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**FORMATION OF LAY LEADERSHIP AND ITS INFLUENCE ON  
PASTORAL PLANNING AND ORGANISATION**

**A Pastoral Study of Holy Cross Parish Dandora- Nairobi Archdiocese**

**Supervisor**

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**A Long Essay Submitted in Partial Fulfillment of the Requirements for a  
Bachelor's Degree in Pastoral Theology**

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## **DEDICATION**

This work is dedicated to my parents who have been voices of encouragement and support in my faith, who sacrificed all to support my education since childhood until undergraduate level. I also dedicate this work to all lay men and women of good will who have dedicated their lives to the service of Church.

## **EPIGRAPH**

Co-responsibility demands a change in mindset especially concerning the role of lay people in the Church. They should not be regarded as “collaborators” of the clergy, but, rather, as people who are really “co-responsible” for the Church’s being and acting. It is therefore important that a mature and committed laity be consolidated, which can make its own specific contribution to the ecclesial mission with respect for the ministries and tasks that each one has in the life of the Church and always in cordial communion with the bishops.

(Pope Benedict XVI, 10 August 2012)

## **ACKNOWLEDGEMENT**

I am so grateful to the almighty God for the gift of life and for all blessings and gifts he has given me, truly you knew me before I was born and chose me in a special way to serve you.

In a special way am grateful to the Congregation of Holy Cross which gave me an opportunity to share in their life as a community plus their support during my theological studies. For the exposure they have given me and for all their ministries around East Africa, thank you.

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## DECLARATION

I, the undersigned, hereby declare that this research work is an original work achieved through pastoral experience, personal reading, scientific research and critical reflection. It is submitted in partial fulfilment of the requirements for a Bachelors in Theology. It has never been submitted to any institution of higher learning for an academic award.

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This long Essay has been submitted for examination with my approval as the University College Supervisor:

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## ABBREVIATIONS

- AA Decree on the Apostolate of the Laity, *Apostolicam Actuositatem* (18 November 1965).
- AG Decree on the Mission Activity of the Church, *Ad Gentes Divinitus* 1965
- AM Post Synod Apostolic Exhortation, *Africae Munus* (19 November 2011)
- AMECEA Association of Member Episcopal Conferences of Eastern Africa.
- Br. Brother
- CCC Catechism of the Catholic Church (11 October 1992)
- CCL *The Code of Canon Law* (25 January 2003)
- CD Decree Concerning the Pastoral Office of Bishops in the Church, *Christus Dominus* 1965.
- CL Post Synod document on the vocation and mission of the laity in the world and in the Church, *Christifidelis Laici* 1988.
- CMA Catholic Men's Association
- CSC Congregation of Holy Cross
- CUEA The Catholic University of Eastern Africa
- CWA Catholic Women's Association
- Fr. Father
- GS Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes* 1965.
- LG Dogmatic Constitution on the Church. *Lumen Gentium* (21 November 1964).
- PMC Pontifical Missionary Childhood
- PPC Parish Pastoral Council
- SC Constitution on Sacred Liturgy, *Sacrosacantum Concillium* 1963.
- SCC Small Christian Community

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## GENERAL INTRODUCTION

Aihiokakai in his writings begins with a question “do the laity, the people of God, have an essential role to play in leading the community to holiness [and goes ahead to say] that it will surprise anyone to hear this question being asked since most people assume the answer ought to be yes..”<sup>1</sup>. There is still a great need to help the laity know their vocation and mission and this should also be accompanied by good formation suitable for their mission which in the long run will aid them in their full participation in pastoral planning and organization in the Church.

In the Decree on the mission activity of the Church, the Council fathers, called on the Clergy to promote the apostolate of the laity they noted that, “let them train the laity to become conscious of their responsibility which they as members of Christ have for all men, let them instruct them deeply in the mystery of Christ, introduce them to practical methods and be at their side in difficulties”. (*AG, 21*).

The question of forming lay leaders today like never before has taken a Centre stage in parish ministry and apart from this, with the current signs of the time, being a parish priest today as opposed to past years has become a complex task calling for a lot of expertise in a variety of areas. Parishes also day by day are becoming mega structures with a lot of activities which cannot be accomplished when there is no good pastoral planning and organization on the side of pastors and the laity but in cases where lay leaders are not formed well, a question remains as to how the mission of the Church will be accomplished. Thomas F. O’Meara in reference to the current challenges in ministry points out that a pastor’s role day by day is expanding, he notes that a pastor today is called upon “to promote others as ministers in different areas, that promotion involves attracting, identifying, educating and preparing and supporting others in the ministry, whether that be half dozen full-time ministers or six hundred parishioners.”<sup>2</sup>

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<sup>1</sup> S.M, AIHIOKHAI, “Reflections by a Lay Theologian on the Complementary Ministries of the Ordained and Laity in the Church in Africa”, 224-234.

<sup>2</sup> T.F, O’MEARA., “Pastor, Lay Ministers and Community amid Changes of History”, 28-30.

The study on formation of lay leadership and how it influences pastoral planning and organization comes timely and as it will be explored in the literature that the mission and vocation of the laity in the Church unless clearly understood affects the Church and its mission. In *Ecclesia in Africa*, the Holy Father Pope John Paul II called on the African Church to use all possible means to ensure that the “laity are helped to become increasingly aware of their role in the Church, thereby fulfilling their particular mission..., so that in their places of work they will be faithful witnesses to the Gospel” (*EA*, 90).

Though a lot has been written about the laity and their vocation in the Church, a lot of challenges still confront them in the daily exercise of their duties and this study sees formation as a key to empowerment of the laity, if they are to make meaningful contribution in the area of pastoral planning. Pastoral planning though vital still remains a challenge in many parishes yet when well understood contributes to the renewal of vitality in any parish or diocese, the researcher seek to respond to this by clearly explaining the elements of pastoral planning and the various challenges that come with it.

The researcher has worked in a number of parishes involved in catechetical teams, pastoral councils and various lay movements but whenever the laity could ask a question “what can we do to make our ministries better”, this question after deep reflection could touch on the issue of formation of the laity and this affects so much the pastoral planning and organization process of any ministry. The researcher has witnessed the laity demanding to know their place in ministry, yearning to do the work of God better but with no one to teach them how to do things that is why formation of lay leadership and its influence on pastoral planning was identified as a research gap this study seeks to address.

This study seeks to establish a relationship between formation of lay leaders and pastoral planning and this is based on the assumption that pastoral planning and elements that come with it are complex yet a good parish cannot do away with them. If pastoral planning is to bear fruit, then those entrusted with the role of leading others in a parish setting need to be formed first in their vocation and mission in the Church and lastly trained in the area of how to achieve this mission through pastoral planning and organization.

The paper is divided into five chapters, chapter one gives a background to the research, insertion experience, statement of the problem, objectives, research questions, scope as well as justifications. Chapter two covers the literature review, mainly what different scholars say about the laity, their vocation and mission and pastoral planning. Chapter three entitled Research Design deals with data collection and analysis and Chapter four entitled theological reflection deals with what the Bible, Tradition and the magisterial teachings of the church say on the formation of the laity, vocation and mission and the aspect of pastoral planning. Chapter five deals with the Action plan for formation of lay leaders in Dandora Parish and lastly a general conclusion of this research.

## CHAPTER ONE

### 1.1 BACKGROUND TO THE STUDY

It has to be recognized that today like never before the laity are taking a centre stage in academic circles but their rise to understand their vocation and mission in the Church is still faced with many challenges. Russell Shaw writing about the laity pauses a question,

Are we living in the age of the laity? People call it that. But there is much hard work to be done before Catholic lay women and men universally recognize, accept and carry out their role in the Church's mission that is there by right and obligation and before others truly recognize that they should<sup>3</sup>.

Scholars like Shaw recognize the fact that a lot has been written about the laity and their vocation and mission both by the Church and other scholars but there is still more to be done. Continuous formation of the laity in their vocation and mission as it was in the past centuries is still highly needed in all parishes because their failure to know what they are called to do affects even their participation in pastoral planning.

This research was born out of numerous personal experiences, pastoral zeal and deep love for the study of pastoral theology and formation of the laity in various parishes around East Africa run by the Congregation of Holy cross like St. Jude Thaddeus in western Uganda, Holy Cross Bugembe parish, and lastly Holy Cross Dandora Parish in Nairobi. From all these experiences, the researcher learnt that empowering the laity is key to the success of any parish and this goes hand in hand with good pastoral planning.

The work done by the Church in reaching out to all God's people around the world is felt everywhere despite the challenges it encounters in the areas of parish ministry, Health Care, education, Justice and peace etc., and as it continues to reach out to the all people, new challenges keep on emerging that call for more attention and redress either through formation of the laity themselves or their leaders.

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<sup>3</sup> R, SHAW., *Catholic Laity in the Mission of the Church*, 12.

It has to be recognized that the mission of the Church is widening day by day and becoming more complex, almost all parishes are striving to accomplish this mission and discovering daily that involvement of the laity is vital and this has motivated some to invest heavily in the formation of its lay leadership which has brought about positive effects to areas like pastoral planning.

The dynamism that each Diocese or parish yearns for, is not a one day event, it comes with so many issues that need to be considered for instance, the laity and their mission, their involvement and formation, planning for these activities which comes first, with training and formation of leaders in pastoral planning and organization. Failure to form the laity puts them at a disadvantage as to how the mission of the Church will be accomplished but sometimes as laity are being formed, nothing much is done in finding out, how this impacts their involvement in the pastoral planning process.

The Church in Kenya is recognized as one of the most vibrant and the role played by different dioceses and parishes is felt in areas of education, pastoral care and this work has transformed many lives of people. Some parishes like Holy Cross Dandora have made news in the Eastern Deanery and in the Archdiocese of Nairobi because of the way lay formation is given priority, as well as the stress given to pastoral planning and organization. A lot of factors explain this phenomena, good leadership, training and formation of the laity, collaboration between the Clergy and laity, good pastoral planning and organization and lastly a holistic pastoral approach that focuses on the needs of all God's people in the area.

I did my practicum experience in the Holy Cross Parish Dandora which is a parish ranked in Eastern deanery as a model parish when it comes to lay formation and pastoral planning. From this experience, I came to learn that the laity play a special place in the mission of the Church. The parish is not only a hospital where people come to experience healing, it is a school and a Centre for formation and pastoral planning, it is a place where one feels is at home, recognized, appreciated, assisted to experience holistic growth, growth in becoming the best leaders in the church, helped to learn to study the signs of the time and to plan according on how to respond to these signs. The central areas of this research focuses on the formation of lay leaders, pastoral planning and organization, current debates on the mission and vocation of the laity in the Church.

## **1.2 INSERTION EXPERIENCE**

### **a) Accessibility of the place**

My journey of working in Dandora started in 2013 when I was assigned by the then superior of the District of East Africa Congregation of Holy Cross for a three months summer pastoral program to the parish of Holy Cross Dandora. I was so much impressed by the way pastoral ministry is conducted. The parish priest Fr. Andrew Massawe CSC and the community director Fr. Luke Muhindo welcomed well, they gave me a tour of the parish asked me to engage myself in a number of ministries there, they made me feel at home and with time I got to know the different members working in the parish.

This experience of three months had a profound impact on my life and it was one of the reasons why I enrolled for a course in pastoral planning and organization and later for another entitled the pastoral cycle a research method in pastoral theology. At the end of that three months experience, I expressed my desire to the parish priest to allow me to consider the parish as my future pastoral site for my final research project. July 2015 another opportunity came for me when I received my obedience letter from Fr. Patrick Neary the district superior of East Africa assigning me back to Dandora parish for a one year pastoral experience. Receiving the letter I made contact through the mobile phone to Fr. Andrew Massawe, CSC the parish priest informing him about my appointment, later I contacted Fr. Agapitus Mukabane, CSC the community director to confirm my reporting date to the community.

On the 31st of July 2015 I arrived in Dandora ready for ministry and despite the existence of numerous ministries in the parish for instance, Br. Andre Dispensary, Holy cross family ministry, St. James School etc., the superior restricted me to the parish. On arrival the parish priest gave me an orientation on what happens in the parish and likewise the house director oriented me on the expectations of the community from me. This orientation in one way reduced the inner tension and questions I had especially the question of what I was to do.

The parish priest in the Monday staff meeting introduced me to the parish and even during all masses announced to the people that the parish had received a new staff member for his pastoral year. He did the same in the parish pastoral council which meets every second Sunday of the month. After the orientation, he advised me to be open to learn and to involve

fully in the full life of the parish. This orientation and welcome facilitated my quick absorption into the life of the parish but before starting officially I had to sit down with the parish priest and director of the community to draft a contract for the pastoral and a goal statement for the entire year.

**b) Difficulties encountered during the insertion**

The first challenge I had was language barrier because I did not know Kiswahili yet few people in Dandora use English. This made my first months hard because no matter how much I yearned to speak to the people, I had no way of expressing myself but my brothers in the community gave me hope that I will learn the language but I had to use all opportunities that come my way to learn. I had to engage the help of little children undergoing catechesis to help me and this helped me a lot otherwise at a certain moment I asked myself what is pastoral ministry without the language of the people.

Another difficulty came as a result of the busy environment of the parish where Monday to Monday the parish has lots of meetings and sometimes as a parish team we could come back to the community around 9.30pm. I was not used to such pressure and I felt pushed beyond my energy but the parish priest advised me to concentrate on a few activities to avoid burnout.

At first, contacting the parish priest that I was to do my research there after having staying there for a full year to him it did not make sense because it seems I knew all that was happening in the parish. I clarified to him that this is a practicum different from a pastoral year experience and it requires me to fully get immersed into the lives of the people which is different from one who sends questionnaires, without any effort to enter into the daily experiences of the people but with time we understood each other.

**c) Activities in the parish got involved in:**

I got involved in a number of activities during the insertion experience and these I can categorized them into seven areas, first youth ministry, catechesis, parish planning and administration, pastoral care to the sick, liturgy, formation and capacity building for the laity, counselling and guidance and lastly accompaniment and mentorship in lay movements. Under the youth ministry, I was assigned by the parish priest to oversee their activities, mentor them in areas like spiritual formation and leadership. We met with youth leaders every Saturday evening to come up with strategies for promoting the ministry. Monthly we met to evaluate the different activities carried out in a particular period. In collaboration with the leaders we, organized events meant for holistic formation of the youth in Dandora for instance, sports days, cultural galas, workshops, life in spirit seminars etc.

In collaboration with the catechetical team of the parish led by the chief catechist Mr. Gitonga, I was asked to teach catechesis to students from the nearby schools like, Starlight Secondary school, Good Shepherd and Mount Zion. Days specified in the parish calendar were Thursdays from 4.30-5.30pm, Friday at 5pm, Monday at 4pm and Saturday from 8-9am plus those who cannot attend these days who come Sundays at 11am after attending the morning mass.

As part of the staff of the parish, every Monday at 10am we met for a week planning and evaluative meeting of the previous week and members of the staff meeting include heads of departments for instance, catechists, Head teachers of both schools nursery and primary, head tailoring, the parish priest and his assistants. In addition to this the second Saturday of the month, I attended the parish pastoral council chaired by Mr. Philip Nondi, the main advisory and planning body of the parish and during the month of December, I participated in the annual planning and budgetary process of the parish.

Thursdays from 9-1pm, I could get involved in visiting the sick with the ministers of the sick plus the social workers Mrs. Faith Kago and Mrs Joyce Mwangeli and once a month met with all ministers of the sick for a short pastoral care training program either given by a visiting facilitator or requested to offer input.

The parish having a total of five choirs, two in phase one and three in phase three also with their own different pastoral needs, once in a while gave them sessions in the area of liturgy and leadership especially to choir and liturgical committees, I got opportunity of giving them workshops and recollections.

In addition to this the parish priest engaged me so much in doing capacity building for the laity and this I could do through workshops, seminars and recollections. Lastly as one prepared to accompany and mentor people, I got involved in counselling and guidance for individuals but with guidance from the parish priest and others. In way this called for special skills in listening to people and being available to put aside all for the sake of these people of God.

### **What I liked and my impression towards what was happening**

From what I experienced, and the perception I had as to what a vibrant parish is, my involvement in all the above ministries made me appreciate so much the organization of the parish, pastoral planning is taken serious and the plan of the parish took into consideration the holistic development of a Christian and the involvement of the laity in all activities. Dandora is more than a parish, it is a school where everyone comes to be instructed and helped to grow.

I was impressed by the openness of the parish priest and his team to get me involved in the full life of the parish. I admired the way he took leadership and organization of the parish seriously for instance, each activity had to be planned for a week before and space allocated for it and the facilitator if required invited in time. He is a man of zeal, determination and a visionary who sees things and helps people achieve them and a person who has a mastery of the entire parish that has been entrusted to him.

Lastly, I loved the way communication is streamlined in the parish and how everyone is involved in supporting activities of the parish for instance, construction and helping the needy. The parish council carries out it work well and every member is called upon to be exemplary in the way he exercises leadership and above all this parish has given special attention to youth activities and formation of youth leaders for example, I appreciated seeing the chairman of the pastoral council Mr. Nondi yearning to mentor the youth leaders.

## **1.3 SOCIO-CULTURAL ANALYSIS**

### **1.3.1 Historical overview of Holy Cross Dandora Parish**

Dandora parish is located in the East lands situated in Dandora estates. It is bordered by estates like Kariobangi, Gitari Maringo, and Baba Dogo and falls in what is called Embakasi Division established in 1977 as a project of World Bank to offer standard housing. It is well known as the dumping site for the entire Nairobi. As an area, it is a developing area compared to places like Karen and Lavington. It is a congested area with poor drainage systems plus a lot of insecurity and many people at the mention of Dandora two things click to their minds, insecurity and the dump site and for many people, it is not an attractive area for one to live in. The Congregation of Holy Cross came in this area in 1978 to start a parish and this marked the birth of Holy Cross Dandora Parish.

Despite the tainted history of the place, Dandora has become a Centre for many things thanks to the effort of the Congregation of Holy Cross which accepted to journey with the people in this area in the area of evangelization. The parish has grown to be known all over the Archdiocese of Nairobi and beyond as a place where dreams in ministry come alive, where vibrancy in ministry is experienced and witnessed. Today a visit to the parish one notices a big change, it now has a dispensary named after Br. Andre the first saint of the Congregation of Holy cross, a maternity, St. James primary and nursery school, a computer school, a tailoring school plus a micro finance run in collaboration with both Clergy and laity of Dandora.

### **1.3.2 Demographic analysis of Dandora**

In terms of population, Dandora estate is a highly populated area, with the biggest percentage of the population being youth bellow 35 years of age. The parish is regarded as one of the biggest employer in the area hiring over 90 people in the ministries according to the parish priest Fr. Andrew.

**Social Characteristics.**

Dandora as an area is a mixed place with almost all tribes of Kenya, it is composed of Luhyas, Kambas, Luo, Kisii, Giliama, Kikuyu, Kalenjin and many others, one can say there is no mixed place like Dandora and for anyone working there, one has to know many languages. And in terms of religious belief, the majority of the people in the area are Catholics, but with so many Pentecostal churches and various sects for-instance, Legio Maria, and Wakolino and a presence of Muslims in phase 2.

Sunday is one day one can witness that there numerous faith denominations in the area, it would be right to say that each person in Dandora has where he belongs in terms of faith but the biggest number of churches are Pentecostal churches almost after every 10 minute walk one encounters such churches. It is basically the congregation of Holy Cross and the Congregation of the Daughters of St. Theresa who work in Dandora. In terms of family life, Dandora being a mixed area, is characterized by many types of marriages and broken families, so many single parents who for a number of factors are not married plus a certain section of those who live together though not officially recognized in the church.

Related to the family condition in Dandora, is insecurity and high crime rates in the area that are so prevalent and the perpetrators are youth who have resorted to other means of survivor because with their low education they cannot compete for better jobs in Nairobi and this insecurity is so prevalent in phase 5 and phase 1 of the estate. As a result of this, the parish becomes the only secure place where one can be safe and his family and this is the reason why many youth and old people find themselves within the parish walls even if it is not a prayer day. Being a slum, housing is not so decent in some parts and with over population in the area, one witnesses people without permanent shelter and because of this even near the damp there apartments but still occupied by people. Bringing up someone in such an environment is not easy and the Church has a big role to play in transformation of the lives of the people in this area.

### **1.3.3 Economic situation**

The majority of the people in the Dandora estate are low income earners who work hard to keep their lives moving. Some Families find it hard to afford their bills and to fundraise for activities like burials and even affording better health services is not easy. Some are involved in simple businesses and this is evidenced by little markets on all sides of the parish wall and the majority of those who work there are parishioners of Dandora parish.

In terms of housing renting is the norm though some own plots. The majority of the youth are unemployed and this environment is one reason that accounts for high crime rates in the area. For those parents who are lucky to work in town, at least those can send their children out of Dandora to attain education but for the rest, going to nearby schools like Ushirika Secondary, Mount. Zion, Dandora Secondary and Good Shepherd.

### **1.3.4 Political Situation**

Dandora estates fall within Embakasi County, a county composed of Dandora, Umoja, Mkuru kwa Njenga, Kayole, Embakasi, Kariobangi South, Njiru and Ruai and one thing these places share in common is insecurity and high crime rates. The local government authority, local police are fighting hard to bring order in the area with the collaboration of the laity of this place. Biggest challenge to the stability of Dandora estate is the Dandora dump site which harbors criminals and a place for drugs, solving this issue has not been an easy task because of massive corruption surrounding the dump in terms of contracts and management of the facility.

The laity mobilized by different NGOs like the Office for Social Action started by Fr. Bob have written up to government after collecting signatures petitioning the government to find alternatives for the dump but efforts have not bore fruit so it remains a pastoral challenge both to the local people and the Church.

### **1.3.5 Pastoral Assessment**

The parish despite its location in a slum and insecure place, has tried its level best to deliver services to the best of its ability. Its activities touch almost all categories of people in the area for example, youth, old, needy, children, lay faithful and I felt no one is left out. The parish calendar is designed in a way that all activities and needs of the faithful and I felt the mission of the church is being fulfilled. The parish is also structured well into different departments responsible for fulfilling different needs of the parish and this organization has made service provision easy and effective. For example, the parish has a parish council, the parish staff team that meets every Monday, it has different committees like liturgy, PMC, finance, central choir committee, Small Christian communities, social work, School management committee, awareness committee for projects. The parish also has many active lay movements like CWA, CMA, Legion of Mary, and Charismatic.

The program of the parish is clear and well stipulated and announcements are pinned on the board accessible by all and in addition to this the parish has a team in charge of carrying out awareness's that people need to pay attention to and this keeps the faithful updated about parish life. To cater for all the faithful, the parish has 6 masses three in each Centre that's phase three which is the main Centre and phase one which is an out station. The parish also pays attention to catechesis and ongoing formation of the lay faithful. The parish has three full time catechists plus three other part time catechists and to supplement catechesis, the parish in preparation of the young children has taken the Sunday school serious especially for those not yet enrolled in the catechesis program. The Catechesis team always meets to evaluate the entire program and even the team has capacity building programs to assist them master their jobs as well as acquire additional skills.

There is a sense of collaboration between the laity and the clergy in the parish and collaboration with other teams in the outer-ring deanery and this is witnesses in the parish hosting Deanery meetings and parties. There is a sense that the laity are in charge of what is happening in the parish, they participate actively in meetings and their voices in a way are hard and taken serious that is why new innovations always come up and fundraising for the parish succeed for example the recent completion of the phase one Church project that cost over 2 million Kenya shillings.

In terms of lay formation and capacity building, the parish takes this serious. Each group in the parish is entitled to at least one workshop, seminar and recollection a year and the first quarter of the year is meant for workshops and the last quarter is for spiritual formation and growth. In these trainings, the laity are trained in a couple of areas.

### **1.3.6 General Comments**

From the above, it can be noticed that the parish has a lot of activities and it cannot survive without good pastoral planning and organization and if this is to be realized, leaders need to be formed well otherwise they may do a lot yet it has no big impact on the lives of people. During the insertion period, I realized that some elements of pastoral planning miss out in the parish and the planning period is like a reserve of a few who sit somewhere just to fit activities on the calendar without going through the normal planning cycle so this is missing and needs to be worked on.

In terms of leadership formation and capacity building, it was noticed that, yes workshops are given but they are more spiritual and catechetical yet leadership formation is broader than that. It should include issues like, leadership and transformation, conflict resolution and management, financial management and accountability, planning and organization, resource mobilization, communication and public speaking to mention but a few. The idea behind this training is to have lay leaders who are all around.

The parish also needs to make its mission and vision known by all otherwise it is hard to know despite the fact that a lot of activities happen in the parish and this should go hand in hand with setting objectives and goals that the parish aims to achieve. The faithful should be helped to know their parish vision and this can only be accomplished when leaders of the parish are trained and formed well because if they are not, even issues to do with planning are taken lightly thinking planning is about filling calendars with events.

I also discovered that some aspects of the parish are still a reserve of a few members especially issues of finance and accountability yet in good pastoral planning and organization, communication and transparency are very vital and apart from this, collaborative ministry demands this. So the researcher felt this area needs to be addressed well through formation of lay leadership in the area of financial accountability and transparency.

More so, the parish with all these developments in terms of buildings and projects, still needs to invest more in on going formation of the laity especially the leaders because being a disciple of Christ puts demands on each one us. The more leaders grow in becoming intentional disciples who are transformed into witnesses, the more they direct others to Jesus Christ.

#### **1.4 PROBLEM STATEMENT**

It is beyond reasonable doubt that for any society or congregation to take up any parish anywhere, it has to first check out the resources it has at hand, in terms of trained personnel and other resources necessary to run the parish. In addition to this, many congregations are giving away parishes, some parishes are going down in terms of performance and service delivery yet others have become models, what accounts for this anomaly?

Parishes today like never before, need to devise means to help them survive as well as deliver services to the best of their ability and this cannot be accomplished without involvement of the people being served and if they are to be involved, their leaders need to be formed well if their impact is to be felt in the pastoral planning process but unfortunately, many parishes do not see it as vital, yet continuity and progress in parish ministry calls for it. In addition to this, few parishes take a moment to evaluate the influence of forming lay leaders on pastoral planning and organization or by the time it is done, resources and time have been wasted.

The research seeks to answer the question, how does formation of lay leadership influence planning and organization in a parish like Holy Cross Dandora?

#### **1.5 STUDY OBJECTIVES**

The main objective is to establish how formation of lay leadership influences planning and organization in parishes taking a case study of Holy Cross Dandora Parish and specific ones include;

1. To find out the vocation and mission of the laity in the church
2. To explore the various challenges faced by the lay leaders in their vocation and mission.
3. To discuss the various elements of pastoral planning and organization.

4. To explain the relationship between formation of lay leadership and pastoral planning and organization in the realization of the mission of the Church.

## **1.6 STUDY QUESTIONS**

1. What is the vocation and mission of the laity in the church?
2. What are some of the challenges faced by the laity in their vocation and mission?
3. What are the various elements of pastoral planning and organization?
4. What is the relationship between lay formation and pastoral planning and organization?

## **1.7 STUDY ASSUMPTIONS**

1. The laity have a vocation and mission in the Church
2. There a number of challenges faced by the laity in their vocation and mission
3. Pastoral planning is not a single event; it is a combination of a number of elements
4. There is a strong relationship between formation of lay leaders and pastoral planning and organization in achieving the mission of the Church.

## **1.8 SIGNIFICANCE OF THE STUDY**

The research is a supplement on the already existing body of knowledge in Pastoral theology especially in the areas of lay leadership formation and pastoral planning for parishes. The research also will also be very significant in pointing out new and emerging challenges in the area of church leadership and administration. More so, the research on formation of lay leadership and its influence on pastoral planning will be of practical significance to diocesan and parish teams in designing capacity building programs for the laity. Related to this the research will act as a reference tool for evaluating the effectiveness of the formation programs carried out in parishes and dioceses.

To Holy Cross Dandora as a parish, the research will help the parish priest and his team to assess the impact of forming lay leaders, as well as find ways of dealing with challenges that come with it for instance, low turn up in workshops. Lastly the research will be of great help to different stakeholders involved in carrying out capacity building in Church for instance, institutes carrying out formation of lay leadership for example Tangaza University College, Chemi Chemi ya Uzima, and many others to better their programs that target lay leaders in the Church.

## **1.9 SCOPE AND DELIMITATIONS**

In terms of area, research was carried out in Holy Cross Dandora Parish because the researcher was attracted so much by the way activities are done in this parish and the way Dandora parish is ranked in both Eastern and Outering Deanery as a model parish. In terms of context, despite the fact that there many factors that influence Parish ministry, the research restricted itself on the formation of lay leadership and how its influence on pastoral planning in parishes particularly Holy Cross Dandora and this was meant to keep the researcher focused on the main topic under discussion.

The research recognized the fact that parish ministry comes with so many issues but the research was restricted to the formation of lay leadership and how it influences pastoral planning and organization, centered on the four objectives of the research that were pointed out above and data collected was generated only from the four research questions. The research targeted only lay leaders in the parish and these include the parish pastoral Council which is the main planning body of the parish, the full time staff of the parish, leaders of Small Christian Communities. The reason for the choice of this target population is that planning though inclusive, the leaders are at the Centre of the planning process and once they are formed well, pastoral planning and organization will bear much fruit.

Dandora as a parish being big, the researcher during the insertion also made use of purposive sampling and others sample techniques in the selection of samples that represented the whole lay leadership group of the parish. Lastly the research relied so much on the honesty of the respondents and presumes this will have a big impact on the findings, and despite the fact that the researcher has ever worked in Dandora Parish, in the research process, objectivity and personal biases and attitudes that might influence the research outcomes were dealt with.

## **1.10 RESEARCH METHODOLOGY**

The research employed the pastoral cycle as the main method which is divided into four major phases that is, insertion, Social analysis, theological reflection and lastly the action plan. Using the social science tools of data collection to gather required data. Insertion is

getting immersed in the concrete life experiences of the people. In social analysis the research digs deep into the social networks of the people and the factors that account to what is happening and this he did both in the literature review and the research design. Theological reflection is when a pastoral agent reflects on the experiences observed in light of scripture, tradition and the magisterium of the church and lastly the action is a solution for the discovered problem.

In terms of research design, the researcher made use of both the qualitative and quantitative methods of social research to supplement the insertion experience. For data collection instruments, the researcher made use of a structured questionnaire that was both open and close ended, which were distributed in the parish purposively to the sample population. For secondary data the researcher make good use of the libraries both in Tangaza College and the Catholic University of Eastern Africa as well as other research centres with data regarding the topic under research.

### **Conclusion**

This chapter has dealt with the background of the study, the research problem, purpose of the study, objectives of the study, study questions, study assumptions, significance of the study, scope and delimitations of the study and the research methodology.

## CHAPTER TWO

### LAITY AND THEIR MISSION AND VOCATION IN THE CHURCH

#### Introduction

This chapter gives a detailed survey of ideas of different scholars on the mission and vocation of the laity in the Church as well as those who have researched in the field of pastoral planning. It is divided into, five areas; first area deals with the vocation and mission of the laity, second area, explores the theology of the laity after Vatican II, the third deals with the challenges faced by the laity in fulfilling their mission and vocation in the Church. The fourth, covers the elements of pastoral planning and organization, and the last one discusses the relationship between formation of lay leaders and pastoral planning and organization.

#### 2.1 VOCATION AND MISSION OF THE LAITY IN THE CHURCH

Gerald Foley in one of his writings argues that, “everyone agrees on the greater role for the laity. Yet neither clergy nor laity seem to know just what it means”<sup>4</sup> so the question of who the laity are, unless is answered, the quest for their role and mission in the Church will always remain vague. Gerald Foley goes ahead to argue that, an approach to the question of the laity calls for, “development of an adequate theology of the role of the laity in the church”<sup>5</sup>.

The Global Dictionary of Theology, etymologically traces the term laity from a Greek word *Laos* to mean the people and it goes further to look at the laity as the people of God but in contrast with “professional” clergy<sup>6</sup>. Laity as people of God is laid on the foundation that God is Trinitarian, relational and in this each member has a role so the laity as people of God are by nature communal and relational, individual in their particularity and mutual in shared responsibility for work and service<sup>7</sup>

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<sup>4</sup> G, FOLEY., *Empowering the laity*, 3.

<sup>5</sup> G, FOLEY., *Empowering the laity*, 6-7.

<sup>6</sup> C.M, LACUGNA., “Laity”, 463-465.

<sup>7</sup> C.M, LACUGNA., “Laity” , 463

The above understanding as Lacugna Catherine puts it, brings into play five mindsets<sup>8</sup> that the laity need to look at, first looking at the entire world as one piece, recognition of the interconnectedness between people, embrace a leadership mindset that promotes the interest of all humanity, be followers and believers with faith that comes from God and lastly be people of action that bring about positive change in the world. Some scholars like Hagstrom Aurelie have argued that “prior to the Vatican council II, the laity had not been a specific subject of conciliar teaching for four hundred years since the council of Trent”<sup>9</sup>. The question that is vital is, why is the debate concerning the laity so central in the theological circles today like never before?

Hagstrom argues that before Vatican II, “they considered lay persons to be incapable of initiative in many areas of parish or diocesan life, this meant that the voice of the laity was not usually required or appreciated in discussions concerning church teachings, policies, or practices”<sup>10</sup>. The research on the laity stresses the fact that, the laity are vital members of the Church who need to know their mission, and vocation and this can only be achieved through formation.

One more vital aspect, is the aspect of the universal call to holiness which is a call of every one as noted in 1Pet1:15-16 but from the universal perspective, Hagstrom notes that, with time this call to holiness “seemed to be directed at only a minority in the church, lay people were usually not seriously expected to be holy since they lived in the world and concerned about world affairs..”<sup>11</sup>. This understanding brought two dichotomies clerics on one side regarded as holy and lay called to concentrate on other affairs in the world.

The lay from such a background were expected to perform three duties, pay, pray and obey and simply allow themselves to be led like a docile flock by the pastors of the Church. They were to follow their pastors as sheep follows a shepherd<sup>12</sup>.

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<sup>8</sup> C.M, LACUGNA., “Laity” , 463-465

<sup>9</sup> A.A, HAGSTROM., *The Emerging Laity: Vocation, Mission and Spirituality*, 11.

<sup>10</sup> A.A, HAGSTROM., *The Emerging Laity: Vocation, Mission and Spirituality*, 12.

<sup>11</sup> A.A, HAGSTROM., *The Emerging Laity: Vocation, Mission and Spirituality*, 13.

<sup>12</sup> A.A, HAGSTROM., *The Emerging Laity: Vocation, Mission and Spirituality*,15.

It is vital to stress that, such a background does not necessarily imply that the laity totally were not involved in the life of the Church. As it is noted by many scholars, in earlier decades, lay people were involved in legion of Mary, Knights of Columbus but some have argued that, this involvement, however was considered to be a sharing in the apostolate of the hierarchy and not an independent lay ministry”<sup>13</sup>

In defining the word “laity” from the Greek word *laos* to mean the people, some theologians like Gerald Foley, have argued that the term laity does not come from *laos* but comes from *laikos* in reference to those who are ordinary, not consecrated, even profane and he goes further to cite the Alexandrian usage of the term in reference to those who were not presbyters or deacons.<sup>14</sup>

Later usage of the term following the Vatican Council II, came to identify the laity as those “by their vocation, who seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations”<sup>15</sup>

In regard to how the laity acquire their vocation, the Vatican council II fathers, “declared baptism to be the means by which the lay faithful are incorporated into the people of God and come to share in the priestly, prophetic and kingly offices of Christ.”<sup>16</sup>It is by the sacrament of baptism that the laity acquire their call or vocation in the church as well as a share in the common dignity as members of God as well as the same call to perfection<sup>17</sup>. This understanding as opposed to earlier usage of the term gives a positive view of the call of the laity as well as their role in the Church. If Baptism is the foundation of the call and mission of the laity, it follows that each member of the body of Christ has a call which has to be lived out according each one’s state of life so in this regard, the laity live out their call by seeking the kingdom by engaging in temporal affairs as they order them according to the plan of God. (*LG, 31*).

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<sup>13</sup> A.A, HAGSTROM., *The Emerging Laity: Vocation, Mission and Spirituality*,16-17.

<sup>14</sup> G, FOLEY. *Empowering the laity*, 14-15.

<sup>15</sup> G, FOLEY., *Empowering the laity*,15

<sup>16</sup> A.A, HAGSTROM., *The Emerging Laity: Vocation, Mission and Spirituality*, 15, 23; Can.204, LG,31

<sup>17</sup> A.A, HAGSTROM., *The Emerging Laity: Vocation, Mission and Spirituality*, 24

Doonham quoting Schillebeeckx argues that, “history shows that the role of the laity was not really and fully recognized until man himself discovered the value of the world”<sup>18</sup>. From this, it can deduced that, with the discovery of the value of the world as opposed to earlier understanding where it was looked at with a negative approach, the laity today are called to be witnesses of Jesus Christ in the world, special interest in their formation is so key if they are to be effective in their mission and vocation.

Dooham attributes growth in theology of the laity to theologians like Yves Congar, Karl Rahner and Schilleebeckx whose works influenced so much the Vatican II theology of the laity<sup>19</sup>. These great theologians set a foundation for a new understanding of the role of the laity in the Church but clarification in their theology had to be made especially in that of Rahner and Schillebeebeckx who had looked at the laity as a bridge between the world and the church. The clarification came with Congar who clarified that the laity are not just a bridge, they are the Church and they are not called just to be in the world but called to be actively involved in the life of the Church.<sup>20</sup>

Richard P. McBrien argued that, if the laity are to be effective in their mission, then they can do this through, “principally through the creation and effective operation of parish councils, diocesan pastoral councils, national pastoral councils, and through lay participation on various policy making boards...”<sup>21</sup>. But it has to be recognized as some theologians have noted that, the above ways the laity can be involved in the life of the church has implications that need to be considered, one is development of basic communities, formulation of the doctrine of common priesthood received from baptism and lastly development of lay ministries in the church<sup>22</sup>.

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<sup>18</sup>Cf. L. DOONHAM., *The Lay-Centred Church: Theology and Spirituality*, 8; See; E. Schillebeeckx, “Definizione del laico Cristiano,” in *La Chiesa de Vaticano II*, Guilherme Barauma,ed. (Florence: Vallecchi,1966), 959

<sup>19</sup> Cf. L. DOONHAM., *The Lay-Centred Church: Theology and Spirituality*, 9.

<sup>20</sup> Cf. L. DOONHAM., *The Lay-Centred Church: Theology and Spirituality*, 9-14.

<sup>21</sup> L. DOONHAM., *The Lay-Centred Church: Theology and Spirituality*, 17-18.

<sup>22</sup> T. HALTON., *The Church*, 140.

The question on the vocation and mission of the laity in the Church from even the earlier foundations of the Church has been a hot issue especially on the issue of how the laity participate in work of Christ Jesus. But some earlier theologians like Origen had contended that the priesthood of Christ is not given to a few members of the Church. Halton quoting Origen argues that, “priesthood is given to the whole Church of God and to all who believe. The faithful who through baptism are incorporated into Christ.. and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world.”<sup>23</sup>

A point of emphasis from later development in theology of the laity, is that, all of us are incorporated into the body of Christ and this makes us Christ’s faithful in the Church but among these faithful there two states, the clergy and the lay faithful. (*Can.207*) with each class having its own rights and obligations.

Bitole quoting Cardinal Newman put it clearly that “the laity or ordinary Christians are responsible for the growth of the Church...even in the technical theological sense the laity have the right to be consulted”<sup>24</sup> Newman defended the vocation and mission of laity and for him the Church cannot be imagined without the laity and their position cannot be ignored if the mission of the Church is to be realized and as they continue to fulfill their mission, they are called to collaborate with the clergy<sup>25</sup>.

### **2.1.1 Historical Development of the theology of the laity after Vatican II**

The Vatican II Council, has contributed greatly to the growth in understanding of the vocation and mission of the laity in the Church for instance in the dogmatic Constitution on the Church, it was clarified that all members of the Church are equal (*LG, 30*). And this equality comes from the sacraments of baptism, confirmation and these sacraments make all of us partakers in the three offices of Christ, King, prophet and priest. (*LG, 31; AA, 2, CCC, 871*).

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<sup>23</sup> T. HALTON., *The Church*,140.

<sup>24</sup> J.K. BITOLE., *Awakening the Laity*, 23-24.

<sup>25</sup> J.K. BITOLE., *Awakening the Laity*, 22-24

The Council fathers also in regard to the mission of the Church, acknowledged that, the mission is for all people of God, clergy, lay and religious. (*LG, 33*) and these members form the body of Christ, but though lay are called for this mission, the fathers stressed the need for the laity to cooperate with the hierarchy since they cannot operate on their own, the mission calls for a joint effort.

In the decree on the apostolate of the laity entitled *Apostolicam Actuositatem*, the Council clarified that, “the apostolate of the laity comes from the Christian vocation and the Church can never be without it” (*AA, 1*). But the Council clarified that, though all Christ faithful participate in the priesthood of Christ, common priesthood of the laity differs from ministerial priesthood in which one acts in person of Christ. (*LG, 10*). In regard to the vocation of the laity, the laity seek the kingdom of God in the temporal affairs of the world directing them according to the will of God. (*LG, 31; AA, 7*) but their vocation comes with two dimensions, in the world and within the Church. (*LG, 33; AA, 10; GS, 92; SC, 11*).

A classic summary of the theology of the laity came with John Paul II’s 1988, post synod document entitled *Christifidelis Laici* which talks about the vocation and mission of the laity in the Church and in the world. The document makes a distinction between ministries that are derived from holy orders (*CL,22*) and those that are for all Christ’s faithful that come with baptism and confirmation but it was insisted that particular Churches need to help people know the difference between common priesthood and ministerial priesthood and ministries that correspond to each of them. (*CL,23*) .

Participation of the laity according to this document can be done at individual and group level (*CL, 28-29; AA, 15-22*). In terms of apostolate, the laity can work in a number of the areas, proclaiming the gospel, going into the world, living the gospel, promote dignity of man, defend human life, and carry out charity, in public life, evangelize culture (*CL, 32-44*). But all this comes with an integral formation suited for each kind of ministry and this documents proposes various forms of formation (*CL, 60*).

## **2.2 CHALLENGES FACED BY THE LAITY IN ACCOMPLISHING THEIR MISSION**

### **i) Place of laity in Ministry.**

The Church has written extensively on the vocation and mission of the laity in the Church but a lot needs to be done to actualize this in various ministries and apart from this, the laity are still struggling to find their place in the Church and this at times has brought tension between the Clergy and the laity. For instance, Doohan in relation to this challenge notes that, “some Clergy have supposedly been unwilling to involve the laity, but fear has driven them to choose a pastoral prudence that has meant violating the baptismal rights of lay people, who are also called to ministry in the church.”<sup>26</sup>

### **ii) Lay as non-experts**

Laity in most cases as some scholars put it are assumed not to be experts in a number of matters and because of this, they have not been sought much to advise pastors in parishes but as Doohan puts it, “it is ludicrous to imply that the vast majority of those who make up the Church have nothing to contribute especially when one remembers that the Church is a corporate person.”<sup>27</sup> This tendency demoralizes the laity so much since some pastors do not take their ideas and advises seriously in parishes so if this is to be addressed, there is need to recognize the gifts and skills of the laity and put them to matters that suite their status.

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<sup>26</sup> L.D, DOOHAN., *The Lay Centred Church: Theology and Spirituality*, 26-27.

<sup>27</sup> L.D, DOOHAN., *The Lay Centred Church: Theology and Spirituality*, 26-27.

### iii) Participation

Some scholars like Bitole Kato, still feel that the laity as members of the Church have not yet fully participated in the full life of the Church especially when it comes to decision making in parishes and dioceses. Bitole is of the view that,

structures of the Church should be re-evaluated periodically at the level of Church groups, SCC,PPC, diocesan pastoral Councils, synods and the laity should be represented and therefore participate at the stage of pastoral planning and implementation and evaluation<sup>28</sup>.

It has to be noted that participation is key in decision making since it pertains to accomplishing the mission of the Church, so the laity as the author puts it seek more participation but this cannot be achieved in one day, the church since Vatican II has been responding to this and I guess it is even in response to this challenge that the Church set up the pontifical commission for the laity.

### iv) On going formation

Day by day the mission of the Church is becoming more complex and vast for instance, with this age of technology, even the means of evangelization are changing demanding new skills and expertise and those entrusted with the mission of the Church have to come to terms with it. Quoting the words of Archbishop Robert Sarah in the AMECEA 14th Plenary, he called on the need for the Church to train the laity if they are to be effective in their work. He said, “They need biblical and pastoral formation... The laity also need a solid formation in the social Doctrine of the Church.”<sup>29</sup> This is not meant to mean that the Church has been doing nothing, the issue of the Archbishop is that more effort needs to be put into the on-going formation of the laity and the laity as well should take advantage of nearby pastoral centres to access training for example, Tangaza College, Chemi Chemi, CUEA, Social Centre Kampala, etc.

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<sup>28</sup> K.J, BITOLE., *Awakening the Laity*, 152.

<sup>29</sup> K.J, BITOLE., *Awakening the Laity*, 152

## v) Nature of the Church

As different organizations have different visions, mission and objectives as well as strategies to achieve them, the Church as well has its own unique vision and mission and that is proclamation of the gospel and the Kingdom of God. This perspective comes with its own challenges that the laity need to face for example all issues pertaining to the Church are geared at service to the Kingdom. Bitole raises a question to the laity “Are the laity willing to work for a Christian community different from the secular model where they are used to receiving sitting allowances, power and prestige?”.<sup>30</sup> The question raised is more of an evaluation on ones motive for entering service in the Church and has to be stressed so much in the formation programs for the laity.

## vi) Self-reliance

For any ministry to thrive, it has to have enough resources in terms of physical, financial and human resources. The Church is still grappling with this challenge and today ministries are called upon to be sustainable not to rely purely on donations otherwise when the donations are gone, the ministries risk collapse. It has to be acknowledged that the church survives on the generosity of the laity and from the past, they have been donating lands and other properties in the name of promoting and preserving their faith. Bitole, credits the first pioneer lay members of the Church in various Countries noting that,

They donated vast stretches of land where village chapels, parishes, schools, hospitals stand. They also witnessed to Christ steadfast even to the extent of shedding their blood but the present and future generations of laity willing to emulate this generous legacy and faith, to improve, maintain and build on these early Christian generously donated resources<sup>31</sup>.

Self-reliance and a sense of generosity among the laity is required if the mission of the Church is to be promoted and realized and as they strive to grow in their ministries, the lay have to find ways to sustain these ministries.

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<sup>30</sup> K.J, BITOLE., *Awakening the Laity*, 157.

<sup>31</sup>K.J, BITOLE., *Awakening the Laity*, 157

### **vii) Emergence new Ecclesial ministries**

Today like never before, the Church has witnessed the emergence of so many new ecclesial ministries that were not known before and these ministries have called on the Church to give an answer to questions that surround them and the various challenges faced in the course of fulfilling their vocation as lay. Zeni Fox, notes that, “many strive to minister collegially with some who do not recognize their roles as ministerial or minister in the Church without clear definition of their place, some serve long years and then fired often with no demonstration of cause.”<sup>32</sup> The challenge of the new ministries in the Church is also connected to the working conditions of the laity as noted above, it is not an easy experience for the laity and in a way affects the way they minister in the Church.

### **viii) Poverty and other related challenges**

It has to be acknowledged that poverty is one of the biggest challenges confronting the laity and the Church in the developing world. The levels of poverty affect service delivery as well as the ministries of the laity for instance, some parishes find it hard to sustain their ministers and their expenses and this can be witnessed in lack of decent accommodation for the priests, even levels of offertory are low. In some parts where the Church awaits to be helped and sustained, it ends up responding to daily needs of the laity and related to this as Russell Shaw notes “serious shortage of priests and a disturbing degree of religious syncretism as seen in the emergence of new religious bodies.”<sup>33</sup>

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<sup>32</sup> Z.FOX., *New Ecclesial Ministry: The Lay Professionals Serving the Church*, 323.

<sup>33</sup> R,SHAW., *Catholic Laity in the Mission of the Church: Living Your Personal Vocation*, 199-202.

### 2.3 ELEMENTS OF PASTORAL PLANNING AND ORGANISATION

It has to be recognized that, a lot has been written about the laity and their vocation and the Vatican II theology has brought a positive contribution. Collaboration has been emphasized and the best way for the laity to express this is through their participation in pastoral planning but the challenge has always been that, planning is not easy and not known by everyone.

The term pastoral planning and organization have been in use in many fields, but there has not been a universally acceptable definition of what it is. Some have identified it with activities without going into detail of the term, for-instance, the work of a pastor and what he is called to do for instance, Lyle Schaller in his writings stressed that, “the effective parish pastor can do four things, he can help the members of the congregation discover who they are, where they are now, where they should be, and how to get from where they are now to where they should be.”<sup>34</sup> For Schaller to talk about planning, the four mentioned things are called into play and a good definition for pastoral planning and organization should encompass those.

Other scholars and experts in the field of pastoral planning not differing so much from the understanding of Lyle Schaller for instance, Picket asserts that “every planning process begins with the view of how things are, envisions a more desirable future, and constructs a path to move toward that future”<sup>35</sup>.

It begins with the current situation of things and a reflection on how things are supposed to be and propose ways to move forward. Hubbard, H.J in his article entitled “imagining a New Future” defined pastoral planning as, “focusing on our reality and how to address that reality with hope, courage, vision, energy and enthusiasm; in a spirit of trust, genuine collaboration and prayerful discernment

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<sup>34</sup> L.E, SCHALLER., *Parish Planning*, 119

<sup>35</sup> W.L, PICKET, *A Concise Guide to Pastoral Planning*, 61.

From the above definitions of pastoral planning, it can easily be noticed that pastoral planning is not an easy thing, it follows a set of steps and events and it is geared at shaping the future of the mission of the Church. It is a way of responding to the signs of the time and it is meant to improve ministry as well as making services offered by the Church of good quality and accessible to all. Hubbard from his experience of doing pastoral planning and organization in the Diocese as bishop of Albany in 2006 believes that pastoral planning is a tedious exercise, that is time consuming, that calls for a joint effort of both the clergy and laity at all levels of the church.

He further noted that it,

Demands a collaborative approach, that is, participation and cooperation by all members of the church—priests, deacons, religious and laity. It demands letting go of personal agendas, being open to new possibilities, and when there are setbacks, having personal faith, hope and courage to continue the dialogue and process.<sup>36</sup>

Pastoral planning and organization as a process can take two dimensions, it can be short term or long term depending on what a particular parish or organization intends to achieve. Blomjusz commenting on pastoral planning in East Africa noted that,

Planning can be of more immediate or of a more distant future thus, long range planning and short range planning. In view of the present acceleration of history, fairly long range planning has become an absolute necessity for human society on the other hand, the growing complexity of human society demands planning...<sup>37</sup>

Pickett gives seven elements that should be considered in any successful pastoral planning in the church and these include.

#### **a) Vision**

Vision even from Bible times is a term that has been emphasized for instance, proverbs emphasized that “where there is no vision, the people perish” (Prov. 29:18). Vision as Hubbard puts it, “vision and mission is what needs to determine our configurations”<sup>38</sup> and as

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<sup>36</sup> H.J, HUBBARD., “Imagining a New Future”, 7.

<sup>37</sup> J. BLOMJUS., “Pastoral Planning for the local Church in Eastern Africa”, 19; See. K.K, KIINSKI AND J.C, WOFFORD, *Organisation and Leadership in the Local Church*, 187.

<sup>38</sup> H.J, HUBBARD., “Imagining a New Future”, p.7; W. L, PICKETT., *A Concise Guide to Pastoral Planning*, 66.; P.W, BARASA AND A.SIFUNA., *Value Based Education and Positive Discipline in Schools*, 41

Pope Paul VI put it in *Evangelii Nuntiandi* of 1975 the church exists in order to evangelize and evangelization is the essential mission of the Church<sup>39</sup>. Pastoral planning is not about putting the ideas of an individual or a group at the fore front, the centre of planning is Jesus Christ and how he can be made known to all in better ways and once other agendas come in, it ceases to be pastoral planning.

The vision once articulated well and made know to all, then the people of God can look forward to achieve it and failure to articulate it for scholars like Loughlan Sofield and Juliano Carroll, is the number one reason why “many good projects ..Flounder or fail due to the absence of an articulated vision which clearly defines the direction for the group. It is absolutely important that a vision be clear, mission oriented and mutually agreed upon by those who will be affected by it.”<sup>40</sup>

#### **b) Mission**

It needs to be acknowledged that, the Church exists for a particular mission and this mission is in line with the mission of Jesus Christ of spreading the Kingdom of God. All planning and organization in parishes and dioceses is not meant for coming up with unique missions but to answer the question “Are we still in line with the mission of Christ” and pastoral planning is a moment to reflect on ways this mission can be made better.

The mission statement and the vision complement each other as the vision looks to the future and how it will look like, the mission is the justification for the existence of an organization and in relation to the topic under research, the Church exists to make Jesus known, loved and served and that is why realization of this mission which Jesus entrusted to the Church is the core of pastoral planning and organization and it is what differentiates Church planning from other types of planning.

In commenting on the purpose of the mission, John,R Schermerhorn writes that, in simple terms mission is about the purpose or reason for existence.<sup>41</sup> An example of a mission

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<sup>39</sup> H.J, HUBBARD., “Imagining a New Future”, 7.

<sup>40</sup> L. SOFIELD AND C. JULIANO., *Collaborative Ministry: Skills and Guidelines*, 72; See. L.Sofield et al., *Collaborative Leader*, 56; G. Barna., *The Power of Vision*, 11.

<sup>41</sup> Cf. J.R, SCHERMERHORN., *Introduction to Management-12<sup>th</sup> Edition* ,245.

statement for a parish which Dandora as a parish can learn from as they seek to come up with theirs is that of St. Michael's Church in southwest Chicago is reads,

**Mission statement of St. Michael's Church**

Each of you received a special gift. Use it in service to one another. (1Pet 4:10)

The faith community of St. Michael's is called by the Father, gifted by the son, and moved by the spirit to unite in witnessing to the gospel message. We celebrate, proclaim, share in friendship, and serve as a parish committed to ministering to the needs of all God's people<sup>42</sup>

Mission statements do not come automatically and all will know them easily, in a parish setting it is the role of the pastor and the parish pastoral council through consultation and collaboration with everyone to sit and find a mission statement that appeals and easy to grasp and made known to the people. Once in a while monitoring and evaluation has to be done to see whether there is progress in realization of the mission.

It has to be noted that, it is not an easy task to bring success to any ministry. It is a result of much sweat and sometimes long meetings but in all these as Magesa. L puts it,

If it has to succeed church leadership must, i) encourage universal participation, subsidiarity in decision making and collegiality in governing. ii) Recognize that leaders do not know everything, create a friendly atmosphere in which the church is truly community in pilgrimage<sup>43</sup>.

**iii) Needs Assessment**

There is nothing in life that is offensive like wasting time and resources in answering questions one has not been asked. Making a needs assessment is a process of involving everyone in identifying the needs of a particular ministry and wisdom is required in differentiating real needs from felt needs and these needs have to be in line with the mission of the church. Since needs are not of the same weight, they have to be categorized according to their weight and the urgency required.

Making a scale of needs comes with a lot of listening and dialogue, Hubbard commenting on this element basing on his experience while planning for the diocese of Albany noted that, it does not come automatically but it is a result of so many consultative meetings he says, "I convened seven regional town hall meetings to initiate this dialogue and

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<sup>42</sup> P.J, BRENNAN., *Parishes that Excel: Models of Excellence in Education, Ministry and Evangelization*, 102.

<sup>43</sup> L.MAGESA., "Involvement of all in Ministry: A Challenge to the Church of the 3<sup>rd</sup> Millennium", 14-15.

to listen to people's concerns. More than 10,000 parishioners attended."<sup>44</sup> Though this stage is collaborative and calls for input of all those who will be affected by the pastoral plan, it has to be emphasized that, "formulating goals and problem analysis are management functions that should be carried out rationally and systematically."<sup>45</sup>

#### **iv) Resource Assessment**

The main goal of making a resource assessment is to identify the gifts of people, unexplored resources as well as asking how much a parish has been effective in utilizing all the resources at hand. They can be categorized into natural, financial and human resources as well as parish facilities and the aim is see how effective these resources can be utilized in accomplishing the mission of the church. Some scholars like, Loughlan Sofield and Donald, Kuhn are of the view that in any organization,

The greatest resources are the talents of their employees, the wisdom people deplored the underutilization of the laity's gifts by the church....with emphasis on their gifts for leadership and team work, empower the laity to utilize their gifts, create an environment where people feel called to contribute to the fullest extent possible..<sup>46</sup>

Question that a parishes like Dandora may consider as they carry out a needs assessment may be, how many professionals of various fields do we have in the parish and how many do we seek them out, how many trained lay people in theology or catechists are out there and how many have we engaged, how much do we utilize the gifts of the religious around us, what about the well to do willing to contribute money to the parish, how effective is our approach to reach out to them and so forth. Answering these questions enables a parish discover that God has blest the parish so much but the leadership has not opened its eyes to see as well as touch these blessings.

#### **v) Goals and objectives**

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<sup>44</sup> H.J, HUBBARD., "Imagining a New Future", 7; See. W. L, PICKETT., *A Concise Guide to Pastoral Planning*, 107.

<sup>45</sup> A.J, LINDGREN AND N. SHAWCHUCK., *Management for Your Church*, 80.

<sup>46</sup> L.SOFIELD AND D.H, KUHN., *The Collaborative Leader: Listening to the Wisdom of God's People*, 107.

The pastor and his team have a great task in the organization and planning for the parish and this task comes with setting mission goals and motivation of lay faithful to accept the goals.<sup>47</sup> Goals are so crucial in pastoral planning but caution has to be exercised when setting them for instance, Kiinski and Jerry Wofford stress that, goals are not to be set by the pastor, they must be made by the Church family.<sup>48</sup> The purpose of goals is to assist those involved in the planning process to make choices on what projects needs priority over others<sup>49</sup>.

For Schermerhorn, objectives direct activities of the parish and once well chosen, they turn into specific performance targets for parish when it comes to the realization of the mission of the church<sup>50</sup>. Objectives can either be primary and secondary objectives when it comes to planning and the purpose of this distinction is to stress the fact that not all objectives carry the same weight. Some are directly rooted in the mission of the church where as other may be just attached to it.

Kiinski and J.C, Wofford in their research, pointed out spiritual growth, development of spiritual gifts of the laity, unification of the body of Christ, growth in love, mutual sharing, Christian values and spreading the gospel as primary and secondary can be in physical, financial, organizational etc.<sup>51</sup>

Objectives are to be specific, measurable, achievable, realistic and time bound and unique to each church and since they are vital if planning is to bear fruit, they are the basis for long range planning, annual plans, church goals and organizational structure.<sup>52</sup>

#### **vi) Action plan**

The online business direction defines this stage in pastoral planning as a series of steps to be taken, activities to be carried out, and the strategy to be used, who will do it, when it will

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<sup>47</sup> See, A.J, LINDGREN AND N. SHAWCHUCK., *Management for Your Church*, 80

<sup>48</sup> See. K.K, KIINSKI AND J.C, WOFFORD, *Organisation and Leadership in the Local Church*,187.

<sup>49</sup> Cf. W.L, PICKET., *A Concise Guide to Pastoral Planning*, 71.

<sup>50</sup> See. J.R, SCHERMERHON., *Introduction to Management*,246; J.J, SOKO et al., *Management for Social Transformation*, 37

<sup>51</sup> See. K.K, KIINSKI AND J.C, WOFFORD, *Organisation and Leadership in the Local Church*, 137-141.

<sup>52</sup> See. K.K, KIINSKI AND J.C, WOFFORD., *Organisation and Leadership in the Local Church*, 140-141.

be done and the resources needed to reach full completion<sup>53</sup>. Pickett notes that action points to “specific tasks to be undertaken in any year to achieve an objective that, in turn achieves a goal.”<sup>54</sup> Action is about making things happen, it means concrete response to needs and questions raised in the needs assessment but it has to be matched to available resources and this means making a scale of needs is vital because not all things can be done in a fixed planning phase.

#### **vii) Communication**

Hubbard notes that, the success of the entire pastoral planning process depends so much on “involving so many local parish representatives and excellent communication.”<sup>55</sup> Communication is the process of informing those to be affected by the pastoral plan the progress of their parish, feedback from the planning committees, schedule for the meetings, it is communication that manifests a sense of transparency and accountability.

Communication as, Matei, L.H<sup>56</sup> puts it, comes with a lot of attentive listening to the voices of those being served who are the beneficiaries of a particular ministry, benefactors/sponsors of various programs and other stakeholders because apart from members of one’s own parish, a pastoral plan touches almost every aspect of life.

## **2.4 RELATIONSHIP BETWEEN FORMATION OF LAY LEADERSHIP AND PASTORAL PLANNING AND ORGANIZATION**

Formation of the laity and their leadership is not a new thing in the church, the Church has always had a special interest in the formation of its members and invests energy and time in this because without formed leadership, how will the mission of the Church be realized. Sherry Weddell noted that, “what not only makes for effective ministry, parishes, and

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<sup>53</sup> “Action Plan”, cited: [www.businessdictionary.com](http://www.businessdictionary.com), Date: 12/9/2016.

<sup>54</sup> W.L, PICKETT, *A Concise Guide to Pastoral Planning*, 74.

<sup>55</sup> H.J, HUBBARD., “Imagining a New Future”, 9.

<sup>56</sup> L.H, MATEI, *Pastoral Planning in Catholics Schools*,34.

liturgies, but also makes all of these fruitful? The evidence of fruitfulness, is making of new disciples that is evangelization.”<sup>57</sup>

The goal of pastoral planning is to find ways the mission of the church of forming disciples can be realized but the unfortunate bit of it is, it takes a disciple to plan for the future of the church and each one of us is called to be one and those on whom the weight of planning rests, they have to be well trained otherwise they may do injustice to the mission of the church. Furthermore, in planning, a great deal of time is given to carry out a needs assessment and a resource availability but all these are technical and call for a detailed formation program and training on how to do it.

For leadership to be effective in its role especially the parish pastoral office, they need to know their basic responsibility as St. John Chrysostom puts it,

The most basic task of the church leader is to discern the spiritual gifts of all those under his authority and to encourage those gifts to be used to the full for the benefit of all. Only a person who can discern the gifts of others and can humbly rejoice at the flowering of those gifts is fit to lead the church.<sup>58</sup>

Formation of lay leadership is related to pastoral planning because the two have a present and future dimension of the mission of the church, formation answers the question who will take us to the next level then planning takes the initiative to prepare the necessary ground. Investment in leadership is called for in any organization that seeks to succeed or that seeks to accomplish its stated goals and parish that have taken that serious do not worry so much about the future.

Weddell comments that,

Disciples, apostles, saints are the result of an intentional plan and effort of a Christian community, a community that knows that if you build up the people first, they will create and sustain our institutions and be a community that dares to ask “Are we really doing what Christ commanded us to do?”<sup>59</sup>

Formation of lay leadership begins with a recognition that they play a vital role in the mission of the church and without this recognition, then even their skill growth and

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<sup>57</sup> S, WEDDELL., “Where is the Fruit?”, 32-51.

<sup>58</sup> S, WEDDELL., “Where is the Fruit?”, 39.

<sup>59</sup> S, WEDDELL., “Where is the Fruit?” 49.

development may not be taken serious yet those they represent expect professionalism from them and the way they exercise their duties in the parishes and dioceses.

Ernest Niermann, was captivated so much by the way the early church took interest in forming princes and rulers because their services were seen as real service to the church.<sup>60</sup> Parishes and dioceses today need to look back and reclaim this, lay leadership even in history play a big role as it does even today but more needs to be done to form them, to equip them for the good of those they serve and for the good of accomplishing the mission of the universal Church.

Some scholars like Bernard Lyons, have argued that, the success or failure of any parish council in accomplishing its work depends so much on how well their people are trained in a number of skills and this is meant to equip them with ways the parish is run, build their skills, show them the needs of their people and equip them with required skills to respond to these needs.<sup>61</sup>

From Lyons argument, it can be deduced that leaders do not just fail to do pastoral planning and organization, the issue is; they are not equipped for it, may be sometimes it is assumed that, because some are educated they can easily lead but this is not the case leadership of a company is different from that of the Church and even the missions differ and this calls for a continuous training and formation.

Formation and training can be a way the laity are informed about their rights and duties as well as their mission and vocation in the Church because in some instance, one might find baptismal rights of the laity<sup>62</sup> trampled upon during service.

Bishop Cosgrove put it clear that,

Rights are protected in many ways, indirectly they are protected by education, growth of moral consciousness and development of character and directly they are protected by law but this calls for serious preparation by both clerical and lay participants and would include ongoing theological education plus solid training in prayer and discernment.<sup>63</sup>

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<sup>60</sup> E, NIERMANN., "Laity", 814-818.

<sup>61</sup> B. LYONS., *Parish Councils: Renewing of the Christian Community*, 103-106.

<sup>62</sup> See. Cann.208-231

<sup>63</sup> L. DOONHAM., *The Lay-Centered Church: Theology and Spirituality*, 34-38.

Eileen Tabert in her book entitled *The Power of Empowerment*<sup>64</sup> summarized the purpose of forming lay leadership in four areas, recruitment, setting pace for coming leaders, commitment and productivity and lastly empowerment. No organization looks for worst people in society to entrust its mission so any organization yearns to keep the best around it and these are the ones who assist in promoting the vision and the mission. Parishes as well seek to attract the best leadership and once they are got they will lay a foundation for future leadership but this comes with a cost in form of training which in the long run will be translated into commitment and productivity and lastly manifest empowerment.

### **Conclusion**

This Chapter has explored the ideas of various scholars about the mission and vocation of the laity in the Church. It has also discovered that the laity in exercising their vocation are confronted by so many challenges. The chapter has also tried to establish the relationship between formation of lay leadership and pastoral planning and organization. One gap that the research discovered in the literature is the fact that all these sources do not link formation of the laity to pastoral planning. Apart from that as some scholars have pointed that, the question of, “who the laity are and their role in the Church?” has not yet fully been answered that is why continuous formation of lay leadership is vital in any parish.

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<sup>64</sup> E. TABERT., “The Power of Empowerment”. In: Arthur. X, Deagan,(ed) *Developing a Vibrant Parish Pastoral Council*, 71-87

## **CHAPTER THREE**

### **DATA PRESENTATION AND ANALYSIS**

#### **Introduction**

This chapter describes the research design and method that was used to conduct the study as well as generate answers to research questions. It provides the explanations for the choice of research area, target population, sample and sampling procedure, instruments for data collection, procedure for collection of data, analysis and interpretation procedure as well as ethical principles followed during the entire exercise.

#### **3.1 RESEARCH DESIGN**

The researcher employed a mixed design that is both quantitative and qualitative and the choice for this type of methodology is because these two complement each other, this method also gave the researcher an opportunity to carry out a comprehensive research for instance, qualitative answers were supplemented by statistics generated quantitatively. Another reason for a mixed method as Gray, stressed, it enabled me the researcher to collect and analyze both quantitative and qualitative data concurrently<sup>65</sup>.

#### **3.2 RESEARCH METHODOLOGY**

The researcher use the pastoral cycle method which is divided into four phases. The first phase was the insertion experience as noted in Chapter one where the research immersed himself in the lives of the people in the parish of Dandora, got engaged in different activities, listened from them and learn a lot in what they do. The second phase was the social analysis in which the researcher identify social situations and their causes in Dandora and this he supplemented with a literature review.

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<sup>65</sup> D, E, GRAY., *Doing Research in the Real world*, 2edition, 204.

The third phase called theological reflection, the research reflected on the main findings in light of Scripture, tradition and magisterium and the last phase entitled action plan, the researcher having reflected on the main findings, came up with a plan of action for forming lay leaders in the parish of Dandora.

### **3.3 RESEARCH AREA**

The researcher carried out the research in Holy Cross Dandora Parish located in the Outer Ring Deanery of Nairobi Archdiocese, a parish run by the Congregation of Holy Cross founded in 1978. The researcher chose it because of being situated in a dense populated place, the homogeneous nature of the parishioners. In addition to these, the parish takes serious pastoral planning and formation of the laity. It has some of the most vibrant Small Christian Communities and as a parish, its busy nature and size attracted the research to carry out the research in this area.

The parish has a parish council which is an advisory body to the pastor and entrusted with the role of planning for the parish, its formation is a composition of a chairman and secretary from each SCC, so the PPC of Dandora has a total number of 38 members, minus the parish priest and his assistants, sisters and seminarians on pastoral which meets every Sunday of the month. It has a range of projects for instance, a computer School, a dispensary and maternity, a primary and nursery school named after St. James, a tailoring School as well as the office for social work. All these are not profit venture activities but projects meant to promote the mission of the Church. It is out of these departments that we get the core staff team that meets for weekly parish planning, and the target, members are Heads of these departments including the department for catechesis.

### **3.4 TARGET POPULATION IN HOLY CROSS DANDORA PARISH**

Identification of the target population was based on the research topic, which targeted lay leaders in the parish. The research targeted all lay leaders in the parish and these were grouped into three categories, the Parish pastoral council, the SCC leaders and Members of the Dandora parish staff committee (Heads of parish departments).

### 3.5 SAMPLE AND SAMPLING PROCEDURE

By sample the researcher meant “those members of the population on whom the measurement of some characteristics have actually been made.”<sup>66</sup> In this research, various sampling methods were considered, for instance purposive sampling in which the researcher deliberately selected only those members of the population with a certain quality and that is leadership in the parish. For the three categories, the PPC, SCC leaders and Members of Staff committee the research used purposive sampling, he contacted only those members he believed are relevant to the topic under study. In terms of data collection tools, the researcher used a questionnaire and below is a summary of the sample survey and questionnaire distribution.

**Table 1: Questionnaire Distribution**

Categories	Population (n)	Sample n (%)	Returned questionnaires	Sample Techniques
PPC	59	15 (30%)	15 (100%)	Purposive
Staff	11	11 (100%)	11 (100%)	Purposive
SCC leaders	295	88 (30%)	59 (20%)	Purposive
<b>Total</b>	<b>365</b>	<b>114 (31.3%)</b>	<b>85 (74.2)</b>	

The findings reveal that the biggest category of respondents are SCC leaders whose percentage in terms of returned questionnaires was 20% and this might be due a parish requirement that, for one to take up any leadership role, he/she must belong to a SCC.

### 3.6 DATA PRESENTATION AND ANALYSIS

In this section, the researcher presents the findings from the field from the 114 questionnaires that were sent out to the field completed by lay leaders in Dandora Parish. The purpose of the study was to establish how formation of lay leadership influences pastoral planning and organization.

<sup>66</sup> C. HARDY AND L. F. PETRINOVICH, *Understanding Research in Social Sciences*, p.78

The objectives of the research were,

- To find out the vocation and mission of the laity in the church
- To explore the various challenges faced by the lay leaders in their vocation and mission.
- To discuss the various elements of pastoral planning and organization.
- To establish the relationship between formation of lay leadership and its influence on pastoral planning and organization.

The questionnaire was given out to 114 parish leaders in the three categories PPC, Staff and SCC leaders. Data was analyzed using the Microsoft excel computer package 2016 and the findings were discussed according to the sections of the questionnaire.

The four sections of the questionnaire were,

- Section A: Biographical data
- Section B: Formation of lay leadership
- Section C: Relationship between formation of lay leadership and pastoral planning

### **3.6 BIOGRAPHICAL DATA**

This section covers, age of respondents, gender, marital status, position of leadership, region (phase) and the SCC. Though these are not the main issues of the research, they were vital to the researcher in contextualizing the findings of the study.

#### **3.6.1 Age of respondents**

The respondents were asked to tick the age category each follow in and below were the findings.

**Table 2: Age of respondents**

Age Category	Frequency (n)	Percentage (%)
15-30	15	17.64
31-45	32	34.64
46-60	28	32.94
61 and above	10	17.76
<b>Total</b>	<b>85</b>	<b>100</b>

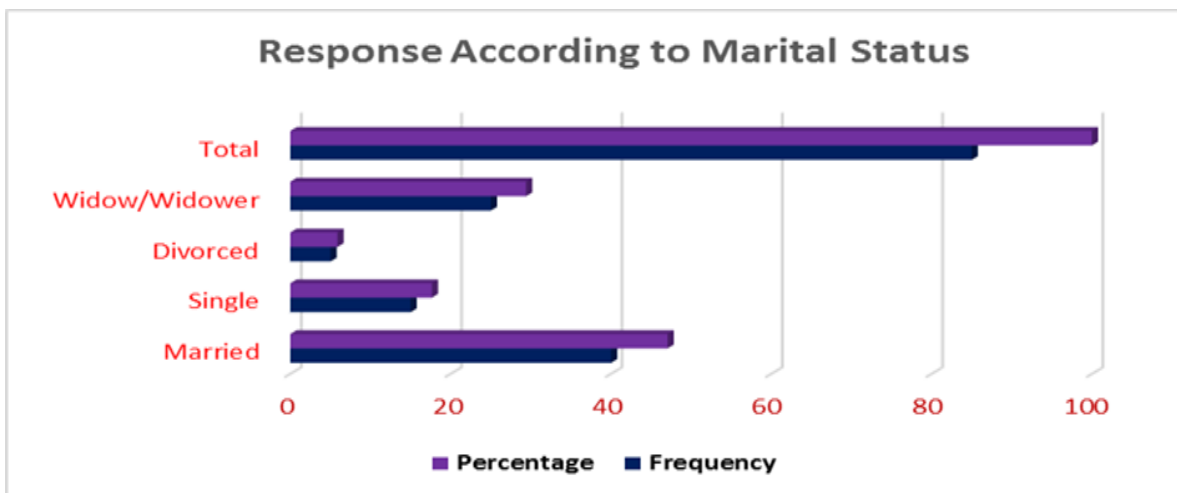
The findings revealed that, most respondents were between 31-45 (34.64%) an indicator that most lay leaders are young, still vibrant. It can also imply that the parish takes keen interest in involving the young generation in leadership.

**3.6.2 Table 3: Gender of respondents**

Category	Frequency (n)	Percentage (%)
Male	37	43.52
Female	48	56.47
<b>Total</b>	<b>85</b>	<b>100</b>

The results revealed that most of the lay leaders in the parish are women and this is showed by a frequency of 56.47% and indicator that the parish takes involvement and participation of women in the parish seriously.

### 3.6.2 Chart 1: A Clustered Bar showing marital status of the respondents



From the findings, it can be noted that Dandora parish lay leaders in terms of marital status fall into four categories, widow/widower, divorced, single and married. The bar the majority of lay leaders are married in Church and from inquiry from the parish priest, actually marriage in Church is a requirement for one to take up any leadership role apart from the youth.

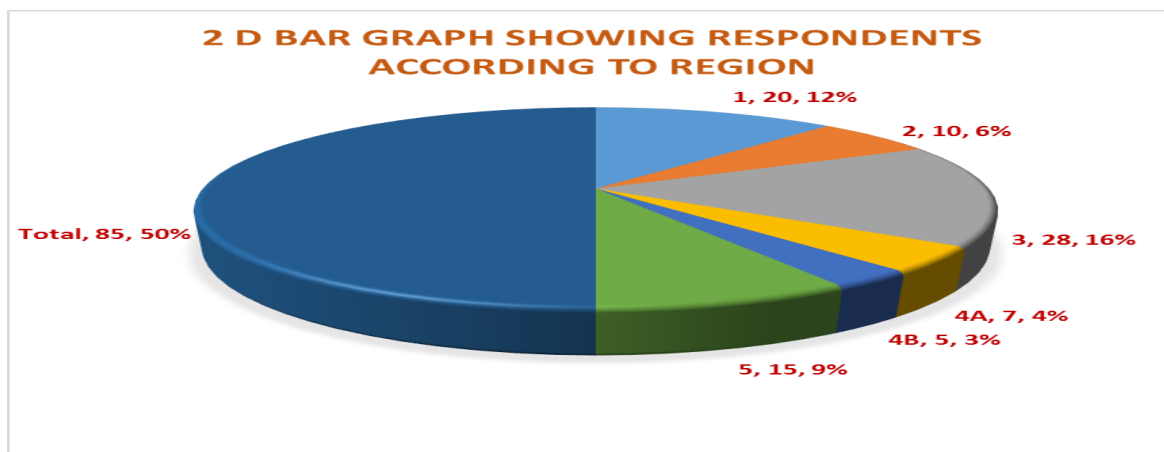
### 3.6.3 Table 4: Respondents' position of leadership

Category	Frequency (n)	Percentage (%)
Ordained	5	5.8%
PPC	15	17.6%
Staff	7	8.2%
SCC- Leaders	37	43.5%
Apostolic groups	22	25.8%
<b>Total</b>	<b>85</b>	<b>100</b>

From the table above, 43.5% of respondents had positions in SCC, followed by 25.8% of the respondents having positions in apostolic groups.

These findings reveal that lay leaders are involved in almost all activities of the parish on a voluntary basis with 8.2% who are hired by the parish.

### 3.6.4 Chart 2: Respondents Region of residence



From the graph above, 16% of the respondents were from region 3, and this implies that most of the lay leaders in Dandora parish come from region 3 and region 1 (12%).

### 3.6.5 Table 5: Respondents' SCC

Category	Frequency (n)	Percentage (%)
St. Magdalene	6	7.
St. Maria Gorreti	8	9.4
St. Stephano	9	10.5
St. Mark	7	8.2
St. Paul	9	10.5
St. Raphael	9	10.5
St. Buzaabalyawo	8	9.4
St. Gonzaga	6	7.05
St. Bazekuketta	8	9.4
St. Francis	7	8.2
St. Veronica	8	9.4
<b>Total</b>	<b>85</b>	<b>100</b>

Data regarding response according to SCC revealed that, the majority of the respondents came from three SCCs, St. Stephano, St. Raphael and St. Paul with a similar percentage of 10.5%. This may have been due to the distribution of the questionnaire but all in all findings reveal that each leader belongs to a SCC.

### **3.7 FORMATION OF LAY LEADERSHIP**

#### **3.7.1 Respondents understanding of the role of the laity in the Church**

This was meant to test whether the lay leaders in Dandora understood their role in the Church. From their responses, the researcher identified the major themes as listed below.

- Called to evangelize as well as preach the gospel.
- Called to support the work of the Church and its mission.
- Participate actively in liturgy as lectors, Eucharistic ministers and Acolytes.
- Formation and education of their Children
- Called to teach catechesis and qualified can teach theology.
- In collaboration with the ordained ministers, the laity of Dandora feel they are called to offer leadership in the parish as well as participate in parish pastoral planning.
- Called to do works of Charity in the Church and outside the Church.

From these responses, the data reveals that the lay leaders in Dandora are aware that they have a role to play in the Church distinct from that of the ordained and their formation should endeavor to empower them to accomplish them.

#### **3.7.2 Table 6: Whether the lay leaders in Dandora are exercising the above roles effectively**

<b>Category</b>	<b>Frequency (n )</b>	<b>Percentage (%)</b>
<b>YES</b>	<b>67</b>	<b>78.8%</b>
<b>NO</b>	<b>18</b>	<b>21.1%</b>
<b>Total</b>	<b>85</b>	<b>100</b>

The findings revealed that, 78.8% of the respondents confirmed that they are exercising their vocation and mission whereas 18% said NO may be due to the various challenges that they encounter in attempt to exercise the roles in the parish. For-instance, too

much restrictions, the tendency to look at them as not qualified, lack of clear job descriptions, lack of proper formation to equip lay leaders and so forth.

### 3.7.3 What can be done to enhance the roles of lay leaders?

This was intended to give opportunity to lay leaders in Dandora to propose ways that can enhance their roles as laity in the parish and from their responses the following were listed.

- Promote and sensitize both lay leaders and ordained in the parish on the value of collaboration in ministry and how it should be exercised.
- Need to always motivate the lay leaders in vocation and mission.
- Parish leadership should invite experts to offer holistic formation to lay leaders.
- The administration needs to help the lay leaders identify their gifts and help them to find where they fit in the parish life.
- The parish administration should send some of its lay leaders to nearby institutes like Tangaza, Mwangaza and Chemi Chemi for trainer of trainer's leadership programs.
- More awareness needs to be done on the mission of the church and the vocation of the laity.

Looking at the responses critically, they reveal that the topic of forming lay leaders in the parish is greatly needed and the parish administration should find ways to respond to it.

### 3.7.4 Table 7: Response on existence of formation programs for lay leaders in the parish.

This was to ascertain whether the lay leaders in Dandora Parish are aware that there formation programs in the parish meant for them.

Category	Frequency (n)	Percentage (%)
YES	73	86%
NO	12	14%
Total	85	100

From the table above, the findings revealed that 86% of the lay leaders in the parish are aware of the existence of formation programs for lay leaders but 14% feel these programs do not exist. This difference in opinion may be due to the nature of programs offered, may be some feel as lay they need programs meant for empowering them as lay in their daily lives.

### **3.7.5 Nature of programs mentioned by the respondents**

The findings in response to the question revealed that, formation programs in Dandora parish fall into three categories, workshops, recollection and seminars all happening within the parish, none of the respondents listed either short courses offered outside the parish may be because they are few who have had an opportunity of being sent to centres like Tangaza College.

### **3.7.6 How the above programs have been beneficial to the lay leaders**

- Through these programs some leaders have acquired skills in communication as well as skills in pastoral planning and organization.
- Some have acquired deep knowledge about the mission of the Church and the vocation of the laity.
- Conflict resolution and interpersonal skills have been some of the skills some have benefited from the formation programs offered to the lay leadership.
- Collaboration, team building skills have been acquired by some for instance, some leaders through these programs have learnt how to delegate as well as share responsibility at work and in the parish.
- Workshops on finance, fundraising and mobilization, have helped the lay leaders to acquire financial management skills need both within the Church and outside the Church and this has improved their lives greatly.

### **3.7.7 Challenges encountered by the lay leaders in Dandora in their formation**

- i. Lack of willingness on the side of lay leaders to attend formation programs offered by the parish.
- ii. Lack of enough finances to take the lay leaders for specialized trainings fitting their roles and vocation in the Church.

- iii. Lack of attentive listening on the side of the ordained ministers to the real needs of the lay leaders which affects their ineffectiveness in their roles.
- iv. Lack of consultation on what needs to be part of their formation programs, in most cases the lay leadership have been on the receiving side without being consulted.
- v. Some facilitators are not experts in the areas assigned to them to facilitate which stifles skill growth of the lay leadership.

### **3.8 RELATIONSHIP BETWEEN FORMATION OF LAY LEADERSHIP AND PASTORAL PLANNING**

This was intended to ascertain whether the lay leaders in Dandora Parish are aware that when they are formed well their participation in parish pastoral planning makes a great impact because it will responds to needs that suite their vocation and mission as lay.

#### **3.8.1 Table 8: On whether the respondents agree that there is a big connection between formation and pastoral planning**

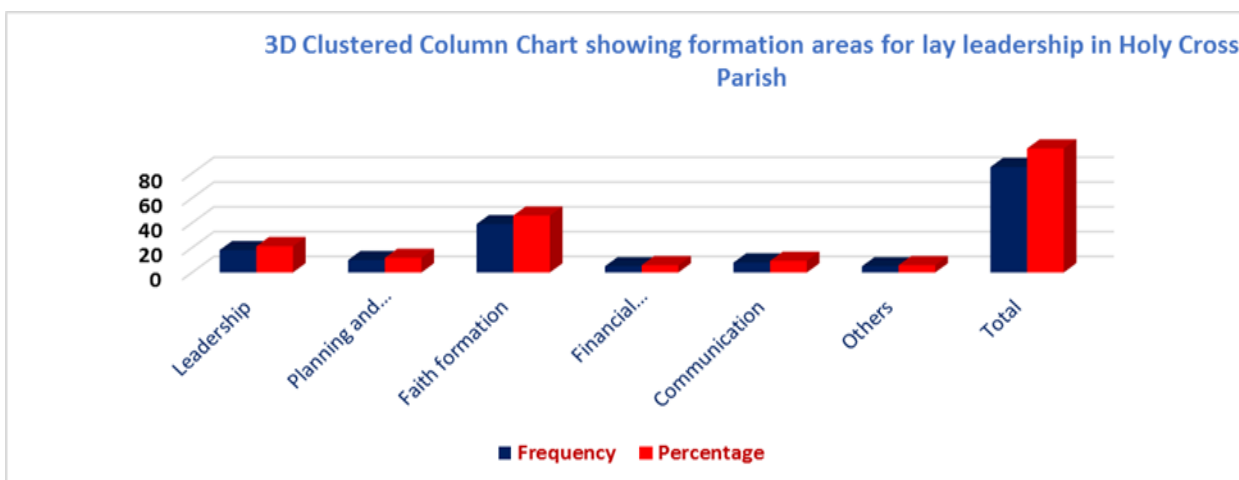
<b>Category</b>	<b>Frequency (n)</b>	<b>Percentage (%)</b>
<b>YES</b>	<b>68</b>	<b>80</b>
<b>NO</b>	<b>17</b>	<b>20</b>
<b>Total</b>	<b>85</b>	<b>100</b>

From the table, the findings revealed that, 80% of the respondents agreed that there is a strong relationship between their formation as lay leaders and pastoral planning. 20% of the respondents do not understand that relationship and their response agrees with the problem statement that unless a relationship is established between formation of lay leaders and pastoral planning, the lay leaders' participation in parish planning will not bear fruit.

### 3.8.2 Areas lay leaders have been formed in during the parish formation process

In this, the researcher wanted to establish whether the formation programs of the parish are rooted within the needs of the lay leaders and the pastoral planning as well is rooted in real needs of the people.

#### Chart 3: Formation areas lay leaders in Holy Cross Parish are exposed to



From the Chart, the findings revealed that lay leaders are exposed majorly to five areas, leadership, planning and organization, faith formation, financial management and communication but out of these, lay leaders are more exposed to faith formation. Though other areas were as well recognized as existent but not given much priority.

These findings imply that there is a great need to offer formation to lay leaders that is holistic because their vocation and mission demands more than faith formation, they are called to action and action calls for expertise.

### 3.8.3 Major planning moments in Dandora Parish

The findings revealed that lay leaders participate in three major planning moments. First being the budgetary process which takes place in the month of December. Second is the annual year planning where events are fixed on the New Year calendar which is done in a day? Lastly is the weekly planning exercise done by staff every Monday from 10am in preparation for events of the week?.

These findings reveal that the parish carries out annual planning every year but there is a great need to establish whether this parish planning follows the normal pastoral planning moments.

### 3.8.4 Elements of planning and organization

Data collected under this section was meant to expose to the parish leadership the various stages that pastoral planning goes through so as they may compare without they do to see whether they need to be formed in this area as lay leaders.

**Table 9: Elements of pastoral planning and how they are practiced in Dandora parish**

Elements of pastoral planning	Poor	Good	Better	Best	Excellent	Total
Having a parish strategic plan	12	23	35	7	8	85
Having a parish vision and mission	20	33	9	10	13	85
Settings parish goals	9	12	22	35	7	85
Having Strategies	4	4	25	42	10	85
Understand parish structure		7	46	23	9	85
Knowing one's roles and duties	5	15	33	25	7	85
Team work and Collaboration		18	13	37	17	85
Collaboration between ordained and lay leaders	1	17	43	24		85
Evaluation of targets	7	19	56	1	2	85
Active participation of all stake holders	39	26	15		5	85

Data under this section was meant to establish how a particular element of pastoral planning is practiced in Dandora parish and the research was grading between (poor- Excellent). The findings as revealed by the table indicate the followed,

In regard to having a strategic plan the responses revealed a better grade, vision and mission the grade is good, setting goals the respondents awarded the parish the grade of best. In having strategies the parish got best as the grade, knowing the parish structures the score awarded was better, Knowing roles and duties in the parish, the grade also was better.

Team work and how it is exercised in the parish the grade was best, collaboration was grade at better, evaluation of targets was graded better and when it comes to active participation of stake holders the grade awarded by respondents was poor.

The research in all these elements was interested in the grade of parish vision and mission which was graded as good for reasons one may not know but possibly because it is not known by the people and not pinned anywhere. All these scores reveal there is some pastoral planning happening but more formation is need to equip lay leaders with skills in the various elements of planning.

### **3.8.5 Challenges faced by the parish in planning and organization**

The findings revealed that the lay leaders in Dandora parish face the following challenges when it comes to pastoral planning.

- I. Lack of a clear parish mission and vision which is known by all people in the parish.
- II. There is lack of consultation for views of the laity when it comes to inputs for the planning exercise.
- III. There is lack of enough funds to facilitate the pastoral planning process in the parish for instance, carrying out a baseline survey to identify needs and resources in the parish.
- IV. Lack of expertise in the area of pastoral planning and organization which affects the participation of the laity in the planning process.

### **3.8.6 Ways to make pastoral planning and organization better**

The research intended that the lay leaders themselves propose way to make pastoral planning in Dandora parish better and the respondents recommended the following.

- There is great need to improve on communication in the parish especially during the planning process because without good communication pastoral planning becomes hard.
- Need to be attentive to the real needs of the faithful because without understanding the needs, the planning exercise may answer questions not asked by the people.

- Invite experts in pastoral planning to facilitate the planning exercise as well as educate people on the purpose of planning in the parish.
- Sensitize the entire parish on the mission of the Church as well as the vocation of the laity.
- There need to have enough time for the planning exercise not just get one day to fix all things on the calendar without even evaluating the effectiveness of the previous programs.
- Streamline the role of the parish council as a consultative body of the parish as well as expose the lay leaders to their rights and obligations. Empower leaders and the various committees in the parish and this should be done through capacity building programs.

### **3.9 SUMMARY OF THE MAIN FINDINGS OF THE STUDY**

The findings of the research under this section are summarized in accordance with the objectives of the research and the literature review. The main objective was to find out the relationship between formation of lay leadership and its influence on pastoral planning and organization in Holy Cross Dandora Parish.

#### **3.9.1 Objective 1: To find out the vocation and mission of the laity in the church**

The findings revealed that the laity are active in the parish of Dandora holding positions in the PPC, some are staff members, leaders of SCC and leaders in apostolic groups of the parish. They are aware that as lay they have roles in the Church for-instance called to evangelize, do charity, and participate in liturgy and many others. 78.8% of the respondents had noted that they are exercise those roles well with 21.1% saying they are not doing it well because of various challenges like lack of clear job descriptions and lack of proper formation. They study established that there is need to do holistic formation and making the laity know more their vocation and mission.

### **3.9.2 Objective 2: Explore the various challenges faced by the lay leaders in their vocation and mission.**

The study established that there is a lack of willingness on the side of some lay leaders to attend formation programs. It was also pointed out by lay leaders in the parish that they lack finances to attend specialized formation programs for the lay leaders in centres like Tangaza College. The study also found out that there is a lack of attentive listening on the side of the ordained to issues regarding lay leader and lastly lay leaders in the parish noted that there is no consultation in regarding to designing of formation programs for the lay leaders. And all these challenges pointed out supplement challenges that were pointed out in the literature review so all these need a response.

### **3.9.3 Objective 3: To discuss the various elements of pastoral planning and organization.**

From the findings, it was established that pastoral planning is a systematic process that follows a series of elements and all these elements are so interlinked with one another that none can be skipped. The study also discovered that among those elements of pastoral planning, Dandora parish scored low when it came to having a clear vision and mission of the parish known by every parishioner. The findings also pointed out that collaboration between the ordained and lay leaders in the parish needs to be upheld so all these findings according to the study can be answered by a holistic formation that addresses all those aspects.

### **3.9.4 Objective 4: To establish the relationship between formation of lay leaders and pastoral planning.**

The study also discovered that among those elements of pastoral planning, Dandora parish scored low when it came to having a clear vision and mission of the parish known by every parishioner. The findings also pointed out that collaboration between the ordained and lay leaders in the parish needs to be upheld so all these findings according to the study can be answered by a holistic formation that addresses all those aspects. Another aspect the findings revealed was the fact that lay leaders experience various challenges in exercise of their vocation for instance regarded as not experienced, this challenge and others according to the study can be solved by a good holistic formation grounded within the needs of the laity.

## **Conclusion**

This chapter has described the research design and method that was used to conduct the study as well as generate answers to research questions. It has provided the explanations for the choice of research area, target population, sample and sampling procedure, instruments for data collection, which was a questionnaire and the procedure that was used in collection of data. The chapter has presented the findings of the research findings in form of tables, charts and graphs and a summary of the main findings relation to the objectives and research questions connecting them to how formation of lay leaders in the parish influences pastoral planning and organization.

## **CHAPTER FOUR**

### **THEOLOGICAL REFLECTION**

#### **Introduction**

This chapter reflects on the main findings from the insertion and data collection in light of scripture, tradition and magisterium with the aim of bringing hope and transformation to the research problem identified. Main sources under this chapter will be the Bible, Catechism of the Catholic Church, Vatican II documents and lastly the Compendium of the Social Doctrine of the Church.

#### **4.1 BIBLE ON LAITY THEIR CALL AND MISSION**

##### **4.1.1 Ministry Collaboration in the Old Testament**

The findings revealed that some laity are not aware of their vocation and mission in the Church. From the beginning, God intended all of us to be fruitful and contribute to the betterment of the world (Gen 1:28). As the laity and the ordained ministers seek to better the world, each is called to know well his proper vocation and mission and the lay leaders through formation should be helped to know their vocation in the parish and in the universal Church.

The call of Abraham and other prophets reveals that God calls each one of us for a special role (Gen 12:1-4). Abraham from the call of God, takes on a new mission, he is set apart to make the reign of God Known to all nations. Abraham gives lay leaders in Dandora an example and voice of hope that in baptism, they are called and sent out to make God known, loved and served and they have to take their call seriously and exercise it wherever they are in their situations of life.

In the main findings it was revealed that in terms of exercising their role as lay leaders in Dandora parish, there are some restrictions and some had noted that, roles are not clear and well stipulated. Exodus (18:1-27) from Moses' example who was doing all things alone but with advise of Jethro appointed minor judges, decentralized power, made ministry inclusive, clarified their roles and duties empowered the local people to have a share in the work of God. Moses gives a typical example of the need for collaboration in ministry, pastors and lay leaders in Dandora need to learn from Moses that delegation brings fruitfulness in ministry.

#### **4.1.2 New Testament on Ministry of the laity and their formation**

Jesus in the New Testament by calling the first disciples as his collaborators in the work of the Father (Mat 4:18-22), He teaches the people of Dandora that just as he called these men, he calls each of them as well to participate in the mission of the Church. By being with them, he trained them to equip them for their work, even the pastor of Dandora and his team has a task of inviting the lay leadership into the ministry of God each with his uniqueness and gifts. And just as each of the twelve had his own gift, even the laity in Dandora are gifted and their gifts should be accompanied by a special formation and training.

Mathew (28:11-20) clarifies that, clergy as well as the laity are called to make more disciples, to baptize, to teach, and so forth, as clergy are called to ministerial priesthood, laity are called to the common priesthood but in both, the underlying basis is the call to holiness that is for all but before one qualifies to do the work, the entrance is through the sacrament of baptism for all people of God (Lk 3:21-22) in which all become children of God but for clergy it is by holy orders which sets them apart for their ministry (*Can. 1008*).

In regard to challenge of lack of attentive listening on the ordained ministers, St. Paul (1 Cor 3:9-12) advises the people of Dandora parish that, all of us are co-workers in the ministry of the Church which is God's building by his grace in Jesus Christ gives each of us an opportunity to participate in his work and the ministry belongs to him so we need to know that it is Christ who invites all whether ordained or non-ordained. Paul also uses the image of the Church as a living body of Christ, where all gifts are put to use, pastors as well as lay leaders need to help the Church membership identify their gifts and put them to use in the Church. (Rom 12:3-21, 1 Thes 5:12)

#### **4.2 CATECHISM OF THE CATHOLIC CHURCH ON THE LAITY AND THEIR VOCATION AND MISSION**

In the findings, some laity did not know what exactly they are called to do, from the Catechism, the laity of Dandora need to know that all of us are called to preach the gospel to all men, not necessarily on pulpits in parishes, but in all they do and this is for both laity and ordained ministers (*CCC, 849, 863*). Lay leaders of the parish should help everyone know this and assist the people they serve to get the necessary training required for this task.

The fruit of the apostolate of the laity and the ordained depends on union with Christ, it does not depend on one's skills, and leaders of the people in parishes should be those who have entered into this union through baptism. (*CCC, 864*). Pastors and lay leaders in their parish planning should assist the members of the Church to grow in this. The findings also have revealed that, the laity are not quite clear who a lay person is, but the Catechism begins by making a clarification that, all of us are Christ's faithful who are incorporated to him through baptism and this makes us sharers in the *tria munera Christi* (the three offices of Christ); the priestly, prophetic, and royal office. (*Can.204, LG, 31, AA, 2*). And specifically, the laity are all faithful with exception of those in sacred orders and religious. (*CCC, 897, LG, 31*).

In regard to the vocation of the laity in Dandora, they need to know that, they are called to seek the kingdom in their daily situations of their lives directing them to God. (*CCC, 898, Cf. LG, 52; AA, 7*). From baptism, they acquire rights and duties in the Church, for instance, those qualified can be lectors and acolytes, can evangelize, can do catechetical formation and also teach theology and philosophy, they can also form finance committees and tribunals in parishes and dioceses. (*CCC, 900-911*).

#### **4.3 CHURCH TEACHING ON THE MISSION AND APOSTOLATE OF THE LAITY**

Some challenges that the respondents pointed out affecting their work as laity, one they are not listened to and not consulted on some issues. The council fathers stressed the need by the laity to make known their needs and desires to their pastors (*LG, 37*). The pastor and his council need to embrace this in the parish and encourage openness and attentive listening to the voices of the laity and this should go with recognition of ministries and charisms of the laity.

The fathers of the Council also in their deliberations, stressed the need for preparing well the laity and this is in line with the findings that, lay leadership in the parish needs holistic formation which can help them bear good spiritual gifts (*LG, 34*). In addition to this, the laity need to constantly help each other to grow in holiness in their daily occupations and

they need to know that they have the right to benefit from the spiritual fruits of the Church. (*LG, 36, 31*).

Promoting the vocation of the laity is also entrusted to the Bishops, who the Council fathers entrusted with the task of seeing both the clergy, religious and lay leadership are prepared well for the mission of Christ and this from the findings was raised that lay leadership needs good formation. (*CD, 6*). The voice of the Council fathers is also a reminder to the episcopal commission of Kenya to take formation of the lay leadership serious.

In the Decree on the apostolate of the laity, the fathers adding their voice to the main findings of the study stressing that, “the apostolate of the laity derives from the Christian vocation and the Church can never be without it” (*AA, 1*). Dandora as a parish needs to take this serious, the clergy need to promote this through formation as well as specialized training because the lay leaders are vital in the parish. Continuous encouragement of the lay leaders to grow in knowledge of their mission and vocation and since their entrusted with the responsibility of disseminating this information to other laity.

The fathers of the council also pointed out the various apostolates of the laity, for instance, forming Church committees, family ministry, Youth, social action, at both local and international (*AA, 9-14*). The findings had revealed that the laity of the parish in regard to their work point more to the activities in the parish, but the fathers clarified that their field is extensive, it is global and the laity of Dandora parish need to know this and take opportunity.

The findings also revealed that, formation of lay leadership is so vital and highly recommended for a parish like Dandora. Neglect for formation of lay leadership hinders greatly the participation of the laity in the mission of the Church. Pope Benedict XVI in *Africae Munus* gives a pastoral response to this issue, he noted that,

To enable them properly to take up this role, it is fitting that centres of biblical, spiritual, liturgical and pastoral formation be organized in the dioceses. It is my heartfelt desire that lay people with responsibility in the political, economic and social fields be equipped with a solid knowledge of the Church’s social doctrine, which can provide them with principles for acting in conformity with the Gospel. (*AM, 128*).

The message of Pope Benedict XVI is also addressed to the parish administration and the laity of Dandora as well as the Arch diocese of Nairobi to open their eyes to see centres around them like Tangaza University and Hekima as blessing from God to address the problem of lay formation.

#### **4.4 SOCIAL DOCTRINE OF THE CHURCH ON THE LAITY**

The findings from the insertion experience and data collection revealed that, the respondents had pointed out that formation is a key to empowering the lay leaders and a tool for improvement of pastoral planning in the parish. The social teachings of the Church give a voice of encouragement and hope in this situation by recommending that the best way formation of lay leaders in Dandora can be done is, when they are within the lay ecclesial associations and movements because of shared experience and an opportunity to integrate and make concrete and specific the formation that their members receive from other persons and communities. (*CSDC, 549-550*). The parish administration should know that in the different committees and lay ecclesial association in the parish formation of lay leaders can greatly bear fruit.

#### **Conclusion**

This Chapter has presented a theological reflection based on the insertion, the literature review and data collection. The chapter has given a response to some of the main research findings based on the Scripture, Catechism of the Church, Vatican II documents and other papal documents, and the social doctrine of the Church. Themes like collaboration in ministry, uniqueness and giftedness of each member of the Church, baptism as a requirement for lay participation and many others were pointed out as key in promotion of the mission and vocation of the laity in the Church.

## **CHAPTER FIVE**

### **ACTION PLAN FOR FORMATION OF LAY LEADERS IN HOLYCROSS DANDORA PARISH**

#### **Introduction**

This chapter gives a concrete response to the major issues raised in the insertion experience, and data collection process and lastly the theological reflection. The aim of this chapter is to find ways formation of the lay leadership can be enhanced in Holy Cross Dandora parish.

#### **5.1 VISION STATEMENT**

The vision of this program is to develop a team of lay leaders in the parish of Dandora, who are fully aware of their mission and vision in the Church. Lay leaders who are ready to live out their vocation in their daily lives, well-motivated, inspired and formed, equipped holistically with skills rooted in the signs of the time.

#### **5.2 MISSION STATEMENT OF THE PROGRAM**

To form in a holistic way lay leaders who can contribute to growth and development of the parish as well impart Christian values in the Dandora community.

#### **5.3 NEEDS ASSESSMENT/ PASTORAL CONCERNS**

- I. Lack of stipulated roles for the lay leaders in the parish.
- II. There is lack of adequate training in the area of pastoral planning.
- III. Lack of a clear and stipulated vision and mission statement of the parish.
- V. Lack of an integral and holistic formation for lay leaders.
- VII. Lack of sufficient funds for formation of lay leaders both within and outside the parish.
- VIII. Lack of attentive listening on both the lay leadership and the ordained ministers.
- IX. Lack of qualified facilitators in the area of pastoral planning and organization.

#### **5.4 RESOURCE ASSESSMENT**

- a. The lay leaders are always ready to collaborate with the clergy to improve service delivery in the parish, for instance constructing a new Church and improving parish facilities.

- b. The parish is blest with members of both the congregation of Holy Cross and Daughters of St. Theresa who are ready to work for the success of the parish. People who are trained in a variety of field which they can engage to help equip the laity.
- c. Ministries like Holy Cross family ministry and Dandora Awareness and Wellness Network are willing to assist the parish in training and funding programs that are meant for equipping the laity.
- d. The parish both in phase 1 and 3 has facilities for conducting workshops and seminars for empowering the lay leadership, facilities in form of Halls and conducive environment for training people.
- e. The parish has an active parish council and various committees that makes training and empowering of the laity easy to approach.
- f. Dandora as a parish has educated lay parishioners who are experts in various fields its good when their services and expertise are put to good use in the parish.
- g. The parish is near to theological centres like Tangaza, Hekima and Chemi Chemi where they have consultants in parish capacity building.

## **5.5 GOALS AND ACTION STEPS**

### **Goal 1: TO PROMOTE HOLISTIC FORMATION FOR LAY LEADERS IN THE PARISH.**

#### **Action steps**

- Through Spec consultants carry out a formation needs assessment for lay leaders in Dandora.
- Through consultation with the parish priest, asses the skill levels of lay leaders in the parish to see which program suites which category of lay leaders.
- Send at least 5 leaders in a year to do short courses in Tangaza College for lay leaders then upon their return, share their skills with the PPC and later to every parish committee.

**Goal 2: PROMOTE THE VOCATION AND MISSION OF THE LAITY IN THE PARISH.**

**Action steps**

- Organize workshops, seminars and recollection meant purposely equipping lay leaders in the parish with knowledge about the vocation and mission of the laity.
- Through awareness and print media, come up with visible information containing what the laity are called to do in the Church.
- In collaboration with the finance committee come up with a budget for specifically for training of lay leaders in the parish and let them know what their contribution will be.
- Expose the laity to Church documents about the vocation and mission of the laity in the Church.
- Arrange seminars in the area of Canon law to clarify on the rights and duties of the laity in the Church.

**Goal 4: EXPOSE LAY LEADERS TO THE ELEMENTS OF PASTORAL PLANNING.**

**Action steps**

- Invite pastoral planning experts to offer training to the lay leaders before they engage in annual planning.
- Invite lay leaders from other parishes to share their experience of pastoral planning so as to draw positive lesson from them.
- Send at least a group of 10 members for a pastoral planning trainer of trainers' program at Tangaza College or invite experts from Spec Consults to offer it within the parish.

**5.6 ROLES AND RESPONSIBILITIES  
PARISH PRIEST**

- As the administrator will oversee the implementation of this program
- He will encourage collaboration between lay leaders and the clergy.
- He will encourage effective participation of the laity through the parish council.
- Assist the lay leaders to discern and utilize their gifts in the parish.
- Promote rights and duties of the laity according to norms of Canon law.
- Motivate and appreciate the role the laity play in the parish.

## **PARISH COUNCIL**

- As an advisory body, has a role of coming up with strategies meant to promote the vocation and mission of the laity in the parish.
- Listen to the real needs of the parishioners before planning before embarking on their formation.
- Following the elements of pastoral planning in promoting the success of this program.
- Orient new leadership on what is expected of them, with clear and stipulated job descriptions.
- In accordance with the norms of Canon law promote the rights and duties of the laity in the Church.
- Ensure that there is good coordination among different parish committees and that this program caters for all their formation needs.

## **ADMINISTRATION AND FINANCE**

- Prepare financial reports for the action according to acceptable accountability standards.
- Prepare well lay leaders to participate well in the budgetary process.
- Ensure that there clear records regarding financial transactions for the formation program.
- Facilitators and consultants are paid their fees as stated in the budget.
- Advise the parish priest and his team on better financial management principles and ways to raise money to fund the program.
- Ensure rights of lay staff and lay leaders in the parish are promoted and upheld.

## **PARISH COMMITTEES**

- Ensure that needs of those they represent are forwarded in time to the planning committee for the formation program for lay leaders.
- At committee level invite experts to training the groups they represent.
- In accordance with norms of Canon law promote sensitize their members on the need for active participation in the parish.

- Encourage their members to attend the formation programs organized in and outside the parish.
- Organize regular meetings geared at promoting vibrancy of their respective groups.
- Evaluate the effectiveness of formation programs organized for their respective groups.

#### 5.7 TABLE 10: PROPOSED BUDGET FOR THE FORMATION PROGRAM FOR LAYLEADERS IN THE PARISH.

Item	Quantity	Time	Amount (Kshs)
Consultancy	3	January 2017	1,000,000
Tuition at Tangaza	5 People	August 2017	180,0000
Workshops (Facilitators)	2	January and May 2017	15,0000
Seminar (facilitators)	2	October 2017	15,000
Recollections	2	July and August 2017	15,000
Meals and Refreshments during workshops and seminars	300 people		225,0000
Expenses on Secretarial services For the workshops and seminars			10,000
<b>Total Expenses</b>			<b>1,460,000</b>

#### 5.8 STRATEGIES TO RAISE THE FINANCES FOR THE FORMATION PROGRAM FOR LAY LEADERS IN DANDORA

Strategy	Amount to be raised
1. Parish Contribution	100,000
2. Contribution from HCFM	30,000
3. Contribution from lay leaders	300 per leader 90,000
4. Contribution from County	100,000
5. Dandora link Office	200,000
6. St. Monica (USA)	350,000
7. Parish Fundraising	590,000
<b>Total to be raised</b>	<b>1,460,000</b>

## **5.9 RECOMMENDATIONS OF THE STUDY**

First there is need for the parishes to help the laity know their vocation and mission in the parish and this requires a series of ongoing formation programs for instance workshop, seminars and recollections. Second the findings had reveal that the parish mission and vision is not clear to lay leaders, the study therefore recommends that the parish administration in collaboration with the PPC come up with a clear vision and mission statement of the parish known by all parishioner.

To simplify the work of lay leaders in the parish, the study recommends that the parishes come up with clear job descriptions for lay leaders and parish committees. And related to this, the ordained and lay leaders need to be trained in the area of collaboration. Lastly, in regard to formation of the lay leadership, the study recommends an evaluation to be done on the impact of each formation program on the concrete lives of the laity, the study also recommends that those invited to facilitate workshop should be well equipped and grounded in the mission and vocation of the laity.

This study on the formation of lay leadership and how it influences pastoral planning and organization in the literature review has discussed the various challenges faced by the laity in the Church in the daily exercise of their duties, the study recommends a detailed research to be carry out in the AMECEA region on the current challenges faced by the laity. In collaboration with the lay themselves, to work out a way forward on addressing the challenges.

### **Conclusion**

This chapter as an action plan for formation of lay leaders in Dandora, has come up with a vision and mission for this program. It has established various goals for attaining the vision and mission with action steps. In order to implement it, various teams and individual are to assigned roles and duties and lastly the chapter gave a proposed budget for the program and ways to fund it. The study concludes by giving some few recommendations on how holistic formation of lay leaders should be done in the parish.

## **GENERAL CONCLUSION**

There is no doubt that formation of lay leaders has a great influence on pastoral planning and organization in a parish. Through formation, lay leaders are equipped with the necessary skills and knowledge relevant to the implementation of the elements of pastoral planning and organization. As established in the literature review, the question of “who the laity are and what they are called to do in the Church?” unless it is addressed through continuous formation, lay leaders are put at a disadvantage as to how they will carry out proper pastoral planning without knowing their vocation and mission.

The study has established both in the literature review and theological reflection that the Church has written a lot about the vocation and mission of the laity and calls upon the clergy to promote this vocation in their ministries. But there many challenges that the laity still face in exercise of their vocation, the Church recommends formation as a tool to address these challenges and any pastoral planning should be geared at promoting the vocation of the laity but the laity themselves need to be exposed to the various elements of pastoral planning.

Formation of lay leaders remains a relevant theme at all times but before they are formed, they need first to know who they are as laity, what they are called to do in the Church, helped to know the distinction between them and the clergy, empowered in knowing their rights and obligations as stipulated in the Code of Canon law. Collaboration between the laity and the Clergy needs to be encouraged and the clergy as well need to motivate and empower the laity in their work and invite them to fully participate in pastoral planning and organization but this demands a holistic formation rooted within the signs of the time.

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## Appendix 1: QUESTIONNAIRE

I am Ssegujja Emmanuel a student of Tangaza University College carrying out a research on the “Formation of lay leadership and its influence on pastoral planning and organization” taking a study of Holy Cross Dandora Parish. This research is a requirement for the award of Bachelors in Pastoral Theology and data generated from the research is for academic purposes and will be treated with utmost confidentiality.

**Instruction: Tick or fill where appropriate**

### PERSONAL INFORMATION

1. Age: 15-30..... 31-45.... 46-60..... above 61.....

2. Gender: Male..... Female: .....

3. Marital Status:

Married: ..... Single: .....Divorced..... Widow/Widower: .....other.....

4. Position of leadership in the parish:

.....

5 Region in Dandora (Jimbo) (Tick one): 1..... 2..... 3..... 4A..... 4B.....

6. Small Christian Community (Jumuiya): .....

### FORMATION OF LAY LEADERSHIP

1. What do you understand to be the role of the lay people in the church?

a).....

b).....

c).....

d).....

1. As a lay leader do you feel that you are exercising these roles efficiently? Yes: .....No:

.....

a) Explain the reasons for your answer:

.....

.....

b) What can be done to enhance the roles played by lay leaders?

.....  
 .....

2. Are there programs for forming and training lay leaders in the parish?

Yes: .... No:.....

a) If yes name some of these programs:

.....  
 .....

b) How have these programs helped you in performing tasks?

.....  
 .....

3. What are some of the challenges encountered in forming the lay leaders?

.....  
 .....

4. Do you feel as a leader you have been formed well prepared for your role?

Yes.....No.....

5. As a leader how has your formation improved your participation in pastoral planning?

.....  
 .....

6. List some areas have you been formed in as a leader.

.....  
 .....

**Pastoral Planning and Organization**

7. Can you mention some major planning moments in the parish?

.....  
 .....

9. Which of these elements do you go through in planning and organizing as a parish? (Circle one number from the choices (where 1 represents the worst situation and 5 represents the most excellent)

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| a. We have a parish strategic plan      | 1 | 2 | 3 | 4 | 5 |
| b. We share a common vision and mission | 1 | 2 | 3 | 4 | 5 |
| c. We set clear goals                   | 1 | 2 | 3 | 4 | 5 |

