community not only because it comes from a respected external office, but most essentially, because it resonates with the lived Christian experience of the community. Authority in the Church is not only structural and official, but it is also exercised by a community through its collective day-to-day experiences and choices. This research does not promote what could aptly be called a democratisation of the Church, but it does

uphold a model of Church in which all members are granted some participation in the divine authority by virtue of their baptism.

Of particular importance at this stage is to mention that in the management of the diocesan Church the principle of subsidiarity and authority is of utmost importance. In explaining this concept Rausch (2005:206) maintains that the principle of subsidiarity ensures “that larger social bodies should not take over decisions that are the responsibilities of smaller groups or associations”. Rausch (2005:203) suggests that the Church needs to acknowledge the value of the principle of subsidiarity for its own life and ensure its implementation. In practice it means allowing consultation and decisions to be made at local level rather than by higher authorities only, thus ensuring that all members of the Church express and participate more adequately and meaningfully in their share in the vision, mission and the management of the Church. De La Bedoyere (2002:119) advocates subsidiarity as a principle for change in the Church. He describes subsidiarity as a clear expression of the tight-loose structure, which informs effective modern management. The “loose” refers to granting and encouraging maximum autonomy of action, and the “tight” refers to the residual power which remains in the hierarchy.

Viewed from its proper perspective Rodrigues (2006:5) claims that “authority in the Church is an indispensable instrument for promoting peoples freedom”. Stagaman (1999:31) goes even further to say that

“authority makes possible the interchanges that bind a community together and enables the community to determine its identity”. Authority is thus what enables a community to be bound together in all its interactions for it functions at the heart of living together.

This research advocates that all members of the Church as the People of God are to come into their own, by exercising their management responsibilities and duties, alongside the ordained members, to further the work of binding the community by means of spiritual and pastoral service, leadership and authority.

6.9 RECOMMENDATION EIGHT

Inspired by the previous recommendation, it is only fitting that the following proposal be listed at this stage and it proposes that the empowerment of the laity—towards sharing ownership of the Diocesan Church become a priority.

As had been established in this research the Church as the People of God obtained maximum theological elucidation, particularly giving prime attention to the role of the laity in encouraging them to take rightful and God-given ownership of the ministry of the Church. To buffer this understanding Wood (2003:154) indicates that the Second Vatican Council was the first Council to treat the laity from a theological point of view other than exclusively from a canonical perspective. Lakeland (2003:2) is of the opinion that “to think through the role of lay people is to think anew about the Church as a whole”. It is important for all to come to an informed understanding of the role of the laity in the Church as one of the critical issues of the post-conciliar period. As already mentioned the documents of Vatican Two make it clear that the laity is the Church’s greatest resource. For centuries hitherto the clergy were considered central and superior members of the Church community and ordination became the criteria for liturgical participation, pastoral ministry and Church management. Clericalism influenced and shaped our thinking about the role members of the Church play in the life of the Church. It is evident

from this research that most decisions and often life important decisions in the Church are still primarily the prerogative of the clergy and as Mead (1996:6) reports "over time decisions increasingly reflect the thinking of the clergy."

Historically the Church invested mostly in the training and education of the clergy rather than in the laity. Such a continued imbalanced investment in the training and education ensured and enabled the empowerment of the clergy for generations to come. The same was not accorded to the laity. This continued over time and created, what Mead (1996:12) describes, a "class of over-functioners on the part of the clergy, and an underclass of under-functioners on the part of the laity". This research suggests that there must be a balanced investment in both clergy and laity in which the laity come to see themselves as fully functioning colleagues of the clergy. The challenge to educate and form the laity to become competent functioning participants must be taken seriously not only for the ministerial benefit for the contemporary diocesan Church, but to come in line with the directions of the Second Vatican Council. This means a shift from the historic exclusive ownership of Church management by the clergy to an inclusive form, and in so doing, the clergy will benefit by being freed to administer pastoral and spiritual duties. It can also serve as a catalyst for all the baptised to take religious authority and ownership in the management of the Church.

The local Church has a religious and moral duty to instil in all her members a real sense of being called to own the Church as befits baptised members of the Church. Bausch (2000:123) is of opinion that the future Church will be grounded in baptism and charisms rather than ordination and office. All members of the Church are called to participate in the priestly, prophetic, and kingly priesthood of Christ. To this end De La Bedoyere (2002:127) reminds us that the Second Vatican Council teaches that the laity are: “first priests, bringing their whole lives as an offering to God; second prophets, bearing witness by word and example to the truths of salvation both within their own family and to the outside world in which they move; third kings, sharing Christ’s royal freedom to bring themselves and the world into the kingdom”. Thus all members of the Church must see themselves in service of God and the Church. This research is in agreement with Bausch (1991: 66) who proposes that the Church leaders must create a climate of responsibility in the baptised members of the Church for the Church. One way to do this is by educating and constantly empowering particularly the laity towards full and active participation in Church activities and responsibilities.

Another issue that deserves attention in the education and empowering of the laity is the impact this may have on the relationship between ordained members and non-ordained members of the Church. This concern is taken up by Rodrigues (2006:257–258) who is of the opinion that “while speaking about the role of the laity in the

Church we need to talk about the relationship between the clergy and laity". This relationship should be one of mutual support and inter-dependence, and it calls for dialogue between them. Allowing the laity to take their rightful place in the Church is not to be seen as doing them a favour, but rather fulfilling the vision of the Second Vatican Council.

In the final analysis, when it comes to the diocesan Churches, it is both the laity and the clergy who make up the Church. The clergy should trust and have confidence in the laity and work as a team. It is only when the laity take their rightful place in the Church, can the vision of the Second Vatican Council become real. Tension between lay Church members and clergy can be summed up and expressed in the words of Wood (2003: 9) who reasons that "lay and ordained members of the Church often feel threatened by each other in ways and for reasons that neither fully understand". This research has detected that there still appears to be some kind of mistrust in the laity by the clergy in the local Church concerning the sincerity and competence of the laity, and a need to control the ministry of the laity beyond the formal Church structures. There is an impression that the Vatican Two affirmation of lay ministry, rooted in baptism, has left many members of the clergy questioning their identity in the Church. Some members of the Church oppose what they see as prerogatives exclusively accorded to the ordained by virtue of ordination, while others are attempting to reclaim an identity for the ordained based on

hierarchical powers. Both lines of thinking betrayed the vision of the Second Vatican Council.

Concerning this somewhat suspicious nature of lay-clerical relationship Bausch (1991:37) warns that the lay-clerical relationship often falls into a parent-child relationship with “something that is both allowed and desired on both sides”. Often the clergy take on the role like a parent; the laity that of the child and the mutual expectations present a problem. How does the Church overcome this problem? It is recommended that the challenge to establish an adult mentality in the clergy and laity relationship is not to be overlooked or dismissed. In practice it implies educating both the laity and the clergy and assisting the clergy to acknowledge the dignity of the laity as baptised members of the Church. Rightfully the laity are sharers in the common priesthood of Christ, and they have rights put forward by the Second Vatican Council and protected in the Code of Canon Law. Although there appeared to be more participation by the laity in the governance and activities of the Church there must be more consultation in the diocesan Church about the needs and experiences of the laity. Rodrigues (2006:287) reports that “lay people are today more and more sensitive to a real participation in the Church when decisions are being made, especially decisions concerning their matters”. It has to be that way, for it must be a desire not to simply offer suggestions to those who decide, but to make decisions in collaboration with them.

Empowerment of all the members of the Church thus calls for collaboration between lay and ordained, because both are incorporated into the life of Christ at baptism, and both are called to mutual responsibility in the Church. Such empowerment and collaboration does not polarise lay and ordained forms of ministry, but engages both in a mutual service to the Church. In order for this to occur successfully in the diocesan Church there must be a clear articulation of contemporary theology that supports and affirms empowerment and collaboration. In order to achieve greater empowerment and collaboration in the diocesan Church it is important to establish this theology. The participants offered the following various suggestions to what can be done to enhance ownership of the local Church by all the members of the Church:

Office Bearer on 22-10-2007: Ongoing formation for both clergy and laity. Workshops on collaboration, leadership and managerial skills.

Member on 25-10-2007: Establish a partnership in mission and ministry between clergy and the laity.

Member on 30-10-2007: Develop an attitude of openness to a creative ways of future cooperation.

Office Bearer on 08-10-2007: Change management needs to be instituted for both clergy and the laity to overcome unwillingness to embrace new ideas.

Office Bearer on 02-10-2007: Continue to encourage involvement of the laity. There is apathy on the part of laity to become involved due to the belief that the Church belongs to the clergy.

Member on 01-10-2007: Focus on defining the real challenges facing the Church.

Member on 15-10-2007: Search together to discover new ways of working and taking decisions that respect the needs of both clergy and the laity.

Office Bearer on 03-10-2007: Undertake more training on the Second Vatican Council to encourage a greater understanding of the Council and its purpose, as well as better understanding of baptism and what it means in the context of participation in the Church.

Member on 09-10-2007: Establish Small Christian Communities.

Member on 22-10-2007: Have a common vision for the local diocesan Church.

All these above responses to the question can rightfully serve as the recommendations that would enable laity to participate fully in the life and ministry of the diocese.

6.10 RECOMMENDATION NINE

This recommendation encourages the local Church to move towards becoming a self-sustaining local diocesan Church and do so in the light of biblical stewardship.

There are financially viable Church communities in the diocese and there are the poorer Church communities who struggle towards that end. Historically all the finances that were required to run the local diocesan Church came from a central source, often unknown overseas sources. The Diocese of Port Elizabeth is no exception in this sense that it is dependent on grants from overseas and particularly from Rome and other well-known international institutions. Mead (1996:18) expresses his opinion whereby he says that if the local Church is to be a Church in the future it will need to build a new financial model. Relating to the same issue Burke (2000: 16) claims that “finance is another change that is subtly changing the way the local Church works”. From the research the following information became apparent: the local Church is increasingly expected to meet the needs of their own financial situation. Like all local dioceses the income of the local diocesan Church comes from three major sources: returns from investments, grants and the monetary contributions of parish congregations.

Also evident from the research is that a new spirit of stewardship has emerged in the local Church and the various parish churches in the diocese respond to this challenge in various ways. The diocese of Port Elizabeth for example introduced in 2003 a celebration of “Stewardship Sunday”. Since then it is celebrated annually with special readings, prayers and a pastoral letter from the local bishop reminding all members of the Church of their responsibility as stewards of the local Church. The bishop appeals to all the members of the local Church to give of their time, talents and treasure to make the local Church self sustainable. In his 2008 pastoral letter for Stewardship Sunday, which was celebrated on the 27th of January 2008 the bishop said:

The first step on our journey to become good stewards is to know in our minds, and rejoice in our hearts, that God has indeed given us everything. We can take credit for nothing. Every good thing in our life is the result of God's great love and generosity to us. As good stewards we in turn are called to use the gifts that God has given us as He would want them to be used (Coleman 2008:1).

It is with this offering of talents, time, treasure and managing the resources of the community well and productively, that the management of the local Church is tasked. The participants offered the following various suggestions towards establishing a self sustaining local diocesan Church:

Office Bearer on 26-10-2007: Workshops on stewardships and a self sustaining Church. Educate members of the Church even outside stewardship Sunday.

Member on 19-10-2007: List what people are willing to do in the local Church.

Office Bearer on 31-10-2007: Affluent parishes to adopt non viable parishes

Member on 30-10-2007: Continue to periodically publicise and report to the parishes on projects and future needs.

Member on 12-10-2007: Define the problems in parishes to be addressed.

Office Bearer on 18-10-2007: The establishment of Small Christian Communities will go a long way in the promoting stewardship as it provides the basis for inviting more people into our communities and thereby increasing the promoting capacity of stewardship on a personal level.

In a message from the International Meeting of Bishops of Southern Africa (IMBISA) Harare, 2000, on the topic of becoming a self-sustaining Church the Bishops said the following:

The Church in Southern Africa can and should work towards becoming a self-reliant Church in a holistic sense. In order to become a self-reliant Church each diocese needs to supply their own personnel, minister, resource people, and funding. What we need is a new mind set or attitude change. We live up to our image of being a conservative, change resistant body, and it is clear that we would need something to fire us up to shift the goal posts to becoming a mature Church. Some factors surfaced that led to this position are: lack of confidence, fear of failure, and aspects of non-transparency (Coleman 2007:2-3).³⁵

As a result the South African Catholic Bishops Conference (SACBC) has launched a campaign towards a self-sustaining local Church for their entire conference area. The aim they say is to bring people together who enjoy a sense that they, as members of the Church community are members of a wider, caring family and they are wanting, even at cost to themselves, to be committed to, and support their local small Church (parish) and the wider mother Church (diocese) as good stewards.

Stewardship is a Biblical concept that implies taking responsibility and being a responsible guardian of that or those put in one's charge. The word manager was never used by Jesus; instead He used the word steward. In the biblical sense the word steward, manager or guardian of a household shares the same Greek root namely *oikonomos*. Jesus

³⁵ A Message from the International meeting of Bishops of Southern Africa-Towards a Self Sustaining Church. Published by Bishop Coleman for the Diocese of Port Elizabeth. See Bibliography Coleman (2007).

made many references to the steward as one who is answerable (Luke 16:2-3). Shawchuck (1996:21) describes Church management as a stewardship, a responsibility that makes the Church manager as steward accountable to God for his/her actions and results.

For many members of the Church this concept is unfamiliar despite the fact that it is Biblically rooted. These are some of the ways the participants say the local Church experiences the result of greater education on stewardship. Most participants (Appendix VII: 24) indicated that there is a growing understanding in the local Church of the importance and significance of stewardship but that more needs to be done:

Member on 05-10-2007: There is a growing understanding in particular among the laity of their role as stewards and the need for a self sustaining local Church but much more education is needed.

Member on 30-10-2007: The annual stewardship Sunday has increased awareness and understanding considerably complete with increased financial and material support.

Office Bearer on 23-10-2007: The focus on stewardship over the last few years created the opportunity for clergy and laity alike to reflect on playing more significant roles in the Church as stewards and to make it more self sustaining and see how

we can change or improve the situation of the local Church. We are though far from reaching a satisfactory level of stewardship and a self sustaining Church.

Member on 17-10-2007: Many more people are becoming familiar with the concept of stewardship through the efforts of the diocese but an ongoing formal training programme is needed to ensure the implementation of the vision of greater stewardship and a self sustaining Church.

Office Bearer on 12-10-2007: It is evident in the gifts of time, talent and treasure that many more people offer. More people are getting involved in the running of the local Church.

In the Biblical context when the roles and the identity of Church managers are associated with that of stewards, it places them in a special partnership with God. This research recommends that all Church managers ought to stay true to the Biblical vision of ministry, while at the same time Church managers must face up to realities and challenges of modern approaches in order to function effectively in their ministry and be accountable for their part in their partnership with God and others. The core understanding of stewardship is to see things differently; to see everything with new eyes and to understand that everything belongs to God.

6.11 RECOMMENDATION TEN

This recommendation is an encouragement that diocesan leadership is to give attention to managerial structures and focus on lessons that can be learnt or extracted from secular management practices and to utilise that which is appropriate towards creative diocesan managerial structures.

While the Church has recognised that its leadership and management practices have a divine component in the sense that it is inspired by the Holy Spirit, yet it is not cut off from the world. For better practices it can still learn from the corporate world and vice versa. To bear out the importance of this mutual learning between the corporate and ecclesiastical world Pattison (2000:129) says that managers and the rationalising assumptions of management are now becoming more familiar in the ecclesiastical world. De La Bedoyere (2002:115) also points out that many of the characteristics of the Church are in line with good modern principles of management, and in some respects well ahead. On the questions often asked: Is there a place in the Church for managerial ideas and techniques? Is it scriptural to emphasise Church management? Evans and Percy (2000:9) note that the contemporary Church is constantly presented with this question about whether or not it ought to bring into its governance the principles and practices of modern management theory.

This research proposes that the Church should incorporate some of the principles and practices of modern management but not without adaptation. Bausch (1991: 101) rightly points out that the Church is not in business in a monetary sense, but in the evangelisation sense. It is trying to be an identifiable presence of God in our time and place. De La Bedoyere (2002:112) proposes that before we reinvent, it could help to look at organisations which have already confronted and solved managerial problems. The Church can learn valuable lessons from the corporate world when it comes to managing the Church as an organisation. Roberts (2000:76) mentions that one of the main concerns of the contemporary Church must be the importation of managerial principles and practices into the heart of the Church's ecclesiology. He is of the opinion that failing to consider it one might actually hinder the capacity of the Church to own and perform its vital tasks in a society that is increasingly controlled by markets and legislatures. Some scholars argue for a greater sympathy to embrace secular management techniques, while others signal for a warning on the consequences of drinking too deeply from the wells of management schools and sciences.

As had been ascertained in this research the term management is often perceived within Church circles as negative, often seen as telling people what to do, denying God's role in the Church and to be something that is not spiritual. This is a misunderstanding of what management is about. Management as is described by Burke (2000:17)

is primarily about motivation and working effectively. Church leaders have often been reluctant to use secular managerial skills for Church life and ministry, because ministry seemed somehow less able to be organised and planned and is regarded as more of a response to the Spirit of God. Beck (2000:110–111) proposes that if lay people are truly to participate in the life of the Church, it is to be expected and encouraged that they apply themselves to issues of Church management, the experience, principles and practices that derive from their secular occupations that are constructive to the management of the Church. He says it might even be argued that the extent to which the management of Church affairs fails to not reflect contemporary secular practice, is an indicator of the extent to which the Church is still clerically dominated. The challenge presented by this research to the local Church is to ensure that, while performing her necessary functions that appropriate representation and participation of all her members in the management of the local Church, is also in place. This will depend on many factors many which secular management successfully cope with.

In comparison with the corporate organisation, the bishop functions as the chief executive officer and the pastors are responsible for middle management. Pattison (2000:133) says the modern management organisation (including the Church) in any sector of society, is generally characterised by the following features:

- the purpose of the organisation is taken from a vision of what the organisation is there to do, not a statement of where it is at, but rather essentially a *vision* of where the organisation is aiming to go.
- the organisations vision is inscribed in its *mission statement* or general statement of purpose, which encapsulates the organisation's philosophy and direction.
- the mission statement is explicated and concretised through a number of constitutive *aims*.
- the aims are in turn broken down into *objectives*.
- in various aspects of the organisation, *occupational roles and job descriptions*, together with *skills and competencies* are needed to execute the task of working towards the vision–mission– aims– objectives schema of the organisation for which job– related training may be required.

De La Bedoyere (2002:111) points out that “it could be a strange theology to see the Church as a “mere institution”, but it would be equally strange not to recognise that it is also an institution and therefore obeys the general rules of human behaviour, which are common to institutions”. This research recognises that all institutions

have factors that are unique to them, because of their purpose and origin and the Church is no different, and therefore encourages the local Church leaders to adopt tested corporate managerial principles and structures not only for the effective management of the diocesan Church, but also to enable people not ordained, to contribute and participate on a level and manner that is familiar to them.

Even though structures are secondary in importance in the Church the structural issues is one of the critical challenges facing the contemporary diocesan Church. In many of the local Churches the problem is that the concepts propounded in the conciliar and post-conciliar documents have not yet been translated into structures. It is thus important and relevant to speak about structures in the Church as Clark (2005:7) observes “behind the official structures of the Church are always complex networks of persons responding to challenges and allowing the structures to accomplish their purpose”.

This research verifies the view of Mead (1996:17) who claims that while the traditional structures of the Church have served well to bring the truths of the faith to numerous generations, they have also become calcified and rigid. Structural change occurs very slowly in the Church and is a challenge for the contemporary diocesan Church to meet the needs of the changing generations. The interest of the Church as a Church of the Spirit continually conflicts with the institutional Church. Cundy and Welby (2000:28) says that the problem

with the traditional hierarchical Church is that it rests on the popular assumption that hierarchy connotes a pyramidal structure of authority in which each level exercises absolute power over the one below it. This is the case in many local Churches as it is the local Church which requires a lot of creativity and training in order to defuse the tension and frustration of such a working relationship. In this milieu the Church manager is and can be an agent of change and both the clergy and the laity are in need of assistance in this work.

It is inevitable that the members of the Church will run into conflict, disagreement and misunderstanding if the Church is not prepared for such challenges. As we are in the tension of changing paradigms this research recommends that the concept of Church management is to change from the centrality of ordination to that of baptism and confirmation as the basis of Church management. The model of a single leader doing everything should give way to shared and collaborative managerial ministry.

To accommodate this participatory management, the formal structures in the diocese and parishes should help to create, maintain, and give shape to interpersonal relationships and networks which are in fact essential to them. To become more inclusive Clark (2005:105) says that, the Church must guard against being at a moment in its history in which the importance of central structures actually seem to be increasing, and this while the importance of intimate bonds within the

local community is greater than ever. It is advised that members of the local Church be encouraged in their quest for an even greater awareness of their role and to recognise their growing desire and ability to be involved and participate in the life and management of the Church. This need for creative renewal of the management of the diocesan Church is needed and the participatory involvement of all the People of God within these structures can no longer be deferred.

6.12 CONCLUSION

This chapter presented recommendations to assist with the management of the diocesan Church. These recommendations are based on challenges that face the contemporary diocesan Church. This chapter also suggests that when these challenges are effectively met, they will assist with managing the diocesan Church more effectively. These recommendations do not exhaust the list of possibilities, but the ones presented are all realistically attainable in the local Church. The next chapter presents a proposed management structure and approach for the management of a contemporary diocesan Church.

CHAPTER SEVEN

TOWARDS A MORE PROFICIENT MODEL OF MANAGEMENT FOR THE DIOCESAN CHURCH.

7.1 INTRODUCTION

Having considered various perspectives this research proposes that the Church can restructure many of its managing processes. The research proposes this restructuring to take place in the first instance, at grassroots, the parochial and diocesan structures. Obviously according to Catholic tradition there can be no Church without apostolic authority. This implies having a legitimate bishop who is responsible for a diocesan Church, but at the same time one cannot envisage the Church without the ongoing collaboration of the community. The active involvement and participation of all the members of the Church is an essential dimension of the life of the local Church. The Church needs to combine certain principles of management with a structure that is in practice representative of, and accommodative towards all the People of God. This chapter offers a proposed management methodology and structure for the management of a diocesan Church. The chapter also presents the opinions of the participants consulted.

7.2 “PEOPLE OF GOD MANAGEMENT”

As most people experience the Church at parish and diocesan level, the local Church is where the people operate and this is where they should not only experience Church as the People of God, but it should be also the place where they should become the “People of God”.

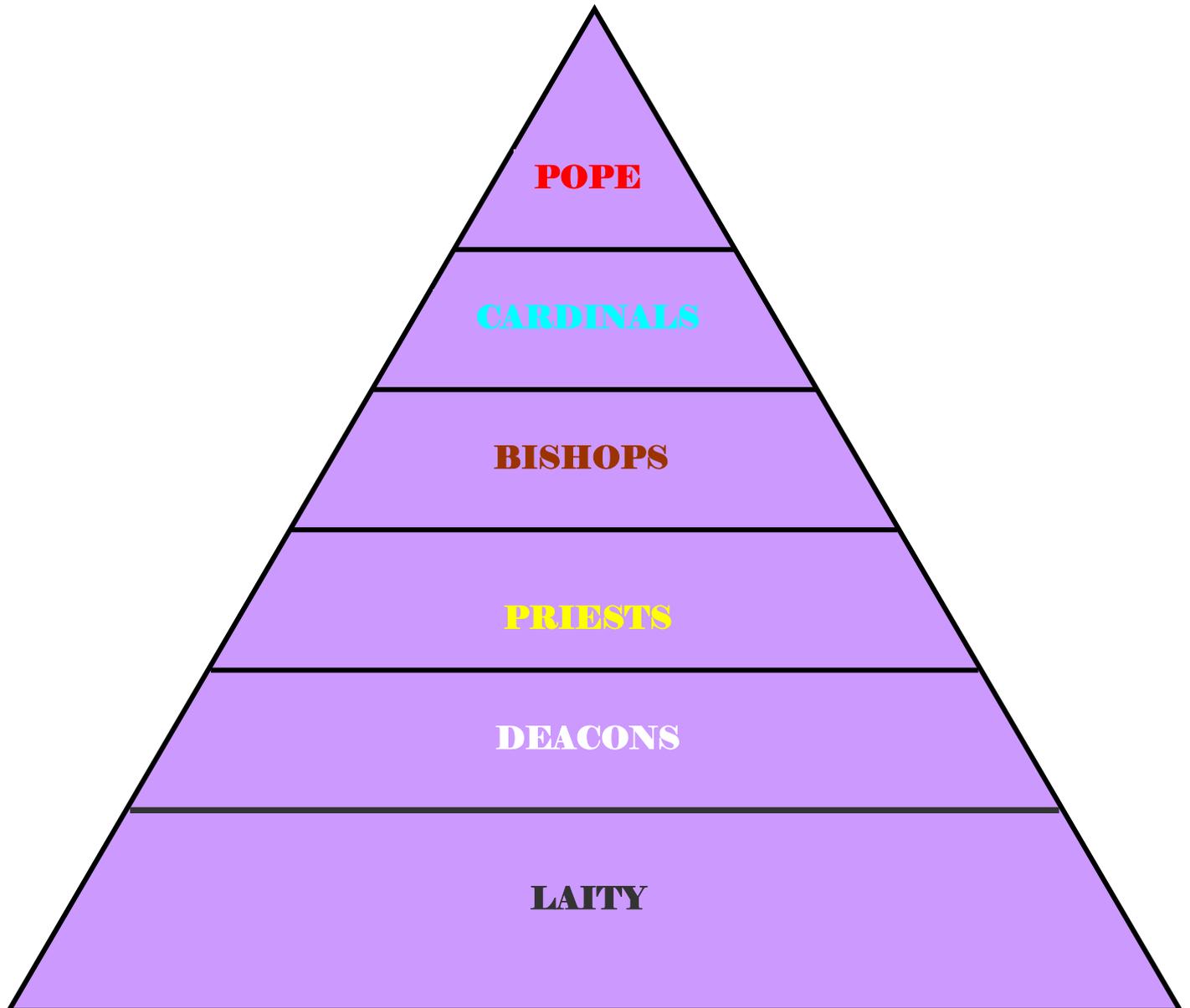
To establish a People of God Church takes place within a social environment where people emphasise individualism. It is obvious that this will militate against the effort of the members of the Church who are in search of more intimate community experiences. Besides fostering within the People of God a sense of common life in the diocesan Church and providing services that facilitates this growth, the diocesan Church needs to establish structures that will enable all the members of the Church to be involved in the entire life of the Church. One of the practical drawbacks at present is that parish communities are too large to implement this. The mechanism of Small Christian Communities is one way of assisting members of the Church to face a depersonalised secular community that does not cater for intimate community experiences. Laughlin (2000:71) maintains that a definitive structure does indeed play a significant role in determining the nature of relationships and community building within the Church.

7.3 RESTRUCTURING THE WORKINGS OF THE DIOCESAN CHURCH

Bausch (2000:149) says at present the management system of the diocesan Church is strongly hierarchical and this connotes top-down commands. This approach militates against the formation of a communitarian Church. While the formation of a communitarian Church is necessary it does not imply a total dismantling of the hierarchy. It may however imply stretching its boundaries to make provision for or create a space for all the People of God. The Church has an institutional side and this reality cannot be denied, but it may have to be challenged to become more inclusive of the entire People of God. Traditionally the management of the Church is entrusted to a hierarchy of persons. In a diagram as previously presented, it can be put forward as a pyramid, with the Pope at the top, followed by cardinals, bishops, priests, deacons, and than the laity.

Diagram 2

PYRAMIDAL MODEL OF CHURCH MANAGEMENT



Rodrigues (2006:139) says that the vast majority of the members of the Church had no place in this over-arching hierarchical structure. He is of opinion that the Church is starting to move towards a communion or dialogue model in which all the members of the Church are granted

some participation and authority in the Church through their baptism. If this is becoming a reality then the vision of the in Second Vatican Council is being realised. The pyramidal concept of the Church, which was very much dominant between Trent and the Vatican Two, is emphasised less in the documents of the Second Vatican Council and the hierarchy should see itself more and more as part of the entire body of the People of God. The function of the hierarchy is thus situated within the People of God. In this approach the members of the hierarchy are first and foremost members of the People of God. As the People of God, the hierarchy and the laity share equal status and dignity as baptised members of the Church.

Dorr (2006:36) claims that positive changes in managing religious congregations have taken place since the Second Vatican Council. He is of opinion that if local Church authorities employ the methodology of the religious congregations, then similar positive changes can take place. In order to achieve this Dorr identifies three important developments in the management of the Church:

- The first is the concept of team leadership.
- The second is the development of deliberate process of consultation with the wider membership.
- The third is a new emphasis on models of communion and discernment.

This research proposes that the diocesan Church be deeply committed to the maximum degree of consultation and participation with the wider membership. This will ensure that the diocesan Church obtains this maximum consultation and participation from all members of the local Church in its visioning and planning. This approach enables the general membership to have a real sense of involvement in setting the direction of the diocesan Church and in implementing the major policy decisions that are taken. It is also an effective way of integrating spirituality with management. This approach is a positive example for managing the diocesan Church and it will require ongoing formation and training for members of the hierarchy and laity. The participants made the following proposals in response to this question:

What structural changes (if any) do you propose will be necessary to meet new challenges facing the local Church?

The responses were as follows:

Member on 22-10-2007: There should be more inclusion of the laity in the governance of the diocese.

Office Bearer on 04-10-2007: Greater decision-making processes should be given to the local Church. This can only come about if the local Church structures demonstrate and prove readiness for greater collaboration.

Member on 16-10-2007: Establish representation of the laity at higher level in the management of the diocesan Church.

Office Bearer on 10-10-2007: Establish a Diocesan Pastoral Council.

7.3.1 THE ROLE AND CHALLENGES OF THE DIOCESAN BISHOP IN THE MANAGEMENT OF THE DIOCESAN CHURCH.

As was previously mentioned according to Roman Catholic tradition the diocesan bishop is the leader of a diocesan Church and there is no higher authority in the diocesan Church than the diocesan bishop. Lakeland 2003 (271–273) describes the duty of the diocesan bishop as being “responsible for the good of the local communities of faith, for overseeing the commitment of the members of the Church to the mission of the Church in the world, in an association with local communities of faith bound to one another by the gospel and the common leader of the Church”. A weakness in the system is expressed by Bausch (2000:133) who points out that the Church had allowed some dioceses to grow too large in number and size. In commenting on this weakness Cundy and Welby (2000:25–26) are of the notion that “the burden of expectation is immense on a diocesan bishop and the challenge facing the diocesan bishop today remains that of combining institutional power with servanthood and creating community”. The bishop’s role of teaching, governing and sanctifying is above all essentially relational. The bishop firstly relates to God,

secondly he relates to the parishes in his diocese, thirdly he relates his diocese and to the wider Church then finally he relates to the Church of the world. In so doing the diocesan bishop has to strike a dynamic balance in these various roles as teacher, and as manager.

Evans and Percy (2000:253) believe that in an age where there is an ever widening gulf between secular and sacred lives, the diocesan bishops frequently find themselves caught in the middle. They are thus called to take risks, but also to be prudent, to go forward, but also to consider the past.

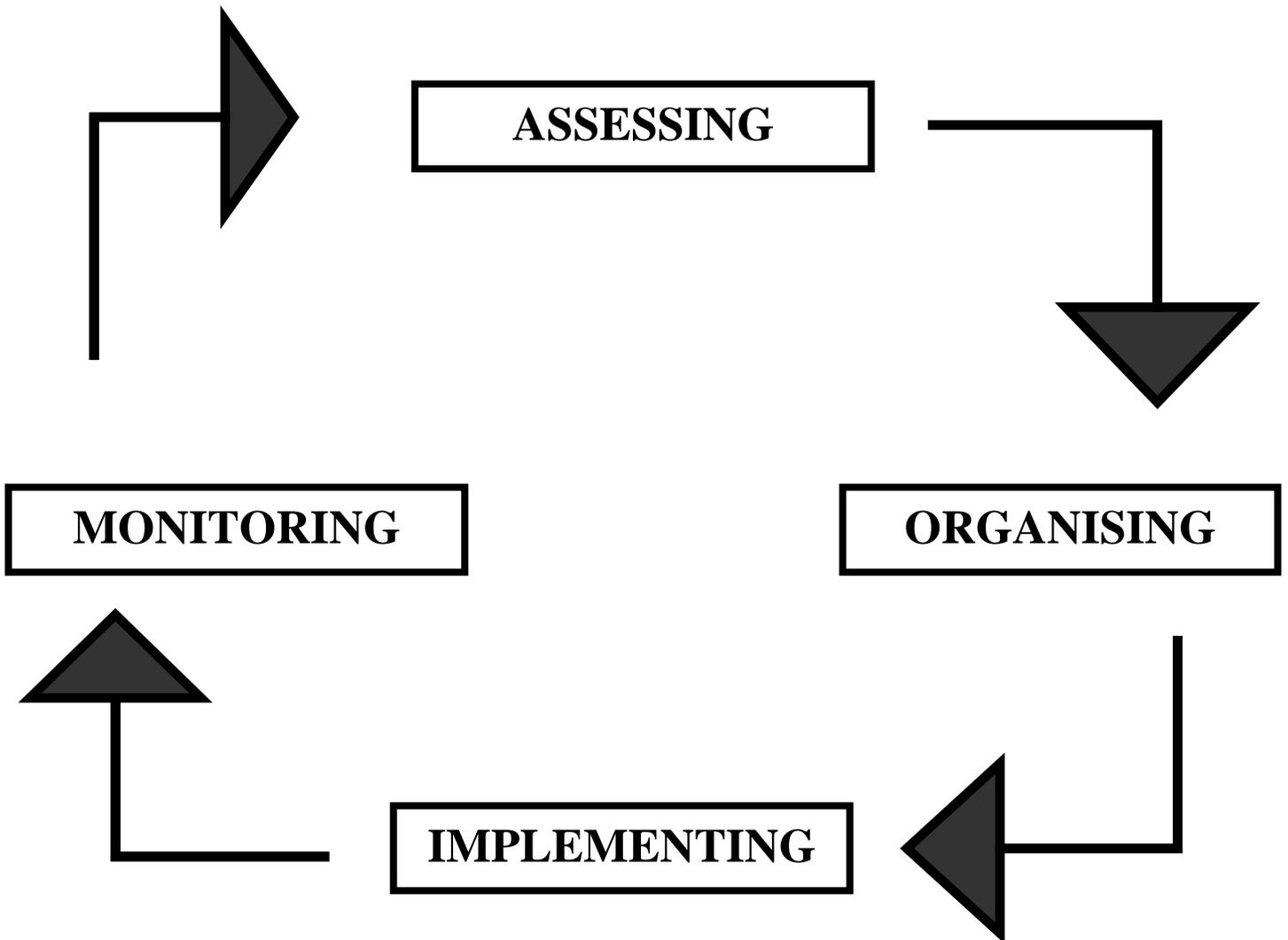
7.3.2 PROPOSED MANAGEMENT METHODOLOGY AND STRUCTURE FOR THE MANAGEMENT OF A DIOCESAN CHURCH

The research proposes a management methodology that facilitates maximum participation and consultation by all members the Church. It can be achieved by a management methodology which views the diocesan Church as an organisation with interrelated parts. According to Smit et al. (2007:39) the single purpose of a management methodology for any organisation is to keep everything in balance because the action of one part influences the other parts and if not properly managed, causes an imbalance. Church managers cannot therefore deal separately with individual parts of the Church. They should view the Church as a whole and should anticipate the effect of their decisions on the other levels of the Church and thus maintain a

balance between the various levels of the Church as an organisation.
The following diagram presents the proposed management methodology:

Diagram 3

PROPOSED MANAGEMENT METHODOLOGY



Assessing occurs in all levels and at all levels of the Church, and it is the task of Church leader to ensure it. As a result such an assessment of the Church creates a vision of the future for the Church. Assessing will involve translating the vision into a realistic mission statement and translating the mission statement into measurable long-term goals.

Organising is the second step in the proposed Church management process. At this level of the management, process organising refers to the process of choosing a strategy to attain the above by creating a structure for the Church that will enable people to work effectively towards its vision, mission, and goals. Organising thus involves developing a framework or organisational structure to indicate how and where people and other resources should be deployed to achieve these goals.

The third step in the proposed management process is *implementing*. In practice managers are responsible for getting things done through people. Church leaders should collaborate with individuals and groups in the Church to attain the goals of the Church. This collaboration includes facilitating change, which may be necessary to keep the Church in line with its own local vision and the vision of the Second Vatican Council.

The final step in the proposed Church management process is *monitoring*. Monitoring means that Church leaders should constantly

regulate performance, processes and action, ensuring that they assist in attaining the predetermined vision and goals. Monitoring also enables Church leaders to identify any factors which might oblige the community to revise their vision, goals and plans.

The research recommends that the above proposed Church management methodology be applied as a practical theological approach. The major steps ³⁶ for doing practical theology are adapted by this research to the proposed Church management methodology. It is outlined as follows:

Interpreting the Church and World as it is= Assessing

It involves critical reflection and informal reasoning by considering the Church and world as it is. It is identifying and articulating issues and concerns, expressing the nature of the issues and concerns. Finally it involves offering a description of the situation in which they exist and identifying resources that will deepen understanding of the issues and concerns and the situation in which they exist.

³⁶ Based on a proposed method for doing practical theology by Michael Cowan. See bibliography Cowan, A. (2000).

Interpreting the Church and World as it should be= Organising

This process includes a disciplined, practical investigation of the concerns and issues. It involves selecting aspects of Church teaching and tradition by starting a critically informed exegesis and application thereof. This will hopefully bring about a deeper understanding of its significance and a way forward that is beyond initial impressions and responses.

Acting Accordingly =Implementation

Having considered what constitutes a feasible response in the light of faith and practice an adequately detailed intervention or plan of action is carefully implemented. Implementing involves putting into practical effect or to carry out as a means of achieving the vision or aims considered. It may involve proposing change and implementing change management which must be accompanied with effective communication and a commitment to implement new ideas and approaches.

Evaluating Action =Monitoring

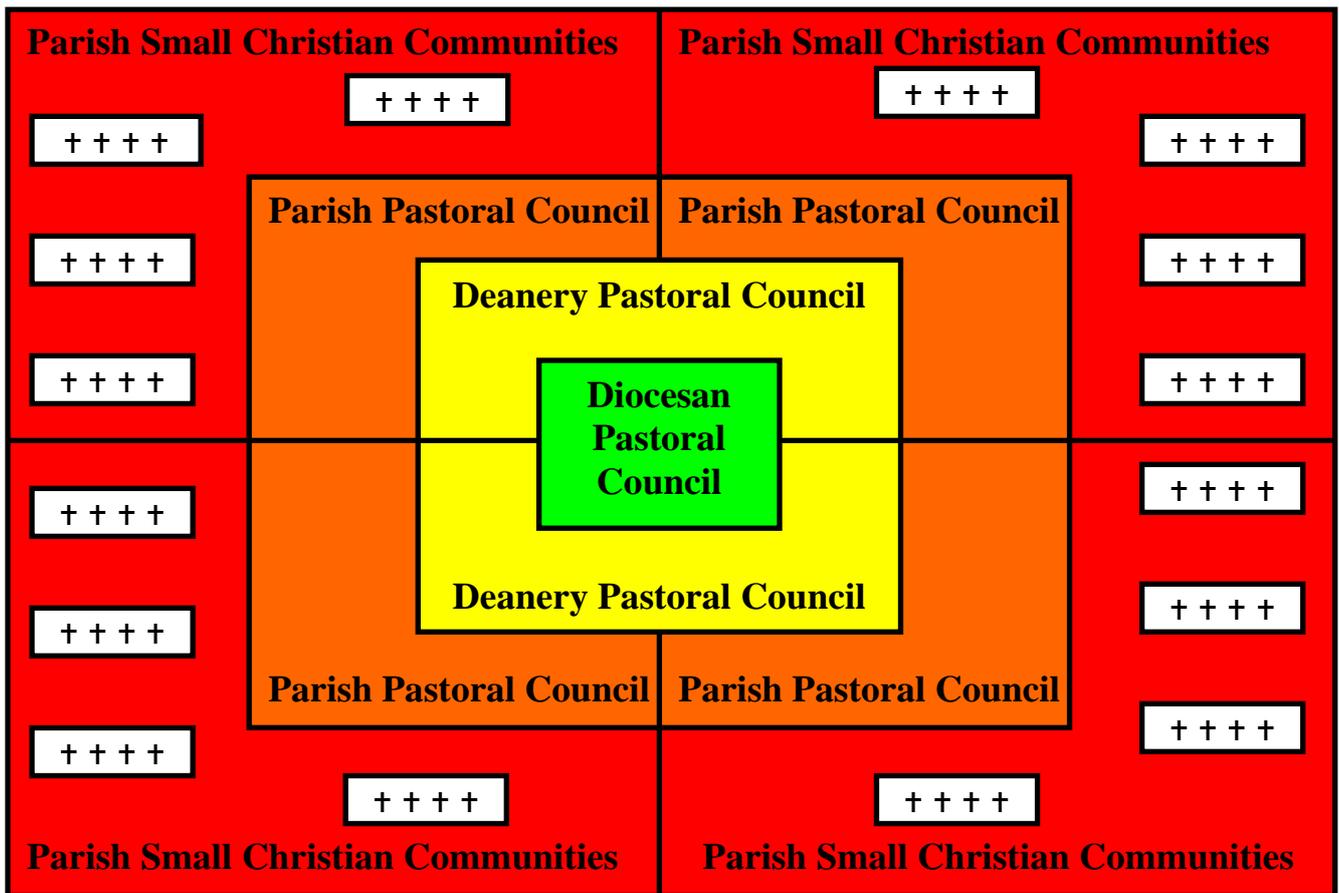
A rigorous evaluation concludes the process, evaluating both what practical difference the process made and its religious adequacy. The aim is to assess the quality and impact of the assessment. Strategic

plans and actions are implemented in order to improve the efficiency and impact on the Church and the world. In the absence of adequate satisfactory results the process can be repeated.

Cowan (2000:4) says that, “it is not the isolated individual who does practical theology, but persons acting in their capacity as members of a community of faith”. He points out that “the power of practical theology is most fully actualised when it is done not individually, but collaboratively, by members of congregational ministry teams, Small Christian Communities, congregations as whole or faith-based community organisations”. Further to this he says that “the subject of practical theology is not “I” but “we” and that it is a community of faith”. In the light of these observations this research further recommends that the above proposed Church management methodology be included in the following proposed management structure as indicated by the diagram below:

Diagram 4

PROPOSED MANAGEMENT STRUCTURE



Rausch (2005:202) points out that since the Second Vatican Council, the Church has developed a multiplicity of consultative bodies. Conversely most do not have real authority nor are they representative enough. This research therefore proposes this model to overcome some of these difficulties, granted that there are many successful models or approaches in the Church. The diocese needs to have pastoral councils that are elected from the local communities. Thus the proposal by this research of Small Christian Communities as the base communities in the management structure of the diocesan Church.

The deanery pastoral council is meant to be the link between the diocesan pastoral council and the parish pastoral council. Bausch (2000:128) proposes that “the pastoral councils must deal with vision and pastoral planning, and it must situate itself more widely into the larger contexts of the Church's mission”. The vision of the diocese should thus be the guiding principle for discernment and decision-making at all levels of the diocesan Church. The recommendations made in chapter six of this research for example become the aims and guiding vision for pastoral councils in a diocesan Church, which hopefully, and among other things, will convert and incorporate them into the proposed model.

The researcher needs to point out that the research is not dealing here with the question of which model is the right or wrong model. This

proposed model appeals particularly to new experiences and claims in order for it to make sense of these in ways where the older models failed to do so. Fuellenbach (2002:169–170) says that new proposed models face the difficulty of not yet having an established framework and, therefore, struggle with forging its language and juridical structures. He says a good example of juridical procedure is that the old models for example allow the laity to form a pastoral council with consultative voice and the commissioning of ministers by the parish priest while the new proposed model should operate on the concept of discernment of ministry by the whole community. Many Catholics still believe that the best way to face new experiences is to integrate them into the old models and they continue to exclusively emphasise the hierarchical model of the Church.

This research is not advocating the proposed model as a substitute for the hierarchical model but rather as its counterbalance. Models are not exclusive but they ought to supplement one another. The following questions then arise: What serves as the best model in which to view the Church in today's world? What models can be used as a standard to evaluate other models? Is the traditional structuring of the Church still sufficient to deal with the present situation? How will the management structures of the Church look in the near future? These are by far not the easiest questions to answer.

7.3.3 PROPOSED CONSTITUTION FOR PASTORAL COUNCILS

For the new model of Church to become a reality it is important to provide a constitution that will facilitate the mechanism thereof including a support base for all the People of God. In support of this view Fischer (2001:210) claims that faithfulness to the Church's vision and reflection on experience, are the most reliable basis for improving councils. He advises that in order to improve new councils and renew existing councils, the local Church re-examine their foundation constitutions. In this post-conciliar era these constitutions are meant to reflect a relationship of trust, collaboration between clergy and laity and must be guided by a clear and realistic vision. Including some recommendations of Fischer (2001:211-218) and with these distinctive features in mind this research puts forward a proposed constitution for the pastoral councils of a diocesan Church.³⁷

7.3.3.1 CHARACTERISTICS OF THE PROPOSED PASTORAL COUNCIL CONSTITUTION.

- The proposed constitution would make provision for representation and participation of all the People of God.
- It should be one document. Currently there exists a constitution for every council on each level of the diocesan structure namely parish,

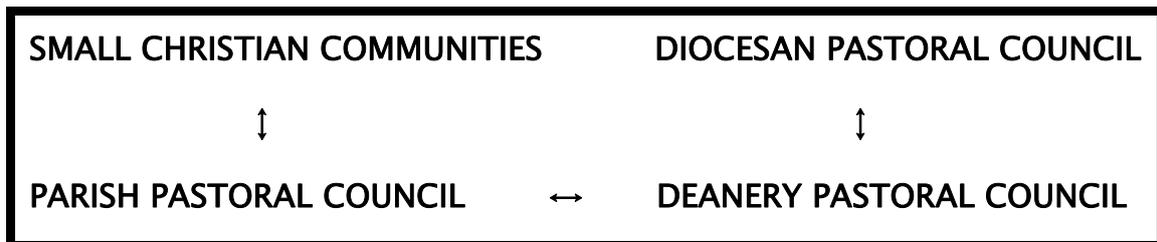
³⁷ See Appendix VI.

deanery and diocesan (see Appendix III, IV and V). If it is one constitution it can be made more readily made available to all the members of the Church.

- The proposed constitution will follow the dictates of this research in this sense that it is not lengthy, is less technical, but more pastoral in its approach.
- The proposed constitution is consistent with Church teaching and the vision of the Second Vatican Council and endeavours to be pastorally creative in its implementation.
- The selection of the pastoral council members starts at grassroots level with the Small Christian Communities. It encourages maximum representation and participation by members of the local Church.
- In the proposed constitution the levels of management and the lines of communication within the overall diocesan structure is intended to be all inclusive. The participation of members at grassroot level feed directly into the various pastoral councils:

Diagram 5

CYCLE OF CHURCH MANAGEMENT



- The constitution proposes that the selection of the pastoral council members in the entire diocese happens at the same time during a certain agreed period. It allows for uniformity in the diocese and offers the pastoral councils a new cycle and an opportunity to discern a common vision for the local Church.
- The emphasis is on representation and participation. The constitution proposes facilitation as a means of conducting the meetings rather than the traditional “chairing” which often results in little or no participation. It makes provision for a skilled outside facilitator. It is recommended especially for the proposed annual meeting of the diocesan pastoral council. This will be a radical step forward as it veers from tradition.
- According to the proposed constitution the annual diocesan pastoral council (which is already in place in some South African dioceses) will

replace the annual plenary session which is normally exclusively reserved for the attendance of diocesan clergy. Such clergy plenary sessions have no representation of the laity, whereas the proposed annual diocesan pastoral council meeting will have full representation of the laity and the clergy of the diocese.

- The constitution proposes that the finance council has representation on the pastoral councils so that the finance council members may have an understanding of the vision of the pastoral councils for budgetary purposes.

It is hoped that by adopting the principles of the proposed constitution that the diocesan Church will embrace more fully the recommendation of the Second Vatican Council and thus make pastoral councils a permanent fixture in the local Church.

7.4 CONCLUSION

This research concurs with Karambai (2005:4–7) who advocates that the paradigm shift that took place in the teachings of the Second Vatican Council with regard to the understanding of the nature and mission of the Church, has had a major impact on the governance of the Church. There is still a significant lack of formal institutional structures at diocesan level to facilitate dialogue between involved laity and the hierarchy. A diocesan Church defined and structured for

participation and collaboration would eventually resolve its own problems. The development of structures in the diocesan Church that ensures participation and collaboration of all members reflects a profound move in the understanding of the Church as the People of God.

CHAPTER EIGHT

CONCLUSION

This chapter draws together the main focus of the research. Pope John XXIII instituted a dramatic shift in the Church's thinking. More than forty years later, many of the reforms called for by the Second Vatican Council are yet to be fully implemented. Management of the Church is obliged to institute the genuine *aggiornamento* that inspired the vision of Pope John XXIII. In the context of this research Church management as stated in chapter one implies the study of general Church supervision. The aim of the research is to present the data, point to major issues, propose the incorporation of fundamental principles and factors in the management of the diocesan Church and offer recommendations and conclusions. The focus is on the Church and towards more effective management and ministry in the local Church.

What the researcher presents in this research is not unrealistic theory for the ideas have been discussed and tested in the Diocese of Port Elizabeth. As a member and priest in a diocesan Church, the researcher had access to the selected participants and was able to ask the relevant important questions. In this concluding chapter the research applies the managerial-practical theological methodology as proposed in the previous chapter to the research topic. The

methodology, conclusions and recommendations are presented as follows:

Interpreting the Church and World as it is= Assessing

It is evident from the research that Church management has become a matter of considerable significance and concern in the Church. The Church is a complex institution and in need of visionary and efficient managers and management. The local Church exists in a developing democracy and is constantly challenged to adjust her methods to this complex social organism which makes urgent demands upon the leadership of the Church. In practice there is strong and visible evidence that the diocesan Church is still strongly hierarchical in its management approach. There is evidence of tension that ensues as the result of the Church in the midst of change.

More and more laity in the diocesan Church realise that they have the right and obligation to call the Church accountable to the vision and values of the Second Vatican Council. There is also real evidence of a significant increase of lay participation in the management of the diocesan Church. It is expected that more and more members of the Church will become increasingly involved in the management and workings of the diocesan Church. Lay members have interests in the diocesan Church as much as the diocesan hierarchy has. The diocesan Church, by bridging the clerical and the lay is basically forging a new

kind of Catholic identity and renewed spirituality sustainably appropriate to the renewed ministry of Church management. But the diocesan Church has not been completely successful in communicating that any so-called lay ministry is more than just performing a ministry. It is a profoundly a baptismal call to everyday witness and life in Christ by all members of the Church.

The members of the diocesan Church are familiar with the diocesan management structures as we know it, which means a diocesan bishop manages a diocese in union with the parish priests of particular stable communities of faith. Members of the diocesan Church remember some bishops as great pastors, teachers, managers, servants, missionaries and visionaries. It is evident that the diocesan Church is in need of transformative leadership that leads to create change, participation and communion in the Church. The task of managing the contemporary diocesan Church is difficult and challenging, but it offers much hope and potential. While organisational development of the diocesan Church is certainly not a substitute for spiritual and pastoral care it should be enhanced by it.

Interpreting the Church and World as it should be= Organising

Modern trends dictate that the Church should experience management methods that fit the constantly changing conditions. With the identification of the strengths and deficiencies in the Church today,

members of the Church need to be familiar with the vision and theology of the Second Vatican Council and that of the local diocesan Church. It is from the teaching of the Second Vatican Council that a vision for the Church emerges. This vision is not yet fully explored and implemented. The Second Vatican Council is foundational to an understanding of the contemporary Roman Catholic Church. The research therefore began by examining the Council's two essential ecclesiological documents, the Dogmatic Constitution on the Church, (*Lumen Gentium*) and the Pastoral Constitution on the Church in the Modern World, (*Gaudium et Spes*). The research examines the Canonical Internal Ordering of a Particular Church and the role of the laity in *Lumen Gentium*, *Apostolic Actoustatem* and *Christifideles Laici*. It includes the aims and significance of Church management and also reflects the opinions of the participants.

Acting Accordingly =Implementation

In managing a diocesan Church the expertise and prophetic insights of the laity must be adopted and utilised. This research makes a basic claim that the local diocesan Church communities possess their own unique authority and abilities that can make an essential contribution to the life and management of the local diocesan Church. The diocesan Church ought to present the clergy/ lay relationship in terms of different ministries, rather than positions in an essential hierarchical relationship. The diocesan Church must ensure that lay ministry in the

Church will not reduce laity to substitutes for the clergy when circumstances require. The research emphasises that all members of the Church exercise their ministry in the Church and in the world as baptised members of the Church according to the vision of the Second Vatican Council. While this research proposes that diocesan Churches establish management structures without compromising anything essential to the theological understanding of the Church, it must be borne in mind that effective management of the diocesan Church arises not only from established structures or from specific offices, but also from the needs and opinions of the People of God as expressed by the participants in this research.

The original contribution of this research is its proposed diocesan management structure that accommodates greater representation and participation of all members of the Church as the People of God. In order to achieve it the structures of the diocesan Church should be creatively restructured. It will require a methodology of change and ongoing training and formation of Church leaders and members. This research maintains that if this proposal is successfully implemented it would create and extend hands-on participation and collaboration to all the members of the diocesan Church. This will mean a renewed approach to authority, lowering the artificial barriers that separate clergy and laity and therefore creating equal recognition, empowerment, collaboration, and a sense of co-responsibility and of ownership in the management of the diocesan Church.

Evaluating Action =Monitoring

In applying the vision of the Second Vatican Council of the Church as the People of God this research takes note of the concern of the present Pope, Benedict XVI, who in his role as cardinal and prefect of the commission for the propagation of the faith pointed out that after the Second Vatican Council the concept “people”, in the description of the Council of the Church as the People of God, soon became understood as in political language. He further states that this in turn gave rise to extensive debates around issues like the rule and role of the people, structures and democratisation of the Church Ratzinger (2005:127). Considering this observation the research recommends that the diocesan Church maintains a balanced approach between this theological reality and the real experiences of the members of the diocesan Church.

This research did not directly address management issues of the universal Church but it is focussed primarily on those who are called to exercise management in the local diocesan Church. The research is modest, agreement is not part of the aim, nor does it boast prediction as might be surmised from the title. It is hoped that it can be used as a valuable practical tool towards the creation of a model of Church that is representative, collaborative, participatory and self sustaining, based on principles of Biblical stewardship. It is the hope of the

researcher that this research will motivate others to take up the same issues presented here, by giving them consideration, to urge them forward, to correct, refine and implement them in order to enhance and enrich the ministry for the benefit of the People and glory of God.

APPENDIX I

DATA COLLECTION MECHANISM

(COVERING LETTER)

Dear Bishop, Father, Deacon, Sister, Brother, PPC Chairperson

I am currently researching a doctoral thesis on the topic:

Towards a New Model of Diocesan Church Management Structures and Proficiency in the Post Vatican Two Roman Catholic Church.

I have so far given attention to the theoretical aspect of the research and I am about ready to embark on the empirical section. For this I shall be most indebted for your assistance. I humbly request your kind assistance by spending a little of your precious time just to answer the following questions as set out in the attached questionnaire.

The preliminary aims of the research are:

- To present the ecclesiastical vision as set out in the light of the Second Vatican Council and to ascertain whether it is at all possible for that vision to be realized in the management structure of our contemporary local Church. It is an attempt to examine and comprehend the opinion, experiences and responses of scholars and members of the local Church specifically on the management

structures and management practices of our local Church. It will further examine the management structure of the Diocesan Church as put forward by Canon Law and determine if it is theologically well grounded and pastorally as effective and possible.

- The research hopes to demonstrate that management as a ministry is or is becoming a compelling and very necessary feature within the Catholic Church as an administrative assemblage. Since the ecclesial management structures and approach to these structures have a profound impact on people within and outside the Church, it is imperative to ascertain how operative this aspect is in the life and ministry of the local church. The research hopes to illustrate the significance of good management in an ecclesial setting, and how it can be classified as an essential aspect to the success of the Church's operations. It endeavours to demonstrate that good management in the Church will not only contribute to the realization of effective evangelisation, meaningful worship and responsive pastoral care, but also offer adequate recognition and respect to the human dignity of each person as promoted by the teachings of the Second Vatican Council.

- Finally the research will focus extensively on the practical pastoral relations and interactive management functions that are operative between the clergy and the laity. The Second Vatican Council advocates the full and active participation of the baptised in the

Church and this research takes its inspiration from this very principle and the fundamental need for the Church to engage in creative interaction with her members, so as to dialogue with the vision of the Second Vatican Council and to create a more interactive and participative local ecclesial community.

Please answer the questions or address the topics based on your opinion and experience. It is not a test thus there will be no wrong or right answers, simply your opinion based on experience. Keep in mind that the personal leadership and management style of those entrusted with leadership in the local Church is not under investigation but the management structure of a Diocesan Church as presented by Canon Law and your experience and opinion thereof.

The information obtained during the e-mail conversations will be discussed with my supervisor and will be used in the project. Your comments and/or feedback will be included in the final report but your anonymity will be ensured. No names will be used in the final report.

You are most welcome to request a copy of the result of the project.

Following on from your answers, further questions or a request for an interview may arise.

Some of the comments and questions in the questionnaire are directly taken from publications. The references are recorded in the research thesis.

Should you have any questions or comments regarding the project, either now or in the future, please feel free to contact me:

Christopher Slater. Telephone 043-7333658 or Cell 0826592488

Or my supervisor, Dr C.J. Hugo at 012-4296589

Greetings and thank you for your anticipated participation.

Christopher Slater

THE RESEARCH QUESTIONS

1. The Second Vatican Council provided the Church with the seeds of a new ecclesiology.

Do you think there is in the local Church a reasonable understanding of the teachings of the Second Vatican Council and what it represents?

How have you experienced the significance and impact of the Second Vatican Council on your local Church?

2. The Church is significantly presented by the Second Vatican Council as the People of God and the Council also reaffirmed the traditional model of the Church as Hierarchical.

Do you see evidence of existing “tensions” in the effort to move beyond the Hierarchical form of Church in the effort to become a Church based on the idea of the Church as the People of God?

What is the evidence?

Is it at all possible for the vision of the Second Vatican Council of a Church as the People of God to be realized in the local Church?

3. The Code of Canon Law puts forward a management structure for a Diocesan Church. (Take some time to study the outline and reflect how the management structure operates in practice).

What are the strengths and weaknesses of this management structure?

Does this management structure reflect a Church in touch with its members?

Does it reflect a Church in touch with contemporary society?

It is an experiential fact that momentous changes do not come easily to any institution, particularly not the Catholic Church. Is there a need for a new or improved management structure for the local Church?

Do you think that the management structure of the Diocesan Church offers enough opportunity for active participation of the clergy and the laity in the development and growth of the local Church?

What structural changes do you propose (if any) will be necessary to meet new challenges?

4. The task of the clergy today is essentially that of preacher, shepherd and leader-manager. Church ministers deem themselves well trained for the tasks of preaching and shepherding, but regard

themselves the least well-equipped for the task of leader-manager. Those who have ignored their management role will need to build an appropriate level of managerial functions into their ministry.

Who are the leaders in the Church, the clergy only?

What type of leadership are we looking for within the local Church?

What should be achieved by the leadership of the clergy?

What would you say are the greatest challenges facing the clergy as leader-managers in the local Church?

How are these challenges being felt in the local Church?

Can a single leader fulfil so many roles?

How does one hold it all together?

5. Church leaders should apply management skills for the sake of ministry. It is vital that Church ministers be prepared for the role and responsibility of managing a Church since competent Church management often determines the difference between excellence, effectiveness and ineffectiveness in ministry. The performance and success of the Church depends upon the quality of its management.

Careful management of the Church can lead to growth, increase in resources, to new ministries, and ultimately to peoples needs being increasingly met.

Do you agree (or disagree) with this statement and why?

6. The corporate world has made tremendous strides in management and management theories and practices have become highly developed and established that it is unthinkable that any organisation including the Church can function in the world successfully without an effective management approach and structure.

What in your opinion do we stand to learn from the management approach and structures of the corporate world?

7. The council's teaching on the Church as the People of God and the universal call to holiness and ministry provided the laity with a new status in the Church. The local Church offers an obvious scope for the apostolate of the laity. Many lay people have legitimate aspirations for the Church but according to some scholars their apparent "lay condition" prevents them from living fully the Church to which they belong.

Do you think there has been an increase in lay participation in the local Church?

Does the local Church do enough to empower the laity?

Do you think the laity understands their call, power and responsibility as baptised members of the Church?

Have the clergy and laity, once safely separated drawn closer in a new familiarity and partnership?

Do you think there is adequate lay participation in the Church and does the apparent existing dominant clerical structure leave enough room for creative Church management that involves the laity?

If there is to be a leadership role of the laity in the local Church, who defines it?

What role do clergy expect lay leaders to play?

What leadership tasks are the laity prepared to take on if they are to be true to their understanding as baptised members of the Church?

8. Until the Second Vatican Council the responsibility for the life, work and mission of the Church was primarily that of the clergy and the religious with little or no involvement of the laity, at least in significant roles. The universal call to ministry has become more prominent since the Second Vatican Council and is based on the belief that every

baptised person is gifted and called to ministry. Since the Council collaboration has become a much spoken about concept.

Do you believe that collaboration is an essential goal in ministry?

Is the local Church shared and collaborative?

How are collaboration and consultation practised in the local Church right now? (give examples)

At what stage of collaboration are we?

In what areas do we need assistance to help us build greater collaboration?

What do you consider as a major obstacle for the local Church to become more collaborative?

What skills or education do we need to become more effective in collaborative ministry?

What can the local Church do to strengthen collaboration and consultation?

9. A vision is the spirit behind any organisation and it is the goal towards which people are moving, calling them into action. We have a vision statement for the local Church.

Is the vision shared, clear, realistic and dynamic?

Does it provide the local Church with a sense of direction for planning and evaluation?

Has everyone who will be affected by the vision been included in the formulation of it?

How does the vision explicitly challenge us to even broader collaboration?

10. Stewardship is the commitment in faith to the scriptural call to work with and through each other to build up the kingdom of God here on earth. It involves offering ones time, talent and treasures in the service of the God, the Church and each other. Every year (for the last few years) the diocese focuses and celebrates Stewardship Sunday and one of our plenary sessions was devoted to the topic.

Is there a growing understanding in the local Church of the importance and significance of stewardship?

In what ways (if any) does the local Church experience the result of greater stewardship?

What more can the local Church do to promote stewardship?

11. Church leaders offer a special kind of power and authority since it is entrusted to them by God and granted to them by the people they lead. The practical implication of a mature partnership between clergy and laity is an experience of shared power.

Is authority and control in the local Church still kept as a clerical prerogative?

If so does this model of authority not take us back to a prior understanding of ecclesiology, and undermine the ecclesiology of the Second Vatican Council with its emphasis on the principles of collegiality, co-responsibility, and subsidiarity?

What can be done to achieve shared power in the local Church?

12. The ministry of the Church leader is the embodiment and expression of spirituality.

How would you assess the spiritual life of the local Church?

Is it more program oriented or more spiritually oriented?

Which is the greater need today? What should be our priorities?

How are aspects of Catholic spirituality being lived out in the local Church by individuals, families, and groups?

How are we fostering growth in spirituality today?

How can better support initiatives and movements aim at nurturing spiritual growth?

13. The time of transition and growth is a painful, yet hopeful time. What sign of hope is most important for the future local Church?

14. Any other comments.

THE CURRENT MANAGEMENT STRUCTURE OF A DIOCESAN CHURCH

DIOCESAN BISHOP

The head of the local Church is the diocesan bishop who has all the ordinary, proper and immediate power to exercise his pastoral office as teacher of the doctrine, priest of sacred worship and minister of governance. Thus all the authority and responsibility of managing a diocesan Church rest directly with the diocesan bishop.

PRESBYTERIUM

The diocesan bishop is surrounded by his *presbyterium*, who are the priests of the diocese. They assist the diocesan bishop in governance, teaching, and ministry; always under and in union with the diocesan bishop.

PRESBYTERAL COUNCIL

The first juridical expression of the *presbyterium* is the *presbyteral council* or priest council. This body represents the priests of the *presbyterium* and collaborates directly with the diocesan bishop by assisting him in the governance of the diocese. It deals with concerns related to any serious pastoral matter in the diocese and assist to

achieve and maintain communion between the diocesan bishop and his priests.

COLLEGE OF CONSULTORS

The diocesan bishop appoints the college of consultors from the *presbyteral council*. These priests are the special advisers to the diocesan bishop and although consultative they have under certain circumstances a binding vote. They also have an important role to play when the Episcopal see is vacant.

DIOCESAN SYNOD

This is the first level of entry on diocesan management for deacons, religious, and the laity. With representation of every aspect of Church life in the local Church this body collaborates with the diocesan bishop in making particular laws for the diocese and important pastoral planning. This body also has a special task to foster unity and cooperation among the clergy, the diocesan bishop and the laity. As with all the other diocesan structures the diocesan synod has only a consultative vote in their cooperation with the diocesan bishop.

DIOCESAN PASTORAL COUNCIL

This body assists the diocesan bishop with matters which concern the pastoral work in the diocese. They propose practical conclusions concerning them. The diocesan pastoral council is composed of clerics, religious and especially lay people.

THE DIOCESAN CURIA

The diocesan curia is made up of institutions and persons (Vicars General, Episcopal Vicars, Chancellor, Notaries, Archives, Diocesan Finance Committee and the Diocesan Financial Administrator) who assist the diocesan bishop in governing the entire diocese, especially in directing pastoral action, in providing for the administration of the diocese, and in exercising juridical power. These institutions and persons together constitute the diocesan curia and it is an instrument of primarily pastoral delivery in the diocese.

PARISHES AND PARISH PASTORS

At intra-diocesan level a diocese is divided into parishes and a parish pastor is appointed by the diocesan bishop to take responsibility for the pastoral care of a particular parish. Canon law (515/519) describes a parish as a community of Christ's faithful and the parish priest exercises the pastoral care of the community entrusted to him under

the authority of the diocesan bishop. The parish priests carries out the offices of teaching, sanctifying, and ruling with the cooperation of assistant priests or deacons and with the assistance of the laity. The parish consists of the Parish Pastoral Council, the Parish Finance Council, the Liturgical Ministries, the Teaching Ministries, and the Parish Organisations and it calls for the participation and full involvement of the laity.

DEANS AND DEANERIES

In order to bring about and foster the cooperation and coordination of parishes in the diocese, the current legislation of the Church allows for various possibilities. It is usually achieved by grouping parishes together in what is called a *vicariate forane* or commonly known as a deanery. A *vicar forane* or dean is appointed by the diocesan bishop who takes administrative and pastoral responsibility of a *vicariate forane* or deanery.

APPENDIX II

DIOCESAN VISION STATEMENT

VISION STATEMENT OF THE CATHOLIC DIOCESE OF PORT ELIZABETH

Inspired by the Gospel of Jesus Christ, filled with the hope given us through the birth of the new South Africa and enriched by a process of consultation that has brought us to this point, we commit ourselves to the vision of our calling to be Church in the CATHOLIC DIOCESE OF PORT ELIZABETH.

1. Jesus' prayer for us was that we should be one as he and the Father are one (Jn 17:22-23) and the early Christians rejoiced in their togetherness (1Pet. 1:22; Acts 2:42ff). We commit ourselves to the establishment and the fostering of small groups and turning them and our parishes into genuine, caring communities, in which Christ's love for us is felt in the love we have for each other. We commit ourselves to the reaffirmation, support and care of Christian families as the most basic group of all. We also commit ourselves to fostering a greater unity with Christians of other denominations and strengthening the links we have with people of other faiths.

2. 'Grow strong in the Lord in the strength of his power' (Eph 6:10). We commit ourselves to the implementation of programmes for improving the spiritual lives of all God's people.

3. The scriptures tell us always to be prepared to give an account of the faith on which hope is based (1Pet. 3:15). We commit ourselves to supporting Catholic education and creating structures that will provide for a truly catechetical programme for our children and youth and also for the ongoing education and formation in the faith of laity and clergy alike.

4. 'The harvest is great but the labourers are few' (Luke. 10.2). We commit ourselves to the development and training of lay ministries and the diaconate, to be exercised by both men and women, and to fostering vocations to the priesthood and religious life. We commit ourselves to pooling our resources and to the full exercise of the laity's co-responsibility in running the affairs of the Parish, the Deanery and the Diocese and their involvement in decision-making at all levels of the Church's life.

5. 'I shall pour out my Spirit on the whole of humanity and your young people shall see visions' (Acts 2:17; cf J 13: 1-5). Our youth are our most precious asset. Their creativity, energy and probing, questioning minds need to be consulted, utilised and ministered to. We commit ourselves to making ministry to and by our youth and young adults a priority.

6. The disciples who walked with the Lord to Emmaus recognized Him 'in the breaking of bread' (Luke 24:31). We commit ourselves to

ensuring that our liturgical celebrations become true experiences of the Lord's presence and our unity with each other in Him. In particular, we commit ourselves as parishes to share our resources to enable every community to have a place of worship that reflects the dignity of the liturgy celebrated there.

7. The Spirit's first gift to the Church was to enable all to hear the Gospel preached to them in their own language (Acts 2; 5-11). We commit ourselves to accepting the cultural diversity in our midst and to encouraging the inculturation of our faith into those forms. We commit ourselves to learning from each other's cultures so that we may be enriched and united thereby.

8. 'You are the Body of Christ, and each of you has a part to play' (Cor 12). We commit ourselves to making of our diocese a place in which all its parishes and their diverse communities are conscious of their living unity with each other. In particular we commit ourselves to improving the communication lines between the diocesan offices and the parishes as well as between and within the parishes themselves. We commit ourselves to lightening the administrative load of our bishop and priests so that they are freed to spend more time pastoring their flock.

9. Jesus said that he had come not to be served, but to serve (Mark 10: 45). We commit ourselves to becoming a serving community. In

particular we will endeavour to improve the lot of the disadvantaged and the marginalised and to ensure that adequate structures are put in place in our parishes to care for them. We commit ourselves as Church to be a reconciling and healing agent, involved both prophetically and co-operatively in redressing the sinful legacies of the past and building a new society in our diocese.

10. 'Anyone who sows sparsely will reap sparsely as well - and anyone who sows generously will reap generously as well. Each one should give as much as he has decided on his own initiative, not reluctantly or under compulsion, for God loves a cheerful giver' (2 Cor 8: 6-7). To be implemented, our vision needs not only our prayers and talents but also our financial support which will be a sign of our love for each other. We commit ourselves to improving our financial independence so that we take full responsibility for the welfare of our parishes and our diocese.

APPENDIX III

PARISH PASTORAL COUNCIL CONSTITUTION

CATHOLIC DIOCESE OF PORT ELIZABETH

“The Church is not truly established and does not fully live, nor is a perfect sign of Christ, unless there is a genuine laity existing and working alongside the hierarchy.”(Vatican II Decreea ‘Ad Gentes’,N. 21)

1. BASIS AND ORIGIN

The “Decree on the Aposolate of Lay People” published by the Fathers of Vatican II emphasizes that the “laity have an active part of their own in the life and action of the Church” since they are “participators” in the function of Christ, Priest, Prophet and King.” Further, the “laity should develop the habit of working in the parish in close union with their priests” (Apostolicam Actuositatem, 18 November 1965, N 10 et al).

Thus the Second Vatican Council with its renewed vision of the Church and her important task in the world has opened up fresh and magnificent horizons for the laity and their involvement in the Christian community and society. This rediscovered vision and insight found concrete expression in the Church’s new Code of Canon Law promulgated in 1983.

CANON 536:

1.1 If, after consulting the council of priests, the diocesan Bishop considers it opportune, a pastoral council is to be established in each parish. In this council, which is presided over by the parish priest, Christ's faithful, together with those who by virtue of their office are engaged in pastoral care in the parish give their help in fostering pastoral action.

1.2 The Pastoral Council is a consultative body (see Section 2. Vision), and is regulated by the norms laid down by the diocesan Bishop.

2. VISION

A parish council is a parochial structure made up of representative members of the parish who form one body with their pastor in fulfilling the Church's ministry on all levels. It is advisable for this council to be informed of, and continually updated on, the universal Church's teachings on the role of the laity. When new members are taken onto parish Council, they shall follow an induction process which includes the latest Church teachings on the role of the laity in evangelisation and sanctification. This induction process can be facilitated by the parish priest and/or a longer serving parish council member.

COLLABORATION WITH PASTORS

The presence and active participation and cooperation of both pastor and council members is necessary for the council to be effective. Because the pastor carries the ultimate responsibility for the care of the parish, he is the presider over the council, in the same way that he presides as Celebrant at the Eucharist. However, just as he recognizes the ministers and the roles of all others involved in the Eucharist, so the pastor is required to hear the views of the members of the members of the council. The pastor is thus required to thoughtfully and prayerfully listen to the opinions and feelings of the members of the council, and jointly, to explore the possible consequences of their decisions in an open, sensitive and genuine discussion. Decisions taken should, as far as possible, be commonly agreed upon, to ensure that all the members accept them. In the event of this not being possible all must be done to ensure that shared decision making and friendly cooperation inform the deliberative and consultative role of the council. In the event of conflict arising from a disagreement over an important council decision, the matter can be referred to the Bishop for arbitration (see below).

3. CONSTITUTION

3.1 NAME

The name of this body shall be the Parish Pastoral Council (PPC).

3.2 PURPOSE

3.2.1 DIOCESE

-To develop an ever increasing appreciation of their own diocese, of which their own parish is a kind of cell, ever ready at the bishop's invitation to participate in diocesan projects;

-To be responsive and supportive of initiatives coming from the diocese of local conference of bishops to further the Kingdom of God;

-To provide a forum for the expression of lay opinions in all that affects the life of the parish and relations within the diocese.

3.2.2. PARISH

-To assist the parish priest in the total care of the parish so that the pastoral welfare of all members may be promoted as effectively as possible;

-To present and foster in particular the spiritual formation and welfare of all members of the parish.

-To establish in partnership with the parish priest various goals and objectives to promote the growth of the parish

-To monitor the progress of these goals and objectives by ongoing evaluation thus ensuring that the Council acts as custodian of the parish' vision.

-To bring about an ongoing conversion to a sense of community within the parish including themselves.

3.3 ROLE

The PPC, comprising priest(s) and people, needs to establish what needs to be retained, developed or changed in the parish in order to make it more faithful to what God is calling it to be. It is thus impressive that the PPC, comprising as it does, leaders from within the parish community working closely in a spirit of mutual respect with the pastor and the Parish Finance Council, be seen to be active in the wider community across a range of areas.

Theologically, the right and duty of the laity to participate in parish councils are founded in the grace of baptism and confirmation (cf. Decree N. 3). The People thus supply that which is lacking to their brethren and refresh the spirit of the pastors and of the faithful. Strengthened by active participation in the liturgical life of their

community; they are eager to do their share of the apostolic work. Indeed, the vitality and viability of a parish will often depend in a real and practical way on its parish council.

The following are some of the concerns that fall within the scope of the PPC and may be dealt with by the council in plenary or by subcommittee set up specifically for the purpose. (The headings given could profitably form items on the regular agenda – thus ensuring no aspects are overlooked).

3.3.1 LITURGY

Mindful that ‘the full active participation in worship is the primary and indispensable source of the Christian spirit’ (Pius XII), the PPC should ensure that the community receive proper training and education in the organisation of the liturgy, making available the resources to achieve this.

3.3.2 CATHECHETICAL INSTRUCTION

The PPC shall ensure that parish catechesis, in accordance with the norms of the diocese, take place at all levels of the parish. The Rite of Christian Initiation for Adults (RCIA) shall be promoted as the appropriate training programme for adult converts.

3.3.3 WARDS / STREET COMMITTEES

Parishes that have a ward system could consider having representation on the PPC, where concerns relating to the wider parish could be tabled and responses be given by the PPC.

3.3.4 EVANGELISATION

The PPC shall ensure the education of the faithful and the relevance of the Gospel in their lives. The PPC shall ensure that the parish community has a group of people who are informed about the Church's teachings on matters of current concern, and articulate these.

3.3.5 ECUMENISM

The PPC shall foster where appropriate, common projects with a view to improve understanding with other religions and Christian communities, guided by the Catholic Directory for Ecumenism, issued by the S.A.C.B.C.

3.3.6 COMMUNITY DEVELOPMENT

The PPC shall encourage participation among the community in a range of formal and informal ministries in the parish and wider community in order to assist in the implementation of the Church's desire to become an effective unifying agent in a deeply divided society that is in need of healing.

3.3.7 COMMUNITY ACTIVITIES

The PPC shall play an important role in the organisation and the encouraging of parish social functions to build a sense of community, and assist the Parish Finance Committee in fundraising projects.

3.3.8 JUSTICE AND PEACE

The PPC shall foster an awareness of the need for social change in a time of crisis in the community, as well as the Church's social teaching. A parochial Justice and Peace committee should be established as a subcommittee of the PPC. In addition, any diocesan initiatives in the field of justice and peace shall receive the support of the PPC.

3.3.9 SOCIAL APOSTOLATE

The PPC shall encourage the support of the entire parish community in works of mercy to the poor, the sick and the imprisoned, as well as caring for the aged, and the disabled. They shall also ensure that diocesan and other Church initiatives in this regard receive the support of the parish community.

3.3.10 VOCATIONS

The PPC shall lead the parish community in fostering vocations to the priesthood and religious life, as well as promoting a culture of respect for Christian marriage and other forms of vocations.

3.3.11 YOUTH

The PPC shall actively promote the participation of the youth in all areas of parish life in order for them to find joy and hope in their religion. This may also include setting up specific programmes for the youth in consultation with them.

4. MEMBERSHIP

4.1 MEMBERSHIP OF THE PPC SHALL COMPRISE:

- The parish priest, assistant priest(s), parish deacon(s)

- Three to six parishioners elected by the parish community, bearing in mind that individual parishes may have particular needs. The number of elected members will depend on the decision of the parish in consultation with the rest of the PPC.

- A representative from the religious who work in the community;

- A representative from the Parish Finance Council;

- Parishioners appointed by the parish priest, providing their number do not exceed the total number of elected members. These members should be chosen either because they bring a specific skill to the PPC or because they need to represent specific groups within the parish (e.g. Ward leaders, representative of Youth, etc.)

Note: No individual should normally serve on the PPC in more than one capacity. The PPC may co-opt any other member for a specific purpose; for any period not exceeding its own term of office but co-opt members will have a vote.

4.2. NOMINATION AND ELECTION:

-The parish community shall be invited to nominate candidates for election to the PPC at all weekend Masses, at least one week in advance of the date set for the election.

-Individuals who accept nomination shall be deemed eligible to become members of the PPC as long as the conditions contained in 4.3. are fulfilled.

-The parish priest and chairperson of the outgoing PPC shall supervise the election of the new PPC, and this election can be by ballot, or depending on the parish situation, by other suitable democratic and transparent means.

-The Parish Finance Council shall nominate at least one of its members to serve on the PPC.

4.3. ELIGIBILITY TO VOTE AND HOLD OFFICE

-Any confirmed parishioners over the age of sixteen shall be eligible to vote and/or be elected. Similarly, anyone nominating or being nominated shall have been confirmed and over the age of sixteen.

-Any dispute arising concerning eligibility to nominate, vote or be elected shall be investigated by the outgoing PPC Chairperson, and resolved by the parish priest.

4.4. OFFICERS

-The President, the Chairperson, the Vice-Chairperson and Secretary shall be the sole officers of the PPC.

-The Chairperson, vice-Chairperson and Secretary shall be elected by simple majority vote in the first meeting of the newly elected PPC. The parish priest shall serve as the presiding officer of the PPC.

4.5. ROLES AND RESPONSIBILITY OF OFFICERS OF THE PPC

Presiding officer:	Convokes the PPC Presides over it Informs the parish community of decisions taken and approved proposals; Holds the deciding vote.
Chairperson:	Chairs the meetings Facilitates the smooth functioning of the PPC Liaises regularly with the presiding officer.
Secretary:	Notifies members of scheduled meetings; Records the proceedings of the meetings;

Distributes the minutes;
Maintain PPC records;
Handles correspondence related to the PPC

Vice-Chairperson: Assists the Chairperson in his/her responsibilities and fills in for the Chairperson in his/her absence.

Officers jointly: Decide on issues to be discussed at PPC meetings.

The PPC will decide on the best format for the submission of reports to ensure that it is kept informed of all activities within the parish. The Parish Finance Council representative to the PPC will present an update on the financial status of the parish at every PPC meeting.

4.6. TERMS OF OFFICE

-The term of office of members shall be two years, but members can be re-appointed. Where alternatives are available, members shall only be able to serve for a total of four years.

-When the parish priest leaves his parish for a new assignment, the incoming parish priest / parish administrator may ask the PPC to continue until their present term is over, or he may call for new

elections within three months of his arrival, following the process outlined.

4.7. VACANCY

-Should any elected member leave the PPC for whatever reason, that person's place on the PPC shall be filled by the parishioner who received the next highest number of votes at the previous election.

-Should this not be possible, the parish priest as the presiding officer shall hold a by-election.

-Should an appointed / nominated member leave the PPC, the parish priest as presiding officer shall nominate / appoint someone for the unexpired portion of the term.

4.8. MEETINGS

-The PPC shall meet at least on a quarterly basis with the provision that a special meeting be called in the event of urgent issues;

- By the parish priest as the presiding officer
- At least 50% of the members of the full PPC;

-As far as possible, seven days' notice shall be given of the meeting;

-A simple majority of the full PPC shall constitute a quorum.

4.9. THE MEDIATION OF CONFLICT WITHIN THE PPC

-Whilst the spirit of cooperation should prevail at the meeting, in the event of the PPC reaching a deadlock around a decision, the matter can be referred for mediation. It is, however, only to be pursued in matters of prime importance.

-The decision to seek mediation can be taken either by the presiding officer or by a simple majority vote of the full PPC.

-Each deanery shall identify and, if deemed necessary, refer for further training, responsible, skilled and impartial Catholics, in good standing, who will serve as mediators in the event of a dispute.

-The chairperson of the mediation committee shall be the dean of the deanery within which the dispute occurs. In the event of a dispute occurring in the home parish of the dean, the vicar general shall serve as chairperson.

4.10. TRAINING, ASSESMENT AND DISCIPLINING OF PPC MEMBERS

-It is highly desirable that new PPC members undergo a training and an induction programme including aspects of spirituality, governance and skills required to run a meeting efficiently. The aim of this programme will be to ensure that members of the PPC (particularly

new ones) are equipped as best possible to assist the parish priest in his role as presiding officer of the PPC, to ensure good governance. In the event of the parish being unable to supply training itself, help will be sought from the diocese.

-Failure to attend two consecutive scheduled PPC meetings, without an apology, can result in that person being requested to resign from the council.

-Midway through the term of a PPC, the members shall evaluate their effectiveness.

-Some of the areas covered in this evaluation will include attendance and participation at meetings, and the way in which tension between covering the agenda comprehensively and duration of the meeting is resolved.

4.11. LEGAL STATUS OF THE PPC

-The PPC does not have legal status in civil law and is consultative body in canon law.

4.12. INTERPRETATION OF STATUTES

-The bishop has the authority to interpret the meaning and applicability of these statutes, according to the norm of law, in all situations in which their meaning or application is doubtful.

4.13. AMENDMENT TO THIS DOCUMENT

-This document will be subject to review as the need arises and may be amended by the bishop of the diocese from time to time as required

APPENDIX IV

DEANERY PASTORAL COUNCIL CONSTITUTION

CATHOLIC DIOCESE OF PORT ELIZABETH

1. DEANERIES

A deanery shall consist of number of parishes specified from time to time by the bishop, after consultation with relevant bodies.

2. ROLE OF DEANS AND ASSISTANT DEANS

2.1 Subject to the authority of the bishop, the function of a dean shall be to animate, promote and coordinate the pastoral and administrative work of the Church in the deanery committed to his care. He is especially to exercise his powers, duties and rights as laid down in Canon 555 and in particular laws of the diocese.

2.2. He shall be responsible for motivating his deanery council and parish councils of his deanery in regard to the implementation of diocesan and deanery policy.

2.3. Ex officio he shall be:

- (a) A member of the priests' council;
- (b) Chairman of the deanery council when established.

2.4. He shall act as advisor to the bishop on all important pastoral and administrative matters concerning his deanery and should be consulted on such matters.

2.5. He shall annually submit to the bishop a programme of visitation and a report on visitations accomplished. He shall visit each parish officially on an annual basis. {cf. Canon 555 1.3 and 4}

2.6. Besides the special care he has for the clergy in his deanery as set out in Canon 555, he will also:

(a) in accordance with his role of leadership and animator convoke a clergy meeting at least once a quarter;

(b) have the right to be consulted concerning transfers and long leave;

(c) be co-responsible for the temporary filling of vacancies.

3. APPOINTMENT OF DEANS

3.1. The dean and his alternate shall be appointed by the bishop for term of three years from a list of three names of the priests of the deanery submitted in alphabetical order by the priests.

3.2. The names shall be chosen by nomination and seconding, and if necessary, secret ballot.

3.3. All priests of the deanery shall be given adequate notice of the meeting at which the candidates are nominated.

3.4. Deans shall be eligible for re-appointment for a second term but not for a third in succession, in accordance with the procedures described above.

3.5. Should the post of dean become vacant before the expiry of the three year term, the bishop shall instruct the priests of the deanery to proceed according to article 3.1 and 3.2 to the submission of three names of priests of the deanery for consideration in appointments to those posts for the remainder of the term, if necessary.

4 DEANERY COUNCILS, PURPOSE, FUNCTION AND COMPETENCE

4.1 Each deanery shall have a deanery council to provide machinery for consultation, participation and common action in matters concerning religious formation, pastoral action and Church administration.

4.2. To this end it shall be the function of a deanery council:

(a) to promote diocesan policy in the parishes and other pastoral communities represented on it,

(b) to make proposals concerning diocesan policy to relevant bodies.

4.3. The competence of the deanery council shall include:

4.3.1. Matters of pastoral involvement

(a) the promotion of liturgy

(b) catechetics;

(c) common policy in regard to sacramental participation

(d) lay ministries and Christian witness in regard to social concerns;

(e) justice and reconciliation.

4.3.2. Matters of administration

4.3.3 Recommendations concerning parish finance and development.

5. DEANERY COUNCILS MEMBERSHIP

5.1. A deanery council shall consist of the dean and priests of the deanery and one lay representative of each parish council elected for a term of three years and eligible for a second term but not for a third in succession.

5.2 In the case of a parish with more than one parish council, each council shall be entitled to a representative.

5.3. Each parish council shall also elect an alternate who shall act as substitute when its representative is unable to attend a meeting of the deanery council.

5.4. To provide for the adequate representation of larger parishes, communities of religious and supra-parochial communities, it shall be at the discretion of the diocesan pastoral council to decide on the inclusion of other members in a deanery council.

5.5. In the event of a representative or alternate ceasing from office before the expiry of the three year term, the parish council or other body concerned shall be entitled to elect others to these posts for the remainder of the term.

5.6. The lay members shall hold office for the three years and shall be eligible for re-appointment for a second term but not for a third in succession.

6. DEANERY COUNCIL: EXECUTIVE COMMITTEE

6.1. Each deanery council shall have an executive committee consisting of the dean, a second priest and three lay committee members elected for three years.

6.2. The three lay executive members shall be elected by the deanery council in the same way as the list of candidates is chosen for the position of dean and at the meeting, when years of election coincide.

6.3. The executive committee shall choose a secretary for the council.

7. COMMISSIONS, COMMITTEES, SUB-COMMITTEES AND WORKING GROUPS

7.1 A deanery council shall be entitled to set up commissions, committee sub-committees and working groups for various purposes and to co-opt members to them for terms not exceeding three years. Each co-opted member shall not be members ipso facto of the deanery council.

7.2. It shall be at the discretion of the deanery council to nominate office bearers to such bodies or to authorise their election by the bodies themselves.

8. DEANERY COUNCILS: PROGRAMME AND REPORT

8.1. At the time decided upon by the diocesan pastoral council, each deanery council shall submit a programme of deanery activities for the ensuing year and at the end of the year shall report thereon.

9. DEANERY COUNCIL MEMBERS

9.1. Each deanery council shall meet at least once a quarter;

9.2. Executive committees of deanery councils shall meet as often as necessary and at least once a quarter.

10. FINANCE

10.1. Each deanery council shall have a fund at its disposal to meet expenses. The fund shall be maintained by contributions from members, communities and should it be necessary, by a grant from the diocese.

10.2. The fund shall be administered by the executive who shall nominate signatories to any bank account that may be opened in accordance with the diocesan policy.

11. REPRESENTATION ON DIOCESAN PASTORAL COUNCIL

Beside the dean, each deanery council shall have two lay representatives, with alternates on the diocesan pastoral council, all of whom shall be elected as 6.2 for a term of three years.

APPENDIX V

DIOCESAN PASTORAL COUNCIL CONSTITUTION

CATHOLIC DIOCESE OF PORT ELIZABETH

PREAMBLE

The Diocesan Pastoral Council of the Diocese of Port Elizabeth is constituted in terms of Chapter V of the 1983 Code of Canon Law.

CANON 511

In each diocese, in so far as pastoral circumstances suggest, a pastoral council is to be established. Its function under the authority of the Bishop is to study and weigh those matters, which concern the pastoral works in the diocese, and to propose practical conclusion concerning them.

CANON 512

1. A pastoral council is composed of members of Christ's faithful who are in full communion with the Catholic Church's clerics, members of institutes of consecrated life, and especially lay people. They are designed in the manner determined by the diocesan Bishop.

2. The members of Christ's faithful assigned to the pastoral council are to be selected in such a way that the council truly reflects the entire portion of the people of God which constitutes the diocese, taking account of the different regions of the diocese of social conditions and professions, and of the part played in the apostolate by the members, whether individually or in association with others.

3. Only those members of Christ's faithful who are outstanding in firm faith, high moral standards and prudence are to be assigned to the pastoral council.

CANON 513

1. The pastoral council is appointed for a determinate period, in accordance with the provisions of the statutes drawn up by the bishop.

2. When the see is vacant, the pastoral council lapses.

CANON 514

1. The pastoral council has only a consultative vote. It is for the diocesan bishop alone to convene it, according to the needs of the apostolate, and to preside over it. He alone has the right to make public the matters dealt with in the council.

2. It is to be convened at least once a year.

ARTICLE 1: NATURE AND PURPOSE

1.1 In conformity with the above, the diocesan pastoral council of the Diocese of Port Elizabeth shall be a permanent diocesan body sharing with the bishop responsibility for the promotion, planning and coordination of pastoral concerns within the diocese.

1.2 Pastoral council member may include:

Lay ministry

Inculturation

All forms of ministry of the word;

Witness of Christian life;

Catechesis, Christian education and youth ministry;

Adult formation;

Christian family life;

Ecumenism

Reflection in the light of the gospel and action on social, cultural, political and economic situations;

Development, justice, peace and liberation, etc.

1.3 The pastoral council shall act in a spirit of service of Christ's faithful of the diocese in general and in particular to deaneries, parishes and associates.

ARTICLE 2: SPECIFIC FUNCTIONS

These specific functions of the diocesan pastoral council shall be:

1.1 to promote the implementation of resolutions of meetings of the diocesan synod and diocesan pastoral consultations;

1.2 in addition to the above, to help in the formation of diocesan policy in pastoral matters;

1.3 to make proposals of diocesan commissions and committees as may be necessary for the promotion of pastoral policy and to select members to serve on them;

1.4 to maintain close communication with deanery councils, diocesan commissions, committees and associates, by providing information on pastoral policy and by receiving their written reports.

1.5 to issue statements on matters of public concern either from a plenary meeting of the diocesan pastoral council or, in an emergency, through the steering committee

1.6 to receive the annual financial report of the diocese.

ARTICLE 3: MEMBERSHIP

3.1 The diocesan pastoral council shall consist of the following:

Ex officio: the bishop, vicar general, chancellor, deans and financial administrator;

1 representative of the council of priests,

1 representative of deacons,

1 representative of council of religious,

1 representative of pastoral sisters,

1 representative of each diocesan commission,

1 representative of each diocesan association,

2 lay representatives of each deanery council with due regard in representation to gender, language and age groups,

1 representative of the youth / young adult group for each deanery,

the diocesan secretary, as recording secretary only.

3.2 All delegates may serve for a term of two years. This presumes that they are still appointed as delegates for their organizations

3.3 It shall be in order for an alternate to substitute for a dean of delegates unable to attend a meeting.

3.4 The Diocesan Commissions, Departments and Associations could include Ministries Vocations, Catechetics, Finance, Justice and Peace,

Youth, Education, Vision Coordination, Spirituality, Small Christian Communities, Building and Property, Knights of Da Gama, Sodality of St Anne, Catholic Women's League, Legion of Mary, St Vincent De Paul Society, Sacred Heart Sodality, Catholic Men's Union.

ARTICLE 4: MEETINGS

The council shall initially meet annually and apart from that, whenever called by the Bishop.

ARTICLE 5: OFFICE BEARERS

5.1. the office bearers of the diocesan pastoral council shall be:

the bishop as president *ex officio*;

the vicar general and vice- president, *ex officio*

the chairperson and

a vice- chairperson

two further members and

the diocesan secretary as recording secretary only,

ARTICLE 6: STEERING COMMITTEE

The above named office bearers shall constitute the steering committee of the diocesan pastoral council with responsibility for the preparation of and follow-up meeting of the council

ARTICLE 7: SECRETARY

The secretary shall exercise the function of recording secretary only.

ARTICLE 8: FINANCE

The costs involved in the running of the meeting shall be paid by the diocese.

APPENDIX VI

PROPOSED PASTORAL COUNCIL CONSTITUTION FOR

THE DIOCESAN CHURCH

1. INTRODUCTION

The Second Vatican Council recommends the establishment of pastoral councils. The Council states that members of the Church have the right and the duty to express their opinion on what pertains to the good of the Church. The Council urges the clergy to consult members of the Church and use their prudent advice. Thus by establishing pastoral councils, the Church acknowledges the wisdom of her members and expresses the desire to share with them the responsibility for the governance of the local Church.

2. PURPOSE OF PASTORAL COUNCILS

The council's task is threefold: first to investigate pastoral matters brought to its attention; second to consider ponder, reflect and evaluate them thoroughly; thirdly to propose practical and sound conclusion in the form of recommendations. This threefold task of the council is: –investigating, considering, and recommending conclusions make up the pastoral planning of the councils.

3. SCOPE OF PASTORAL COUNCILS

The scope of the pastoral council is all pastoral matters of the local Church. These include the liturgy, celebration of all the sacraments, pastoral care of the faithful, catechetics, promoting the mission of the Church in the world and stewardship.

4. MEMBERSHIP OF PASTORAL COUNCILS

Pastoral council members are baptised members of the Church and in good standing with the Church and the community. They are members of the Church who are noted for their faith, good morals and prudence. Pastoral council members are chosen, above all for their ability to accomplish the main task of the council- to plan, organise, to lead and to control.

5. SELECTION OF MEMBERS FOR THE PASTORAL COUNCILS

The diocese announces elections for all pastoral councils in the diocese every third year. Members of the parish are reminded of the motive and function of pastoral councils and the parishioners are asked to reflect on and identify the strengths and weaknesses of the diocesan and parish Church. The Small Christian Communities start to identify potential leaders who may help the Church to develop. The Small Christian Communities first elect their leaders in an atmosphere

of prayer and discernment. These elected leaders together with the parish priest come together and make up the parish pastoral council. Each parish pastoral council elect their own chairperson. All the parish pastoral council chairpersons and the clergy of a deanery come together to form a deanery pastoral council. The chairpersons of all the parishes in the diocese and all members of the diocesan clergy come together to make up the diocesan pastoral council. The pastoral councils must include in their membership all *ex officio* members as stipulated by Canon Law.

6. OFFICERS AND EXECUTIVE OF THE PASTORAL COUNCILS

The pastoral councils are presided over by the parish priests for parish pastoral councils, the dean for deanery pastoral councils and the diocesan bishop for the diocesan pastoral council. The pastoral council select three officers from among their numbers. They are the chairperson, vice-chairperson and secretary. With a member of the clergy they form the executive. The chairperson facilitates the meeting, the vice chairperson assists the chairperson and the secretary keeps the minutes. The secretary ensures each councillor receives the minutes, along with the agenda and supporting documents at least one week before every meeting.

7. OPERATIONS OF THE PASTORAL COUNCILS

The pastoral council members are selected for a three year term. At the beginning of their first year the council discerns a vision for their term of office for the local Church. At the end of their third year the council completes its work, reports on the council's progress to the leaders and members of the Church and elicit their advice. Then a new council is selected and a new term of office begins.

8. AGENDA OF THE PASTORAL COUNCILS

The executive of the pastoral council develops the agenda for the meeting. The agenda guides the meeting. The meeting begins with a review of the minutes of the previous meeting and concludes with an evaluation. Sometimes the assistance of an outside facilitator may be needed.

9. RELATION TO THE CHURCH STAFF AND FINANCE COUNCIL

The local Church relies upon the parish staff for their expertise in the management of the Church's daily operations. They may occasionally be asked to attend pastoral council meetings in order to offer their expert knowledge in the service of the pastoral council. However, the chairperson (or representative) of the parish, deanery, or diocesan

finance councils attends the pastoral council meeting to which they report.

10. MEETINGS OF THE COUNCILS

The parish pastoral council meets every second month (six times a year); the deanery pastoral council meets every fourth month (three times a year). Meetings are two hours in length. The diocesan pastoral council meets once a year over a period of two days. Between meetings the council members are expected to follow up on tasks from the previous meeting and prepare for the next. This usually entails work on ad hoc committees. At the end of their term, the parish priest, the dean or the bishop thanks the pastoral council members for their service and reflects on the progress made by the council towards reaching its goals.

APPENDIX VII

SUMMARY OF RESEARCH FINDINGS

1. The majority of the participants (34) thought that most Catholics do not have a reasonable understanding of the teachings of the **Second Vatican Council** and what it represents, and that most of their knowledge of the Council is confined to the liturgical changes that the Council introduced.
2. All participants (40) accepted the **mystery of the Church** in God.
3. Many of the participants (28) indicated that they are not familiar with the Second Vatican Council's teaching of the Church as the **People of God**.
4. Most of the participants (33) indicated that the **hierarchical model of Church** is still dominant in the local Church.
5. During the interviews the researcher presented an outline to the participant of the **diocesan canonical management structure**. The participants offered various responses to their current experience and opinion of this canonical management structure.

6. A third of the participants (13) think the management structure of the diocesan Church offers enough opportunity for **active participation of the laity** in the development and growth of the local Church and it presents a Church in touch with its members.

7. The majority of the participants (35) thought there is a need for a **new or improved management structure** for the diocesan Church.

8. Most of the participants (31) do not think the laity fully understand their call, power and responsibility as **baptised members of the Church**.

9. The overall majority of the participants (38) indicated that it must be a joint effort between the clergy and the laity to **define the role of the laity** in the Church.

10. Most of the participants (33) do not think the existing canonical diocesan management structure leaves enough room for meaningful participation of the laity in the **governance of the local Church**.

11. Just more than half of the participants (25) thought that the clergy and laity, who were once “safely separated”, have in fact since Vatican Two drawn closer in a **new familiarity and partnership**.

12. The majority of the participants (34) thought that there is an increase in lay participation by the laity in the **liturgical and teaching ministries**.

13. Most of the participants (36) thought that Church ministers are in need of specialised **training in management**.

14. The responses of the participants varied to the **type of leadership and management** needed in the Church today.

15. The majority of the participants (35) recognise the need, purpose, value and positive effect of greater **collaboration** in the Church.

16. Most of the participants (36) expressed a need to be informed and to become familiar with the **“People of God” model of Church** as presented by the Second Vatican Council.

17. Most of the participants (34) recognised the need for a **Diocesan Vision Statement** based on the vision of the Second Vatican Council for the local Church.

18. The opinions of the participants varied with regard to the **challenges** when a diocese starts a process of **discerning a vision** for local Church.

19. The participants made various suggestions to what can bring about significant and effective **change in the local Church**.

20. The significance of **Small Christian Communities** in local Church was expressed by the majority of the participant (37).

21. Various suggestions were made by the participants as to how the diocesan Church can foster **spiritual growth** for her members.

22. The participants made various suggestions with regard to what can be done to enhance **ownership of the local Church** by all the members of the Church.

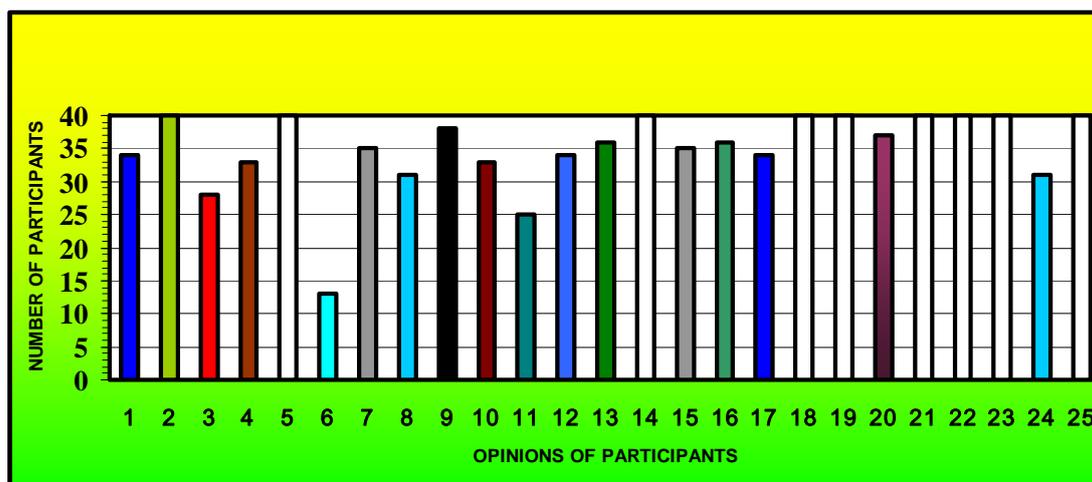
23. The participants offered various suggestions towards establishing a **self sustaining local diocesan Church**.

24. Most participants (31) indicated that there is a growing understanding in the local Church of the importance and significance of **stewardship** but that more needs to be done.

25. The participants made various proposals with regard to what **structural changes** are necessary to meet the new challenges facing the diocesan Church.

Diagram 6

SUMMARY OF RESEARCH FINDINGS



Key to Diagram 6

1	The majority of the participants (85%) thought that most Catholics do not have a reasonable understanding of the teachings of the Second Vatican Council and what it represents, and that most of their knowledge of the Council is confined to the liturgical changes that the Council introduced.
2	All participants (100%) accepted the mystery of the Church in God.
3	Many of the participants (70%) indicated that they are not familiar with the Second Vatican Council's teaching of the Church as the People of God .
4	Most of the participants (82.5%) indicated that the hierarchical model of Church is still dominant in the local Church.
5	During the interviews the researcher presented an outline to the participant of the diocesan canonical management structure . The participants offered various responses to their current experience and opinion of this canonical management structure.
6	A third of the participants (32.5%) think the management structure of the diocesan Church offers enough opportunity for active participation of the laity in the development and growth of the local Church and it presents a Church in touch with its members.
7	The majority of the participants (87.5%) thought there is a need for a new or improved management structure for the diocesan Church.

8	Most of the participants (77.5%) do not think the laity fully understand their call, power and responsibility as baptised members of the Church.
9	The overall majority of the participants (95%) indicated that it must be a joint effort between the clergy and the laity to define the role of the laity in the Church.
10	Most of the participants (82.5%) do not think the existing canonical diocesan management structure leaves enough room for meaningful participation of the laity in the governance of the local Church.
11	Just more than half of the participants (62.5%) thought that the clergy and laity, who were once “safely separated”, have in fact since Vatican Two drawn closer in a new familiarity and partnership.
12	The majority of the participants (85%) thought that there is an increase in lay participation by the laity in the liturgical and teaching ministries.
13	Most of the participants (90%) thought that Church ministers are in need of specialised training in management.
14	The responses of the participants varied to the type of leadership and management needed in the Church today.

15	The majority of the participants (87.5%) recognise the need, purpose, value and positive effect of greater collaboration in the Church.
16	Most of the participants (90%) expressed a need to be informed and to become familiar with the “ People of God ” model of Church as presented by the Second Vatican Council.
17	Most of the participants (85%) recognised the need for a Diocesan Vision Statement based on the vision of the Second Vatican Council for the local Church.
18	The opinions of the participants varied with regard to the challenges when a diocese starts a process of discerning a vision for local Church.
19	The participants made various suggestions to what can bring about significant and effective change in the local Church .
20	The significance of Small Christian Communities in local Church was expressed by the majority of the participant (92.5%).
21	Various suggestions were made by the participants as to how the diocesan Church can foster spiritual growth for her members.
22	The participants made various suggestions with regard to what can be done to enhance ownership of the local Church by all the members of the Church.
23	The participants offered various suggestions towards establishing a self sustaining local diocesan Church .

24	Most participants (77.5%) indicated that there is a growing understanding in the local Church of the importance and significance of stewardship but that more needs to be done.
25	The participants made various proposals with regard to what structural changes are necessary to meet the new challenges facing the diocesan Church.

BIBLIOGRAPHY

Alford, H. & Naughton, M. 2001. *Managing as if faith mattered: Christian social principles in the modern organisation*. Notre Dame: University of Notre Dame Press.

Anderson, L. 1990. *Mastering Church Management*. Portland: Multnomah Press.

Anderson, L. 1992. *A Church for the 21 st Century. Bringing Change to your Church to Meet the Challenges of a Changing Society*. Minneapolis: Bethany House Press.

Annuario, Pontificio. 2008. *Vatican Yearbook*. www.com/tag/vaticanyaerbook (Date consulted 04.08.08)

Arbuckle, G. 1993. *Refounding the Church. Dissent for Leadership*. London: Geoffrey Chapman.

Aumann, J. 1988. *Towards a Definition of the Laity*. <http://www.domcentral.org/study/aumann/laitydef.htm>

(Date consulted: 03.04.06)

Baush, W. 1991. *The Hands-on Parish. Reflections and Suggestions for Fostering Community*. Connecticut: Twenty-Third Publications.

Baush, W. 2000. *The Parish of the Next Millenium*. Mystic: Twenty-Third Publications.

Beck, E. 2000. A Methodist Reflection on Structural Change. In G.R.Evans & M. Percy (Eds), *Managing the Church? Order and Organization in the Secular Age*. (pp.109-124) Sheffield: Sheffield Academic Press.

Burke, D. 2000. A Strategy for Pastoral Care in a Diocese. In G.R.Evans & M. Percy (Eds), *Managing the Church? Order and Organization in the Secular Age*. (pp.11-22)Sheffield: Sheffield Academic Press.

Callahan, K. 1990. *Effective Church Leadership. Building on the twelve keys*. San Francisco: Harper and Row Publications.

C.C.C.1995. *Catechism of the Catholic Church*. Nairobi: Pauline Publications Africa.

CCL. 1983. *Code of Canon Law*. London: Collins Liturgical Publications.

Clark, W. 2005. *A Voice of Their Own. The Authority of the Local Parish*. Minnesota: Liturgical Press

Coleman, M. 2008. *Pastoral Letter on Stewardship Sunday*. Port Elizabeth: Diocesan Chancery

Coleman, M. 2007. *Report on a Self-sustaining Church*. Port Elizabeth: Diocesan Chancery:

Coughlan, P. 1989. *The Hour of the laity. Their expanding role*. Newtown: Dwyer.

Coulter, G. 2004. *Juridical Manifestations of the Presbyterium*.

<http://frcoulter.com/presentations/presbyterium/html>

(Date consulted: 10.08.05).

Cowan, M. 2000. *Introduction to Practical Theology*.

<http://www.loyno.edu/~mcowan/PracticalTheology.html>

(Date consulted: 12.06.08).

Crabtree B.F. & Miller W.L. ed. 1992. *Doing Qualitative Research*. London: Sage Publications.

Cundy, I. & Welby J. 2000. *Taking the Cat for a Walk? Can a Bishop Order a Diocese?* In G.R.Evans & M. Percy (Eds), *Managing the Church? Order and Organization in the Secular Age*. (pp.23–48) Sheffield: Sheffield Academic Press.

Dey, I. 1993. *Qualitative Data Analysis. A User-Friendly Guide for Social Scientist*. London: Poutledge.

De La Bedoyere, Q. 2002. *Autonomy and Obedience in the Catholic Church. The Future of Catholic Moral Leadership*. London: T&T Clark.

Dorr D, 2006. *Spirituality of Leadership. Inspiration, Empowerment, Intuition and Discernment*. Dublin: Columbia Press

Dulles, A. 1976. *Models of Church*. Dublin: Gill and Macmillan.

Evans, G. & Percy, M. 2000. *Managing the Church? Order and Organization in the Secular Age*. Sheffield: Sheffield Academic Press.

Fischer, M. 2001. *Pastoral Councils in Today's Catholic Parish*. Mystic: Twenty-Third Publications.

Flannery, A. (ed) 1965. *Vatican II: The Church Constitution*. Dublin: Scepter Books.

Flannery, A. (ed) 1981. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. Dublin: Dominican Publications.

-1993, The Constitution on the Sacred Liturgy- *Sacrosanctum Concilium*. Rome: Vatican Publications.

-1964, Dogmatic Constitution on the Church–*Lumen Gentium*. Rome: Vatican Publications.

- 1965, Decree on the Apostolate of Lay People, *Apostolicam Actuositatem*. Rome: Vatican Publications.

-1965, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*. Rome: Vatican Publications.

- 1965, Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*. Rome: Vatican Publications.

- 1965, Pastoral Constitution on the Church in the Modern World–*Gaudium et Spes*. Rome: Vatican Publications.

Flowerday , T. 2005. *Apostolicam Actuositatem, Catholic Sensibility* available at catholicsensibility.wordpress.com/category/vatican-ii/vatican-ii-documents/apostolicam-actuositatem.

Fuellenbach, J. 2002. *Church: Community for the Kingdom*. New York: Orbis Books.

Gerkin, C. 1986. *Widening the Horizons. Pastoral responses to a fragmented Society*. Philadelphia: Westminster.

George, C. 1987. *Leading and Managing your Church*. New Jersey: Fleming H. Revell Company.

Glazier, M. & Hellwig M. (Eds). 1994. *The Modern Catholic Encyclopedia*. Collegeville, Minnesota: Liturgical Press.

Hardon J. 1980. *Modern Catholic Dictionary*

<http://www.catholicculture.org/library/dictionary/index.cfm?id=31900>

(Date consulted 02.06.07).

Healy, J. & Hinton J. (ed) 2006. *Small Christian Communities Today. Capturing the New Moment*. Kenya: Paulines Publications Africa.

Henn, W. 2004. *Church. The People of God* .London: Burns and Oats.

Hillock.W.1977. *Involved. An Introduction to Church Participation and Management*. Nashville: Southern Publishing Association.

Hubbard H. 1998. *Fulfilling the Vision. Collaborative Ministry in the Parish*. New York: Crossroad Publishing Company.

Hurault, B. (ed) 1993. *Christian Community Bible*. Quezon City: Claretian Publications.

Jamison, C., Lundy, D., Poole, P. 1995. *To live is to Change. A way of reading Vatican II*. Essex: Rejoice Publications.

John XXIII, 1962. Opening Address of the Second Vatican Council. www.ourladywarriors.org/teach./v.2open.htm

(Date consulted: 04.03.06).

John Paul II , 1988. Encyclical– *On the Vocation and the Mission of the Lay Faithful in the Church and in the World–Christifideles Laici*. Rome: Vatican Press.

Jones, T. 2005. *What is Practical Theology*. <http://theology.blogspot.com/2005/02/what-is-practical-theology-part-i.html> (Date consulted 10.06.08).

Karambai, S.2005. *Ministers and Ministries in the Local Church. a Comprehensive Guide to Ecclesiastical Norms*. Mumbai: St. Pauls.

Kasper, W.2003. *Leadership in the Church*. New York: Crossroad.

Kirk J. & Miller M.L. 1986. *Reliability and Validity in Qualitative Research*. Newbury Park: California.

Kung, H. 1968. *The Church*. London: Burns & Oates.

Lakeland, P. 2003. *The Liberation of the Laity. In Search of an Accountable Church*. New York: Continuum.

Lakeland, P. 2007. *Catholicism at the Crossroads. How the Laity can save the Church*. New York: Continuum.

Laughlin, R. 2000. A Model of Financial Accountability and the Church of England. In G.R.Evans & M. Percy (Eds), *Managing the Church? Order and Organization in the Secular Age*. (pp.23–48) Sheffield: Sheffield Academic Press.

Leclercq, J. 1961. *Christians in the World*. Geoffrey Chapman: London.

Lennan R. 1995. *The Ecclesiology of Karl Rahner*. Oxford: Claredon Press.

Lovin, L. 1992. *The real Task of Practical Theology*. <http://www.christiancentury.org> (Date consulted: 15.06.06)

Markey, J.J. 2003. *Creating Communion: The Theology of the Constitutions of the Church*. New York: New City Press.

Masson, J. 1996. *Qualitative Researching*. London: Sage publications.

Mcbrien, R.P. 1981. *Catholicism: Study Edition*. New York: Harper Collins Publications.

Mead, B. 1996. *Five Challenges for the Once and Future Church*. Indiana: Alban Institute Publication

Miles, M. & Huberman A. 1994. *Qualitative Data Analysis. An Expanded Sourcebook*. London: Sage Publication.

Morris. D.1993. *Guidelines for Writing a Qualitative Research Report*. Chicago: American Marketing Association.

Mouton J. 2001. *How to succeed in your Master's & Doctoral Studies. A South African Guide and Resource Book* .Paarl: Paarl Print.

Ngara, E. 2004. *Christian Leadership. A Challenge to the African Church*. Nairobi: Paulines Publication.

Nichols, T.1997. *That all May be One. Hierarchy and Participation in the Church*. Collegeville: The Liturgical Press.

Nwaigbo, F. 1996. *Church as a Communion: An African Christian Perspective. Theology of the Local Church in the Light of the Second Vatican Council*. Frankfurt: Peter Lang

Parent, R. 1987. *A Church of the Baptized: Overcoming the tension between the clergy and the Laity*. New York: Paulist.

Pattison, S. 2000. Some Objections to Aims and Objectives. In G.R.Evans & M. Percy (Eds), *Managing the Church? Order and Organization in the Secular Age*. (pp.23–48) Sheffield: Sheffield Academic Press.

Paul VI, 1966. *Apostolic Letter Ecclesia Sanctae. Implementing four Decrees of the Second Vatican Council*. Rome. Vatican Publications.

Paul VI, 1972. *Apostolic Letter Ad Pascendum .Containing Norms for the Order of Diaconate*. Rome: Vatican Publications.

Pennington, M. 1994. *Vatican II. We've Only Just Begun*. New York: Crossroads.

Piatanida. M. & Garman. N.B. 1999. *Qualitative Dissertation: A Guide for Students and Faculty*. Thousand Oaks: Corwin Press.

Pieterse H. 1993. *Praktiese Teologie as Kommunikatiewe Handelings teorie* .Pretoria:R.G.N.

Pius XII 1957. *Guiding Principles of the Lay Apostolate. Address to the Second World Congress of the Lay Apostolate.* Rome. Vatican Publications.

PiusX.1906. *VehementerNos*.www.vatic.va/holyfatherpiusx/encyclical/documents/hf/pxenc11021906vehementer-nosenhtml

(Date consulted 05.04.06)

Polonsky. M. & Waller D. 2005. *Designing and Managing a Research Project.* London: Sage Publication.

Prior, A. 1997. *Towards a Community Church: The Way Ahead for Today's Parish.* Germiston: Lumko Institute.

Prior, L. 2001. *Leadership as Service of a Parish in Mission.* Pretoria: Unisa.

Rasool,M. 2007. *Diocesan Synods strengthen the Church,* The Southern Cross: 10 October: 7

Ratzinger, J.1999. *Church as "Mystery" or "People of God"*.

<http://www.ewtn.com/library/Theology/ZMYSTERY.HTM>

(Date Consulted: 10.11.07).

Ratzinger, J. 2005. *Pilgrim Fellowship of Faith– The Church as a Communion*. San Francisco: Ignatius Press.

Rausch, T.P.1993.*The College Student's Introduction to Theology*. Liturgical Press. Collegeville.

Rausch, T.P.2005. *Towards a Truly Catholic Church. An Ecclesiology for the Third Millennium*. Collegeville: Minnesota.

Reed, B. & Westfall, J. 1997. *Building Strong People: How to Lead Effectively*. Michigan: Baker Books.

Reed, B. & Westfall, J. 1997. *Building Strong People: How to Lead Effectively*.Michigan: Baker Books.

Richards, O. 1980. *A Theology of Church Leadership*. Michigan: Zondervan Publishing House.

Rigali, J. 2006. *Reliving Vatican II.It's all about Jesus Christ*. Chicago: Liturgy Training Publications.

Roberts, R 2000. Order and Organization: The Future of Institutional and Established Religion. In G.R.Evans & M. Percy (Eds), *Managing the Church? Order and Organization in the Secular Age*. (pp.23–48) Sheffield: Sheffield Academic Press

Robbins, S. 1988. *Management Concepts and Applications*. Prentice-Hall: Englewood

Rodrigues, B. 2006. *Authority and Service: Mission of the Church in India*. Bangalore: Dhyavanava Publications.

SACBC. 2007. Southern African Catholic Bishops' Conference. *The Catholic Directory*. Pretoria: Khanya House.

Shawchuck, N.1996. *Managing the Congregation. Building effective systems to serve People*. Nashville: Abingdon Press.

Smit, P., Cronje, G., Brevis, T. Vrba.M. 2007. *Management Principles. A Contemporary Edition for Africa*. Cape Town: Juta and Co.

Sofield, L. & Juliano, C. 1987. *Collaborative Ministry. Skills and Guidelines*. Notre Dame: Ave Maria Press.

Sofield, L. & Kuhn, D. 1995. *The Collaborative Leader. Listening to the Wisdom of God's People*. Notre Dame: Ave Maria Press.

Stagaman, D. 1999. *Authority in the Church*.Collegeville: The Liturgical Press.

Steinberg, D. 2004. *The Social Work Student's Research Handbook*. New York: Haworth Press.

Sullivan, M. 2004. *Responses to 101 Questions on Vatican II*. Mumbai: St Paul Press.

Taylor, G. R. 2000. *Integrating Quantitative and Qualitative methods in Research*. New York. University Press of America.

Weems, H.1989.*Church Leadership: Vision team culture and Integrity*.Nashville: Abingdon Press.

Whitehead J. & Whitehead E.1991. *The Promise of Partnership: a model for collaborative ministry*. New York: Hopper Collins.

Wood, S. ed. 2003: *Ordering the Baptismal Priesthood.Theologies of the Lay and Ordained Ministry*.Liturgical Press: Collegeville.

Woodward, J.& Pattison, S.(eds).2000.*The Blackwell Reader in Pastoral and Practical Theology*.Massachusetts: Blackwell Publishers.