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INSTITUTE OF SOCIAL MINISTRY IN MISSION

**INFLUENCE OF CLERICALISM ON COLLABORATION FOR EFFECTIVE
SERVICE DELIVERY: A CASE STUDY OF NYERI CATHOLIC ARCHDIOCESE
KENYA**

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MASTERS OF ARTS DEGREE IN SOCIAL TRANSFORMATION
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DECLARATION

I the undersigned, declare that this Thesis is my original work and fruit of my personal reading and reflection and scientific research. The work has never been presented to any other institution. All sources have been acknowledged in full.

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ABSTRACT

This study sought to explore the influence of clericalism on service delivery in the Catholic Church. Specifically, the study aimed to investigate the influence of clericalism on collaboration for effective service delivery in Nyeri Catholic Archdiocese in Kenya. The following specific objectives were set: (a) to test the extent to which hierarchical structure and patriarchal nature influences collaboration for service delivery, (b) to explore the extent to which seminary education influences collaboration for service delivery, (c) to find out the extent to which ontological change and relative independence influences collaboration for service delivery. The study used both qualitative and quantitative design. The data for the study was collected from a sample of 32 priests, 16 lay leaders groups from parishes and 4 groups of religious men and women through questionnaires, interviews and focus group discussions. Data from the questionnaire was recorded into Statistical Package for Social Sciences and analyzed using descriptive and inferential statistics. Data from focus group discussions and interviews was analyzed using thematic analysis. The study found out that hierarchical structure and patriarchal nature influences collaboration for service delivery, b) seminary education influences collaboration for service delivery, (c) ontological change and relative independence influences collaboration for service delivery. Based on the findings, the study recommended the following: (a) setting up of structures for collaboration, (b) training on personality types, and (c) training on collaborative ministry. Further, the study proposed future studies on the traditional belief of the church on the ontological change of the clergy.

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The Christians of the Parishes I have served, they have always understood my absence from the station of apostolate. My family members for their support: moral, spiritual, physical and even financial.

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Finally, my deepest gratitude goes to God who has given me the strength to study and commute from Nyeri every week during class work and field research.

DEDICATION

I dedicate this work to all the priests, religious men and women and all the non-ordained of the Archdiocese of Nyeri Kenya. So that all may work for the greater glory of God, greater collaboration, in consultation and communion for Christ prayed that all may be one.

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LIST OF ABBREVIATIONS

AA	Apostolicam Actuositatem
CMA	Catholic Men Association
CWA	Catholic Women Association
LG	Lumen Gentium
NACOSTI	The National Commission for Science, Technology and Innovation
TUCREC	Tangaza University College Research Committee

OPERATIONAL DEFINITIONS OF KEY TERMS

Christ's faithful/ People of God: Christ faithful is all the baptized people who profess faith in Jesus Christ (Beal, Coriden, & Green, 2007). In this research Christ's faithful mean all those baptized in the formula of the trinity (God the Father, the son and Holy Spirit).

Clergy: Clergy are some of the formal leaders within certain religions with roles and functions of specific rituals and teaching doctrines of their religion (Flannery, 1975). In this research clergy means the ordained members of the church which comprises of deacons, priests and bishops.

Clericalism: Clericalism is the pursuit of power especially political power, by a religious hierarchy carried on by secular methods and for purpose of social domination (Rycroft, 1961). In this research clericalism means belief that the ordained are a privileged people and are the chief decision makers in the Church. A belief held by both the ordained and non-ordained.

Collaboration: Collaboration is a process in which autonomous or semi-autonomous actors interact through formal and informal negotiation, jointly creating rules and structures governing their relationships and ways to act or decide on the issues that brought them together (Burrow, 1980). In this research collaboration means calling forth the gifts and talents of all Christians and putting them for the service in planning, carrying out and reviewing the works of the Church for the expansion of the kingdom of God.

- Hierarchy:** Hierarchy is the pyramidal- like ranking of ideas, individuals, items, where every level has one higher and one lower neighbour. Higher level means greater authority, importance and influence (Dictionary, 2017). In this research hierarchy means ranking of people of God in the Roman Catholic Church from Pope, Bishops, Priests, Deacons and the laity.
- Laity:** Laity is the people of God (Beal, Coriden, & Green, 2007). In this research laity means the non-ordained members of the church (religious brothers and sisters are part of this group).
- Ontological change:** Ontological change is a change to the essential being of a person (Stephen, 2013) in this research ontological change means a belief that one attains another nature from a former making one different from others through a ritual of ordination in the Catholic Church.
- Patriarchal:** Patriarchal is a social system in which males hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property (Catholic Sensibility, 2008), in this research patriarchal means the Catholic Church is male dominated in the leadership.
- Relative independence:** Relative independence is the situation whereby a person in an organization structure has minimal supervision from the one above in the structure of command (Better Together: Catholic School Advisory Bodies., 2016). In this research relative independence means clergy having minimal monitoring, supervision and appraisal from their superiors or laity.
- Service delivery:** Service delivery refers to the entirety of activities directed by policies, organized and structured in

processes and supporting procedures that are performed by an organization to plan, design, deliver, operate and control (Masaf, 2013). In this research service delivery means essentials that are the objectives of the Catholic Church that is; spiritual, pastoral activities, charity and management of temporal goods for our case

CHAPTER ONE

BACKGROUND INFORMATION

1.1 Introduction

This chapter brings out the background information of the research area, the way the researcher was inserted into the targeted group. Background information of the area of research and the research problem under survey is discussed. Other issues to be dealt with include limitations of the study, the research objectives, questions, and hypotheses. The significance of the study and the scope of the study will be expounded. Finally, this chapter gives the organisation of work and a conclusion that will link up with the section on literature review.

1.2 Background Information

1.2.1 Structure of the Catholic Church

The Catholic Church has her headquarters in Rome. The Roman Catholic consists of twenty-two autonomous churches, formerly called rites, each with its own hierarchy, traditions, and disciplines. However, while they remain distinct they are united under the headship of the bishop of Rome, the pope (Beal, Coriden, & Green, 2007). One of the rites is the Latin rite which our study is based on.

The Catholic Church is structured in a hierarchy with clergy that is the Pope, Bishops, and Priests and to some extent transitory deacons at the top and the laity at the bottom. The clergy have a role of sanctifying, teaching and governing (Pierli & Ratti, 2001). The laity is perceived as passive recipients of the clergy services that is teaching, sanctification, and governance. The common priesthood of the baptized makes all sharers in the threefold offices of Christ that is of king, prophet, and priest. This is the foundation of all other ministries in the church, however, sometimes it is made to seem as if ministerial priesthood is superior to

the common priesthood. According, to D'Áuria (2007), the Roman Catholic Church has legislative bodies that are the supreme pontiff and the Roman Curia, conference of bishops of specific countries and diocesan bishop in their territories. Administratively the church is led by the supreme pontiff and all bishops in communion with the pope have immediate and ordinary power for governance. Lastly, there are judicial bodies where the decree of the pope has no appeal, and then there are tribunals at other different levels that is Roman Rota, inter-diocesan and diocesan. The Roman Catholic Church bases her foundation in Jesus Christ who commissioned his apostles to go out and proclaim the good news Mat.28:16-20 (New American Bible, 2005). Therefore the church bases her instruments of internal rule and regulation in the sacred scriptures, natural law, custom, church councils, fathers of the church, popes, bishops, rules of religious orders, civil law and concordant (D'Áuria, 2007). The mission of the church is the salvation of souls which must always be the supreme law of the church as Can.1752 states (The Canon Law Society of Great Britain and Ireland., 1996).The governance of the church takes a hierarchical structure with a design such as the one outlined below.

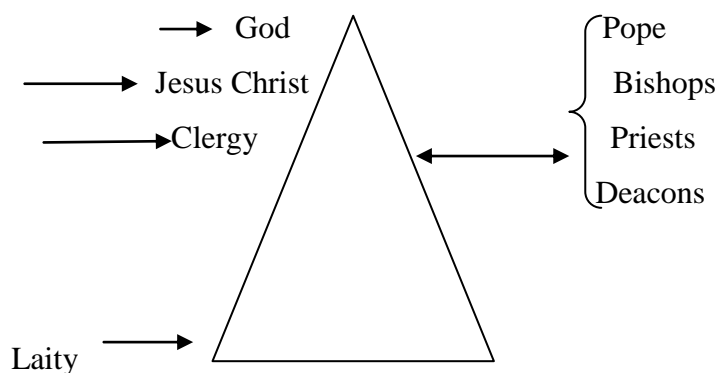


Figure 1.1 Hierarchical Structure of the Roman Catholic Church

Figure 1.1 shows the Roman Catholic Church structure where God is at the top hierarchy followed by his son Jesus Christ who became man, and then clergy follow with the laity at the bottom of the structure. It shows how the church is governed and this is one aspect that this study wishes to test on whether it contributes to clericalism in the church. The clergy take

the role of making decisions in the church and the laity who are at the bottom of the structure and are the majority have only, as Richard Sipe a former Catholic priest says, to pray, pay and obey (Arbuckle, 1993). The greatest challenge is not the structure for all organisations do have structures of management but the divide of the people of God into the clergy and laity. In the church there is no balance of power for the clergy through the pope have the legislative, executive and judicial power and the laity have only what is known as consultative vote(Can.536 §2). The decision making structure is also patriarchal, the input of women is ignored (Voice of the Catholic Faithful, 2016).

1.2.2 Formation of Priestly Candidates

Priestly candidates are formed in the seminary in seclusion and somehow come imply that they are special and have various immunities that the laity do not have and also they gain some autonomy after ordination with little or no supervision (Voice of the Catholic Faithful, 2016). They are trained to tell and not to listen, and as Pierli and Ratti (2001) argue the church becomes a preaching church and no longer a listening church. This becomes the roots for clericalism as young priests enter the ministry to come and help the Christians believing they have all knowledge and the laity is an empty sack to be filled.

There implies that the people of God are divided into two groups the laity who know nothing and clergy who assume they get ontological change by ordination. The *Dogmatic Constitution on the Church no. 10*. Shows from the tradition of the Church, that the clergy and the laity are different even by divine institution. Christ prayed “and the glory that you have given to me, I have given to them, so that they may be one, just we also are one” John 17:22 (New American Bible, 2005). Christ never intended a church of unequal’s but those who are one. The clergy usually undergo secluded training and formation. Here they have less interaction with the outside world. They are trained to come and assist the laity with the threefold mandate of Christ; to teach, govern and sanctify. They are formed to know their difference with the laity (D’Auria, 2007). They are also to dress with specific clothing like the clerical shirt with a roman collar and a cassock. This helps to differentiate them more from the laity.

1.2.3 Ontological Nature of Priests

Ontological change is a belief that one attains another nature from a former making one different from others through a ritual like ordination in the Catholic Church. After ordination the ordained are believed to achieve an ontological change in their nature such that they are able to perform the process of transubstantiation (changing bread and wine into the body and Blood of Christ) and bless Sacramental's. This marks another remarkable difference and the laity has awe for the clergy. They laity and clergy regard the clergy as superior and untouchable (Rycroft, 1961).

1.2.4 Relative Independence

The clerics after ordination have minimal supervision, monitoring and even appraisal. They gain a kind of relative independence and do not fear losing their status, only under extreme situations (Voice of the Catholic Faithful., 2016).

These factors are important for achievement of service delivery however some clerics have abused them. This has side-lined the laity to second class members of the church and this gives rise to clericalism which affects collaboration and the service delivery. The reaction to this scenario is anti-clericalism that is; hatred for the clergy which is not healthy for the church.

1.2.5 Collaboration

To respond to the clergy centred church the reformist Pope John XIII called the second Vatican council which was held from 1962 to 1965 with an aim for calling a need for a way of working together in the church between the clergy and the laity. The council came up with documents like; *Dogmatic Constitution On the Church* also referred as "*Lumen Gentium*" (L.G 21 Nov. 1964), another known as the *Decree on the Apostolate of the Laity* also referred to as "*Apostolicam actuositatem*" (A.A 18 Nov. 1965), decree on the pastoral office of bishops in the church (*Christus Dominus* 28 Oct. 1965). These documents called for a journey towards collaboration between the laity and clergy for effective service delivery. Later the church had to revisit her Code of Canon Law with a new one being promulgated in 1983 to feature the changes proposed during the council of 1962-1965 deliberations. In 1997, another document was released to give directions on the path to collaboration. The document is known as *the instruction on certain questions regarding the collaboration of the non-*

ordained faithful in the sacred ministry of priests. This document points at the parish pastoral council and the parish finance council as the structures and instruments of collaboration, dealing with pastoral activities of the church and management of temporal goods respectively. However, the parish pastoral council is still at the discretion of a respective bishop not mandatory but recommended by law (Can.536§1). The finance council on the hand is mandatory (Can.537). Various researchers have found that not all churches are compliant with requirement, in some dioceses only three quarters of parishes have functional councils (Dalton, 1988).

1.2.6 Clericalism

The clergy is a small percentage compared to the laity who are a majority and only looked as mere and passive recipients of the apostolic attention under the care of the priests. Priests are not bound to any accountability and expect the laity to trust them unquestionably (Pierli & Ratti, 2001).

To illustrate this statistical analysis of the catholic population show that by October 2016 there were 1.26 billion Catholics worldwide representing about 17.77% of the world population (Zenit, 2016). There were 2998 dioceses in the world. There were 415,792. This translates to a ratio of about one priest serving three thousand and sixty Christians (1:3060). This shows there is need for collaboration and paradigm shift in decision making structure for clergy is only 3.05% compared with the non-ordained who are at 96.95% from the above statistics presentation (Zenit, 2016). In order to ameliorate the issues of clericalism, Pope Francis in his encyclical *Evangelii Gaudium* denounces excessive clericalism which keeps the laity away from decision making. He also laments on how women play a minimal role in the church decision making structures (Francis, 2013).

1.3 Insertions Points

The researcher is a member of the Catholic Church and an ordained minister and has worked in the Catholic Archdiocese of Nyeri for the last fourteen years. He has served in the church in various capacities, as parochial vicar for one year, as a pastor for thirteen years and currently serving as the diocesan pastoral and laity coordinator for the last three years. In this capacity he is charged with seeing the harmonious running of pastoral activities in the diocese and how the laity can be involved more collaboratively in the pastoral planning and

management of the temporal goods of the church. He is a member of the diocesan pastoral council which is required by the canon law (Can.511).

Diocesan pastoral council is established by the diocesan bishop to assist in the determination of pastoral issues and come up with solution. It is composed of both clergy and laity though the members have a consultative vote and only the bishop has deliberative vote. The council is supposed to be inclusive and representative, as much as we would wish to achieve the two a gap is seen for not all parishes have active councils and others even do not have (Beal, Coriden, & Green, 2007). There have been various complaints among the people of God in Nyeri that they are not genuinely involved in decision making in their respective parishes. They are rarely invited for meetings to discuss needs of the church they are only informed on what to do. On the issue of Finance council they not constituted in some parishes and where they are constituted they do not function.

This is the situation that provoked the researcher to do a study whether clericalism contributes to the laity being ignored in decision making. There is a saying in our local language that says “*o mubia na rugambi rwake*” (*every priest with his authority and directions*).The research is to test whether this contributes to clericalism. The Christian say they cannot dare challenge the priest even when they do not agree with his decision arguing he has been anointed. Some priests take advantage of this and totally ignore the laity’s input and only call for meeting to tell Christians on how to support the clergy’s projects

1.4 Problem Statement

All people of God have a right and obligation to bring the good news to all people for all ages and places (The Canon Law Society of Great Britain and Ireland., 1996). All people should have an equal share in the church’s ministries and mission. They should exercise their priestly, prophetic and kingly mandate of Christ for they share in the common priesthood through baptism (Beal, Coriden, & Green, 2007). The church should be a communion of believers who collaborate through genuine consultations for effective service delivery between laity and clergy.

However, often the voice of the faithful is not heard and their input minimal in some parishes. Clerics have centralized the administration of the church leaving out the laity (Arbuckle, 1993). In a number of churches the clergy ensure that they are not questioned on the

decisions they take. Furthermore, some are not accountable to anybody (Huels, 1995). This leaves the major decision-making to be done by the clergy.

If this situation continues service delivery on pastoral programmes, management of temporal goods will be compromised as it has happened in a number of parishes. Transparency and accountability will be ignored which will affect service delivery (Pierli & Ratti, 2001).

There is scanty literature known by the researcher which studies the influence of clericalism on collaboration. Therefore, this study aims at investigating the influence of clericalism on collaboration for effective service delivery.

1.5 Objectives of the Study

The main objective of this study is to find out the influence of clericalism on collaboration for effective service delivery.

The following are the specific objectives which will assist in this research.

- i) To investigate the extent to which the hierarchical structure and patriarchal nature of the church influences collaboration in the Archdiocese of Nyeri.
- ii) To explore the extent to which seminary education influences collaboration in the Archdiocese of Nyeri.
- iii) To find out the extent to which relative independence of clerics influences collaboration in the Archdiocese of Nyeri. .
- iv) To find out the extent to which belief in ontological change through ordination influence collaboration in the Archdiocese of Nyeri.

1.6 Research Questions

The specific research questions were:

- i. How does the hierarchical structure and patriarchal nature of the church influence collaboration in the Archdiocese of Nyeri?
- ii. How does seminary education influence collaboration in the Archdiocese of Nyeri?
- iii. How does the relative independence of clergy influence collaboration in the Archdiocese of Nyeri?

- iv. How does the belief in ontological change through ordination influence collaboration in the Archdiocese of Nyeri?

1.7 Statistical Hypotheses

The study hypotheses were:

Ho1: Hierarchical structure and patriarchal nature of the church do not have a significant influence on collaboration for service delivery.

Ho2: Seminary education does not have a significant influence on collaboration for service delivery.

Ho3: Relative independence of the clergy does not have a significant influence on collaboration for service delivery.

Ho4: Belief in ontological change after ordination does not have a significant influence on collaboration for service delivery.

1.8 Justification of the Study

The study will help the clergy and laity who are members of the Christ's faithful to work together for the good of the church and society. This is by seeking a consultative spirit that avoids competition and the superiority by the clergy and submissiveness among the laity (Cooper, 1993). The study is also of importance to the leadership of the church to know what type of policies can be put in place to enhance collaboration.

1.9 Scope and Delimitations of the Study

The study limited itself to the Archdiocese of Nyeri which is part of the Catholic Church found in the central part of Kenya. It lies between the Aberdare ranges and Mount Kenya (Nyeri Catholic Secretariat, 2010). It covers today the regions of Laikipia County East, Central and the whole of Nyeri County (refer appendix II for map). Today, Archdiocese of Nyeri has fifty two parishes divided into eight regions which are served by one hundred and thirty four diocesan priests. Today, there are only eleven missionaries as per 2016 October. There are also lay apostolate groups like Catholic Men Association (CMA), Catholic Women Association (CWA), and youth and children movements (Nyeri Catholic Secretariat., 2010).

The study was limited to the set objectives thus, investigating the extent patriarchal nature and hierarchical structure influences collaboration, extent seminary education influences collaboration, extent ontological change influences collaboration and to what extent relative independence influences collaboration.

1.10 Organization of the Study

The study comprises of six chapters. Chapter one which gives background information of the concepts under investigation that is clericalism in the Catholic Church. It also highlights the highlights the problem statement, objectives of the study and justification of the study.

Chapter two presents a literature review on the key issues dealt with like, clergy, laity, theoretical framework, conceptual framework, empirical study, service delivery and collaboration.

Chapter three, deals with the research design and methodology. That is an introduction, research design, and area of study, targeted population, sampling techniques, and data collection tools, methods of data analysis, and ethical considerations. Both quantitative and qualitative methods were used but the research is largely quantitative and mainly to the conclusion is given.

Chapter four deals with data analysis, presentation of findings and the discussion of the results. Chapter five dwells on reflection of the findings in the cultural and religious level. Chapter six deals with the action to be taken to ameliorate the situation based on the research findings. The type of strategy and advocacy to be used is also presented in this chapter.

1.11 Summary

This chapter has given the background information of the research area, the way the researcher was inserted into the targeted group. Background information of the area of research and the research problem under survey was discussed. Other issues dealt with included limitations of the study, the research objectives, questions and hypotheses. The significance of the study and the scope of the study were expounded. Finally, this chapter has given the organisation of work.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter reviews literature on the aspects of clericalism and how it influences collaboration for effective service delivery. The study reviews past studies on clericalism, collaboration and service delivery in the Catholic Church. The study applies theories of structural functionalism of Emile Durkheim, symbolic interaction of Max Weber and Karl Marx's conflict theory. Finally, the chapter gives a conceptual framework and provides the knowledge and research gaps.

2.2 Theoretical Framework

A theory is a reasoned statement or groups of statement, which are supported by evidence, meant to explain phenomena (Kombo & Tromp, 2011). It provides a generalized explanation to an occurrence. This study was anchored on three theories namely structural functionalism, symbolic interaction and conflict theory.

2.2.1 Structural Functionalism

Structural functionalism is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability. The approach looks at society through a macro-level orientation, which is a broad focus on the social structures that shapes society as a whole. The approach looks both at the social structure and social functions. This theory is associated with sociologists like Auguste Comte, Emile Durkheim, Herbert Spencer, Talcott Parsons and Robert K. Merton (Orodho & Kombo, 2002). In this research the theory is used to show the inequalities that exist within the church which causes tension between the clergy and the laity.

The theory reached its peak in 1950s but in 1960s declined and the 1980s saw it being replaced by conflict theory. This theory is important in this study because it applies to antagonism which relates to this study especially on relationships of the laity and clergy.

2.2.2 Symbolic Interaction Theory

Symbolic interaction theory places emphasis on micro-scale social interaction to provide subjective meaning in human behaviour. The theory focuses on creating a framework for building a theory that sees society as the product of the everyday interactions of individuals, Society is a shared reality that people construct as they interact with one another. The theory is associated with Max Weber, George Herbert Mead, Erving Goffman, George Homans and Peter Blau (Orodho & Kombo, 2002) this theory deals with explaining how individuals relate with each other. It emphasises that human beings do not work as individuals but interact with each other thus reacting to each other (Kombo & Tromp, 2011).

This theory fits in our research for clericalism has brought reaction from the laity who sees as if they are not involved in the management of the church and that the clergy are acting individually and the role of the laity neglected. The laity seeks for interaction in service delivery in the church.

2.2.3 Conflict Theory

This theory is associated with Karl Marx Harriet Martineau, Jane Addams and W.E.B. Du Bois and emphasizes existence of opposing forces in life of individuals, groups, social structures and society in general. The theory views human society as a collection of competing interest groups and individuals (Kombo & Tromp, 2011).

This theory fits in our study for it has an assumption that all members of the society have different values, interests or expectations. They depend on one's position, privileges, abilities, class, and wealth. This results in divisions in society resulting in hostility and opposition. This fits the conflict between the laity and the clergy which is affecting the service delivery in the church for some members seem privileged than others. Some members of the society become dominant and others to be oppressed.

2.3. Concept of the church

Canon 204§1, States that the church is made up of Christ's faithful, that is:

“The Christian faithful are those who inasmuch as they have been incorporated in Christ through baptism have been constituted as the people of God. For this reason made sharers in

their own way in Christ's priestly, prophetic and royal function, they are called to exercise the mission which God entrusted to the church to fulfil in the world, in accord with the condition proper to each" (The Canon Law Society of Great Britain and Ireland., 1996).

The above canon describes who composes the church as all those baptized. Therefore, baptism is the foundation of the church membership. The canon also hints to existence of different groups in the church when it says that each acts according to their condition. This is qualified by canon 207§1 which states, "By divine institution, there are among the Christian faithful in the church sacred ministers who in law are also called clerics; the other members of the faithful are called lay persons" (The Canon Law Society of Great Britain and Ireland., 1996).

Accordingly this canon is somehow a basis for clericalism for the church divides her members into two groups and even quotes divinity as the source of the division. One becomes a cleric through reception of diaconate (Beal, Coriden, & Green, 2007). The laity is supposed to see the clergy as different and clerics feel superior to the laity through their ordination. A review of the two terms can reveal how they have contributed to clericalism.

2.3.1 Concept of Lay people

The term lay comes from the Greek word *Laos* meaning people of God (Priest Shortage in the Roman Catholic Church, 2016). These people of God have a right and duty to assist in the proclamation of the good news. The canon law however, adds that they can only do it according to their condition (The Canon Law Society of Great Britain and Ireland, 1996). In the Catholic Church the lay people's role is limited to teaching catechism, participation in liturgical services, and serve as acolytes, cantors and their role is only consultative. The deliberative vote is only for the clergy. This situation is the one that is provoking the laity to seek for greater role in decision making. More so, the decision making is only left to males for clergy is an all-male affair, female voice is not heard. Feminist groups have come up to challenge the status quo demanding for women ordination.

Pierli and Ratti, (2001) claim that, new assumptions are coming up from the laity who is calling for collaborative ministry. They continue to argue that collaborative ministry comes from well, framed characteristic of today's democracy and calls for bringing together various gifts from women and men put in the service of the kingdom of God.

2.3.2 Concept of Clergy

The term clergy comes from Greek word *klerós* which means ‘a lot’, that which assigns by lot. The Catholic Church clergy refers to any individual who has been ordained to diaconate, priesthood, or episcopate. In mediaeval times the clergy were the only one of few who could read and therefore were often employed to do bookkeeping and similar work (Clergy, 2016).

Clergy are some of the formal leaders within their religions. They function in different roles but primarily involved in presiding over specific rituals and teaching their religious doctrines and practises. In the Catholic Church the clergy also have a role of teaching, sanctifying, and governing in the church structures (DÁuria, 2007).

In the past clergy had some privileges that separated them from the laity which are: Right of canon those who attacked the cleric physically committed a sacrilege; Right of forum clergy could only be judged in the ecclesiastical tribunal; Right of immunity that is clergy could not be called for military or other civil duties; and Right of competence - clergy had right to withhold some of their income even when they defaulted on loan payment (Rycroft, 1961).

Pierli and Ratti (2001) argue that due to these privileges the clergy of today are carrying over these historical rights and have given rise to clericalism. This has also divided the people of God and who are now advocating for proper participation in the decision making in the church.

2.4 Concept of Service Delivery

According to the Catechism of the Catholic Church (CCC, 257) the essential service to be delivered by the Church is to communicate Divine life to mankind, so that by God’s grace, be true children of God (The Catholic Hierarchy Of India, 1995). This is achieved by caring for the poor and needy, and working for the salvation of all men through evangelization, sacraments and sacramental and pastoral care.

In the strategic plan for 2010- 2014 the Archdiocese of Nyeri states its mission as follows:

“To witness and proclaim the kingdom of God through holistic formation of the human person and proper management of available resources”. (Nyeri Catholic Secretariat: 2010).

This mission statement has some deliverable that the church should provide, such as:-witness and proclaim the kingdom this is the chief mission of the church and as canon 204§1 states;

“Christ’s faithful are those who since they are incorporated into Christ through baptism is constituted the people of God. For this reason they participate in their own way in the priestly, prophetic and kingly office of Christ. they are called, each according to his or her particular condition, to exercise the mission which god entrusted to the church to fulfil in the world” (The Canon Law Society of Great Britain and Ireland, 1996).

From the above the chief service of the church is spiritual service and it is for all the Christ’s faithful, clericalism interferes with that for the non-ordained are side-lined to be only recipients of the apostolic zeal of the clergy (Arbuckle,1993).

Holistic formation of the human person is a service that is to assist human maturity, interpersonal relationships, explicit formation for men and women, partnership in the ministry, listening skills, accountability, openness and current perception of world problems (Pierli & Ratti, 2001). This study will seek to test how this is affected by clericalism. The mission of the Church seeks proper management of available resources this is where transparency is called for and accountability of the resources. These are mainly contributed by the non-ordained and therefore should have a say in management of the same. Some resources should go to the daily running of the church and the rest go to social apostolate and charity. From observation the church seems to act as a beggar and the needy are neglected.

These are the major services that the present study seeks to see how clericalism has affected their achievement and how the situation can be ameliorated.

2.5 Empirical studies

2.5.1 Clericalism

A number of authors have researched on clericalism in the Catholic Church and found various aspects of clericalism. Clericalism has given rise to poor service delivery especially in the area of spiritual activities and management of temporal goods of the church. Lack of transparency and accountability has always been levelled against the clergy in the church. The church has also been accused of neglecting the poor, vulnerable and the needy. Some clerics have embezzled funds meant for certain activities and when the faithful question the

clergy are rude. This has led to some clergy ensuring that their friends assume church leadership. This leads to further division of the clergy and the laity.

(a) Concept of Clericalism

Clericalism has been defined by a number of researchers for example Rycroft, (1961) gives various descriptions of clericalism as the clerical influence, especially of an undue kind. This suggests that clericalism can also be found outside the church settings where a superior person can intimidate those under his care an example lecturer intimidating a student. However he gives other definitions from other authors as presented below.

Rycroft, (1961) quotes Hastings' Encyclopaedia of Religion and Ethics defines; "Clericalism as all that conduces to the establishment of a spiritual despotism exercised by the sacerdotal caste. It promotes the exclusive interest of the clergy at the expense of the laity. it is the outcome of a professional bias or in other words, a perverted spirit de corps prompting the clergy to make an immoderate or illicit use of their legitimate privileges for the benefit of their own class" (Rycroft, 1961). This definition describes clericalism well as it shows that there is creation of a gap that creates some members who are superior and others to be bossed. This division is not the intention of the church and the definition captures it well as a pervasion that disturbs the team spirit. This implies that situation has not always been that way but clericalism is a development that can also be cured.

Rycroft, (1961) quotes Mackay's definition of clericalism as the pursuit of power especially political power, by the religious hierarchy, carried on by secular methods and for purposes of social domination (Rycroft, 1961). This definition of Mackay's represents clericalism in Europe in the late 17th and early 18th century when the church was fighting to keep the Papal States and the church was fighting to keep power of secular leaders. The definition may not apply today to the situation today for the autonomy of state and religion has advanced and each respects the other.

Shea, (2010) defines clericalism as basically the bad idea that only ordained and religious is fully Catholics and that the laity is more or less second class. This leads to the attitude by both ordained and lay to believe that, "Father is always right, never disagree if a bishop does it, do not question anything a priest or bishop does" (Shea, 2010).

He continues to argue that the lay people can be the most clerical on earth, that is why they fight to gain the powers of the clergy for they believe that clergy as the only Catholics. Accordingly, the error of clericalism is not the ministry but the power and this makes the ordained and non-ordained see priesthood as the place of power and they hunger for it.

Dubay, (1997) clericalism is an addictive way of life. An addiction is any substance or process that has taken over our lives and over which we are powerless. The addictive system invites its members to be perfect and is obsessed with not being good enough. This perfectionism leads the follower to always be the first to answer, always knowing the answer and never making mistakes. This makes the members think they are God like. It is related closely with addiction to alcohol, sex, drugs, food and others. These arguments the research agrees with for from observation some clergy are victims of these addictions.

Seasoltz, (2010) describes clericalism as constellation of relationships behavioural patterns, status symbols and ideas in which bishops and priests live and function as ministers in the church. It is closely associated with a triumphal lifestyle. This he argues is underlined by the pyramidal structure of the church with clergy at the top and the laity at the bottom. The researcher concurs with Seasoltz for some clergy do abuse the structure of the church to belittle the laity who becomes subjects of the clergy and passive observers.

A group called Catholic Sensibility argue that clericalism can be viewed in three dimensions, that is;

Contempt for the lay people whose, lives seem to be spiritually undermining or in the case of nominal Catholics possibly unintelligible and even parasitic. They argue that priestly training tends to impart a clerical difference in a sense of specialness that lead seminarians to see themselves as not only separate but also superior to the lay people.

They also argue that clericalism can refer to certain forms of narcissism or immaturity that seems to flourish in the clerical state. This is perpetuated more by the laity who keeps on reminding the clergy what they have given up for them and the clergy internalize it as a sense of entitlement to various privileges.

Their third description is that clericalism can refer to a culture of secrecy in which misbehaviour or illegal activities are tacitly encouraged or at least widespread to the point

where any priest who would consider becoming a critic or whistle-blower risks self-destruction. (Catholic Sensibility, 2008)

Clericalism from the above definitions descriptions is a danger that is not emanating from the ministry of the ordained but emanates from power. This power is not only abused by the clergy but also by some laity who see the ordained ministry as the place of power and hunger for it. This is contrary to the view of priesthood as service and communion (Rycroft, 1961).

The researcher agrees with studies done by these authors for on the ground most of the issues mentioned are found on the ground in the area of study.

(b) Basis of Clericalism

Clericalism has evolved in history of the Church over time. In the acts of Apostles the believers in the early church lived as communion and the elders led in prayers and in breaking of bread Acts4:32-35 (The New American Bible, 2005). In the evolution of time ordained ministry created structures and those in the ordained ministry were seen as the point of reference by the non-ordained. In 311AD, Emperor Constantine converted to Christianity and made Christianity the official religion in the whole of Roman Empire. The Emperor gave the Church leaders various privileges (McGuanne, 2008). The first privilege was given to Bishops only but later extended to all clergy, that is; right of forum where the clergy can only be judged by an ecclesiastical tribunal. This put the clergy as superior to the non-ordained (Seasoltz, 2010).

The privilege of right of forum made some clergy see themselves as only accountable to the Pope and God. However, it developed even among the laity who elevated the clergy as untouchable (Dubay, 1997). Seasoltz, (2010) argues that in the Middle Ages the Church began to take the role of the perfect society, as a social and political entity superior to all other institutions accountable only to God. After the loss of Papal States the spiritual power of the church was centralized in Rome and the laity became mere clients of the various institutions governed and maintained by the pope, bishops and other ordained clergy. Seasoltz argued farther that the Council of Trent in 16th century conferred other rights to clergy like confecting of the Eucharist, forgiving of sins; this made the clergy superior to the laity. These privileges gave rise to the teaching of the church on the ontological change of clergy which in this research is tested whether it contributes to clericalism.

Rycroft, (1961) gives five areas as the basis of clericalism. First, there is the Catholic argument that is the only Church and all others are false or in error. He quotes the Syllabus of Error by Pope Pius X number 21 where he asserted the Catholic Church as the only True Religion. This stand was reinstated by an April 1948 edition of the Jesuit Journal *Civiltà Cattolica* "...the Roman Catholic Church, convinced through the prerogatives of being the only true Church must demand the right of freedom for herself alone, because such a right can only be possessed by truth never error...".

Second, the Catholic Church claimed supremacy over the state. During the coronation of a new Pope the Cardinal president uses the following words"... receive the tiara crowned with three crowns, and know that thou art Father of princes and kings, Ruler of the World, Vicar of our Saviour Jesus Christ..." (Rycroft, 1961).

Third, the Secularization of the Theocracy, which was developed by Popes Gregory the Great, Boniface VIII and Innocent III. They held an idea that the Catholic Church is one day destined to rule the world; this became the basis of inquisition.

Fourth, Fear of democracy: In the beginning of democratic ideas the Catholic Church was not for the idea. This also promoted clericalisation which does not embrace consultation.

Lastly, he argues that the institution of priesthood where a priest or sacerdotal is defined as a professional religious man who claims that sacred rites and ceremonies are only efficacious if carried out through his assistance or superintendence. Thus a priest interposes himself between God and worshippers. "... in support of their pretensions priests of every age and religion have lied, invented forged and deceived ... the crucifixion of Jesus Christ was contrived by priests in defence of their authority against the one who they perceived was gaining the ear of the people..." the priest introduced payment for services and other new ceremonies.

These basis forwarded by Rycroft have shown how evolution of clericalism. They present how the church has grown, though some aspects have been overtaken by time some clergy and the laity stick to them are bringing up modern day clericalism.

Some of the areas which are manifestation of clericalism are put forward which were also tested to determine the extent to which they contribute to clericalism.

(c) Hierarchical Structure and Patriarchal Nature and Clericalism

A theoretical study done by a group called Voice of The Faithful in America (2011) on the diocesan priests found a clerical culture that made the clergy feel superior to the laity. The chief aspect they found that influenced collaboration is what they called hierarchical structure and patriarchy.

They argued that though all organizations have a structure which is hierarchical they also have a balance of power. The executive, legislative and judicial powers are separated and given to different individuals. They claim in the Roman Catholic Church it is not the case for all the three powers are exercised by the pope and the Vatican Congregations that reports directly to the pope. The second Vatican Council had deliberated on the need for collegiality of the bishops, however they claim during the reign of John Paul II and Benedict XVI the authority of the Papacy was re-emphasized. All issues have to be decreed from Rome and no room for innovation. The Latin phrase *Roma locuta causa est finito* (Rome has spoken the case is closed) fits here. All bishops and pastors wield the same power in their respective jurisdictions.

They claim that apart from being hierarchical the structure is also patriarchy. Only men have a say in the priesthood for all clergy are men. The feminine voice is excluded in decision-making of the church. This ostracizes women from leadership and denies the church the wisdom of females at every level of church governance. This has seen reaction of women advocacy groups fighting for women ordination or a way of ensuring genuine involvement in decision-making not only consultative voice while the deliberative voice is with the clergy (Voice of the Catholic Faithful, 2016).

Chimhanda (2013) study in Zimbabwe on the role of women in the Roman Catholic Church, indicted the marginalization of feminine aspect in the church; both subtle and overt ways. This contrasting, 1964 Africa synod of bishops that found women are the backbone of the church and society. The proposition of inclusivity in church laid orders for women to uplift and appreciate the ‘feminine genius’ in church was found to enhance collaboration (Chimhanda, 2013).

Pierli and Ratti in theoretical study done Tangaza Kenya (2001) had found that patriarchy hierarchy was accepted as part of divine revelation and God’s will. Due to this stand as time

unfolded the stand brought up various decrees all termed as part of the revelation and God's intervention in the running of the church and world. They argue that women are socialised into a male definition of anything and everything concerning their place in the church and the world. Women have been kept away from the ministry and decision-making processes and only play a secondary role in the masculine environment of the church. Once again their gifts and those of the one's not in the hierarchy are left out and God only communicates with clergy which is fallacious (Pierli & Ratti, 2001).

In his study done in France, Parent (1989) found five structural defects that hierarchy contributes. These are: The church is an unequal society there are those at the top and those at the bottom. This portrays the relationship of the laity and the clergy and therefore an unequal for the clergy will be at the top and the laity at the bottom lines of separation is drawn. The pastor's pope, the bishops and priests occupy the top most ecclesial position for promoting and directing all its members towards the kingdom of God. They carry the responsibility of directing all to the fidelity and the ends the church pursues. The hierarchy is itself "hierarchicised". This implies that there are different degrees of hierarchy. Therefore the pope, bishops and priests who occupy different degrees are also unequal also with their top bottom relationship. The flock, the masses of believers are at the bottom of the ecclesial body. He asks what right they have. They have only to allow them to be led and follow their pastors, their only right is right to passivity in everything. These relationships of inequality are commanded by the very essence of the church. According to Pius X in the syllabus of error paragraph 21, inequality is in the nature of the church if the inequality is denied then the church is unfaithful to her (Parent, 1989).

These structural defects according to Parent make clericalism prevail. We agree with him for though the structures are necessary it is not divinely instituted but has evolved through history and can still be amended to be accommodative without the church losing her essence.

(d) Seminary Education and Training Clericalism

The Voice of the Faithful in their 2011 study on the clericalism culture among diocesan priests in America found the influence of seminary education. The church established seminaries after the council of Trent after the Lutheran revolution in the 16th century. In the seminary students are closed off from the rest of the world. They argue that the aim of the

seminary is to ensure that students receive doctrinally correct teaching and to protect them from temptations from the outside world and commitment to celibacy.

They claim that even if the seminary formation has improved the last few decades the impact of separate housing effectively separates seminarians from the lives of those they are called to serve. It also separates them from associations with women. Today there are a small number of women in seminary faculties most of faculty members are priests however seminaries are male dominated.

They continue to argue that the enclosed environment may protect the candidates but negatively close the students from experiences that are shared by their peer outside the seminary. This has a possibility of ostracizing them from the understanding of the challenges and conflicts people they will serve are going through.

This separation is detrimental to the relationship of the clergy and laity and the clergy come to help the laity and have nothing in common. This brings challenge in collaboration and service delivery.

Latham (2012), when exploring the formation of priests, suggested that greater emphasis need to be placed on the developing every priest's unique personal identity and inner growth with less emphasis on the acquisition of ministerial skills. This according to that study develops a clergy with special talents who can achieve moderation and enhance collaboration in the church service delivery. The general synod (2003) on formation of priests agreed the need to enhance the clergy skills in achieving and harmonious working with the laity.

Pierli and Ratti in their study in Tangaza (2001) found that seminary education has a way of implanting clerical culture on the students. In the seminary environment the candidates are kept from coming in touch with the normal everyday life of people. They are trained as a separate cast and denied experience of concrete experience of the outside world. They argue that the candidates learn a certain degree of superiority complex over the non-ordained. They claim that this type of cleric is opposite of the true elder Paul commissioned in his missionary journeys.

They state that a seminary contributes to the rise and deepening of clericalist attitude in the ordained ministers. They bring loss of contact with the modern world. However after Vatican

If a new anthropology, a new sociology and a new ecclesiology has come up however old things do not go easily for there is tendency of going to old ways of before Vatican II.

They claim the seminary education offers inadequate human formation. Elements concerning human formation, interpersonal relationships, explicit formation for men and women, partnership in ministry, listening skills, accountability, openness and current perception of world problems. They conclude that the priests come to work for a task they have not been trained and prepared for.

Arbuckle in his theoretical study in (1996) in Britain found that seminary formation was to remove the candidates from the evil world and closed all use of social sciences and training for cultic roles. This was pre-Vatican II after Vatican II it aimed at personal formation by use of sciences to preach the Gospel. However he argues there is tendency to revert to pre-Vatican II with results conflicts and confusion (Arbuckle, 1993).

These studies show that though seminary training is essential for priestly candidates it lacks in some essential skills that a candidate ought to be equipped with. The candidate's view of the non-ordained is wanting. The church documents insist on the difference of the clergy and the laity. The candidates come out of formation with the zeal to come and assist the laity to attain salvation. As a candidate I came out with the same zeal only to realize otherwise for the non-ordained also mature in their own way.

(e) Ontological Change and Clericalism

The Voice of the Faithful (2011) argue that the idea of ontological change on the one ordained only appeared in the 15th century and was only stressed in modern times. The council of Trent when elaborating on the power of a priest to transubstantiate bread and wine into the Body and Blood of Christ. The ontological change they argue is the change of individual and that one is essentially different, the human essence of the ordained differs from the non-ordained (Voice of the Catholic Faithful, 2016).

The Second Council Dogmatic Constitution on the Church Section 10: "though they differ and not only in degree, the common priesthood of the faithful and the ministerial priesthood or hierarchical priesthood are none the less ordered to one another; each in its own proper way shares in the one priesthood of Christ" (Flannery, 1995).

In the encyclical *Pastores Dabo Vobis* (1992), John Paul II emphasizes the ontological change. He was directing the encyclical to seminarians, hence many priests of John Paul reign identify strongly with the idea.

However the Voice of the Faithful argues that some theologians like Edward Schillebeeckx and Paul Lakeland suggest that the idea of ontological change ought to be challenged and they favour a more functional understanding of priesthood.

If a person is made to believe to be of a different nature from others, one feels superior to the others. This is what this aspect has done to the clergy; they themselves feel superior and not answerable to anyone. The non-ordained some have also embraced the same of their clergy and cannot dare question or argue with them for they are special. This perpetuates clericalism and the principle of subsidiarity is ignored the clergy do all things and the laity are only spectators. Those who dare question the clergy are seen to disrespect the clergy and the church.

The ontological change has even been commissioned by law as defined by Canon 207§1 “By divine institution, among the Christ’s faithful there are in the church sacred ministers, who in law are also called clerics; the others are called lay people” (The Canon Law Society of Great Britain and Ireland., 1996). This shows the division that exists due to the ontological change. This makes it difficult to collaborate and the two groups operate from two different levels.

As Pierli and Ratti states (2001) this unique nature gives the cleric the authority to govern, to teach and even to sanctify (Pierli & Ratti, 2001). Sanctification is underlined for the clergy act as *Altus Christi* (another Christ). They are in a position to celebrate the Eucharist, forgive people in confessions and even bless people and things. The laity will fear to question them for they see as if they are questioning Christ himself, they just remain timid even when they are discontented.

The ontological change also makes clergy have a unique mode of dressing in black suits, clerical shirts, roman collar and crucifix. Though, even other professionals wear unique dressing but only while functioning. The clergy do adorn their attires throughout and even intimidate and even in social services they will be served first and even the laity will be willing to give them first priority.

Ontological change emanates from the ecclesial nature of priesthood, as O'Connor (1996) found, that "... by his powers over the sacramental body of Christ the priest becomes by continuation the privileged instrument of the consecration of the world." This presents the clergy as superheroes that accords special awards to him. By respecting this O'Connor postulated that it can resolve what he termed as "crisis of the priest identity" by bring out this unique ecclesial privileges.

They also acquire new titles like Father, Reverend, Very Reverend, Most Reverend, Right Reverend and others. They like to be called by the titles and will always correct in case of a mistake. The apostles were called by their names only no titles.

They are also tied with the vow of celibacy to cement the ontological change. This also enables them to be loyal to the church for they are not tied with a wife and also distinguishes one from the rest of the faithful (Voice of the Catholic Faithful., 2016). Also they become more embedded with clerical culture what suffers is collaboration and service delivery is affected. The clergy seem superior and the laity and sacrament of marriage are secondary. The laity only has to pray, pay, obey and receive services from the clergy as they clergy choose.

(f) Relative Independence and Clericalism

The study by the Voice of the Faithful found another aspect of clericalism that influences collaboration for service delivery. The issue of relative independence as soon as the candidates are ordained they receive less monitoring, less supervision and no performance appraisal at all (Voice of the Catholic Faithful., 2016). Though they vow obedience to the bishop he is not bound to report to the bishop regularly for he runs his own program, other clerics have nothing to do with him, and the laity certainly cannot reproach his decisions they have only to observe from far. The John Jay report on clergy sexual scandal in America blame this aspect for it gave the clergy unmonitored access to children and ended abusing them.

Clergy leadership effectiveness is more so influenced by emotional intelligence, this informs how the priest will attend to the congregation and his view-points bring out a welcoming approach (Oney, 2009). These findings concurred well with the study of Rostand et al, (2014); study on the leadership of two Catholic parishes in the State of Massachusetts. In

their study they explored on the implication of leadership-centred versus distributed leadership. They found where leadership was distributed amongst the clergy and the laity even in the absence of the clergy the laity community was enthusiasm on church liturgical works.

The Voice of the Faithful continue to argue that priests also get some special privileges like health and dental care, a pension, an annual retreat and continuing education allowance. They also enjoy a holiday, free room and board.

Arbuckle (1993) in his study found a priest as a person who is supposed to cooperate with the faithful in preaching the word of God. However there is confusion due to this relative independence.

This shows what suffers is collaboration and service delivery for even when the laity complain to the bishop the best he does is transfer the priest or take him for further studies. Therefore from all these the relationship of the laity and clergy suffers and collaboration is non-existent and service delivery suffers. The pastoral care is neglected and done according to the clergy's needs not those of the community. There is also embezzlement of the temporal goods of the Church for there is no transparency on the side of the clergy.

Clericalism becomes the evil shadow of the church as Pope Francis states in *Evangelii Gaudium*, the laity are kept away from decision-making due to excessive clericalism. He quotes women as victims of this situation and also the role of the laity (Francis, 2013).

(g) Effects of Clericalism.

McGuane, (2008) states that clericalism, produces clerics who do not admit mistakes, who lack transparency and accountability, parish funds are seen as the personal money of the cleric. They do not practise delegation; all decisions are made by the professional clergy. The priest who is clerical shoots down all unwelcome news has no time for Parish pastoral council and is tuned for transmitting not receiving. There is no room for collaboration; communion and the clergy operate exclusively on their own.

The researcher agrees with McGuane for all that he has mentioned is what is the researcher has observed in Nyeri and feels that he has also been guilty to some. The people of God in Nyeri complain of the same, when there are transfers the issue of accountability is always

manifest and debts which can never be accounted for are always handed over. The parishioners most of the time are not aware of the management of the parish; they only see things happening or being asked to contribute to support the priest's projects.

2.6. Collaboration

In order to overcome clericalism various authors have come up with ways that can clerics and laity can work collaboratively. This is to avoid a new clericalism of the laity who will wish to control the ordained ministers. Numerous studies agree that collaboration is the way to go; here we look at some studies of how collaboration works.

2.6.1. Collaboration

In his work "*Re-founding the Church: Dissent for Leadership*" (1993), Arbuckle describes collaboration as a result of a high level of interdependency that is, each person in the team has their roles clarified and they feel responsible for and is supported. The major term he stresses is interdependency not dependency or counter dependency. In dependency the authority figure dominates and others submit passively while counter dependency there is rebellion towards the authority figure. Independence no one works with the other, each works alone; In order to work collaboratively he argues that some things have to be fulfilled that is; Clarify the team vision, mission, goals and objectives and ensure that all own them; appreciate diverse forms of collaborative leadership. All share in decision making and avoid pseudo consultation for people will know a leader who has made up their mind even before consultation; Clarify roles today with delegation and subsidiary. Whatever team members can do on their own ought not to be taken over by others; Accountability should be practised at all times; guarantee commitment to the founding process and encourage pastorally innovative culture; Church leadership should foster skills teamwork so all see themselves as a team not individuals.

Qualified consultants and facilitators should be engaged for the clergy are not experts and also they are victims therefore a third force which are neutral to ensure non-partisanship. If collaboration is practised then a cordial relationship between the laity and clergy and clericalism will be countered and will no longer be an evil shadow in the Catholic Church.

2.6.2 Collaboration

“Collaboration is a process in which autonomous or semi-autonomous actors interact through formal and informal negotiations, jointly creating rules and structures governing their relationships and ways to act or decide on the issues that brought them together it is a process involving shared norms and mutuality beneficial interaction” (Burrow, 1980).

Burrow enumerates five dimensions of collaboration as follows:

Governance- team players should make decisions jointly about rules that will govern their behaviour and relationships. Creation of structures that allow participants to make choices about how to solve the collective actions problems they face by developing sets of working rules about who is eligible to make decisions need to understand a shared responsibility.

Administration- this will ensure that organization moves from governance to action, organizational autonomy, mutuality which is based on interdependency and lay down norms to run the organization.

According to this group Better Together Catholic Church, collaborative ministry is a particular way of relating and working together. It is ongoing process that involves bringing forth peoples’ talent and interests to meet the needs of the community (Better Together Catholic School Advisory Bodies, 2016).

The group enumerates what they refer as essential elements of collaboration as follows: Building mutual trust and recognition built on good personal relationships. All team players have the will to move beyond their fixed roles: common vision, accountability. Shared vision and accountable use of resources; being essential for collaborative ministry developing persons and skills for team spirit in service delivery. Encouraging individual development for Conflict resolution by: bringing in conflict that arises into the open. Shared decision making comes up due to mutual trust and recognition of other team members.

Collaborative ministry will be manifested in the end results of spiritual growth and accountability in use of the temporal goods in the church. Change is the only true indicator of true collaboration.

Pierli and Ratti identify the following as the paths towards collaboration (Pierli & Ratti, 2001). The first path is that collaboration ministry is the will of God for us. No person should live alone that is why God created male and female for there is no parenting of either gender on its own. They should encounter each other with mutual respect, love and support. Where there are quarrels and division there is sin. Also in the gospel teaching Jesus sent his disciples in pairs in Luke: 10 (New American Bible, 2005).

The second path is ministerial solidarity where all members of apostolic team should be welcoming and accommodative. Appreciation of apostolic team as ministry of service will go a long way in promoting collaborative ministry.

Third, path is dedication to common good. Personal interests should be relegated to the back seat and common good be worked for by all.

The fourth path is that of transparency and accountability. We are living in a very corrupt society and hence to act in transparency and be accountable for the resources availed for the common good. This is achieved by atmosphere of mutual trust.

The fifth path is regular meetings this should be done at different periods during performance of pastoral activities. During such meetings there is exchange of communications, ease decision making and enable participation from every member of the team.

These paths if followed will see communion being achieved. They also show that collaborative ministry is the way to transform clericalism even without changing the laws but will abolish the artificial wall of the laity and the clergy.

2.7 Conceptual Framework.

The conceptual frame work of the independent and dependent variables was put to test. This was to ascertain whether clericalism has any bearing on collaboration that inhibits service delivery in the Catholic Church.

The following were the aspects of clericalism put to the test:

2.7.1 Relative Independence

The clergy after ordination go through minimal supervision, monitoring. Currently, there is no way of appraisal either among the peers or from the superiors. The study evaluates the extent this behaviour influences collaboration between the clergy and the laity.

2.7.2 Ontological Nature

After the council of Trent in 1545 the Catholic Church reinstated that after ordination the clergy attain an ontological change. They are able to transubstantiate bread and wine into the body and blood of Christ. This leads to a belief that clergy are superior to non-ordained, they acquire a new nature and that they represent Christ on earth.

2.7.3 Seminary Education

The Catholic Church forms her clergy in secluded Seminaries. They are formed mostly by clergy only, the laity and especially women are not represented in the formation houses.

2.7.4 Hierarchy structure and Patriarchal nature

The structure of the Catholic Church is vertical and the hierarchy is purely a male affair. It is also an ordained class affair.

2.7.5 Collaboration

This is the ministry in the church that assists the clergy and the non-ordained to work together as a team in order to facilitate effective service delivery. Effective collaboration yields genuine consultation, communion and transparency and accountability in running of the church.

Independent Variables

Dependent Variables

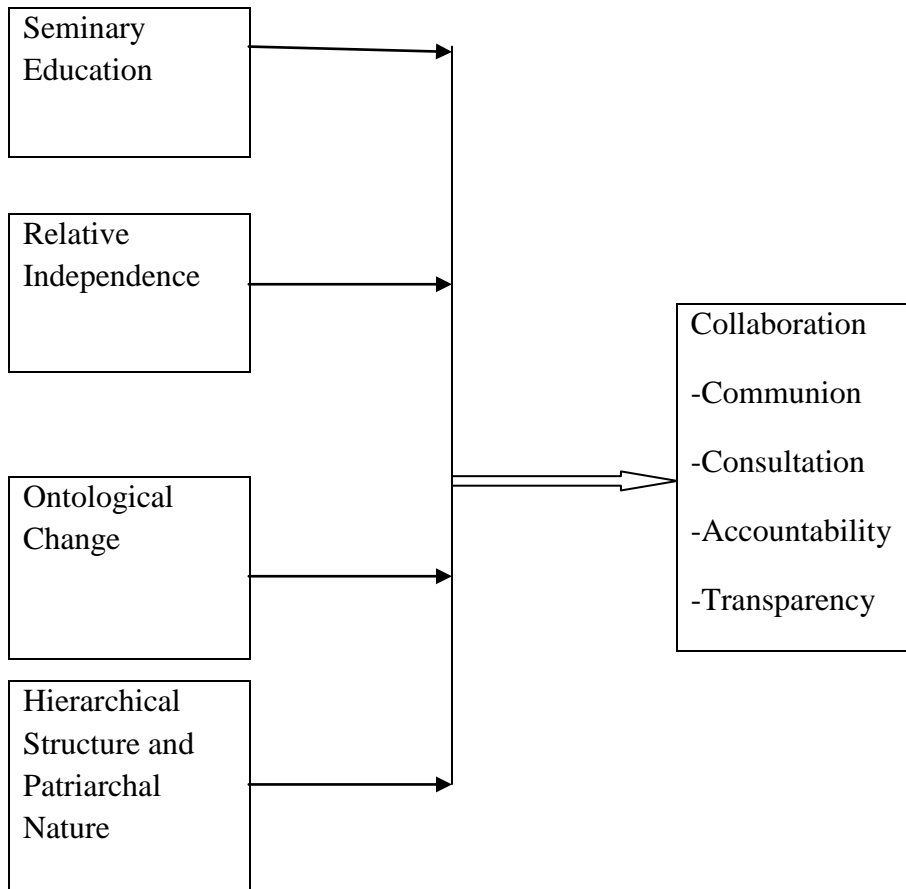


Figure 2.1 Conceptual Frameworks

2.8 Research Gap

From the literature reviewed there exist scanty empirical studies on collaboration between the clergy and the laity. Most of literature is on theoretical and conceptual studies. Therefore, this research aimed to test the aspects of clericalism through field research. There are no studies that the researcher came across on the influence of clericalism on collaboration. Furthermore, there are no studies known by the researcher done in any church in Africa testing how aspects of clericalism affect collaboration and service delivery. Therefore, it is imperative to carry out this study to test the influence of clericalism on collaboration.

2.9 Conclusion

In this chapter we have presented some literature review from the secondary sources on what others have researched on the aspects of clericalism influence on collaboration and service delivery. The gap that this research seek to fill in the field research is that of a quantitative and qualitative study on how clericalism influences collaboration for service delivery

The chapter presented studies on clericalism and on service delivery in the Catholic Church. The study applied theories of structural functionalism of Emile Durkheim, symbolic interaction of Max Weber and Karl Marx's conflict theory. Finally, the chapter presented a conceptual framework and research gaps.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introductions

This chapter presents the research design and methodology of the research used for data collection and analysis. The study area, the target population, the sampling techniques, data collection tools, methods of data analysis, ethical considerations and finally a conclusion is given.

3.2 Research Design

In this study, mixed research methods are employed; qualitative and quantitative design. In data collection we use a questionnaire for quantitative data and focus group discussions, observation and informal interview for qualitative data.

3.3 The Site of Study and Units of Analysis

The area of study was the Catholic Archdiocese of Nyeri. The site is a juridical person with rights and duties and is united to the Roman Catholic Church based in Vatican Rome in Italy. An archdiocese is a mother to some other dioceses; seven dioceses have originated from the Archdiocese of Nyeri, that is: Meru, Marsabit, Maralal, Isiolo, Murangá, Embu and Nyahururu (Nyeri Catholic Secretariat, 2010). However, each diocese is a particular church with a direct link to the Church of Rome; they are only united in a common pastoral approach. In this case the study is limited to the church of Nyeri which is to be found in the whole of Nyeri county and two sub counties of Laikipia County, which is: East and Central (Beal, Coriden, & Green, 2007).

The church of Nyeri is under Archbishop Peter Kairo with a clergy of 140 as at February 2017 (Nyeri Catholic Secretariat, 2017). The diocese is sub-divided into eight deaneries with a total of fifty two parishes. Parishes are also juridical persons under the leadership of a parish priest also known as the pastor who is to be assisted in running the parish by two councils of the laity, that is: the parish pastoral council and the finance council (Paul, 1965). The two have a consultative vote but must be consulted before any major decisions are made by the parish priest. In the universal church they are known as the proper tools of collaboration (Paul, 1965). In this study our interest is how aspects clericalism influences collaboration in service delivery.

3.4 The Study Sample and Selection Procedures

The Archdiocese of Nyeri with fifty two parishes and each parish having a pastoral council of between thirty and seventy members and a minimum of four finance council members was a challenge to study all. This study used, non-probability sampling of the parishes in the eight deaneries of the Archdiocese. The researcher used judgemental sampling technique to pick two parishes per deanery. The study employed purposive sampling to select only elected leaders to the parish pastoral council and finance council (Punch, 2005). This was important for the target was the elected leaders and the clergy only. In each of the two parishes selected, the study only sought responses from five executive leaders per parish making a total sample of eighty. The study further used random selection of thirty two priests, across parishes in the eight deaneries and some administrative appointments. To gather information from all people we also incorporated four groups of Religious men and women within the diocese.

Table 3.1: The matrix of population and sample

Cluster	Population	Sample
Priests	140	32
Lay leaders	52(Groups five each 260)	16
Religious men and women	20 (Groups)	4
Total	420	52

The selection of the three target groups for this study is advantageous in that the results of the study can easily be generalized to a large population and we also offered equal opportunities of selecting any of the parishes (Kombo & Tromp, 2011). Through selection of the groups, all the people of God in Nyeri were represented, that is, all the finance, pastoral council, religious men and women and the clergy.

3.5 Data Collection Techniques

The research being of a mixed design employed focus group discussions, observation and informal interviews for collection of qualitative data. A

questionnaire was drafted to collect data for the quantitative data. Data collected is essential for daily living to assist in planning, resource mobilization and also to know the view of people on a certain issue (Orodho & Kombo, 2002).

There are two types of sources for data collected that is, primary information gathered directly from the respondents through questionnaires, interviews in focused group discussions, observation and experimental studies This study relied on focus group discussions and questionnaire as data collection technique.

3.5.1 Self –Administered Questionnaire

This instrument was used to gather data from the clergy for they are well informed and able to fill answers in a written form and the researcher collected the forms with completed information for analysis. Thirty two members of the clergy were selected, some from pastoral field and others from administrative appointments.

3.5.2 Focus Group Discussions

This is a special type of group in terms of its purpose, size, composition and procedures. It is composed a group of individuals who share certain characteristics relevant for the study (Kombo & Tromp, 2011). The researcher being a priest in the same diocese and also in charge of the pastoral activities in the archdiocese was in position to form focus groups for the pastoral council leadership and the lay association leadership. This process was useful for it provided information quickly and was suitable for exploring belief, opinions culture of the target group (Mugenda & Mugenda, 1999). The researcher used this process by selecting two parishes from the eight deaneries at random, gathered them in deanery headquarters and led them through the discussions.

3.5.3 Reliability and Validity

To ensure the research instruments were reliable it was sent to experts. The researcher also sent the instrument to some priests in Nairobi so that they could make corrections and see whether the results will be consistent with those of the actual group under study.

Reliability Statistics

Cronbach's Alpha	N of Items
.760	10

Validity is a term with a specific meaning (Orodho & Kombo, 2002) focusing on measuring validity. As Punch (2007) argues inferences about validity cannot be made solely on the basis of quantitative or statistical procedures but advocates a validation of combining both methods. The study has used both quantitative and qualitative to test the validity of the results.

3.5.4 Pretesting

The research questionnaire was subjected to ten participants from the Archdiocese of Nairobi to check the credence of the responses. The participants were each given the questionnaire and requested to make any correction and ask for clarifications where they could not understand. They were also requested to suggest on how to improve the instrument. This exercise allowed the researcher to satisfy the content validity and how suitable the flow of responses to address the points of the study. The results are not included in the research findings.

3.6 Data Analysis Methods

In this study both qualitative and quantitative data analysis was used. The qualitative data collected was analysed thematically and summaries given. For quantitative data, analysis was done using Statistical Package for Social Scientists (SPSS) software. This is because there was measuring of numerical values of data collected through self-administered questionnaire and analysis of the hypotheses to determine there was any significance (Punch, 2005).

3.7 Ethical Issues

The researcher maintained confidentiality throughout the research process. The researcher obtained informed consent and allowed voluntary participation of respondents. Honesty and openness were practiced in the research process. All necessary measures to see to it no harm whether physical or psychological occurred to the participants in the process of research were put in place. Finally, the researcher explained aim of the research to all participants and later

looked for ways to brief the participants on the research findings to avoid leaving them hanging of the findings of the study they participated. The consent of respondents and freedom to withdraw from the study was respected

3.8 Conclusion

This chapter focused on research design and methodology and data collection. The data was collected from primary sources which were used in the data analysis that is clergy and the laity. In the appendices we have attached; instruments for data collection that is questionnaire and template for focused group discussions and all forms for ethical consideration.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION

4.1 Introduction

The purpose of this study was to investigate the influence of clericalism on collaboration for the effective service delivery in the Archdiocese of Nyeri. The chapter presents the findings from the data carried out from the field study. The key areas are presented are: response rate, demographic characteristics of respondents, findings of qualitative data, summary of findings from quantitative data, and summary of the findings. The findings were carried out in focus group discussions from the non-ordained and questionnaire from the clergy.

4.2 Response Rate

The study targeted the clergy within Archdiocese of Nyeri, and the laity in the same jurisdiction population of the study. The sample frame was 52 participants involving 32 clergy, and 20 laity groups (16 parishes, 4 institutions of religious men and women 2 from each). Quantitative data was gathered from the clergy by use of a questionnaire and one from the laity was through focus group discussions. The response rate after coding and data cleaning was 94.4%. This met threshold for generalization and validity of the population under study. According to Mugenda and Mugenda (2003) a response rate above 70% is very good to drawing inferences. Therefore the response rate for the study was good and admissible.

Table 4.1: The matrix of population and sample

Cluster	Population	Sample
Priests	140	32
Lay leaders	52 (Groups five each 260)	16
Religious men and women	20 (Groups)	4
Total	420	52

4.3 Demographic characteristics

The quantitative study involved the clergy, 53.3% of the participants had served for period of between 1 to 5 years, 13.3% had served for 6 to 10 years, 23.3% 11 to 15 years, and 10.0% above 16 years. The service appointments were mainly in the parish pastoral service with 73.3% and 26.7% in diocesan offices. See table 4.2.

Table 4.2: Order of clergy in the Archdiocese of Nyeri

Appointment	Frequency	Valid Percentage
Parish	22	73.3
Administrative Office	8	26.7
Total	30	100.0

4.4 Qualitative Data

The qualitative study involved the laity category of the target population. The data is presented in descriptive form. The data was carried out from semi-structured interview guide on a laity focus group, aimed at deepening and broadening dialogue on respondent to respondents' views on: perception of clericalism, collaboration, service delivery, seminary formation, and possible interventions collaboration can be enhanced in service delivery. The responses were put into concepts, then to categories and later into working themes that were then analysed.

4.4.1 Perception and Definition of Clericalism

The researcher set to assess the laity perception and definition of clericalism and how clericalism manifests itself in the Roman Catholic Church in the Archdiocese of Nyeri. The study found out that the clergy were perceived as privileged fraternity in the church, "*the powers vested on the priests who include unlimited discretionary powers.*" One of the participants observed. Another participant viewed clericalism as, "*the exclusive professional attitude or conduct on the part of the clergy. It gives the opinion that the clergy are somehow*

superior to the laity.” The collected perception is that clericalism is the perceived privilege of the clergy that lead to minimalist attention to the laity; the clergy bear unchecked authority to the church and the laity. This was manifested by majority view of the focus group of the participants; observing the existence and manifestation of clericalism in the Archdiocese of Nyeri. This view is collaborated by local indicators of clericalism in centrality of the clergy in resources management, and unlimited discretionary authority, a high cluster of the focus group identified. A participant commented that, *“This limits the harmonious working environment in the church in the Archdioceses of Nyeri.”*

The hierarchical nature and structure were observed by participants as the chief contributor to clericalism. The participants concurred that, the church’s hierarchy creates a chain of protocol that minimizes communication, creating authority wielding offices of the *“pope, cardinals, archbishops, bishops, parish priests, priests, deacons, and ranking lower the laity”* one participant observed. An interesting view point, related this observation with the perceived divine powers, role and authority as the *‘local vicar of Christ’*.

The principle of subsidiarity was found to be on bare minimum in the Archdiocese of Nyeri. The participants view clergy as having minimalist regard for the laity. This was manifested due to vertical hierarchical nature of the church, where a participant illustrate; *“the laity feels this can be a limiting factor on complimentarily and feedback mechanism in service delivery”* in the church. On ranking the feelings of lack of subsidiarity, a medium views number of the participants; *“feel somewhat gap in the existence of complementarity”*, another fair number *“felt there is high display of it”* and low views, *“feeling it is healthy for the functioning of the church through independence of institutions.”*

Seminary formation for the clergy for achievement of collaboration for the effective service delivery in the Roman Catholic Church of Archdiocese of Nyeri, the participant identified with mitigation and capacity building as key in achieving collaboration, with a fair view of the participants. Mutual respect between the clergy and the laity was observed as an important component for the harmonious working relationship.

The findings in brief, found an eager laity willing to be involved in the service delivery in the Archdiocese of Nyeri. The limiting factor towards this is found to be the impact of hierarchical nature of church, relative independence emanating from ordination effect and the ‘deprivation’ on the laity to understand the structures that church uses to achieve the set function. The solution for this is found to be training, mutual respect and mitigation. The

clergy in the formation houses and the laity in the lay apostolate associations were also put into focus. The findings were that there is need for more training on pastoral orientation approach for effective collaboration. It was found that involving seminarians in the pastoral teaching to the Christian increases mutuality, trust as well understanding of the defined roles; majority view of participants concurred with this approach. One participant observed, *“Involvement of seminarians in the parish pastoral work during holidays or specified days.”* While another views seminarians association with Christians as a component of collaboration, *“it helps them to understand their calling and help to work together with the priest and Christians”* a view that received much appraisal.

4.4.2 Factors Contributing to Clericalism

The study investigated the possible factors that bring about clericalism in the archdiocese of Nyeri, which may have a limiting effect on collaboration for effective service delivery. The main factors investigated were the influence of hierarchical structure and patriarchal nature of the Church, the formation process where clerical candidates undergo, the belief of ontological change of clergy and the relative independence clergy have. A majority of the participants observed “ordination effect” with a share view; *“after ordination priests acquire new status that make them feel superior and reduce their regard for the laity”*, one participant observed, *“ordination bring out a mind-set to the clergy that separate them and feel they belong to their own category that should not be challenged.”* A positive view on ordination found ordination as a moderation effect that makes clergy bear positive regard in management of the church, *“this can contribute positively on the relationship because the clergy will have wider skills and knowledge from outside. This needs to be encouraged in the formation houses.”* A constrained number of participants found that ordination brings about optimum improvement in the service delivery. Interesting this was limited to the period of service in the church, *“only the few days after ordination that they are seen as anointed ones. After those things changes and great gap separate them.”*

The impact of relative independence, in the church, where the clergy have minimum supervision, appraisal or consultations was put under study. Majority of the participants observed that clergy due to lack of a system of monitoring do not regard the role of the laity in the ministry of the church. The findings found existence of relative independence, make the laity feel detached from running the church with a middle divided view, observing limitation of consultations that frustrates collaboration.

4.4.3 Effectiveness of Service Delivery

Effective service delivery in the Archdiocese of Nyeri was found to be inadequate although it is a core factor in the collaboration between the clergy and the laity. In order to be achieved the study found out that it should be anchored in the harmonious working environment in the: church lay apostolate unions, associations, small Christian communities, pastoral and financial councils as engines of evangelization, groups in the church and creation of pastoral and finance councils to improve resources accountability and transparency. Regular church training and consultation is found to be an ingredient of effective collaboration within the church pastoral framework. More so, the participants' feel active participation in church duties has a positive relieve in nursing mutual understanding with the laity. The identified areas are: liturgy, lectionary, resource mobilization. Further, findings for the respect of the role of clergy is a positive contributor in effective service delivery, a majority found the role of sanctification as Key Avenue in clergy-laity collaboration. Role of proper management and general organization in the church by the clergy is found to have a positive impact in service delivery, with a fair observation. This has ability to increase trust and reliability that in connection bring about faith in the institution of parish.

4.5 Quantitative Data Presentation

This section presents empirical data in frequency table, tests from composite scores, and analysis.

4.5.1 Perception of Clericalism in the Archdiocese of Nyeri

The research findings in line with the research objectives are analysed and presented below.

The independent variable of this study was clericalism hence, the researcher first sought to find out the perception of participants towards clericalism. To achieve this purpose, participants were presented with statements and asked to rate how much they agreed with them in that is 1 yes indicating agreement, 2 No indicating contrary position on the statement). The scale was collapsed further into low perception, medium and high perception. The findings are as shown in table 4.1;

Table 4.3: Perception of Clericalism in Archdiocese of Nyeri

Level of Perception	Frequency	Percent
Low Perception	3	10.0
Medium perception	1	3.3
High perception	26	86.7
Total	30	100

Table 4.3 indicates high perception of clericalism and clergy in the Archdiocese of Nyeri with 86.7% identifying clericalism identified with privilege role clergy play, limited consultation by clergy, expression decision making and clergy as spiritual fathers who should offer guidance to the laity, medium perception being 3.3% and low perception at 10.0%.

The main objective of the study was to investigate the influence of clericalism on collaboration for the effective service delivery in the arch-diocese of Nyeri. The researcher asked the participants to rate service delivery using a 5 point likert scale. Participants were supposed to indicate the extent they agreed with the statement (to a greater extent, somewhat, not sure, very little, not at all).

Correlation tests for clericalism and the period of service;

Table 4.4: Pearson correlation between clericalism and period of service for the clergy

Period of service	
Clericalis	Pearson
m	Correlation
	Sig. (2-tailed)
	N

** . Correlation is significant at the 0.01 level (2-tailed).

The study found out the correlation of 0.56. And p value of 0.005. This shows there exists a positive moderate statistically significant association between clericalism and period for service for clergy with a p-value of 0.005 which is smaller than 0.05 showing significance. Hence as the period of service increases manifestation of clericalism also increases.

Table 4.5: clergy definition of service delivery

Definition	To a greater extent	Somewhat	Not sure	Very little	Not at all
Proclamation of the gospel.	27 (90.0%)	3(10.0%)			
Management of temporal goods.	23(76.7%)	7 (23.3%)			
Pastoral care	27 (90.0%)	3 (10.0%)			
Celebration of sacraments and sacramental	29 (96.7)	1 (3.3%)			
Charity	23 (76.7%)	4 (13.3%)	1 (3.3%)	2 (6.7%)	

Table 4.5 indicates that there exists a relative union of what constitute service delivery in the Roman Catholic Church of Archdiocese of Nyeri. To a greater extent majority of participants identified celebration of sacraments and sacramental as the core element of service delivery. Other key elements are: proclamation of the gospel at 90.0% tied with pastoral care. Interesting charity received the varied opinion with 6.7% of the participants identifying it has very little value on service delivery.

4.5.2 Influence of Clericalism on Collaboration for Service Delivery

To achieve this researcher conducted a regression test with perception of clericalism as the predictor variable and collaboration for service delivery as outcome variable. This was done through computing new variables that include all items on the clericalism and collaboration.

		SERVICE DELIVERY	COLLABOS
SERVICE DELIVERY	Pearson Correlation	1	.489**
	Sig. (2-tailed)		.006
	N	30	30
COLLABOS	Pearson Correlation	.489**	1
	Sig. (2-tailed)	.006	
	N	30	30

** . Correlation is significant at the 0.01 level (2-tailed).

The model indicating there exist a simple weak positive correlation of 0.115 and R-squared that indicates how much variation in the dependent variable collaboration can be explained by the independent variable clericalism, in this model being very low variation of 1.3%. On the analysis of variance sigma is greater than confidence interval of 0.05 which lead to conclude collaboration within the church depends very limitedly on the perception of clericalism.

4.6 Presentation of Findings by Research Objectives

The research had four objectives the study sought to achieve, they are as follows:

4.6.1 The Influence of the Church Structure; Hierarchical and Patriarchy

The first objective of the study was to investigate to what extent the hierarchical and patriarchal structures of the church influences collaboration. The existence of clericalisms in the Archdiocese of Nyeri is not a local problem and an isolated systematic phenomenon. It bears historical organization and traditions of the Roman Catholic Church. This is manifested in the structure of the church-hierarchy of orders with allocated powers and authorities; the nature of the church to be a patriarchal structure. The research set out to examine how structure and nature of the Roman Catholic Church in Archdiocese of Nyeri influence perception of clericalism. To achieve this researcher computes a composite score to allow for correlation tests to examine the relationship.

Table 4.7: The Nature of Patriarchy Structure in the Roman Catholic Church as Manifested by:

Nature	Strongly agree	Agree	Not decided	Disagree	Strongly disagree
Exclusion of the laity especially female in decision making	8 (26.7%)	3 (10.0%)	2 (6.7%)	10 (33.3%)	7 (23.3%)
Privileging the clergy at expense of the laity who are the majority	10 (33.3%)	4(13.3%)	2 (6.7%)	8 (26.7%)	6 (20.0%)
Division of the people of God in two clergy and laity	8 (26.7%)	6 (20.0%)	2 (6.7%)	7 (23.3%)	7 (23.3%)

The patriarchy nature and structure of the roman catholic church has been found to manifest clericalism by privileging the clergy at the expense of the laity who are the majority, this according to the participants who strongly agreed; 33.3%. Exclusion of the laity especially the female in decision making is not an express manifestation of clericalism with 33.3% who disagreed with the statement and 23.3% who strongly disagreed. This concurred with the findings of Parent, 1989 who identified five indicators of these factors. The laity found there exists centrality of clergy in the church that makes it look unequal, the orders of authority from bishops that offers high discretionary powers laity can question. This study indicates to a review of approaches clergy use in achieving collaboration in church. This study is corroborated with the study by Chimhanda (2013) on probable effect patriarchy structure on marginalisation of women in Zimbabwe. In that study they agreed that 1964 synod of bishops found that women are the back bone of the society and church. But study by Chimhanda found despite that women continue to be marginalized in both subtle and overt ways, this

delivering slowness, in collaboration for service delivery in church. The hierarchal nature is found to be central factor in determining the effectiveness of collaboration. Rustin, et.al, (2014) agreed with these findings that leadership style in church has an implication on collaboration, when exploring leadership nature in catholic parishes; leadership centred verse us distributed leadership. The findings are that where there is distributed leadership collaboration existed was good and thriving.

Regarding the correlation between the perception of clericalism and the structure and nature of the church the outcome are as follows;

Table 4.8: Pearson correlation between perceived clericalism and church structure and nature

Perceived clericalism		
Church structure and nature	Pearson Correlation	0.436
	Sig. (2-tailed)	.016
	N	30

** . Correlation is significant at the 0.01 level (2-tailed).

The test indicates there exists a positive statistically significant (Pearson $r=0.436$) correlation between perceived clericalism and hierarchical and patriarchal structure and nature of the church, with p-value less than 0.05 of $p=0.016$ which show significant relationship. Hence, structure and nature of the church has likelihood to explain 43.6% of perception of clericalism in Archdiocese of Nyeri.

Table 4.9: ANOVA on Hierarchal and Patriarchal Nature of the Church

Hierarchal and patriarchal structure influence on collaboration.	Sum squares	Degree freedom	Mean squares	F	Sig.
Between groups	6796.867	3	1699.217	18.936	0.000
Within groups	2334.600	27	89.780		
Total	9131.467	30			

The p-value is lesser than the significant value of 0.05 which leads to reject the null hypothesis that there exist significance of hierarchal and of patriarchal structures and we conclude that not all population means are equal.

HO: Hierarchical structure and patriarchal nature of the church do not have a significant influence on collaboration for service delivery.

A t test abundantly reveal a significant difference between the means of period of clergy service in catholic archdiocese of Nyeri ($M=1.22$, $S=1.26$, and 1 , $t(29) = 1.543$, $p > 0.05$, $\alpha = 0.05$ which means the p value is greater than the alpha leading to no evidence to reject the null hypothesis.

4.6.2 Clergy Formation and Seminary Education

The study second objective was to explore to what extent seminary education influence collaboration. Training and house formation in the seminary was sought to identify how it may contribute to aspects of clericalism. The participants were presented with 5 item likert as indicated in;

Table 4.10: Seminary formation

Seminary formation	Strongly agree	Agree	Not decided	Disagreed	Strongly disagree
Being conservative and failing to embrace modern trends	10 (33.3%)	6 (20.0%)	3 (10.0%)	5 (16.7%)	5 (16.5%)
Exclusion of the seminarians from the laity whom they later go to serve	11 (36.7%)	9 (30.0%)	1 (3.3%)	4 (13.3%)	5 (16.7%)
Perception by Christians faithful that seminarians are destined to a special role in the church	11 (36.7%)	13 (43.3%)		3 (10.0%)	3 (10.0%)

Table 4.10 has depicted the element of exclusion of the seminarians from the laity they are destined to be ordained to serve as a key factor in limiting effective service delivery in the Roman Catholic Church of the Archdiocese of Nyeri, with 36.7% of participants who strongly agreed and 30.0% who agreed, laity has also been found to enhance and constraint seminary formation as the study found majority of the laity perceive seminarians as destined for special and privileged roles in the church with 36.7% strongly agreed with the statement and 43.3% agreed with the statement.

Table 4.11 ANOVA on formation and seminary education

Formation and seminary education	Sum squares	of Degree freedom	of Mean squares	F	Sig.
Between groups	29.200	2	15.000	6.182	0.006
Within groups	3334.314	28	1.9833		
Total	3363.514				

The p-value (0.06) is lesser than the study significant value of 0.05 which leads to rejection of null hypothesis of significant differences with the means of seminary education and manifestation of clericalism in effective collaboration.

H0: Seminary education does not have a significant influence on collaboration for service delivery.

The $t(29) = 1.210$, p-value (0.06) is lesser than the study significant value of 0.05 which leads to rejection of null hypothesis of significant differences with the means of seminary education and manifestation of clericalism in effective collaboration. An indication that seminary education and formation; do have significant contribution to clericalism in catholic Arch diocese of Nyeri.

This supports Arbuckle, 1996 findings that seminary education and formation enclose seminarians' worldview and shaped their mind towards achieving a destined privileged status after ordination. This related with the findings of this study that found majority of participants' 66.7% perceiving exclusion of seminarians from the people they will serve as an element of building up clericalism. The system of residential formation of clergy in secluded seminary have an impact on future collaboration in service delivery in church. This agrees with the finding of the general synod on formation published work (General Synod, 2003).

Seminary education inclusiveness of emotional intelligence happens to be a positive attribute in enhancing harmonious relationship with the laity. Oney (2009) when exploring the cause relationship of emotional intelligence, conjured with this study on clergy effectiveness.

4.6.3 Relative Independence

Another factor associated with clericalism it's the relative independence of the clergy. This study third objective was to find out to what extent the relative independence of clergy influences collaboration. The participants were presented with a 5 item likert scale to which extent of agreement with the statement was required.

Table 4.12: Relative Independence of Clergy Effect on Service Delivery

Manifestation	Strongly agree	Agree	Not decided	Disagree	Strongly disagree
Clergy having minimal or no supervision	12 (40.0%)	9 (30.0%)	1(3.3%)	7 (23.3%)	1(3.3)
No structures of appraisal on clergy either by self or institutions	11 (36.7%)	13(43.3%)	1(3.3%)	3(10.0%)	2 (6.7%)
Clergy are minimally monitored by laity and their superiors	11 (36.7%)	10(33.3%)		8(26.7%)	1 (3.3%)
The laity can only report clergy to the bishop and wait for actions	8 (26.7%)	14(46.7)		8(26.7%)	1 (3.3%)
Due to relative independence teamwork	8 (26.7%)	14 (46.7%)		3 (10.0%)	5 (16.7%)

Table 4.12 on relative independence has identified manifestations of what effect there is in service delivery. Lack of structures to appraise the clergy has an effect to unfavourable limits service delivery, miss-action by the church laid out order to address the challenges of the clergy associated with clericalism is another manifestation of relative independence with majority of the participants strongly agreeing or somehow agreed.

Table 4.13: ANOVA on relative independence influence on collaboration

Relative independence influence on collaboration.	Sum squares	of Degree freedom	of Mean squares	F	Sig.
Between groups	794.138	6	447.089	6.809	0.13
Within groups	19988.766	24	59.705		
Total	20782.904	30			

Ho4: Relative independence of the clergy does not have a significant influence on collaboration for service delivery.

The p-value (0.013) is greater than significance value of 0.05 that lead to accepting that relative independence has a significant equality between the means on collaboration in the church with t test(29)=1.341 being greater than alpha 0.05

Gaudium Evangelii, 2013 of Pope Francis manifested how the laity is relegated at the periphery in the decision making of the Roman Catholic Church. Though, this study did not support these findings though it found that minimal supervision and lack of clear appraisal structure for the clergy have the greatest influence in ineffective collaboration in service delivery in the church. Relative independence improves the clergy discernment through placing greater emphasis in developing of every priest's unique personality identity. This forms a clergy with special skills in managing the special needs in the ministry (Latham, 2012).

4.6.4 Ontological Change

According to the church teachings, ordination of the clergy confers ontological change. This can influence the approach on service delivery as it may be a stem of clericalism. To study this research presented the participants with 5 item likert scale to assess how the extent they agree with the statements on ontological change.

Table 4.14: Effects of Ontological Change on Service Delivery

Effects	Strongly agree	Agree	Not decided	Disagree	Strongly disagree
Complacency by clergy that they are superior to laity	14 (46.7%)	11 (36.7%)	1 (3.3%)	2 (6.7%)	2 (6.7%)
The clergy are withdrawn from the laity and are there to teach, sanctify, and govern.	12 (40.0%)	13 (43.3%)		3 (10.0%)	2 (6.7%)
The laity should only obey, give and serve to the clergy	10 (33.3%)	11 (36.7%)	1(3.3%)	3 (10.0%)	5 (16.7%)

Table 4.14 shown effects of ontological change after ordination in the clergy. The major effect is the clergy adopting a complacent approach towards the laity with 46.7% strongly agreeing and 46.7% agreeing with the statement. The clergy becomes withdrawn from the laity and only mechanically there to teach, sanctify and governing the church with 40.0% of participants strongly agreeing and 43.3% agreeing with the statement.

Table 4.15: Pearson correlation between service delivery and ontological change

Ontological change		
Service	Pearson	0.164**
delivery	Correlation	
	Sig. (2-tailed)	.005
	N	30

** . Correlation is significant at the 0.01 level (2-tailed).

There exists a weak statistically positive correlation (Pearson $r=0.164$) and p-value significant at 0.05 between ontological change and service delivery.

Table 4.16: On Ontological Change and Degree of Freedom

Ontological change after ordination on collaboration.	Sum squares	of Degree freedom	of Mean squares	F	Sig.
Between groups	92.467	3	45.800	4.467	0.023
Within groups	275.388	27	11.237		
Total	367.855	30			

The p-value is (0.023) which is lesser than study significance level of 0.05 that means there is statistically significant difference in the mean ontological change and manifestation of clericalism. However, the study contrasted the findings of Pierli and Ratti, 2001 who postulated that ontological change is beneficial in acquiring authority, teachings of the church, and sanctification by the clergy. This study found that ontological change creates an 'ordination effect' to the clergy that manifests through complacency, withdrawn nature of clergy towards the laity, and superiority mentality of clergy. More so, this study is informed by O'Connor (1996) on the essence of ontological change to a clergy. In his view, priests acquire ecclesial privileges as the minister of the gospel. This is found to be good to resolve the 'crisis of priestly identity'.

The researcher sought to understand the implication of variances within groups of all the dependent variables. Hence, running a multivariate analysis of variance was done (MANOVA) where the conclusion was that there exists significance of all variables: hierarchical and patriarchal structure of church, seminary education, relative independence, and ontological change with influence related to clericalism at (p-value < 0.05).

H₀: Belief in ontological change after ordination does not have a significant influence on collaboration for service delivery.

A t test revealed a statistically significant difference between the means of the period of service and ontological change with a mean of 2.46, s=1.26 and 1, $t(29) = 1.780$, $p > 0.05$, $\alpha = 0.05$ resulting in acceptance of the alternative hypothesis that the period of service for clergy has a significant contribution to growth of ontological change.

4.6.5 Collaboration between clergy and laity in Archdiocese of Nyeri.

The researcher sought to understand the key foundation the clergy find significant in achieving collaboration between them and the lay people. The participants were presented with 2 item likert scale (agree, and disagree) to indicate level of agreement.

Table 4.17: Key areas of collaboration between clergy and the lay people

Key element	Agree	Disagree
Clergy holding consultative meetings with the laity	28 (93.3%)	2(6.7%)
Transparency and accountability in presenting use of resources	29 (96.7%)	1 (3.3%)
Proper implementation of canonical councils	28 (93.3%)	2 (6.7%)
Use of genuine consultation among clergy	29 (96.7%)	1 (3.3%)
Appreciation of the role of women in running church affairs	29 (96.7%)	1 (3.3%)

Table 4.17 indicates the key elements that the clergy agree that if properly implemented, collaboration between the Christians and the clergy can be achieve for effective service delivery. Key to note is relative high percentage of elements of consultation within the clergy and with laity, both having 96.7% of the agreement by the participants.

4.6.6 Strategies Applicable by Clergy in Structural Nurturance of Effective Service Delivery

There are strategies the researcher assesses how they can improve service delivery by the clergy. Participants were presented with 5 item likert scale to rate the extent of agreement with each of the statements.

Table 4.18: Structures to nurture effective service delivery

Nurturing structure	Strongly agree	Agree	Not decided	Disagree	Strongly disagree
Being transparent and accountable in resources management	23 (76.7%)	5(16.7%)			2 (6.7)
Holding regular discussion forums to elaborate various roles laity can do in service delivery	19 (63.3%)	8 (26.7%)	2 (6.7%)	1 (3.3%)	
Ministerial solidarity that we are all servants	19 (63.3%)	9 (30.0)		1 (3.3%)	1 (3.3%)
Defining the roles of parish councils and finance councils as agents of service delivery	23 (76.7%)	7 (23.3%)			
Holding the dignity of the order of clergy high to reflect upon the laity its benefits to them rather than privilege.	20 (66.7%)	9 (30.0%)		1 (3.3%)	

Table 4.18 show ways and strategies clergy can use in nurturing effective service delivery. Transparency and accountability in resources management is agreed to be a core strategy in arch-diocese of Nyeri with 76.7% of the participants strongly agreeing with the statement and 16.7% agreeing with it. Defining the roles of parish councils, finance councils, and pastoral councils as agents of service delivery is also a positive strategy for effective service delivery in arch-diocese with 76.7% of the participants who agreed with the strategy and 23.3% who agreed with the statement.

4.7 Summary of Findings

The study has found contrasting view on clericalism between the clergy and the laity. The perception of clericalism in the archdiocese is at 86.4% at the high perception scale, which is an element that demands action plan. Though in agreement is the importance of consultation and mutual respect between the clergy and the laity. This is found to be very important in achieving harmonious working relations.

The period of service for the clergy has a positive contribution towards manifestation of clericalism in the Archdiocese. Roman Catholic Church clergy in the archdiocese of Nyeri

bear significant levels in the perception of clericalism by the laity where, 89.5% observed clericalism manifested by discretionary roles of the clergy and centrality of the clergy in church orders at 90.0%.

Hierarchical structure and patriarchal nature of the Roman Catholic Church has a contributory function to the existence of clericalism perceived by the laity and among the clergy. There is positive statistically significant influence on clericalism. This has been explained by the church history and traditions that place ahead the role of male fraternity in the governing, administration and ministerial function in the church.

Seminary formation and education curriculum was found to be a crucial in channel to cure and address collaboration in church. This is achieved through: orientation and involvement in the pastoral care and seminars with the Christians. This will work out the perceived conservativeness of seminary formation and raise a more social friendly clergy.

Relative independence of the clergy has been confounded by both the laity and the clergy as a contributor to clericalism for the clergy. This is manifested mainly by privileging the clergy at the expense of the laity, and complacency on the side of the clergy is tasking them without involving them. This is deliberated to be healed through teaching on t. More so, the laity misconstruction about their role in the church, leads to their perception that the clergy he laity on their functions within the church.

Ontological change is concept was accused to have brought about what the laity described as 'ordination effect' when after ordination clergy changes and feel superior to the laity. This change was identified to grow with period of clergy service and office the clergy is servicing: diocesan office and parish pastoral work.

The study identified structural strategies the clergy in the Archdiocese of Nyeri; both organizational, and doctrinal. The doctrinal strategies are ministerial solidarity that we are all servants with 63.3% who strongly agreed with that strategy and 30.0% who agreed. Defining the roles of parish councils and finance councils, as the agents of collaboration for effective service delivery in the Archdiocese of Nyeri. The study found efficient implementation of these strategies enhances collaboration. This is acquired through pastoral practice by the clergy in the service in the parishes within the Archdiocese.

Collaboration in the Archdiocese of Nyeri is found to be faced by the prevailing changes where accountability, democratic views and transparency is a core component in the modern

world. The clergy can overcome these challenges through shared decision making processes, upholding principle of subsidiarity. This assures the clergy, superiors as well as the laity of openness dignity of the church as a collaborative body of Christ.

CHAPTER FIVE

THEOLOGICAL REFLECTIONS

5.1 Introduction

This chapter presents how transformation can be achieved from the findings from the research done. It will present a kind of a journey from clericalism to collaboration that can bring communion. Christian sacred scriptures, the social teaching of the Catholic Church and council documents that address the gap that exists among the non-ordained and the ordained have been used.

5.2 General Discussions

From the field research a contrasting view of clericalism was found between the laity and the clergy. The prevalence of clericalism was found to be as high as at 86.4%. This calls for an action plan to ameliorate the situation and bring transformation to both the laity and the clergy.

The period of service in the clerical order was found to have some significance on clericalism. The scenario was that those priests who are serving their first to around the tenth year were found to be conservative and giving minimal room to the laity. The elderly ten years and above were found to be accommodative.

Another area is the structure of church management; the church has hierarchical- patriarchal structure. This was found to contribute to clericalism for the laity do not participate in major decision-making only the clergy. The laity felt the consultative voice wants also the almost absent voice of women. The clergy also felt that the structure is also discriminatory for even some of them are not fully involved in the ministry. The priests are called to participate in the ministry of bishops. Among the priests there is also some division for some are called pastors and some assist in the ministry of the pastor.

Relative independence of clerics was also found to significantly contribute to clericalism especially by the laity. The laity felt that for the clergy are minimally supervised and no appraisal at contribute to clericalism. Some argued that they are only invited to the tasks of the priests and they were never consulted in the first place.

On the area of ontological change the laity felt that due to the perceived change of nature of a cleric upon ordination the clergy are superior the clergy imply it and the laity accept. Therefore they are not on the common level.

Another area that was tested is on the seminary formation was found to instil in the students that they are being trained to be special. Even on the day of ordination and the so-called honeymoon the newly ordained are always carried shoulder high for they have become different from the rest of Christians. They also acquire a new title and one who fails to adhere to the title is always reprimanded both by clergy and the laity.

However another finding was where it was tested on how the two groups can work together. The participants felt that collaboration is the way to go. Due to the modern trends of call to accountability, democracy and transparency the feeling is collaboration should be practised between the laity and clergy.

The above findings illustrate that there is need transformation in the way the clergy and the laity can work together. This is felt by both the clergy and the laity.

5.3 Basis for Collaboration in the Church

There are various bases on how the people of God can work collaboratively. Here we will base ourselves on the scriptural, social teaching of the church and various documents overtime from the church especially those released after the second Vatican council of 1962-1965.

5.3.1 Scriptural basis

The Christian scriptures are full of implications that the founder of the church never intended individualism but teamwork which the church of Nyeri can borrow. Here we present some scriptural passages that call for collaboration among the people of God. All the passages will be taken from *The New American Bible, 2005*.

Mark 6:7-13: In this passage Jesus Christ sent his apostles in pairs of two by two. Their mandate was to deliver services such as power to exorcise unclean spirits, anointing the sick and preach repentance. This shows that nobody should purport to work alone in the area of service delivery in the church.

Matthew 10:5-23: Here Jesus sends his disciples in pairs of two but he commands to go and stay in the households of those they were to serve. This implies that they should never withdraw from those they serve, they should also not make unnecessary demands “...look for a worthy person stay in that house till you leave...” (Verse: 11). The issue of superiority of the clergy is here discouraged for only people who are equal can stay in the same household. This should be the way the church of today should even if clergy do not stay in the same house but should be a relationship of equals.

Acts of Apostles 6:1-6: As the early church expanded the twelve apostles found them being overwhelmed by issue of service delivery. They found it worthy to have some assistants. They selected the first seven deacons as collaborators in the ministry, they said” ...it is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the spirit and wisdom, which we shall appoint to this task.....” (Verses: 2-5). This passage shows that the first apostles regarded the laity as equals that is why they mandated them to select the ones they felt should serve. This should be borrowed from even today the laity should be fully involved in the selection, training of future clerics. Unlike today where ministry is a private call and the laity minimally involved.

Romans 12:3-10: In this passage Paul elaborates the duties of Christians he says “...for by the grace given to me I tell you everyone among you not to think of her/himself more highly than one ought to think...”. This is because all form the body of a Christ; we are gifted differently but for the proper functioning of the same body of Christ. This is a strong message from Paul for collaboration of all in the church regardless of one’s status. Therefore accordingly the divide that seems to exist today among the clergy and laity has no scriptural basis.

The above are some scriptural passages that illustrate that the desire of the founder of the church never intended division in the body of believers but all should work for the common good. Though they may share in different ministries they should work as the body whereby all parts and organs work together and non-claims superiority over others.

5.3.2. Church documents

Over time and especially after the second Vatican council the church has come up with various documents that call for working together of the clergy and the laity. Here we look at some documents that imply this way of leading to communion.

Decree on the Apostolate of the laity (18 November 1965)

The council participants found it worthy to slot a place for the laity in the church. They stated that the laity should play a more active role in the church and in the world. Chapter three of the document states that the laity have various way of practising their apostolate especially in areas of inviting others to church, instructing others in the faith, passing along skills that nurture souls and sharing their material blessings (Flannery, 1975).

The document further argues that the laypeople ought to work with their Pastor. They should feel comfortable to bring up their struggles and needs of others to the church. Chapter five of the documents stresses need for collaboration by stating that there ought to be fostered a relationship between the laity and the hierarchy. Unity is essential for promotion of spiritual growth.

Paragraph 26 of this document calls in all dioceses in as far as possible formation of councils of laity and clergy in order to assist in the apostolic work. This apostolate is in areas of evangelization, sanctification, social relations. It further states that these councils should take care of the mutual coordinating of the various lay associations undertakings. This document downplays in superiority of clergy over the laity but calls for collaboration.

In order to work together and overcome clericalism this document should be read and implemented by all the laity and clergy and realize that there is no loss when they work together but there is gain and efficient service delivery.

Dogmatic Constitution on the Church (21 November 1964)

In this document especially paragraph 33 states the laity and the hierarchy should work together. The laity is called in a special way to bring the church into the circumstances, lives of the whole world becoming salt of the earth, a timeless instrument. They should work alongside the apostolate of the hierarchy (Flannery, 1975).

This document is transformative by showing that the laity are not only there to receive service from the clergy passively but they should also be active participants. Lack of proper understanding of church documents by the laity, and implementation by the clergy leading; to clericalism.

Decree on the Pastoral Office of Bishops in the Church (28th October 1965)

In this document the area that stresses need for transformation especially for the hierarchy in order to accommodate the laity is paragraph 27. This paragraph states;

“It is highly desirable that in each diocese a special pastoral council be established, presided over by the diocesan bishop himself, in which clergy and laity specially chosen for the purpose will participate. It will be the function of this council to investigate and consider matters relating to pastoral activity and to formulate practical conclusions” (Flannery, 1975). This passage became the basis for the code of canon law of 1983 canon 536 which calls for diocesan pastoral council to assist find conclusions to pastoral challenges (The Canon Law Society of Great Britain and Ireland., 1996).

The need for working together of the laity and the clergy is once again brought to the front. All should work together for efficient service delivery. This is an area that ought to be addressed in Archdiocese of Nyeri based on these research findings.

The church has numerous documents that challenge the divide of the laity and the clergy. Though there are still others that point to the divide of the same and bring a kind of a conflict. An example is the same code of canon law canon 207§1 which states *“By divine institution, among Christ’s faithful there are in the Church sacred ministers, who in law are also called clerics; the others (Italics are ours to show the division) are called lay people”* (The Canon Law Society of Great Britain and Ireland., 1996).

Instructions on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests

This 1997 document is loaded both with a way of involving the non-ordained in the service delivery of the church, but also somehow has elements of clericalism. The document points out that the parish pastoral council and the parish finance council among the structures for collaboration in the particular church as *“so necessary to that ecclesia renewal called by the Second Vatican Council have produced many positive results and have been codified in canonical legislation. They represent a form of active participation in the life and mission of the church as a communion”* (Beal, Coriden, & Green, 2007).

The implementation of the two councils is very important. However the same document hastens to add that; the parish pastoral and finance councils enjoy a consultative vote only and cannot in any way become deliberative structures. The instructions underlines the central

role of the pastor who is only to receive advice from the councils. Even if the role of the pastor is vital a transformation should take place such that the two councils should be involved fully in decision making not only to advise. Advice can be ignored and councils can take no action (Congregation for the Clergy, 1997).

5.4 Catholic Social Teaching

The social teaching of the Catholic Church are expounded in the *Compendium of the Social Doctrine of the Church*.

In our reflections we will be interested in two sections that are relevant to our research findings. These are;

5.4.1 Principles of the Church's Social Doctrine

This sections gives principles that are the heart Catholic social doctrine and also illustrate the dignity of the human person. The compendium gives three main principles that is that of common good, subsidiarity and solidarity (Pontifical Council For Justice and Peace, 2004). These principle are in line with theoretical framework where we had highlighted that of conflict theory, functionalism, interactin and the principle of subsidiarity all pointing for human beings working together.

The principle of subsidiarity which had taken in our theoretical framework argues; *“that all societies of a superior order must adopt attitudes of help(subsidium)- therefore of support, promotion, development- with respect to lower-order societies* “(Pontifical Council For Justice and Peace, 2004). This principle is vital for transformation in the relationship of clergy and laity. The church having a hierarchical structure should leave room for those in the lower level to what they can without interference and this will avoid conflict in the process. Participation of all will be achieved for it is a duty to be fulfilled by all with responsibility and for the common good.

5.4.2 Social Doctrine and the Commitment of the Lay Faithful

The Compendium describes the lay faithful, *“.... as the disciples of Christ starting with the sacraments, that is, by virtue of what God has wrought in them, marking them with the very image of his Son Jesus Christ...”* (Pontifical Council For Justice and Peace, 2004). This

shows that the laity just like the clergy have their mandate from Christ not from any human creation. They do share in the duty of Christ of prophet, King and priest.

Therefore they have a duty of ; Proclaiming the good news, Witnessing Christ which is founded on the gift of grace, Cultivation of a true spirituality, Strengthening their moral lives and acting prudently.

These duties as illustrated in the compendium (2004) point that there is no substantial difference between the clergy and the laity. The primary sacrament is that of baptism which all share. The rest of things should be on functions not any other difference.

From the above presentation from the sacred scriptures, church documents and the social teaching of the Church it is shown that clericalism is an evil shadow in the church that ought to be dealt with. In regions it was not dealt with it led to anticlericalism and hatred of clergy. The laity and the clergy need to work together for effective service delivery in the church.

5.5 Researchers Reflection

From the resaerch findings presented in chapter four above it is true that there exists clericalism in the church of Nyeri. This has hindered service delivery in the region for the church seems as if it is made of different bodies one to give directions and the other to obey and follow.

To overcome this the participants were all in agreement that there is a way that the clergy and the laity can work together. This is the way of collaborative ministry that will bring genuiune consultation, communion and participatory decision making. This can only happen if there is a proper way of forming collaborative structures as proposed by various church documents. These structures are the diocesans pastoral council, parish pastoral council and well constituted finance council both at parish and diocesan level (Congregation for the Clergy, 1997).

We agree with Pope Francis in his address to new bishops focusing on pastoral attention to families and seminarians (September 16, 2016). Pope Francis says *“the world is tired of charming liars, and I might say of ‘trendy priests or trendy’ bishops...people can smell it the people of God have a nose. People can smell and they move away when they see narcissists, manipulators, defenders of their own causes and bandits of vain crusade...”* (Montagna, 2016).

This manipulation the pope is condemning arises from the relative independence of clergy upon ordination where we feel a way of self appraisal, form others should be invented to prevent the clergy having the first and the last word. On the issue of seminary formation the church should make it a policy that there is inclusive formators for seminarians both clergy and laity where even women are involved. On the belief in ontological change this should be addressed for even if the clergy are able to transubstantiate bread and wine into the body of Christ its a function of the church.

Pope Francis in the Encyclical *Evangelii Gaudium* 24th November 2013 especially paragraphs 102,103 and 104 is critical of clericalism. In paragraph 102 he stresses the need to acknowledge the responsibility of the laity in the church which is grounded on baptism. He continues “..due to excessive clericalism which keeps them away from decision-making”.

In paragraph 103 pope Francis stresses on the indispensable contribution women make to the society through sensitivity, intuition and other distinctive skills sets which they, more than men, tend to possess. In paragraph 104 he says “.....Demands that legitimate rights of women be respected, based on the firm conviction that men and women are equal in diginity....” (Francis, 2013).

In these three paragraphs Pope Francis acknowledges the existence of clericalism, and argues this can only be overcome through participation of the lay people and especially women in the decision making organs of the Church. This is in line with our research findings where there is a need for urgent measures to be put in place to ameliorate the situation.

The structure of the church which is both hierarchical and patriachal should be made more flexible. It should be more accomodative to the views of the laity and women’s voices should be heard.

5.6 Conclusion

In this chapter we have presented the summary of research findings which illustrate that clericalism exists in the area which was under study. We have also presented various sources from the christian sacred scriptures, church documents and from the social teaching of the church on how the beast of clericalism can be slain. We have also given the researchers reflection by bringing forth what the research had found that there is a way clergy and laity can work together for effective service delivery. We have also mentioned structures proposed

by the church for collaboration. In the following chapter we will give action plan and our recommendations.

CHAPTER SIX

TRANSFORMATIVE ORIENTATIONS-STRATEGIES-SYSTEMS

6.1 Introduction

This chapter gives a kind of an overview of the research and give actions proposed to ameliorate the situation of clericalism in the Archdiocese of Nyeri. It has presented how the structures for collaboration can be constituted, how collaboration can be achieved and proposes a training structure for both the laity and the clergy. It has also given general recommendation for those who we wish to undertake future research in the same field.

6.2 Action Plan

From the problem statement it was stated that clericalism is an abuse that disturbs and misrepresents the idea of compentality by reducing it into a caricature, clerics are bosses, lay people get bossed (Arbuckle, 1993). This is bad for it leads clerics to suppose that they set standards of excellence for all. The field research confirmed that clericalism exists in the Nyeri Catholic Archdiocese, the question now is how can the church overcome clericalism?

In this section the researcher puts forward ways that can assist in healing the rift between the laity and the clergy.

6.2.1 Setting of Structures for Collaboration

This research proposes creation of tools of collaboration that is the diocesan and parish pastoral councils and finance council as recommended by the Code of Canon Law (The Canon Law Society of Great Britain and Ireland, 1996). These structures do exist in some parts of the archdiocese but other areas do not have them. The mode of setting them should be inclusive having input of both the laity and clergy.

This by establishing a way of having the laity elect the leaders themselves from the smallest group to the diocesan level. The research proposes a uniform day of election in the whole archdiocese, then elect deanery councils and later the diocesan pastoral council from those leaders elected from the grassroot (Dalton, March 1988). This will ensure that the laity are involved in the decision making and search for solutions to various challenges.

The councils will assist the pastors in planning, organizing, initiating, promoting, coordinating and reviewing evangelization, worship, religious education and charitable acts (Better Together: Catholic School Advisory Bodies, 2016). The councillors should have a

stable period of service three years renewable a process of prayer and discernment should be followed. They will also be inducted to know their specific roles and mandate.

The finance council should assist in the administration of temporal goods of the church and budgeting the priest should not be all things. To ensure transparency and accountability the finance council should also monitor finances by reviewing monthly revenues and expenditures (Burrow, 1980). The finance council will also compile annual report of their parish and be submitted to the diocesan finance council where the bishop is the chairperson. It will also be encouraged for the Diocesan Finance Council to give financial report of the diocese to Christ's faithful (Beal, Coriden, & Green, 2007).

6.2.2 Training on Personality Types

Arbuckle (1993), argues that there are four major personality thinkers that exist. If not realized working together in a group will be a challenge. He states the personality as follows:

Machine-gunner thinkers; these are highly rational and quick thinkers, analytical, factual and precise people. This category has people who become lawyers, financial officers and scientists. If they are elected chairmen of groups they discourage any kind diversion unless it is useful to the group.

Detail thinkers; this group of people are presented oriented, logical but slow thinkers but concerned with detailed information. The group has people who become accountants, middle level managers, quality control officers, manufacturing foremen.

Story tellers; these are intuitive, deeply concerned with the feelings of people stressing teamwork, relationships and participation in group activities are past oriented. Good at recounting stories of the past, people in this group are social workers, nurses, teachers and personnel officers.

Dreamers; they are more intuitive than logical and factual, they are future oriented highly imaginative with new ideas springing from a mind that organizes experiences, facts relationships to discern new roads not travelled before. The aim of going through these personality type thinkers is because if collaboration is to take place people must know other types of thinkers and appreciate them without bias. Knowledge of personality thinkers is

essential for the leaders elected will come from the four areas and also the clergy also follow in some category of the same.

6.2.3 Training on Collaborative Ministry

According to Grassroots Solutions (2010), there are ten characteristics of effective collaboration. These are: seeking capacity for coordination and management, seeking a smaller core leadership team within the larger group empowered to make decisions, identification of mutual self-interest which may hinder collaboration, clear goals and lines of accountability, good internal communication, trust and mutual relationships, patience, flexibility, openness to risk, clear roles and complementary functions, shared narrative and messaging and strategy for engaging others in the work and delegation (Grassrootsolutions, 2013).

Training on collaboration as a strategy will ensure that the laity and the clergy work for common good. This will bring forth communion for each will seek to the other fully. It will also ensure that true collaboration is practised not only talking about it and only call for cooperation.

Knowledge about collaboration will also reveal the true enemies of it and especially low self-esteem why one does not respect oneself it will be impossible to respect others. The training will take the process of the four stages, that is; stage of clarification of the mission. In activity there is a mission to be accomplished all the participants should be aware of the mission without any hidden details, conviction that the mission is worthwhile nobody will commit to a useless activity, therefore all participants will be made to feel worthwhile in collaboration, develop a deep personal commitment all participants will be encouraged to have a personal commitment without this it will be a mission in futility, mastering the adequate capabilities and skills to make the collaboration successful. Looking for an outsider who is a professional in the field is mandatory. The clergy and laity involved might be biased (Donal, 1995).

Loughlan (2006) summarizes collaborative ministry simply by stating follow the four Cs, that is; Clarification, Conviction, Commitment and Capacities/Capabilities (Loughlan, 2006).

When the clergy and laity are trained on collaboration all will be goal oriented not personality or status oriented.

6.3 Areas of On-Going Training

After formation of structures of collaboration is done there will be need for on-going training. Various topics are proposed to ensure renewal and avoid going back to the old ways. Some of the skills sought: Leadership and management, how to be an effective speaker (communication processes), how to improve an organization and animation of groups for organizational development and transformation, basic financial resource management and resource mobilization, collaborative ministry and strategies for self-sustenance.

The implementation will be led by the diocesan pastoral council in collaboration with deanery and parish pastoral council. The presbyteries (body of all priests with the Bishop) will also be trained for as the findings priests play a major role in clericalism.

Those formed will be awarded with a certificate and will be expected to become animators of their respective groups and work in collaboration with clergy for effective and efficient ministry within the Archdiocese of Nyeri. Existing Church leaders, lay apostolate leaders and clergy will be targeted from each parish.

6.3.1 Location and duration of Training

The training will be done in our eight deaneries that is: Nyeri municipality, Karatina, Othaya, Mukurwe-ini, Tetu, Gatarakwa, Naro-moru and Nanyuki. The proposed training will be done from June to December 2017.

6.3.2 Funding

In the Diocese we propose that each parish will contribute Kshs 15,000 and with 52 parishes a total of Kshs 780,000 will be realized in order to sustain the project. We will propose that it becomes an annual event.

6.3.3 Objective

The aim will be to form and train laity and clergy that they can work together for effective service delivery. This will make the Church of Nyeri to become a Self-reliant, Self-ministering, self-propagating and socially relevant.

6.3.4 Cost

The total cost of the process is about Kshs 720,000. The breakdown is as follows: Training and workshops facilitation Kshs. 520,000, Logistics at Kshs. 200,000.

Table 6.1: Training Schedule and cost

Deanery	No. Of Parishes	Participants Clergy and Laity.	Cost per participant per day @2days	Total cost.
1. Karatina	8	40	2000	80,000
2. Othaya	7	35	2000	70,000
3. Mukurwe-ini	5	25	2000	50,000
4. Tetu	8	40	2000	80,000
5. Municipality	6	30	2000	60,000
6. Gatarakwa	8	40	2000	80,000
7.Naro-moru	5	25	2000	50,000
8. Nanyuki	5	25	2000	50,000
9.Logistics				200,000
TOTAL	52	260	520000	720,000

6.4 Target Group and Objective

The training will begin with the priests in the parish and the five executive leaders of the parish pastoral council. They can be trained to become trainers of trainers and there will be encouragement of exchange programme within each deanery.

The researcher serves as the pastoral and laity coordinator in the archdiocese hence will be able to coordinate the training in collaboration with the diocesan pastoral council. The desired outcome is to attain communion between the clergy, that is; Communion in faith, Communion of the sacrament, Communion of charismas, Communion for common good and Communion in charity (Bausch, 1989).

Table 6.2 Logical Framework

Objective	To come up with awareness programs on collaboration		
Activiteis	Sub activities	Budget	Means of verification
1. Coming up with programs	1. recruit a team manager 2. designing programs		Reports Report
2. Printing booklets			

6.5 Conclusion

In this chapter, we have presented the areas of implementing close collaboration between the clergy and the laity. This is to ensure that clericalism does not take a new dimension where the laity will perpetuate clericalism. Training as shown will empower both groups and we believe will enhance collaboration which will ensure effective and efficiency in service delivery. Failure to train the clergy and the laity will lead to suspicion and clergy continuing to doing everything without involving the laity.

GENERAL CONCLUSIONS

This study was undertaken to test whether clericalism has any influence on collaboration for effective service delivery. The findings revealed that in the area of study there does exist clericalism that hinders communion and affects effective and efficient service delivery.

The literature review and field research revealed that indeed there is a way the clergy and laity can overcome clericalism without either losing their identities or usurping the role of the other. The way is collaboration that will give rise to genuine consultation, communion, delegation and mutual respect for each status. The challenge is how to achieve true collaboration in a practical way.

The theological reflection has shown that there is a wealth of literature ranging from the Christian sacred scriptures, church documents especially after the Second Vatican Council and from Catholic social teaching. The only challenge is to be aware of the literature and implement the literature to real life.

In the action plan, we have found the best way to collaboration is the creation of structures of collaboration proposed by the church, that is the pastoral and finance councils both at parochial and diocesan level.

The training of clergy and the laity is essential. We have proposed that for the training to be effective there is a need for outsourcing to avoid bias and prejudice from either laity or clergy to train.

Therefore the research revealed that the hierarchical and patriarchal structure of the church, seminary training and formation, relative independence of clergy and finally belief in ontological nature on clergy does affect collaboration. The researcher recommends that more research should be done especially on the belief of ontological change of clergy.

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APPENDICES

Appendix 1: Multivariate Tests and Diagram

Effect		Value	F	Hypothesis df	Error df	Sig.	Noncent . parameter	Observed power
Intercept	Pillai's trace	0.934	139.681	3.000	42.000	0.000	638.033	1.000
	Wilk's lamda	0.043	139.681	3.000	42.000	0.000	638.033	1.000
	Hotelling's trace	19.634	139.681	3.000	42.000	0.000	638.033	1.000
	Roy's largest root	19.634	139.681	3.000	42.000	0.000	638.033	1.000
Group	Pillai's trace	0.363	2.567	9.000	132.000	0.006	22.142	0.740
	Wilk's lamda	0.492	2.676	9.000	102.346	0.008	19.467	0.432
	Hotelling's trace	0.497	2.698	9.000	123.000	0.008	23.282	0.942
	Roy's largest root	0.324	5.777	3.000	43.000	0.007	12.330	0.874

Multivariate test for clericalism and dependent variables: H&P, SE, OC, and RI
 Computed using alpha=0.05

KEY:

H&P is hierarchal and patriarchal structure of Roman Catholic which resulted to 0.006

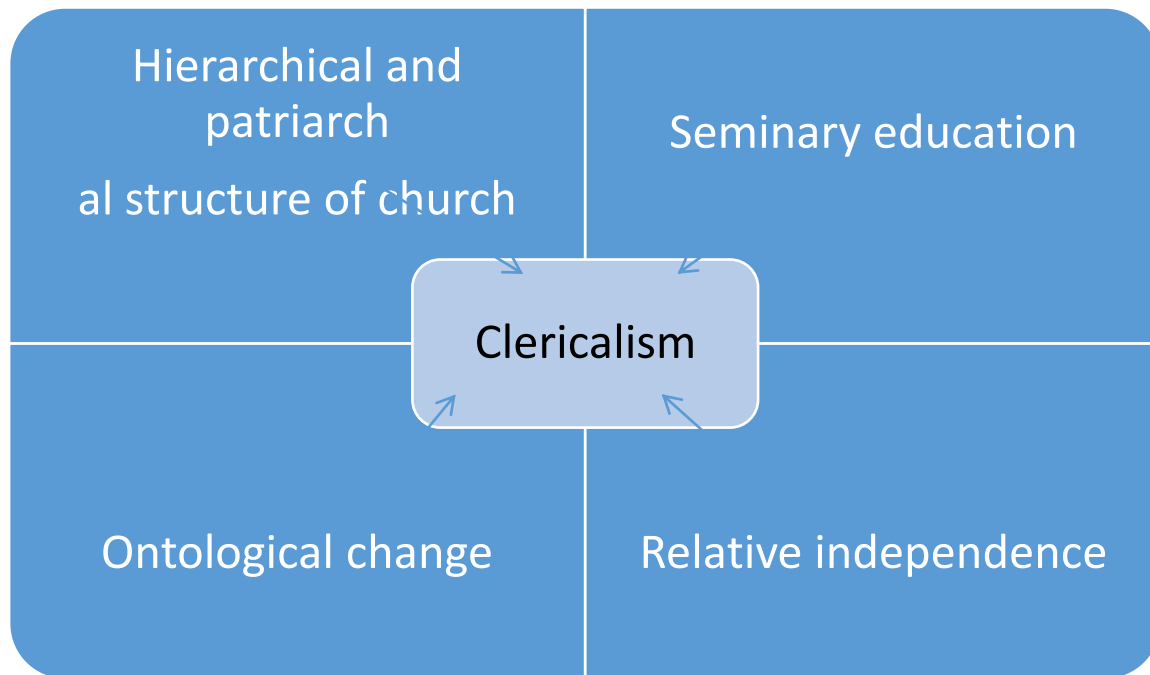
SE is seminary education which resulted to 0.008

OC is ontological change which resulted to 0.008

RI is relative independence which resulted 0.007

The four dependent variables yield the p-value for the four different multivariate tests. The results are good indicators of the significance influence of the independent variable clericalism on all of the dependent variables considered as a group. In this case they are all significant at $p < 0.05$ the shaded sig. values. Hence, conclusion that clericalism have a significant influence the four different implications of clericalism.

Diagram



Appendix 2: Map Diocese of Nyeri

Figure 1: Map of Nyeri

MAP OF ARCHDIOCESE OF NYERI



X

Appendix 3: Interview Guide for the Focus Group (Laity and Religious)

My name is Wanjohi Patrick Maina, a student of Masters Degree in Social Transformation specializing in Organization Management Course in Tangaza University College. As part of requirement for the award of the degree, I am supposed to carry out a study on the;

Influence of Clericalism on Collaboration for Effective Service Delivery: A Case Study of Nyeri Catholic Archdiocese Kenya.

I humbly request your participation and guarantee that views given in this research study will be treated with utmost confidentiality and only for academic purposes.

Please if you choose to be a participant read your rights below and if satisfied kindly appends your signature.

1 *Clericalism is the belief that ordained ministers are a privileged people and are the chief decision makers in the church.*

Do you agree with the statement? [Yes] [No]

2. In your own words define clericalism?
.....

3. Who are the key actors in clericalism?
.....

4. How does the training of the Seminarians contribute to the relationship between clergy and non-ordained?
.....

5. How can training/formation of clergy in seminary be improved to enhance collaboration?
.....

What is the perception of the non-ordained on the clergy?
.....

6. What is the perception of the ordained on the non-ordained?
.....

7. How does the perception of the training of the clergy by the non-ordained contribute to the relationship between clergy and non-ordained?

.....

8. After ordination clergy are believed to acquire a new nature, how does that belief affect their relationship with the laity?

.....

9. Clergy enjoy relative independence with minimal supervision and almost zero appraisals, how do these affect service delivery in the church?

.....

10 The church has a hierarchical structure, according to you does this affect service delivery? [Yes] [No]

Explain:

.....

11. The church since the second Vatican Council has stressed that clergy and laity should work in collaboration. To what extent is the laity involved in the following:

	To a Great Extent	Somewhat	Not sure	Very Little	Not at All
Evangelization					
Financial matters of the parish					
Works of charity					
Liturgy					
Spiritual					

12 To what extent are the following practised in your parish for improvement of collaboration?

	To a Great extent	Somewhat	Not Sure.	Very Little	Not at all
Regular productive meetings.					
Genuine Consultation					
Capacity Building.					
Good Communication.					
Creation of effective Sharing Groups (lay apostolate, SCCs, Bible Study.					

13 To what extent are the following services carried out in your parish?

	To a Great Extent	Somewhat	Not sure	Very Little	Not at All
Evangelization					
Financial matters of the parish					
Works of charity					
Liturgy					
Spiritual					

14. How can service delivery in the Church be enhanced?

.....

15. What roles should laity play in the church for effective ministry?

.....

16. What roles should the ordained play in the church for effective ministry?
.....
17. Do you have something else to add that can enhance collaboration between the laity and clergy for effective and efficient service delivery?
.....

Thank you for your participation

Appendix 4. Questionnaire (Clergy)

My name is Wanjohi Patrick Maina, a student of Masters Degree in Social Transformation specializing in Organization Management Course in Tangaza University College. As part of requirement for the award of the degree, I am supposed to carry out a study on the;

Influence of Clericalism on Collaboration for Effective Service Delivery: A Case Study of Nyeri Catholic Archdiocese Kenya.

I humbly request your participation and guarantee that views given in this research study will be treated with utmost confidentiality and only for academic purposes.

Please if you choose to be a participant read your rights below and if satisfied kindly appends your signature.

Demographic information

1. How long have you been in the ordained ministry?

- a) 1-5 years []
- b) 6-10years []
- c) 11-15years []
- d) 16 and above. []

2. What is your order in the church?

- a) Deacon []
- b) Priest []
- c) Bishop []

3. What is your appointment?

- a) In the Parish []
- b) In diocesan office. []

QUESTIONNAIRE

SECTION A

(Please tick the box you agree with)

1. My view of Clergy, answer Yes or No. :

- i. Clerics are a privileged fraternity. [Yes] [No]
- ii. Clergy should minimally consult the laity for they are chief decision makers.
[Yes] [No]
- iii. The laity should follow the clergy directives without questioning. [Yes] [No]
- iv. There is a way that the clergy and laity can work collaboratively.[Yes] [No]

2. I belief that the role of Roman Catholic Clergy is. (Agree or Disagree)

- i) Role of teaching. [Agree] [Disagree]
- ii) Sanctifying [Agree] [Disagree]
- iii) Governance [Agree] [Disagree]
- iv) Having immunity from questioning by the laity. [Agree] [Disagree]
- v) Rights to sanction the laity. [Agree] [Disagree]

2.2. To what extent do I define service delivery in the church as?

	To a great extent	Somewhat	Not Sure	Very Little	Not at All
Proclamation of the Gospel.					
Management of Temporal goods.					
Pastoral Care.					
Celebrations of Sacraments and Sacramental					
Charity					

3 My perception of how lay people view and treat clergy is. (Yes or No):

- i) Are beyond reproach by the laity. [Yes] [No]
- ii) Clergy are spiritual fathers who should offer guidance to the laity. [Yes] [No]
- iii) Clergy are role models. [Yes] [No]
- iv) Clergy do not welcome diverse views. [Yes] [No]
- v) All decisions in the church should be made by the clergy alone. [Yes] [No]

4. Collaboration between the clergy and the lay people is. (Agree or Disagree):

- i) Clergy holding consultative meeting with the laity. [Agree] [Disagree]
- ii) Transparency and Accountability in presenting use of resources. [Agree] [Disagree]
- iii) Proper implementation of canonical councils. [Agree] [Disagree]
- IV) Use of genuine consultation among clergy and laity. [Agree] [Disagree]
- v) Appreciation of the role of women in decision making in the church. [Agree] [Disagree]

SECTION B

Please read the statements below and indicate the extent you agree or disagree with it,

Kindly note: SA=STRONGLY AGREE, A=AGREE, N=NEAUTRAL, D=DISAGREE, AND SD=STRONGLY DISAGREE

1. Clericalism has a contributory effect on service delivery in church by:

Statement	SA	A	N	D	SD
1. Hindering proper participation of laity					
2. Perceived centralization of church on the clergy					
3. Side-lining of the laity in key decision making framework in the church					
4. Lack of accountability by some clergy.					
5. Misunderstanding of the church doctrine on roles of the clergy and the laity					

2. Collaboration between the clergy and the laity can be achieved through:

Statement	SA	A	N	D	SD
1. Formation of councils for genuine consultations.					
2. Dedication for common good					
3. Shared decision making					
4. Respecting the principle of subsidiarity.(not interfering in decisions by various ministries)					

2. Roles of the laity in service delivery in church are:

Statement	SA	A	N	D	SD
1. Assisting in the proclamation of good news.					
2. Teaching catechism					
3. Active participation in liturgical ministries.					
4. Supporting the church by provision of resources					
5. Be genuinely consulted by clergy.					

4. The nature of patriarchy structure in Roman Catholic Church is manifested by:

Statement	SA	A	N	D	SD
1. Exclusion of laity and especially females in decision making.					
2. Privileging the clergy at expense of the laity who are the majority					
3. Division of the people of God into clergy and laity.					

3. Relative independence of clergy has effect on service delivery by.

Statement	SA	A	N	D	SD
1. Clergy having minimal or no supervision.					
2. No structures of appraisal on the clergy either self or by others.					
3. Clergy are minimally monitored by the laity or their superiors.					
4. The laity can only report a clergy to the superiors and wait for action.					
5. Due to relative independence teamwork is a					

challenge to some clerics.					
----------------------------	--	--	--	--	--

6. Clergy can apply these structures to nurture effective service delivery by the laity:

Statement	SA	A	N	D	SD
1. Being transparent and accountable in resources management					
2. Holding regular discussion forums to elaborate various roles laity can do in service delivery					
3. Ministerial solidarity that we are all servants					
4. Defining the roles of parish councils, finance councils, and pastoral councils as agents of service delivery					
5. Holding the dignity of the order of clergy high to reflect upon the laity its benefit to them rather than a privilege					

5. The church teaches that at ordination the clergy acquire an ontological change. This has direct influence on clericalism and affects service delivery by:

Statement	SA	A	N	D	SD
1. Complacency by clergy that they are superior to the laity.					
2. The clergy are withdrawn from the laity and are there to teach, sanctify and govern.					
3. The laity should only obey, give and serve to the clergy.					

4. Seminary Formation can enhance clericalism in the church and affect service delivery by:

Statement	SA	A	N	D	SD
1. Being conservative and failing to embrace modern trends.					
2. Exclusion of the seminarians from the laity they latter on go to serve					
3. Perception by Christian faithful that seminarians are destined to a special privilege role in church					

SECTION C

1. What is your definition of clericalism? What is its manifestation in the church of Nyeri?

.....

2. How Can The Roman Catholic Church Address Collaboration In Service Delivery Owing To The Prevailing Challenges?

.....

3. From your pastoral practice how best can service delivery be achieved?

.....

Thank you for your participation