

**The Laity Involvement in the Management of Roman Catholic Church Institutions: A
case of Kaplong Parish of Bomet County, Kenya**



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the Award of Master of Arts Degree in Religious Studies of Egerton University**



EGERTON UNIVERSITY


May, 2018



DECLARATION AND APPROVAL

DECLARATION

I declare that this thesis is my original work and has not been presented before an award of degree or diploma in any University or College.

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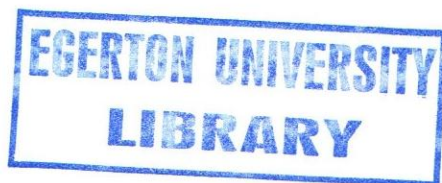
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DEDICATION

This thesis is dedicated to Ndingi mwana 'a Nzeki, Bishop emeritus of the arch diocese of Nairobi, whose quest for justice will always remain among the motivating factors in my life.

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ABSTRACT

The quest for participatory management by the laity in the management of church institutions has been part and parcel of the administrative concerns in the Roman Catholic Church. This quest seems to have taken different forms at different times in the history of the church. However, there is no evidence of studies to unravel the nature and extent of this quest in the 21st Century, especially in Kaplong Parish. Hence the researcher collected relevant data in order to fill this apparent gap in knowledge. The objectives of the study were as follows; To examine the nature of the quest for participatory management in pastoral and institutional affairs of Kaplong Parish, to determine the extent to which Christians of Kaplong Parish were involved in pastoral and institutional management programs of the Parish, to assess the problems that might have arisen due to lack of participatory management of institutions in Kaplong Parish and finally to establish the importance of involving lay Christians in the management of pastoral programs and church institutions of Kaplong Parish and the church in general. The theory of Social reconstruction as understood by Mugambi (1999) was employed in this study. The theory is based on self-evaluation and self-criticism of the conduct of churches in Africa at post-independence period. Lay participation of church institutions is part of this self-evaluation. The study adopted qualitative and quantitative study designs and relevant sampling techniques. Among the respondents included members of the clergy, Catholic professionals, and leaders of Small Christian Communities, Catechists, Charismatic members and the religious sisters. The following instruments were used to collect data: Questionnaires, interviews schedule and observation guides. The analysis was done and presented using tables and discussions. The study established that lack of participatory management of the resources of Kaplong parish has been the source of persistent problems among the lay Christians. The study recommends that the parish should address the quest through the establishment of an advisory board involving lay Christians to advise priests on management issues of the parish among others, involve lay Christians through the parish council in the appointments of personnel of church institutions and establish a secretariat in the parish with departments to coordinate pastoral activities. The study concluded that lay Christians have a special role to play in the management of the church and their quest for participatory management was a manifestation of maturity in their Christian faith and a sense of belonging.

TABLE OF CONTENTS

DECLARATION AND APPROVAL	ii
COPYRIGHT.....	iii
DEDICATION	iv
ACKNOWLEDGEMENT	v
ABSTRACT.....	vi
LIST OF TABLE	x
LIST OF FIGURES.....	xi
ABBREVIATIONS AND ACRONYMS.....	xii
CHAPTER ONE	1
INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem.....	5
1.3 Purpose of the Study	5
1.4 Objectives of the Study.....	5
1.5 Research Questions.....	6
1.6 Justification and Significance of the Study	6
1.7 Scope of the Study	7
1.8 Limitations of the Study	7
1.9 Definition of Key Terms.....	9
CHAPTER TWO	10
LITERATURE REVIEW	10
2.0 Introduction.....	10
2.1 Nature of Participatory management in the Church	10
2.2 The Problem of the Indulgence in the Sixteenth Century.....	12
2.3 Involvement of Lay Christians in Church management.....	15
2.4 Problems confronting church management in the twenty-first century.....	17
2.5 Importance of Participatory Management in the Church	18
2.6 The Quest in the 21 st Century	19
2.7 Theoretical Framework.....	21

CHAPTER THREE.....	24
METHODOLOGY	24
3.0 Introduction.....	24
3.1 Research Design	24
3.2 Area of Study.....	24
3.3 Target Population.....	26
3.4 Sample Size and Sampling Techniques.....	26
3.5 Data collection and Research Instruments.....	27
3.6 Pilot Study	28
3.7 Validity and Reliability Techniques.....	28
3.8 Data Analysis and Presentation	29
3.9 Ethical Considerations.....	29
CHAPTER FOUR	30
RESULTS AND DISCUSSIONS.....	30
4.0 Introduction.....	30
4.1 Demographic Information of the Respondents.....	30
4.2 Nature and causes of quest for participatory management.....	33
4.2.1 Quest for participatory management of institutions.....	34
4.2.2 Nature of the quest for participatory management of institutions in Kaplong Parish of Roman Catholic Church.....	35
4.2.2.1 Disrespect for the clergy.....	35
4.2.2.2 Abstentions of Meetings.....	37
4.2.2.3 Participatory challenges of the Charismatics.....	38
4.2.2.4 Protest Letters	40
4.2.2.5 Discontentment over Management of Institutions.....	42
4.2.3 Causes of search for participatory management in Kaplong Parish.....	44
4.2.3.1 Financial management.....	45
4.2.3.2 Dismissal of Catechists.....	46
4.2.3.3 Threats to Christians.....	48
4.2.3.4 Dismissal of Charismatic Members.....	49
4.2.3.5 Disputes on Management of Institutions.....	50
4.3 Extent to which Christians of Kaplong Parish are involved in pastoral and institutional management programmes.....	52

4.4 Problems that have occurred due to lack of or restricted participatory management.....	56
in Kaplong Parish.....	56
4.4.1 Defections.....	57
4.4.2 Disrespect of a Priest.....	58
4.4.3 Decline of Tithes.....	58
4.4.4 The Indifference of Lay Christians.....	59
4.4.5 Migration of Christians.....	61
4.4.6 The Apathy of the Youths.....	61
4.4.7 The Court Trials.....	62
4.5 Importance of participatory management.....	63
4.5.1 A Sense of Stewardship.....	64
4.5.2 Regulation of the Powers of Executive in the Church.....	66
4.5.3 Church as Conscience of Society.....	67
4.5.4 Accountability and Transparency of Leaders.....	68
CHAPTER FIVE	70
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	70
5.0 Introduction.....	70
5.1 Summary of Research Findings.....	70
5.2 Conclusion.....	73
5.4 Recommendations.....	75
5.4 Suggestions for Further Research.....	76
REFERENCES	78
APPENDICES.....	81
APPENDIX I: QUESTIONNAIRE FOR RESPONDENTS IN KAPLONG PARISH.....	81
APPENDIX II: CHECKLIST.....	84
APPENDIX III: CHURCH OBSERVATION SCHEDULE.....	85
APPENDIX IV: INTERVIEW GUIDE FOR RESPONDENTS.....	88
APPENDIX V: OUT-STATIONS OF SUB PARISHES OF KAPLONG PARISH IN SOTIK DISTRICT, BOMET COUNTY.....	90

LIST OF TABLE

Table 1: Age of church members.....	29
Table 2: Academic and professional qualifications.....	30
Table 3: Respondents occupation.....	30
Table 4: Length of time in the church.....	31
Table 5: Quest for participatory management in Kaplong Parish.....	32
Table 6: How quest for participatory management is manifested in Kaplong Parish.....	33
Table 7: Causes of quest for participatory management in Kaplong Parish	42
Table 8: Involvement of lay Christians of Kaplong Parish in the management of institutions in Kaplong Parish.....	50
Table 9: Manifestation of discontent in Kaplong Parish.....	53
Table 10: The importance of participatory management of institutions of Kaplong Parish...	60

LIST OF FIGURES

Figure 1: Kaplong Area Map.....	25
Figure 2: Chart Analyzing Search for Participatory Management.....	34

ABBREVIATIONS AND ACRONYMS

- AMECEA:** Association of Member Episcopal Conference of Eastern Africa
- CJPC** : Catholic Justice and Peace Commission
- FR** : Father
- KANU** : Kenya African National Union
- MEM** : Mill Hill Missionaries
- SCC** : Small Christian Communities
- SPS** : Saint Patrick Society
- ST** : Saint
- WGM** : World Gospel Mission

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

This study investigated the quest for participatory management of institutions in the Roman Catholic Church (RCC) by the Laity of Kaplong Parish, Kericho Diocese in Bomet County. The study revealed that public participation is among the strategies of institutional management in any organization. The Bible contains several episodes which demonstrate that participatory management has been among the underlying quests prior to the Christian times. The Old Testament singles out Moses among other leaders, who adopted a participatory form of management in his leadership. Jethro the median priest and his father-in-law observed that his son-in-law was overburdened in leadership, consequently advised him to delegate some of his duties (Exodus 18:26). In that regard, Delegation is a demonstration of participatory management. That is also evident among the New Testament community in which Jesus employed participatory management in his public ministry by choosing the twelve disciples (Luke 6:12-16) whom he trained to work with him as well as to carry out his ministry even after his death. It was significant, therefore, to collect data in Kaplong parish, in order to establish the nature and causes of the quest in the 21st. century with regards to the Roman Catholic Church in order to close this apparent gap in knowledge.

Matters of labour relations became increasingly of great concern towards the end of the 18th. century and extending to the 19th century in Europe. The industrial revolution opened a new system of production of goods resulting emergence of a minority and powerful wealthy citizens while the poor were subjected to abuse of human rights including child labour. Responding to that form of quest for justice by the exploited workers, Pope Leo III (1891) issued the Rerum Novarum, an encyclical on the conditions of workers. The encyclical has become significant not only in the church but also a tool for establishing the trade unions to enhance the participatory management among the employers. It was a quest by the exploited workers against the owners of the industries. Hence, an indication that people of all ages have quest pertaining to their conditions. It was in that regard that the researcher conducted this study to identify the nature and the causes which have not been established in the 21st. century, especially with regards to Kaplong Parish of the diocese of Kericho.

When the missionaries from Europe arrived in Africa to spread Christianity, they had to establish schools in order to educate the local people. Establishment of institutions like schools was a way of involving the Africans in their development. It seems without involving people in any activity that is aimed at improving their welfare, leads to a quest for participatory management. Hence, there is resistance as a demonstration for the quest for participatory management. In the event of not involving the Africans in positions of leadership in the church, there was emergence of the Independent churches like the Legio Maria in Luo Nyanza in Kenya (Burgman, 1990).

The missionaries used conversion as an approach in ensuring that the local people embraced the new religion. Since the spread of Christianity was done concurrently with the scramble and partition of Africa, the policy of participatory management was minimal with regards to the African people. Hence, when the early African Nationalist established the independent churches and schools in Kenya, it was a form of a quest for participatory management. They perceived that the early missionaries were interfering with the African traditions (Kiruthu, Kapiyo and Kimori, 2011).

According to Neil (1986) the early missionaries may not have seen the importance of enabling the African people to participate in evangelization since they perceived that the African people lacked religion. Consequently, they were to be converted through catechesis and by introducing Western education. That urgent missionary enterprise led the Roman Catholic Church to issue a decree to divide the East African Region in 1887 among the early missionaries into vicariates to facilitate evangelization. The approach for evangelization was implantation of a new seed of Christianity.

Participatory management is about delegation of duties by chief executives (Njino, 2008). This is evident in the structure of the administration of the Catholic Church with three levels of management. At the Parish-level is the parish priest, at the diocese is the bishop while at the Pope is the final authority based in Rome. Through baptism, the laity are incorporated into the life of the church participating in the priestly, prophetic and Kingly office of Christ (canon 204:1). The researcher, therefore, investigated the quest by lay Christians in Kaplong since the canon law indicate that it forms part of the life of the church.

In the Handbook for Civic Education (2001), participatory management is significant in an organization. Any system not involving the majority in management is resisted through different forms. The African communities resisted against the European powers for excluding them in the Berlin conference of 1884-1885. Hence a sense of Nationhood emerged leading to the struggle for independence. It is an indication that quest for participatory management is not exclusively a concern of the church only but even the secular organization as well.

This study established that the Talai clan of the Kipsigis was deported to Kwasi in South Nyanza for leading an uprising against land alienation by the colonial government. As early as the 1920s, the British government was busy securing huge tracks of land to establish the tea estates. As a result, the entire area of Kipsigis land including Kaplong became a no-go-zone to any foreigner. The evacuation of the entire Talai clan created a religious vacuum providing an opportunity for the MHM to fill that vacuum by establishing Kaplong Parish in the 1946. Hence the nature of the quest during that time in Kaplong was the resisting of colonial invasion. Hence, the MHM succeeded in making mapping strategies of evangelization. Their success could be attributed to their involvement of the local elders including, Gregorey a native teacher in a government school, Barnabas Chesilut who worked with Father Nicholas Stam, a native of Holland. (Burgman, 1990).

Considering the significance of participatory, Magesa (1999) recalls the theology of the Trinity as perfect model of participatory management in the parish administration. Despite the distinction of persons and functions in the Trinity there exist in it a relationship and harmony of life and activities. This model is significant in the application of participatory management in Kaplong Parish in which the varied departments can participate together in harmony.

Biblically, the term participatory is implied with regards to the management of the human institutions. The term church is derived from the Greek word *ekklesia* meaning the assembly of people (Dufour, 1988). This implies that participation defines the life of Christians in the church. This is related to the Hebrew word "qahal" meaning 'I call from or convoke'. The theology of the Old Testament adopts it to refer history of the Israelites in relations to their special call as a people of God. Which mean participatory management is essentially a divine call. According to salvation history, God has never worked alone but through his creation. In the same way leaders, today serve their Christians in a participatory way. The church of the

New Testament is inclusive. As a demonstration of participatory management, Jesus began His public ministry by first choosing the disciples (Luke 5:1-11). It was important to investigate the search for participatory management in Kaplong Parish since it is a system of administration common to all organizations.

Perhaps it was due to a lack of participatory approach in evangelization, which may have caused the resistance and the supposed delay in the conversion to Christianity among the Kipsigis. An attempt by the World Gospel Missionaries (WGM) to convert them met with resistance when the community objected the attempt at forcing them to abandon their cultural practices (Mwanzi, 1982). The resistance may have been due to lack of participatory management on matters of evangelization.

On their part, the Mill Hill Missionaries (MHM) might have learned a lesson from the experience of their counterpart the WGM whom the Kipsigis resisted their approach. As a result, they established pastoral movements including the Catholic Action in the 1950s as a way of involving the people in their evangelization, including Kaplong Parish. (Burgman, 1990).

Despite its establishment in 1946, Kaplong Parish experienced significant changes as early as the 1990s when the MHM handed over the management of the Parish to the administration of the clergy from the diocese. Hence, there was an urgent need to mobilize resources from the local community to facilitate the management of the institutions which were established by the MHM. When the time of the MHM came to an end in the early 1990s as administrators of Kaplong, it seems lay Christians had reached an awareness level with regards to their contributions in the management of church institutions. The struggle for political pluralism in Kenya in the 1992 may have triggered tension among Christians of Nakuru diocese which Kaplong was a part. Their quest was the alleged lack of equitable distribution of resources in the diocese. Although that may have been triggered by the political tensions it may have been a manifestation of the quest for participatory management and a sense of ownership of church property (WaTeresia and wa Hienya, 2009).

The Second Vatican Council was about the reconstruction of church structures to fit the modern situation. Participatory management is a popular system in the 21st century in matters of administration of resources both in religious and public institutions. This is a strategy of

ensuring checks and balances in matters of transparency and accountability. Involving people in the decision making of matters pertaining to their development enhance trust and effectiveness in the production of goods and services. This can be done through the elected representatives or by public participation when leaders want to seek approval of policies. Being a church organization, the chief executive of a parish is the Parish priest but the parish council is the undisputed organ of decision making.

1.2 Statement of the Problem

The Quest for participatory management of institutions by the laity has been part and parcel of the administration in the Roman Catholic Church over the years. This struggle seems to have taken different forms at different times over the years and has persisted up to the twenty-first century. However, the nature and causes of this quest in the 21st century is unknown. Hence, it was significant to collect relevant details order to fill the apparent gap in knowledge.

1.3 Purpose of the Study

The purpose of this study was to investigate the nature and extent of the quest for participatory management of resources in the Roman Catholic Church with particular reference to Kaplong Catholic Parish of the Catholic Diocese of Kericho, Bomet County, Kenya in the 21st Century.

1.4 Objectives of the Study

- i. To determine the nature and causes of the quest for participatory management in Kaplong Parish.
- ii. To examine the extent to which Christians of Kaplong Parish are involved in the management of the institutions of the church.
- iii. To assess the problems that may have arisen due to lack of or involvement of lay Christians in the management of the institutions of Kaplong Parish.
- iv. To establish the importance of involving lay Christians in the management of church institutions of Kaplong Parish and the entire Church in general.

1.5 Research Questions

- i. What is the nature and causes of the quest for participatory management of resources in Kaplong Parish?
- ii. To what extent are lay Christians involved in the pastoral and institutional management of institutions of Kaplong Parish?
- iii. What problems have arisen due to lack of or restricted participatory management of resources in Kaplong Parish?
- iv. What is the importance of participatory management of resources in the entire Catholic Church?

1.6 Justification and Significance of the Study

It was essential to determine the involvement of the Laity in the management of church institutions since by virtue of their baptism; they are an integral part of the membership of the church. At the same time lay participation is part of the approach of evangelization in the 21st.century especially in the post-independent period. This is because churches in Africa are undergoing a process of self-evaluation and self-criticism in their management (Mugambi, 1999).

The significance of this study based on the objectives were as follows;

- i. The nature and causes of the quest for participatory management of church institutions in the 21st century has not been investigated and documented even for knowledge sake.
- ii. As regards the second objective this study will provide guidelines in the church on how to involve lay Christians in the management of church institutions in order to enhance effectiveness in evangelization.
- iii. This study will also provide guidelines to the assessment of problems that may arise due to lack of or restricted participatory management of institutions.
- iv. Pertaining the fourth objective the study intended to sensitize church members on the importance of participatory management hence sustain credibility in the church as the conscience of society.

1.7 Scope of the Study

Since Participatory management is not only within the strategic disciplines of the Roman Catholic church, this study was specifically investigating quest for participatory management by the laity in Kaplong Parish. This is because the study revealed that the aspect of participatory management is also being applied by other institutions which are not religious in nature as well as other Churches of different creeds. The constitution of Kenya in the sections of the Devolved Government (196) provides the right to public participation on matters of legislative business of the county Assembly.

The social teachings of the church (*Gaudium et Spes*, 31) singles out the importance of participation as an important aspect in discharging the obligations of conscience of the human dignity. However, this participation is of a broader human realm needed for every human person.

On the other hand, the scope of this study was only applied to the participation of the laity in the management of the institutions of Kaplong Parish of the Roman Catholic Church. This was only within the confines of the objectives of this study. Namely: First was to examine the nature and causes of the quest for participatory management of institutions of Kaplong Parish. Secondly to determine the extent to which Christians of Kaplong Parish were involved in pastoral and institutional management of the Parish, thirdly to assess the problems that may have arisen due to lack of or restricted involvement of lay Christians in participatory management and finally to establish the importance of involving lay Christians in participatory management of the resources of Kaplong Parish and the entire church in general.

1.8 Limitations of the Study

Despite the fact that quest for participatory management of resources was prevalent in some of the Parishes of Kericho Dioceses as well, which is the administrative see of Kaplong Parish a collection of data was exclusively limited to Kaplong in Bomet County. It was presumed that the respondents were credible enough to provide the researcher with adequate information to be applied to the diocese and the entire church in general.

Some respondents were semi-literate hence were unable to understand the concept of participatory management. However, the researcher applied the interview schedule with the local language to explain and collect data.

The respondents from the Small Christian Communities (SCC) were dominated by women who created a one-sided picture in the study. In order to address that limitation, the researcher sampled other respondents as well through the questionnaires.

Some clergy and the religious sisters were reluctant to discuss matters of empowerment of lay Christians in the management of resources. To counter this, the researcher assured them that the significance of the study was going to enhance effective contributions of services and resources hence creating the spirit of self-reliance in the Parish.

The fact that the researcher had previously served the Roman Catholic Church as a priest presented another limitation. By the time of data collection, the researcher had been dismissed from service and therefore the respondents were uncomfortable with divulging information about the study to him. To overcome this, the researcher used research assistant and friendly priests, or established rapport with some priest.

1.9 Definition of Key Terms

This study used the following operational definitions:

Aggiornamento: A catchword used by Pope John XXIII meaning a bringing up to date. He used it in reference to the renewal of the Roman Catholic Church by the Second Vatican Council of 1962-1965.

Church: A religious institutions of members with a common belief in God

Participatory Management: Involvement strategy of stakeholders in the development process of their organization

Diocese: An ecclesiastical area under a bishop with several branches called Parishes headed by Priests.

Gaudium et Spes: One of the documents of Vatican Council II

Lay Christians: A term used to designate the non-ordained members of the church.

Mass-centre: A branch of a church from the main parish which Christians under the leadership of catechists congregate for Sunday worship and other important days

Parish: An ecclesiastical jurisdiction headed by a Priest.

Quest: A struggle in search of better ways of doing things.

Rectory: An official residence of the clergy

Religious: Those persons who have taken special vows to serve the church except the clergy

Rerum Novarum: A title of an encyclical of Pope Leo XIII in 1891. It means 'The New Things'

See: An administrative headquarters of a diocese headed by a Bishop.

Sister: Title of a woman religious person in the Roman Catholic Church with special dedication and service of the church, otherwise known as nuns.

Vicariate: A district under a Bishop

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviewed the literature related to the causes of the need for Christian involvement in the management of church resources. The purpose of the literature review was to establish other studies which have been done in the same area in order to avoid duplication and also to get more ideas.

2.1 Nature of Participatory management in the Church

Our history of Biblical theology of management can be traced back to the Old Testament. The story of Moses settling cases introduces to participatory management (Exodus 18:13-27) Moses was found by His father-in-law, Jethro, sitting in judgment with a long queue waiting to be heard. Jethro's advice summarizes the need for devolvement of leadership in the management of any religious entity on the institutions and pastoral programmes. Jethro warned Moses that he was going to wear himself out if he kept acting alone. He advised him to choose able men to help him handle minor problems of the vast multitude-hence the appointment of Judges to facilitate participatory management of human resources. This is an indication that participatory management has been part and parcel of human institutions. Hence; Kaplong which is a church institution is not an exception.

The New Testament too introduces the aspect of delegation and involvement for ease of management of various aspects of the church. The choice and the role of the Twelve is a classic example in the synoptic Gospels. The choice and commissioning of the twelve apostles was a participatory management in the area of Jesus ministry. He appointed and sent them two by two to various directions for a variety of services: curing the sick, exorcism, etc. This is climaxed during the feeding of the five thousand (Lk 9:10-17) where the primary duty of the twelve was to divide the people into groups for ease during the distribution of food.

As pointed by Haring (1985), the early church of the first century applied participatory management of resources due to cultural diversities of the believers. The Jews born in Judea considered themselves as having the monopoly of religion and a share of the resources. This conflict was resolved by giving a greater share in decision making to representatives of the Hellenistic Jews by creating a new ministry of deacon, thus giving a humble time to the

apostles to spread the Gospel beyond the borders of Israel (c.f Acts 6:1-8). The approach of the early church regarding pastoral management was the distribution of basic needs to the poor. However, in the twenty-first century and with regards to Kaplong, it is the management of institutions of learning, health and pastoral.

Participatory management involves all members of an organization. As Njino (2008) argues, all members of an organization must benefit the privilege of being involved in all the undertakings for the sake of efficiency and in order to minimize conflicts. With regards to Kaplong Parish, the overall management is in the hands of the parish priest and members of the organization for these studies includes the Christians at the parish and also workers employed in the institutions managed by the church.

Participatory management of institutions of the church may have developed due to the nature of discrimination among human societies of the world. Neill (1986) observes that the discrimination of the Hellenists Christians by the Jews was a problem common to most of the religions of mankind. Every religion started as local and even tribal in character. Every city or territory had its god and spirit. The problem of discrimination may have persisted even to the church of the apostolic times in the 1st Century. The nature of the quest seems to have been a marginalization of the Hellenist on the basis of their cultural background. Since that occurred among the early Christians of the apostolic times, it is an indication that the quest for participatory management has persisted to the 21st century. It was in that regard that this study investigated the quest in Kaplong Parish in order to establish the nature of the quest in order to close the apparent gap in knowledge.

Buhlmann (1982) points out that the exclusive nature of management of religious affairs among the Jews may have emerged from attitude and the nature of the temperament of the Jews towards others. Such personality made the Jews an alienated people from the rest of the world. However, The Old Testament prophets played a role in redirecting the message of salvation to its universal goal. The Pentecost event (Acts.2:8-11) was a manifestation a universal nature of the apostolic mission. This outlook of the mission is associated with the person of Saul of Tarsus. To him, the preaching of the Gospel to the Gentiles was an essential part of the plan of God. This universal aspect in the mission of the apostles may be related to the incorporating of the lay Christians in the management of church institutions and pastoral programs as in the situation in Kaplong Parish. Lay Christians form part of the universal mission of the church.

2.2 The Problem of the Indulgence in the Sixteenth Century

The 16th-century protestant reformation had roots in the intellectual upheaval characterized by the religious, political and intellectual situation at that time. The Nominalists were disputing the Aristotelian and the Thomist philosophy of the existence of the substance and the accidents of the material being. This was the philosophy that enabled the church to interpret the theology of the real presence of Christ in the species of the bread and wine used in the church during the Eucharist. On the other hand the Nominalists represented the traditionalists who emphasized faith and revelation in their theology. Among the representatives of these two schools of thoughts included Erasmus and Martin Luther. Although both belonged to the divergent school of thought, they were considered to have been the brains behind the reformation. It was believed that Erasmus laid the egg of the reformation and Luther hatched it. The intellectual awakening on matters of faith during that time was a demonstration of a quest to participate on matters of concern in the church during that time. It seems that the nature of the quest in the 16th century was basically on theological matters but given impulses by the abuses which persisted at that time.

It is worth noting, that despite the intellectual discussion on matters of theology in the 16th century, the church was also undergoing financial crisis. The level of intellectual awareness on matters of the church was causing a negative financial impact on the church. Hence, the Pope issued a bull of indulgence to raise funds for the maintenance of the administration and the building of St Peter's Basilica. Martin Luther, a professor of Holy Scripture was troubled to realize the extent the innocent ignorant public were supposing themselves not to have any need for penance because they had bought the indulgence. Consequently he posted to the door of the church a placard inscribed with ninety five theses upon indulgences (Chardwick, 1990).

Although the situation of the 16th century was of an overwhelming magnitude with regards to the effects of the entire church, the quest for participation for participatory management of Parish institutions by the laity in Kaplong could have been a ramification of that time. The aspect of participatory is a demonstration of a sense of an intellectual awareness among the people in an organization. This echoes the call by the Second Vatican Council that the dignity of the human person entails taking an active part in public affairs and to contribute to the common good of the citizens (Pope John XXIII, 1963).

It was the quest for an overhaul in the entire administrative system of the Roman Catholic Church in the sixteenth century. The levies authorized in the church to meet the administrative expenses were among the underlying causes of the protestant Reformation. This was a period of financial crisis in the church since the church was affected by the effect of the Renaissance as well. The shift of authority was drifting from the church to other emerging powers of science (Chardwick, W.1990).

In the sixteenth century, the protest against abuses of the indulgence was led by Martin Luther, an Augustinian monk and a professor of biblical studies in a German ecclesiastical university. While this study was investigating the quest from the laity on participatory management of parish institutions. However, this is an indication that I just as in the times of the reformation, the church in the twenty first century is experiencing crisis emerging from due to the administrative

According to Hecker (1986) humanism emerged in Italy among the nobility as a prelude to the renaissance period in the 14th.century.It was a movement of the nobility especially the merchants of the Italian cities. The proponents were made up of the intellectuals who upheld Platonic philosophy in which the discipline was introduced in the universities which finally dominated the culture of Western Europe. The foundation of humanism was in the problem of reconciling the autonomous culture of classical paganism with that of Christian based on revelation. Humanism paved way for the reformation. The absolute emphasis on the Word of God by the reformers and not upon reason was in complete parallel with the humanists. The conflict between the humanists and the reformers on matters of theological discourse leading to the schism of the 16th.century,could be related to the conflict emerging from the restricted or the absence of participatory management of church institutions among the laity in Kaplong. It is conflict of principle of management emerging from the members of the same organization but with different status. However, while the quest among the reformers was theological in nature, the quest by the laity in Kaplong was based on the management of church institutions. Hence, there existed a gap in knowledge as regards this study on the problem emerging from the involvement of the laity in management of church resources and institutions.

As Adams (1959) argues, the humanist's movement in the 14th.century was a prelude to the protestant reformation. The human person was the center in the interpretation and understanding of the Christian religion. It was also instrumental in shaping the thinking of the

reformers. Despite the protest against the abuses of the indulgence, Martin Luther, a Nominalist by philosophical orientation was also not in favor of the humanist philosophy. It seems most of the challenges of the middle ages were centered on theological discourses and not management of institutions. The church seems to have been more concern with the redefining the dogmas rather than management of institutions. Matters of institutional management were not of great concern at that time. Hence, the study was concern with the aspects of management of the institutions and not the issues of doctrines. At the same times, all the respondents targeted were all members of the same church who are united under one creed of the Roman Catholic Church unlike the two schools of thought like the humanists and the Nominalists of the Middle Ages.

The quest for reforms According to Shiels (1989) was basically on the ecclesiastical administration. The reformers were perceived to be the mouthpiece of the domination of the church by the clergy. They argued that by virtue of their baptism, lay Christians have a priestly vocation. Hence being a necessary part of the spiritual estate. Although, this study is about the quest by lay Christians, it is, however, a quest for the management of the institutions and not anticlericalism as it was the case in the 16th.century. It was significance, therefore, to investigate this emerging issue of the management of the institutions by lay Christians in the 21st.century.

Among the effects of the quest for church reforms in the 16th.century included the attack against the monastic. Luther also rejected the monastic way of life arguing that the church was treating monks as special people exempted from any sinful ways. That may have been due to the constant wrangles manifested by the Dominicans and the Franciscans in their quest for spiritual perfections. As Rausch (1990) notes that there was laxity in the spiritual discipline in the monasteries. Monks had lost the spirit of prayer life due to the concentration of secular life of the Gospel. It seems pride had dominated the monastic communities where the contest of who was the best had become a priority instead of service to humanity. The rejection of monastic life was viewed as a way of justifying oneself before God, hence contrary to the theology of justification by faith which Luther advocated (Rausch, 1990).

Monastic life was also challenged by Luther and the reformers on the basis of the understanding the word calling. The concept was claimed to be exclusively originating from the German dialect and was adopted by the protestant theology of work as life task and a definite field in which a person demonstrate fraternal love in this world. This was

demonstrated by division of labour forces in which every individual works for others. On the contrary the reformers considered monastic life as a renunciation of the duties of this world and, therefore a product of selfishness (Weber, 1993).

The discontentment about the monastic life as among the causes and effects of the abuses of the 16th.century was a quest of a different nature. But this is an indication that there has been a conflict in the history of the Catholic Church but of a different nature and causes. Hence, this study was to investigate on the issues of discontentment in the 21st.century and particularly at Kaplong which is part of that history, in order to close that gap in knowledge.

As Lortz (1986) notes, that the Protestant Reformation had far reaching effects in the Roman Catholic Church. It was an overwhelming force that brought about a major division that has persisted to the 21st.century. However; the effects were both negative and positive. On the catholic side was a loss of powerful forces in terms of a united church which used to determine the destiny of human progress globally. There was also a retreat into a defensive mode as regards to her dogma and a restriction of freedom on civil matters. On the other hand, it facilitated the emphasis on the importance of scripture and faith as the foundation of Christian religion. That was through the emphasis on the theological slogans of the sola fides and the sola scriptures as maintained by Luther. At the same time, the reformation helped to shape the Roman Catholic theology especially on the importance of the dogma on the Eucharist and the infallibility and supremacy of the Pope. On the political world, it helped to professional calling was given a religious meaning under the freedom of conscience.

Although this study was investigating on the topic of the involvement of lay Christians in the management of church institutions, the protestant reformation and its effects was force with far reaching effects up to the 21st.century both in the church and the entire society. It was significant to collect the data with regards to the quest by the laity in the Roman Catholic Church in order to understand the nature, causes and the effects in the 21st.century.

2.3 Involvement of Lay Christians in Church management

As observed by Ottenwella (1978) the church of Second Vatican Council Two is manifested in the shared ministry. The shared ministry in the management of church resources is the spirit of Vatican council two. On the contrary, the pre-Vatican council Two had a pyramid model of the church in which lay Christians had minimal participation concerning matters related to management of institutions. This model of the church according to Vatican Council Two is applicable to Kaplong as regards to this study since Kaplong is part of the history of

Vatican Council Two resolution. The search for participatory management is a manifestation of the importance of involving lay Christians in the management of Parish institutions. This is what Ottenwella defines as the shared ministry.

As noted by Gremillion (1980) the Second Vatican Council was a call to an inclusive church which empowers all people in the management of pastoral activities. It was an attempt at placing the church at its rightful perspective as a universal institution reaching out to the entire world and not only the members of the Roman Catholic Church. For the first time, the church was approaching the management of pastoral needs to the entire humanity as one family of the people of God and not those in the church alone. The spirit of Vatican council two of an inclusive church is relevant to the search for participatory management in Kaplong Parish. The objective is to involve lay Christians in the management of resources.

The role of lay Christians in the management of the church is clearly stipulated by the Second Vatican Council. In the document on schools (Flannery, 2002) lay people are identified as witnesses in imparting a distinctive character to Catholic schools. The council acknowledges this significant role of the laity as members of the church as well as the entire society. Although the Council was addressing the concerns of the church globally, the tenets were applicable to Kaplong which was the area of this study. This is because Kaplong is composed of institutions that require the management of lay Christians.

Njino (2008) defines management as getting work done by people. In this definition involving people in management makes them have a sense of ownership which is essential for the maintenance of other resources. At the same time, there is freedom and confidence to exploit latent talents and potentials necessary in the development and progress of any organization. As regards this study, lay Christians of Kaplong Parish are the human resource in search of participatory management of the resources of the church.

It is important to note that Second Vatican Council (Flannery, 2002) involves all people in the formation of Christian community. Parish is the foundation of catechesis where all stakeholders of the church including the lay, the priests and the religious men and women participate in the management of spiritual formation. This study was examining the problem with regards to this communal management of church resources which was the foundation of the Second Vatican Council.

Being ecumenical in nature, the Second Vatican Council is centred on people of all faiths including Jews whom the Roman Catholic Church had hitherto considered as infidels (Elliot, 1976). That was an indication of willingness by the church to accommodate those not following the same creed as the Roman Catholics. Hence, the second Vatican council being participatory in nature is applicable to this study. The inclusion of lay Christians in the management of church institutions is an integral part of the new evangelization of second Vatican council.

Despite the attainment of political independence, African states continue to struggle towards a stable economy free from external paternalism. The theory of social reconstruction of Mugambi (1990) responds to the challenges Africa and particularly the church is experiencing with regards to the management of its institutions. This reconstruction is a self-evaluation especially on the aspect of the management. The theory is applicable to this study on the management of resources with regards to Kaplong Parish. Perhaps involving lay Christians is participatory.

2.4 Problems confronting church management in the twenty-first century

Management is not exclusively an administrative system of one organization. An organization thrives effectively due to effective management of its resources. The manifestation of a lack of effective management is manifestations of discontentment and clamour among the subjects. In secular governments, this could be characterized by political upheavals such as what happened in Kenya in the early 1990s when the political management was centralized in the one-party system of the ruling party KANU (Kibwana, 1996). However, the author was addressing to the search for participatory management in a political organization and not in a Parish. However, basically, management is common to all human organizations because similar principles can be applied.

When the stakeholders in an institution are not represented in the management of resources it may lead to suspicion and even social and physical confrontations. The ethnic clashes that affected mostly the Rift Valley communities were as a result of a lack of participatory management in governance. The management of Kenyan economic resources as Waihenya & wa Teresia (2009) asserts was in the control of a centralized system of governance leading to resistance of the system and consequently, the ethnic clashes of 1990 and afterwards. Although this was a political clamour, this indicates that when management does not include the people who benefit from the management then serious conflicts can arise.

According to Njino (2008), donors have withdrawn funding due to Lack of participatory management within church institutions (Njino, 2008). This is due to the inclinations among some church managers diverting church resources into personal use. This is a practice putting the African church into the test with regards to Transparency and accountability. In order to minimize conflicts in church institutions, Training of church leaders on managerial skills is essential. This will enable them to take care of church property as stewards and not owners of the temporal goods of the church.

2.5 Importance of Participatory Management in the Church

Although the Roman Catholic Church owns temporal goods, it is worth noting that these in no way compared with the secular governments as regards to development. The role of the church in development and management of social institutions is a continuation of her divine founder Jesus Christ who commissioned the twelve to preach the gospel to the poor. Christ himself became incarnate in order to give witness to the truth by being a faithful servant. Although the church and the secular authorities are distinct it is established in history sharing in the aspirations and sufferings in order to raise human life into a better and a just level. The presence of the church is a sign of God's Kingdom (Populorum Progressio, 1967). Management of these temporal goods is a reflection of futuristic dimension which is salvation as the ultimate goal of the temporal order.

Any form of management is exercised in an organized system of a government with leaders holding positions of power. The Roman Catholic has a centralized and theocratic system of governance. Being hierarchical in nature, the power of governance is exercised by those in sacred orders which belong to them by the divine institution (canon 129) while lay members of the faithful participate by cooperating with those in authority by law. However, this cooperation is extended to the temporal powers where lay Christians are mandated to participate in the management of church institutions as members of the ecclesiastical community through the sacrament of baptism they participate in the management of the church in the priestly, prophetic and Kingly office of Christ (canon 204, 1).

It is significant that management in the church has a broader perspective. Being an institution with a universal outlook, the church exercised her duty to the entire human society. The moral decline which has been experienced towards the turn of the 20th century especially confronting the North Atlantic societies have been attributed to the imbalance of

management. Seewald (2010) claims that secularism in these societies has taken an upper hand more than spiritual management.

To strike the balance on the management of both spiritual and temporal institutions, the Second Vatican Council recommends that the church must have a harmonious dialogue with the secular values especially with the spirit of science and technology and dialogue among human cultures (Boff, 1984). Hence, the initiative of the Second Vatican Council of dialogue with the world is an aspect of participatory management. This is relevant to this study of management of the resources of Kaplong Parish which is essentially a dialogue between the lay Christians and the ecclesiastical leaders.

Any kind of leadership at any level can be understood as management. Magesa (1990) argues that the best form of management in the gospels was service. Jesus introduced a new model of the authority of service to teach His disciples about the nature of management with his ministry. Knowledge was perceived to flow from the patrons in authority and percolate down to the lowest in society. In the same way, authority among Christians is one of service and vulnerability, the authority of washing each other's feet after the example of Jesus (John 13:1-20).

2.6 The Quest in the 21st Century

The problems confronting the world in the 21st Century are not unique to the Roman Catholic church alone but attributed to the secularized culture which arose in Western Europe since as early as the 1950s (Seewald, 2010). The church is faced with the crisis brought about by secularism and relativism which has distorted the essence of the being. There is a danger that universal Christian values are no longer upheld as principals of moral judgment. The crisis has made people value materialism too much such that the concept of development ends only in a narrow dimension of the human person without regard to eternal values which give meaning and purpose to human existence. This is also a cause of the quest for participatory democracy in the church at an international level. The nature of this quest manifests itself in the moral decline among the religious leaders. Although this quest is not directly related to democracy with regards to this study, it is an indication the church at every period is confronted by unique challenges hence a quest for renewal and change to that effect.

Collegiality is the essence of participatory management in the Roman Catholic Church. Ratzinger (1988) puts that the church of Vatican council Two puts emphasis on communal

management speaking with one voice on matters of pastoral management. It is democratic in nature going by the definition of democracy as ruled by the people. The quest in Kaplong Parish is about the participation of the lay Christians in the temporal goods of the church. The objectives of this study are to investigate the nature of the search for participatory management and the extent of its consequences.

As regards pastoral management The Roman Catholic Church all members who have been baptized participate actively in the celebration of the sacraments of the church. Dalton (1990) expresses that the sacrament of the Eucharist is a participation of the Christians with God. It is also called communion since it unites all Christians among themselves and also with God. If members renew themselves through this sacrament quite often then all other participations become possible. This is because people will consider themselves as a family of God and the participating in the management of their spiritual life. The sacraments make participation real in the Roman Catholic Church and no one is superior over the other one even when it comes to appointments of other temporal duties such as the management of the institutions of the Parish of Kaplong. The sacrament of the Eucharist has democratic tenets since even the priest who is the minister is not superior to the Eucharist since he is just a servant to confer to the Christians.

Despite the global crisis that has confronted the church and in particular the clergy, Christianity is still a broad cultural climate of many Western countries. But as Pope Benedict observed the world is heading towards Christianity based on the personal decision (Seewald, 2010). This individual-centered form of Christianity should be enlarged in order to be the foundation of the future church. The church of personal decision as observed by Pope Benedict is a democratic principle since in democracy there is respect for individual freedom (Ratzinger, 1988) and that was a primordial for a democratic society. Although the quest for democracy is a lay Christian desire to be involved, personal decision is also reflected in it since the lay Christians portray a character which is independent on matters of expressing their faith. They no longer consider the church in terms of the ordained minister alone but as a home to all irrespective of the roles.

According to Mugambi (1990) religion still plays an important role in the reconstruction of society. Although secularism and democracy define most of the North Atlantic societies Mugambi notes that religion was still the foundation for the social and economic development in Africa. This study was concerned about the quest for participatory democracy

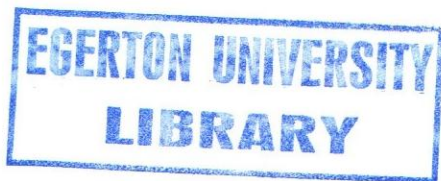
in the Roman Catholic Church with reference to Kaplong Parish and not the entire African Church as was the concern of Mugambi.

From the global perspective, the challenges confronting the church are the emerging issues of secularism which according to Seewald (2010) is one of the underlying causes of relativism. Consequently, moral principles are being compromised leading to the increased moral decay. In an interview with Seewald (2010) Pope Benedict XVI indicates that in the 21st Century truth is no longer appraised as the foundation of moral values, consequently, values are no longer held as universals. Despite such challenges, the church considers them as a quest for purification, especially among leaders of the church. This echoes the call by Pope John XXIII in his adage of the *aggiornamento* (Elliot, 1976). Regarding secularism and relativism, the Pope (ibid) calls for a renewal of the church through the sacraments. The concerns of Seewald (ibid) are what confront the faith at the global domain and particularly the effects of secularism on the church; however, this study was investigating on the importance of democracy in the management of the institutions of the church specifically in Kaplong Parish. Although secularism and relativism could be a challenge also in Kaplong Parish hence the need for being part of the world this study was investigating on the quest for participatory democracy.

2.7 Theoretical Framework

This study was informed by the theory of the theological reconstruction advanced by Mugambi (1990). The theory recommends that religions still define the destiny of society, especially on the African continent. This is despite democracy and secularism being ideologies that shapes the thinking of Western thought. Hence applicable to the study on the search for participatory management of Kaplong resources.

The theory was developed with regard to the relevant African nations which have just emerged from the colonial dominations and exploitation of their resources. After independence, they started to embark on economic reconstruction by putting in place relevant institutions for social, economic and political development. As regards this study, reconstruction is a process of evaluation of the role of the missionary church on the economic marginalization of Africa in order to once again define the African society of the twenty-first century. Hence, this theory is a response to economic challenges in Africa which have emerged after independence.



Although the theory was specifically adopted to redefine Africa's' social, economic and political reconstruction in the post-colonial period, it was also applicable to this study because Kaplong is experiencing the post-missionary period challenges. The challenges include the quest from the lay Christians on the management of the resources of the Parish.

While democracy and secularism are currently shaping the thinking of the North Atlantic societies, religion, on the other hand, is central in shaping the aspirations of African society. This study adopts the theory of Mugambi (1999) which is based on self-evaluation and self-criticism of churches of Africa in the post-colonial period. In this regard the quest by the laity in Kaplong for participatory management of institutions is a form of self-evaluation. The missionary church may not have prepared the Africans in the management of the church, hence, when they handed over the management there was a need for capacity building. This participatory approach is also entrenched in the constitution of Kenya (2010). Public participation is the basis of the devolved government where citizens are consulted through public forums before laws are made at the county assemblies.

During the colonial period, the imperial governments opted to exclude the local people from their leadership. Although the British applied the indirect rule in the colonies with regard to their administration, the local African leaders were serving the interests of the colonial powers. **Hence; Africans** were excluded even in the church in the management of resources. It is in this regard that the theory of reconstruction is of utmost importance not only in secular states but also in the management of religious institutions.

Even though Christianity came with western imperialism which marginalized the Africans, Mugambi (ibid) argues that it has been widely accepted as a pillar of culture and so political leaders should provide an opportunity for the clergy to serve as pace-setters in the reconstruction of Africa. This is because of the nature of their leadership where they don't ascribe to any political party as the politicians who are regarded as partisan and cannot serve the interest of the entire society. Democracy which is participatory leadership is intertwined with Christianity since both were products of North Atlantic civilization. Reconstruction was aimed at establishing a system that fits the African situation which in essence is participatory management.

Towards the turn of the 19th Century AD, the theory of social reconstruction became an integral part of the teachings of the Roman Catholic Church. That was a moment in history when society was experiencing radical changes in the area of scientific and technological

revolution. **These had effects both negative and positive socially and economically.** There was an urgent need to establish systems to respond to socio-economic changes that occurred due to the new system of work in the industry. The emergence of social classes was witnessed between the owners of the means of production and the workers. Consequently, Marxist ideology emerged to respond in a radical way to the quest for justice. On the other hand, Pope Leo XIII on behalf of the Roman Catholic Church was prompted to publish *RerumNovarum*, an encyclical which has remained a magnet charter for social teachings and reconstruction up to the 21st Century (Pope Leo XIII, 1891).

It is evident that the theory of reconstruction became popular in the Roman Catholic Church as early as the 19th.century According to Pope John XXIII (1959) the reconstruction of the church and the entire society during his time was through the *aggiornamento* momentum. It was a moment to update the church using the Second Vatican Council in which he launched in 1959. The Vatican II Council was mainly addressing the concerns of the whole of humanity.

Being part of the changing society, Kaplong requires an *aggiornamento* momentum but specifically with regards to participatory management of the resources of the church. Kaplong Parish, in particular, is responding to changes occurring after the Mill Hill missionaries left the Parish and how lay Christians are adjusting to those dynamics in the 21stCentury. The reconstruction theory is merely an apparatus used by the researcher to respond to such changes.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the methodology which was adopted and used in this study. It discusses research design, the area of study, target population, research techniques and tools, validity and reliability of techniques, data analysis, presentation and ethical considerations.

3.1 Research Design

The study employed a descriptive survey which concerns an intensive description and holistic analysis of the subject under investigation. Kombo & Delano (2006) defines it as a design that facilitates a detailed assessment of a single instance which according to this study is the quest for participatory democracy in Kaplong Parish. It was appropriate to use the design because it provided for the usage of both qualitative and quantitative data which gave the researcher an option in the selection of research tools. The design is suitable in that it helped to delve into the problem studied from the historical point of view. The design was appropriate in guiding and determining the kind of respondents in this study who included people of outstanding wisdom from experienced professional fields and knowledge in the history of the parish. Being a quantitative and qualitative study, the tools used in collecting data included, the questionnaires, interviews and observations.

3.2 Area of Study

The study was conducted in Kaplong Parish of the Diocese of Kericho, Bomet County, Kenya and within Sotik District about 300 kilometres from Nairobi the capital city of Kenya. It borders Borabu District, Nyamira County from the West. From the East is Kericho County (Sotik Constituency Strategic Plan, 2014). The researcher focused on the Catholic members of drowned from the out-stations and the Small Christian Communities (SCC).the clergy and the Sisters.

Kaplong Parish was established as early as 1932 by the Mill Hill Fathers (Burgman, 1999) and officially became a Parish in 1946. **Although Kericho Parish was the first Parish in Kericho Diocese**, it was initially opened to serve the Catholic Christians from outside the community. According to Sotik Constituency Strategic Plan (2014), Sotik District covers an area of 446.2 Km² with its population estimated at 167, 289 out of which 82,676 are males and 84,613 are females. The total population of the area where Kaplong Parish is situated is

estimated at 73,668. Sotik District enjoys warm temperatures ranging from 16-22 degrees centigrade. This gives the area a good favourable weather for agricultural activities for both crop and animal productivity.

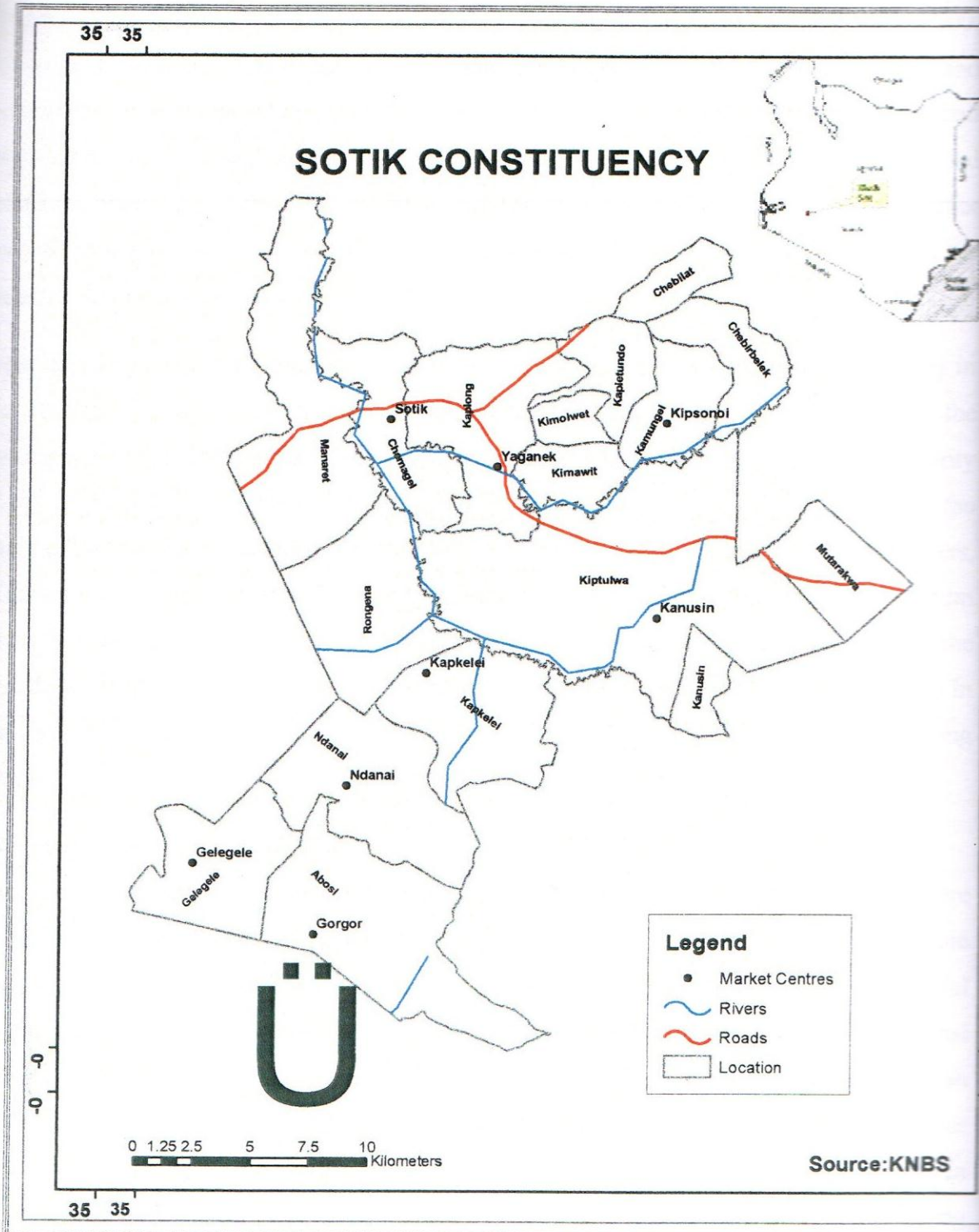


Figure 1: Kaplong area map

3.3 Target Population

This study targeted all members of the Roman Catholic Church in Kaplong Parish of the Diocese of Kericho. The unit of analysis was all the Catholic lay Christians of Kaplong Parish, leaders, religious sisters and the clergy. The Parish was considered in its pastoral structure comprising of thirty (30) mass-centres and over (BE SPECIFIC) ninety Small Christian Communities. The Roman Catholic population of Kaplong Parish was 3,000. However, it was established that active members in terms of those who are baptized and receive the sacraments were about 1,500 members in total. Some of the members had migrated to other Parishes mainly due to their nature of employment but were also included in this study because of their knowledge of the past experience of the Parish. The researcher considered significant facts such as age, status, level of education and length of time in the Church when considering the respondents.

From the clergy, the researcher sought to establish their stand on participatory democracy in the Roman Catholic Church and its implication on involving lay Christians in the management of the institutions of the Parish and planning of Pastoral programs. The majority of the respondents were literate which provided an advantage in the understanding of the topic of study. They included the youths, men, women, church elders, Parish leaders, religious sisters and the clergy. However, the study focused mostly on those with a minimum level of education and experience because of the rich information they possess, of the knowledge and the awareness of changes in society and the process of democratic changes in the area; which may have influenced the quest for participatory democracy in Kaplong Parish.

3.4 Sample Size and Sampling Techniques

The study involved a size of 200 respondents from Kaplong Parish. These respondents were identified through purposive sampling techniques. Having purposefully sampled, more respondents were identified by the use of snowball method. This technique was useful because it was necessary to sample respondents of credible background with the educational understanding of the topic and long experience of changes that have taken place in the Parish since its creation. Others were the clergy and religious Sisters with administrative experience of the Parish having worked in the parish before and could provide relevant information in relation to the study. Of significant importance were the resident clergy born in Kaplong though appointed outside the Parish. Apart from their knowledge on the topic their experience in the home Parish was of the great essence. The sample size was determined by

the nature of the topic which was sensitive and the area of the Parish which required a detailed assessment, observation and interaction of respondents.

With regard to the sampling, the researcher employed a purposive procedure to identify the Out-Stations of Kaplong Parish and the respondents. Specific Out-Stations and groups of people considered to be appropriate for this study were identified. Having selected the respondents, the researcher further used snowball technique for the purposes of the interviews on the nature and causes of the quest for participatory democracy in Kaplong Parish. Among the 30 Out-Stations of Kaplong Parish, only ten were purposefully selected. These were; Sironet, Kamirai, Chebole, Yaganek, Kapkatet, Kaplong, Kelyot, Kapchepkoro, Tumbelyon and Chebango.

3.5 Data collection and Research Instruments

Data was collected using interviews, church observation schedule and questionnaires. Majority of respondents were middle-aged and old church members in charge of their out-stations and SCCs. Youths were also engaged through all the instruments to get views on what they think about democracy in the Parish. Representatives of the youths were interviewed when they had Parish Youth Mass before they resumed back to school and colleges since the majority of them were still learners. Men, women, church leaders, church elders and the clergy responded to these instruments.

i. Questionnaires

Questionnaires were used to collect data from the literate respondents especially those whose personal identifications had to be concealed. The structure of the questionnaire was divided into two main parts. Part one was about the background of the respondent and part two was concerned with items related to the problem of the study. Questions in part two were open and closed-ended. Questionnaire instrument served to preserve confidentiality and preventing biasness since all questions were similar. The researcher distributed the questionnaires by himself as well as using research assistants to purposefully identify the respondents. Since the respondents were literate they were able to fill and return most of the questionnaires in time.

ii. Structured Interviews

Interview schedules were used during the functions of the church where respondents were engaged in their natural set-ups either during church services, in meetings and at the Small Christian Community prayer meetings on weekdays. Questions were prepared based on the

research objectives and research questions. These interviews were able to probe the answers given in the questionnaire tools serving as a complementary instrument. Interviewees were contacted in venues agreed upon by both the researcher and the interviewer. Some interviews were conducted at homes of the respondents, church compounds, offices of institutions and Parish rectories. This instrument served to go deeply into the topic under investigation.

iii. Observation Schedule

Observation schedules were used during the functions of the church. Respondents were engaged in their natural set-ups either during church services, in meetings and at the Small Christian Community prayer meetings on weekdays. The researcher participated in church services of three Out-Stations as well as attended fifteen SCC prayer meetings within various Out-Stations of Kaplong Parish. Members were able to feel free and express themselves freely thus giving an intuitive understanding of the nature and causes of the quest for participatory democracy in the Parish. The data was meant to supplement what might not have been captured in the other instruments.

3.6 Pilot Study

Prior to the actual collection of data, the researcher identified three Out-Stations namely Sironet, Kaplong and Chebole for piloting of the instruments. This served to identify and correct the contents that could have caused ambiguity in the question items. Thus enabling the researcher to delete or add questions where necessary. It was also to test reliability and validity of the instrument. This method was necessary for the purposes of solving anticipated problems. The researcher distributed the instruments to professionals, clergy and the youths by himself to save time and ensure that all the questionnaires were returned.

3.7 Validity and Reliability Techniques

The validity of data was determined by the nature of instruments used in this study. They were selected particularly because they are the type used in measuring the variables relating to attitudes and opinions from respondents. Before going to the field to collect data it was necessary to test the instruments with the experts from Egerton University who included the supervisors and the panel during the defence sessions in the Faculty of Arts and Social Science (FASS). As regards reliability the questions in the questionnaire and interview instruments were closed ended and open ended and they did not have ambiguity.

3.8 Data Analysis and Presentation

Kombo & Tromp (2009) define analysis as examining what has been surveyed and making deduction and inferences. This is done by uncovering the underlying points and detecting anomalies in relation to the research variables. Steps were systematically followed in the analysis process in order to utilize data for the intended purpose which was to address the stated objectives and research questions.

The findings were categorized into their respective themes in which the themes were given specific codes to facilitate the systematic arrangement in the presentation. The presentation was done using descriptive analysis applying the theory of reconstruction of Mugambi (1999), a theological theory applicable to this study. Finally, key findings were summarized noting down the frequency of responses of the participants for the purposes of making deductions and inferences which were significant to this study.

3.9 Ethical Considerations

The researcher assured the respondent of utmost confidentiality during the entire process of data collection and theses preparation. However, sixty-two respondents who were interviewed were indicated with their permission. It was important to indicate some names in order to provide authenticity and validity to this study with regards to data collection. Questionnaires were delivered to the respondents through research assistants known to the researcher to be of integral character with letters of introduction from Egerton University. The letter was to permit the researcher to collect data. It also assured the respondents' confidentiality and trust as they interacted in the course of the study.

Since the selected research assistants were of credible character it was an added advantage in assuring the respondents of the significance of responding favourably to matters related to the study. Consequently, the researcher hailed from the area of study and already understood the nature of the respondents and the possible reactions of the respondents regarding the study. He was already prepared to take care of such reactions such as suspicions from the ecclesiastical leader. To address this fear, the researcher did not require the identifications of the respondents as a way of assuring confidentiality when handling and processing information. It is only the information they supplied which was of utmost value and not their identifications in terms of their names.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.0 Introduction

This chapter discusses the findings on the search for participatory management of institutions in the Roman Catholic Church with reference to Kaplong Catholic Parish in the Diocese of Kericho. The objectives were: Firstly, was to examine the nature and causes of the quest for participatory management of pastoral programs and institutions of Kaplong Catholic parish: Secondly to determine the extent to which the Christians of Kaplong Parish are involved in pastoral and institutional management of Kaplong Catholic Parish: Thirdly, to assess the problems that have arisen due to lack of participatory management in Kaplong Catholic Parish: Fourthly, to establish the importance of participatory management in Kaplong Catholic Parish and the entire church in general. The discussions systematically follow below.

4.1 Demographic Information of the Respondents

It was essential to establish the demographic details of the respondents in order to ascertain that sampling was equally represented. Therefore, the respondent's background included the sex, age, academic and professional qualification as well as the time they have spent as members of the Roman Catholic Church of Kaplong Parish. This study sampled two hundred (200) members of the parish. The analysis revealed that 56% were male and 38% were female members. This indicated most respondents were male. Analysis of other variables was presented in the table below.

Age	No. of respondents N=200	%
20-25	58	28
26-40	70	35
41-50	50	25
Above 51	22	11

Table 1: Age of church members

The findings in Table I revealed that 50(28%) of the respondents were between 20 and 25 years, 70(35%) were between 26 and 40 years, while 50(25%) ranged between 41 and 50 years and 22(11%) were above 51 years. It was evident that most respondents were middle-aged 70((35%).

Highest Level	No. of respondents No=200	%
University	62	31
Middle colleges	79	39.5
Secondary school level	47	23.5
Primary school level	22	11
Others	-	-

Table 2: Academic and Professional Qualifications

The results in Table 2 indicated that 62(31%) respondents were university graduates, while 79(39.5%) were middle college level, 47(23.5%) were secondary school level and 22(11%) were primary school level.

Occupations	No. of members No=200	%
Unemployed	68	34
Housewives	23	11.5
Public servants	56	28
Self-employed	13	6.5
Clergy	5	2.5
Sisters	4	2
Catechists	11	5.5
Church leaders	20	10

Table 3: Respondent's Occupations

The information presented in Table 3 indicated that majority 78(39%) of the respondents were unemployed and 63(31.5%) were civil servants while 20(10%) were self-employed. 34 (17%) were housewives and 5(2.1%) did earn their living in varied activities. Their length of the period in the Parish as members of the Roman Catholic Church is specified as tabulated below;

Length of time	No. of respondents (No=200)	%
Less than 12 Months	-	-
1-2 years	40	20
3-10 years	60	30
10 years and above	100	50

Table 4: Length of Time in the Church

Table 4 above indicated that 100(50%) of the respondents had been members of the parish for a period from 10 years and above, 60(30%) had been in the parish between 3 and 10years and 40(20%) had been in the parish for a period between 1 and 2 years. The findings revealed most respondents had adequate knowledge of the study because of their constant stay in the parish and experience in the management of pastoral activities and parish institutions.

4.2 Nature and causes of quest for participatory management

This section discusses the findings of objective one of the study. The objective was to find out the nature and causes of the quest for participatory management in the management of institutions and pastoral affairs of Kaplong Catholic Parish. The relevant research questions were stated as below;

- i. Is there a quest for participatory management of resources in Kaplong parish?
- ii. What is the nature of the quest for participatory management of institutions in Kaplong Parish?
- iii. What are the causes of the quest for participatory management of institutions in Kaplong Parish?

The responses and discussions with regard to the questions are presented below.

4.2.1 Quest for participatory management of institutions.

Respondents	Yes	%	No	%
Professionals (No=60)	50	83.33	10	16.77
Church leaders(No=90)	70	77.78	20	22.22
Catechists(No=30)	19	63.33	11	36.67
Religious sisters(No=9)	7	77.78	2	22.22
Clergy(No=11)		100		0
Total (200)	157	78.5	43	21.5

Table 5: Quest for Participatory management in Kaplong Parish

From the table above 50(88.33%) of the professional members agreed that there was quest for participatory management in Kaplong Catholic Parish while 10(16%) did not agree.70 (77.78%) of church leaders agreed that there was search for participatory management and 20(22.22%) did not agree. 19 (63.33%) among the catechists agreed while 11(36.67%) did not agree. 70(77.78%) of the religious agreed while 20(22.22%) did not agree. 11(100%) of the clergy affirmed that there was quest for participatory management. Of the total respondents, 157(78.5%) revealed there was a quest for participatory management. While 43(21.5%) did not agree. The chart below further illustrates the findings indicating those who agreed and those who disagreed that there was a quest for participatory management in Kaplong Parish.

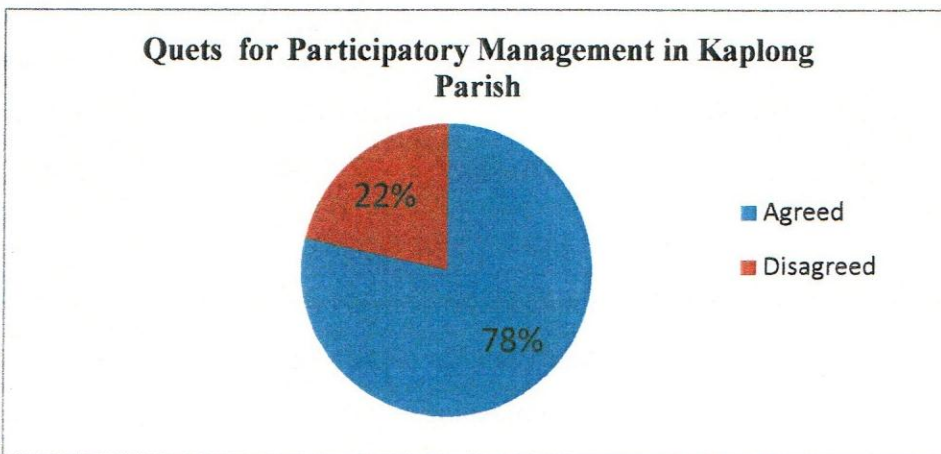


Figure 1: Quest for Participatory Management

4.2.2 Nature of the quest for participatory management of institutions in Kaplong Parish of Roman Catholic Church

Respondents were asked to state the nature of the quest for participatory management of institutions in Kaplong Parish of the Roman Catholic Church. The findings were as follows;

Responses	No. of respondents	%
Ejection of a priest	150	75
Boycotted meetings	108	54
Defying of orders	130	65
Protest letters	114	57
Exchange of words	132	66

Table 6: How quest for Participatory management was manifested in Kaplong Parish

The above findings indicated that 150(75%) respondents revealed the nature of the search for participatory management was manifested through the ejection of a priest while 108(54%) indicated that catechists boycotted meetings. The study revealed that 130(65%) the charismatic members defied orders by the priests to stop their activities. There were also protest letters written to ecclesiastical authorities as indicated by 114(57%) of the respondents and 132(66%) respondents indicated that lay Christians exchanged words asking to participate in the planning of meetings.

4.2.2.1 Disrespect for the clergy

According to the views of 150(75%) of 200 respondents, the ejection of a priest was due to search for participatory management. It was revealed that the ejection was due to lack of dialogue which was essential in the management of pastoral institutions. A respondent revealed that it was not enough for Christians to attend church services as well as being asked to contribute for the financial upkeep of the parish without being involved in the management of those resources and the institutions of the church.

According to Hope and Young (1983), Roman Catholics respect authority and have great reverence for the church and always look at their leaders for guidance. The eviction may have been evidence of a failed system of participatory management in the Parish. Among the factors causing conflicts in any organization includes mistrusts. According to Njino (2008) trust is an important ingredient for the purpose of smooth functioning of an organization.

From one of the interviewed respondents, it was observed that traditionally, it was not common for the Kipsigis community to defy a religious leader. A traditional priest was highly regarded and any attempt to harm such a person was unheard of. However, the ejection may have been a manifestation of a constrained participatory management. It is worth noting that confrontation of lay Christians with ecclesiastical authorities in Kaplong was not a new phenomenon.

The quest for participatory management by lay Christians of Kaplong may be traced to 1992, the turning point period in the democratic process in Kenya. The tribal clashes which characterized that process caused a division among the Christians of Nakuru diocese in which Kaplong was a part. KANU the ruling party was perceived to be majorly supported by the communities of Rift Valley among them the community of Kaplong. Hence, pastoral letters sent by Bishops were rejected by these communities who claimed were sabotaging the party they supported en masse. When Bishop Ndingi made a pastoral visit to Kaplong on peace, they demanded equity in terms of support of the victims of clashes. However, the tension and clamour for equity were dispelled when the Bishop indicated that the region had a bigger share of the institutions of the Diocese which included Kaplong Hospital which was established earlier than any other institution in the Diocese (WaTeresia and Wahienya, 2008).

According to Peristiany (1964), the Kipsigis had great respect to their traditional priests because they were regarded as intermediaries between *Asis* (God) and the people. In that case, it was not common for the community to rise against the *Poyootaptum* (the elder of rituals). Serious cases could be resolved through ritual cursing of the culprits without any engagement of physical confrontation unless the culprits were from another community.

Any dissent against church authorities in the Middle Ages was considered heretics. In the thirteenth century, the Roman Catholic Church established an inquisition to try and condemn heretics. Gonzalez (1987) points that heretics were even physically punished by hanging or being burnt at stake or through an enraged mob before the Inquisition was established by Gregory IX in 1231. Prior to that, the church surrendered heretics to civil authorities for appropriate punishment. Despite being a religious institution, the church should remedy situations of abuse of resources by applying the civil law. According to Njino (2008), this will make the church a role model in the eyes of civil society. This study established that participatory management was an essential part of church administration. It will not only

regulate embezzlement of church resources but also facilitate conflict resolution in the church and society.

4.2.2.2 Abstentions of Meetings

One of the interviewed youth leaders pointed that among the underlying causes of boycotts staged by catechists was the objection to the writing of a letter to renew their contracts. Hence boycotting meetings planned by the Parish priest was a search for participatory management institutions.

As Rausch (1990) argues, involving lay Christians in participatory management takes place especially at the SCC. It is at the SCC that catechists assist Christians to live exemplary spiritual lives. They act as managers of the word of God as co-workers with the clergy while they remain as lay Christians. WaTeresia and Waihenya (2009) observe while breaking with Catholic traditions, Ndingi, the then Bishop of Nakuru demonstrated participatory management by raising catechists with minimal educational background into clerical status. Sacraments are visible signs which enable Christians to participate actively in the life of the church. It is in the sacraments that the Roman Catholic Church defines salvation as a real presence of Jesus Christ in the church incarnated in the believers. Those who receive them with right spiritual disposition enables the Grace of God to be present and be effective in the world (A Catholic Catechism, 2011). Sacraments, therefore, seems to be at the centre of the worship of the Roman Catholic Church and a way of enhancing participation among the members.

As indicated by Burgman (1990), catechists are the main pillars of evangelization. In the 1930s the Mill Hill Missionaries established schools to the local people on how to read and write so that in turn they could be teachers and instructors of catechumens at the Parishes. Because of their closeness with the white missionaries, the catechists gained popularity among the local people. He observed that catechists were the missionaries' great assistants. They shared the priest's authority and thus became local leaders of the community. According to him, the catechists gave the church her local identity. However, the quest in the 1940s was due to the quality of the catechists. This emerged when catechists' training schools were closed down in Rangala and Mumias in order to establish Catholic schools. He emphasized that calamities tend to happen not because people are given responsibilities but because they are not prepared to carry that responsibility.

One of the retired catechists from Solyot out-station pointed that catechists had to adjust to the new management under the diocesan administration after the MHM left Kaplong in the early 1990s. Among the main challenges of the local priests and the catechists included financial support. They had to rely on the lay Christians as local benefactors. Formerly the catechists had volunteered their services since the European priests could provide them with allowances and other material benefits. The readjustment may have led to the search for participatory management of the resources established by the MHM. They still had the perception that the local clergy had the financial ability like the expatriate missionaries to meet their financial challenges.

As pointed by a respondent, a catechist declined to submit a letter demanded by the parish priest on the renewal of their contract. They argued that since their contract was voluntary, the signing of a contract was an indirect way of dismissing those who were perceived to be clamouring for participatory management in the church. Consequently, catechists reacted by declining to submit contract letters as well as boycotting parish meetings. Those who declined to submit letters were dismissed through an official written letter.

It is worth noting that the law of the church (canon 519) gives authority to the Parish priest the proper pastor of the parish and lay Christians who include operating as deputies. Hence, the demand by the parish priest for a written letter of renewal of contract by the catechist may have been an exercise guided by this law.

The researcher was informed that the role of catechists as teachers of faith is significant. Any leadership in the church is attained through the sacraments. It is the responsibility of a catechist to recommend candidates to the ordained clergy for the reception of any sacrament. Hence, the institution of the catechist is essential in the management of all church institutions. This is because the basis of every leadership and status is through the sacraments. Despite the instructions of catechumens, they are also managers of the outstations which are essentially the institutions of faith.

4.2.2.3 Participatory challenges of the Charismatics

The study revealed that 130(65%) respondents indicated that there was deviance of restricted spiritual activities of the charismatic group in Kaplong.

According to one female member of the group, they resorted to having meetings without involving the parish authorities because they were perceived to be going against the norms of

the church. As noted by another member they were falsely accused that they were anointing the sick in aberration to church law. They resorted to having meetings at home to avoid clashing with the priests. Earlier on they were conducting prayer meetings in church institutions and in open places. In their meetings, they conduct prayers as well as learning the bible and the teachings of the church.

One of the interviewed clergy pointed that charismatic members met for their prayers without the knowledge of the parish authorities. The conduct of the charismatics was viewed by the clergy as an aberration from the norms of the Roman Catholic Church. Consequently, they were banned from some church practices including being chosen as leaders in the Parish, hence a constraint in their ability to exercise participatory management.

Charismatic movement can be traced to the early Church of the apostolic times. While responding to abuse of the gifts of the Holy Spirit, Paul pointed that discernment was essential in determining the true spirit of God among believers (1 Corinthians 12.17). Speaking in tongues, being one of the gifts of the Holy Spirit, was only essential when there was an interpreter. This study observed that the charismatics in Kaplong Parish were confronted with the dilemma of expressing their faith freely at the same time obeying the norms and regulations of the Parish.

In matters of church management, Ratzinger (1988) explains that the nature of participatory management rests upon the collegiality of the Bishops. This is the principle that regulates any management of institutions of the Roman Catholic Church. Despite the search for participatory management of the institutions by lay Christians, it seems their powers in management are only at the consultative level. Any fundamental decision can only be done by the ordained minister. Hence, this study established that the quest for participatory management by the laity will always be an elusive struggle.

Ongonga, J.J. (1990) holds that participatory management in secular governments is manifested through the exercise of democratic principles of good governance. The struggle for democracy in Western societies was characterized by revolutions that overthrew despotic regimes. In Africa, the Independent Churches clamoured for participatory governance of the continent. This struggle for democracy and good governance in secular states is a manifestation that the essence of good management is participatory in nature. It is worth noting that before democracy was entrenched especially in the constitutions of Western

societies; it was viewed as a clandestine movement by church authorities out to subvert God's appointed vicars on earth who ruled by divine right in aristocratic and absolutist monarchies.

The researcher learned from a priest, who worked in Kaplong Parish before that in the 21st.century, lay Christians have professional qualifications that could be exploited to the advantage of modern church management. Perhaps what is essential was to appreciate the different qualities and roles in the parish in order to use them as instruments of management. The Second Vatican Council (G.S.43) indicates that lay Christians should look for spiritual nourishment from their priests but at the same time to realize that priests are not experts of every problem. Through their Christian vocation, they give witness to the gospel through their professions.

Burgman, (1990) delineated that the Legio Maria Sect founded by Simon Ondetea former catechist in the Roman Catholic Church in 1963.It was to fill the gap due to the domination by Europeans in the parent church. This was also due to the spirit of the independence of the African people which was seen to bring changes in Kenya including outlawing restrictive laws. This was a time not only for political independence but also indigenization of the African church. This was a manifestation of a search for participatory management among the African people.

Consequently, the church of the 1960s was split into two schools of thought with one group considering it a proof that the church had given too much freedom to lay Christians. Correspondingly they advocated tighter rules, less freedom and less delegation. The other school of thought held that lay Christians had not been adequately prepared to embrace the outcome of the Second Vatican Council. The Second Vatican Council was founded on the principles of Pope John XXIII namely to update the church to accommodate the social, economic and political changes of the 20th Century (Elliot, 1976). The Priests have a moral responsibility in the Parish to guard against wrong teachings by guiding the lay Christians because of their theological training but at the same time have to exercise prudence when handling sensitive matters.

4.2.2.4 Protest Letters

Search for participatory management in Kaplong Parish was manifested through a protest letter written to the ecclesiastical authorities by lay Christians as indicated by 114(57%). Although this study was particularly about Kaplong, the study also established that other Parishes had a similar crisis as well. The underlying causes of all the protests may have been

an attempt by lay Christians to be involved in the management of the institutions of the church.

A former board of management member of a hospital pointed that the role of lay members in the management was only advisory. Any major decision was only effected by the ecclesiastical authorities. That may be one of the causes of the search for participatory management. Perhaps lay Christians were looking an equal share of responsibility in the management of temporal goods of the church instead of just being advisory. Among the objectives of the MHM in establishing the hospital may have been to benefit the immediate community, hence attracting them to Christianity. It was established by in the 1950s as a welfare institution under Kisumu diocese. Through this initiative sixteen hospitals were established by the MHM in Kisumu diocese including Kaplong under medical Welfare Bureau (Burgman, 1990). Kisumu diocese by then extended up to the present day Kaplong area.

It was observed by a missionary priest, that lay Christians of Kaplong wanted a special consideration as regards recruitment of staffs and students in the institutions of the Parish. Although they were located in Kaplong, church institutions are under the administration of the diocese. Hence; this search for participatory management seems to be a conflict of management between the lay Christians at the parish and the diocesan administration. The researcher observed that lay Christians were meeting after Sunday masses outside the church to complain about the management of the institutions.

A former member of management of a hospital in the study area pointed that lay Christians and the entire community of Kaplong were asking for an affirmative action with regards to special consideration in job opportunities and student intake as a way of enhancing public participation and security of the institution. The study revealed that among the quest for participatory management of church institutions emerged from a need by the community to be given a special consideration of treatment in the services provided by the institutions in which they felt a part of their historical foundation.

The Second Vatican Council (Gadium et spes, 1965) is participatory in its approach. In this regard the council empowers lay Christians to take their distinctive roles through their earthly professions to participate in the plan of salvation. This is because they are endowed with relevant professions they have earned from different levels of colleges.

It is notable that lay Christians have a special obligation to participate in the apostolate of the church. This is an inherent duty as well as a right which they acquire through baptism and confirmation. They perfect the temporal order with the spirit of the Gospel, through their unique conditions of their secular professions (canon 225:2). At the same time, the law (Canon 129:1) of governance gives the clergy absolute powers in the Roman Catholic Church and lay members can only participate by cooperating (Canon 129:2).

The researcher established that protests was a manifestation by lay Christians of a sense of ownership of the material goods of the church in the 21st. century. According to one of the members of the professionals (OI), the Roman catholic church has been viewed as a church of development, hence, lay Christians wanted to be associated with the affluence established by the MHM. Being part of this establishment may have triggered the quest for participatory management. Apart from the spiritual benefits accruing from the institutions of Kaplong parish, lay Christians wanted to be given special consideration in the management. That was, inspite of the institutions being part of the Kericho diocese and the entire Roman Catholic church.

According to Njino (2008) the objective of participatory management of church institutions is stewardship and not ownership. All members of the church are urged to fulfill their functions in the name of the church with diligence. This is to be undertaken by ensuring that the temporal goods of the church are maintained through keeping of proper records of accounts. Although, this was in regard to the church in general, It was an indication that quest for management is prevalent in all institutions of the church. Hence, the researcher investigated the quest by the laity in the management of Kaplong Parish in order to close this apparent gap in knowledge.

4.2.2.5 Discontentment over Management of Institutions

This study established that 132(66%) respondents indicated there was discontentment over the restrictive involvement of the laity by church authorities in the management of church institutions. Among the institutions in Kaplong include Kaplong hospital, a polytechnic, primary and secondary schools. These are part of the Mill Hill Missionary pastoral heritage which lay Christians feel they need to be involved in their management.

The researcher interviewed a respondent among the professionals of the parish who pointed that the discontentment emerged because Christians perceived that the hospital was an institution of the parish in which lay Christians contributed in its inception. The respondent

revealed that Christians of Kaplong contributed equally in terms of land and manual labour. It was revealed that the bricks which were used in the constructions of the first buildings in Kaplong were obtained through the efforts of the local community. They even contributed oxen which were used in mixing the clay soil used in making bricks. A son of one of the pioneer Christians told the researcher that those oxen were later donated as gifts to the church which were later auctioned to facilitate the establishment of church institutions.

In the 21st.century, the indelible mark of history of the institutions of Kaplong is visible in many buildings where the MHMs provided their pastoral and educational support. Part of the quest for management of the institutions, therefore, may have been a response to a sense of ownership of the property they claimed to have contributed to their historical foundation.

Search for management of church resources seems to have persisted in Kaplong Parish over the years. According to Wathena & WaTeresia (2009), the confrontation between lay Christians and church authorities is an indication of lack of awareness of the management of church resources.

As stated by one of the respondents (OI) the perception of church institutions by lay Christians in the 21st.century may have become means of mobilizing finances for the support of pastoral activities and employment opportunities for the local community. Hence a demand for an affirmative action with regards to those opportunities. That may be pointing to a new trend in the 21st Century where institutions of the church seem no longer perceived as agents of evangelization but as means of employment. Ownership consciousness among the laity could have emerged when the missionaries left Kaplong. It may have been due to the education stimulus they received from the missionaries in these institutions. Hence the quest to be involved in management of administration of these institutions

It was noted that the early MHM were managers of church institutions. They established and managed schools and hospitals to enhance the evangelization of the local community. These institutions served as nerve centres which attracted people to the new religion. The reasons why the MHM established day secondary schools were to ensure the local people enrolled in them and consequently to ensure an increase among the Catholic members. That was at the time when the Protestants were viewed as a threat with regards to conversion. But it appeared that when the last missionaries left the Parish in 1991 the objective appeared to have changed into income generating projects for the Parish and diocesan financial self-reliance.

The researcher observed that when the MHM left Kaplong early 1990s there was lack of capacity building and a proper orientation to the lay Christians regarding the nature of temporal goods of the church.

Njino (2008) argues that those put in charge of temporal goods are merely stewards and not owners of church property and this seemed to be a lack of a theological understanding among lay Christians. Any misunderstanding between the lay Christians and the clergy of Kaplong has always emerged from the ownership and management of the institutions and the property of the church.

The exchange of words was based on the disputes concerning the management of the institutions in which lay Christians expressed dissatisfaction with the appointment of management.

4.2.3 Causes of search for participatory management in Kaplong Parish

This section presents the findings on causes of the quest for participatory management in Kaplong Catholic Parish within the first objective of the study.

Responses	No. of respondents (No.=200)	%
Disputes over finances	120	60
Dismissal of catechists	80	40
Threatening of Christians	140	70
Dismissal of charismatic members	103	51.5
Disputes over Parish projects	150	75
Disputes over ownership of Parish institutions	160	80

Table 7: Causes of search for participatory management in Kaplong Catholic Parish

The results above indicated that for 120(60%) there were disputes on finances. While 80(40%) revealed that catechists were dismissed. 140 (70%) shows threatening of Christians by Imposing of sanctions on Christians resulted in discontentment among lay Christians.) 103(51.5%) indicated a dismissal of charismatics. Those who indicated disputes over Parish projects were 150(75%) respondents and 160(80%) indicated disputes over ownership of Parish institutions.

4.2.3.1 Financial management

As stated by 120(60%) respondents, among of the causes of the quest for management of institutions was lack of financial accountability by the authorities.

A respondent from one of the small communities revealed that effective management of church finances could be affected by involving competent lay professionals in the leadership of the church. This was going to encourage Christians in their support of pastoral activities and consequently.

According to a catechist from one of the out-Stations, participatory management was a way of establishing a sense of ownership of the church by the laity. It was observed that the Lay Christians wanted to have the awareness of how money contributed was spent since they were responsible for the contribution especially after the MHMs left the parish to the local administration.

The researcher was informed by a catechist that one of the hospitals in the area was no longer receiving external funding since the Mill Hill Missionaries handed over to the diocese of Nakuru in the 1990s before the creation of Kericho diocese. When the Missionaries were managing the Hospital, it used to be assisted by foreign missions in the funding and supply of volunteer Dutch doctors. Crisis regarding management of church institutions seems to have emerged because lay Christians of Kaplong parish wanted to be part of the management team.

A local diocesan clergy explained that the new spirit of self-reliance may have been one of the underlying causes of the search for participatory management. Lay Christians were mobilized to support pastoral institutions since the donor countries had reduced their financial support. It was also noted that the original objective of initiating church institutions was to attract converts. That was a motivation of local community to make them become Christians. Those who had acquired missionary education were offered lucrative jobs and responsibilities including being catechists and leaders of their Out-stations. However, in the twenty-first century, the institutions are agents of financial self-reliance. The diocese levy taxes from these institutions to support pastoral activities.

According to retired civil servant and an active Catholic professional member, Christians should be involved in the management of temporal goods of the church because they are local

donors who have taken over from the MHM who used to support the Parish from mission countries. This will also ensure accountability and transparency of church resources.

A church elder observed that, auditing of church resources is part of managerial policies that ensure trust among members of any organization. Lay Christians wanted a policy where Parish property and finances could be audited by external government officers since in a sense church money is public money. He maintained that Auditing of the finances of the Parish could build trust on the Christians and would have a sense of ownership. This would motivate them to contribute without reservations to the upkeep of the Priest as well as to manage existing Parish Projects and institutions.

The researcher established that priests have their personal financial demands as well, including upkeep and support of their homes despite their special duties as church leaders. She (ibid) noted that lay Christians lack the awareness that Parishes are no longer supported by external mission donors as when the Mill Hill Missionaries were still in charge of the management of pastoral and institutional programs. Hence it is the lack of awareness on the part of lay Christians on the demands of local clergy that is causing conflicts in the parish. As a result, lay Christians demand accountability since they are now responsible for the financial upkeep of the entire parish activities.

4.2.3.2 Dismissal of Catechists

It was indicated by 80(40%) respondents that lack of participatory management manifested itself by the dismissal of catechists by the priests (refer appendix). Christopher revealed catechists were authorized to submit letters of pastoral commitment by the Priest of Kaplong Parish. While some catechists heeded the demand, some perceived it as a way of dismissing them.

An interviewee argued that since catechists had volunteered to serve the Parish without monthly remuneration, such a demand notice required consultation. That was because pastoral activities were a task of team spirit involving the catechists and the parish priest

The researched also established that catechists were perceived to be having an overwhelming support of the Christians due to their close contact. Hence, the demand for a commitment letter was a way of dismissing those viewed to be influencing Christians against the orders by the clergy. Their role in conducting Sunday services in the absence of the priests put the catechists at higher position viewed by lay Christians as second in rank with the clergy. Most

Christians in Kaplong do not see the difference between a Sunday service conducted by a catechist and a mass conducted by a priest and some lay Christians consider the service to be at the same level with the celebration of mass.

It was established that catechists in Kaplong Parish command a reputable position among lay Christians. This is due to their role not only as instructors of catechesis but also as extraordinary ministers of Sunday services at the out-stations. Catechists also played a distinctive role in making a home in the church. As Burgman (1990) delineates, catechists were the ones that gave the local church colour. They were Missionaries great assistance respected as leaders of the community. The same respect is still given to them in the 21st.century. Their authority is respected since without them Christians, especially at the out-stations, cannot have Sunday services.

It is worth noting that the Maria Legio Sect that emerged in in 1963(Burgman,1990) and one of the reasons why it started were due to a shortage of personnel among the clergy and the low quality of catechists in terms of training. This study established that a catechist in Kaplong defected to a Protestant Church within the neighbourhood due to a misunderstanding with the priests. In this regard, Rotich (OI) noted that there is a need to create a pastoral awareness on the role of catechists in the Parish in order to enhance a participatory spirit. Catechists play a significant role in the parish and the community at large, they are often respected even outside the church as opinion leaders despite their minimal academic level. Hence, a need for a participatory democracy in order to establish harmony between the clergy and the catechists as co-workers with regards to pastoral duties at the Parish.

As stated by Burgman (1999), In the early periods of evangelization, the Mill Hill Missionaries who pioneered the Catholic faith in Kaplong brought catechists from among the Baganda in Uganda. By then Uganda region extended up to Kenya as one Vicariate dioceses. Although catechists played a significant role in the conversion of the inhabitants. Due to their popularity with their communities, they assumed superior roles where they were perceived to be of equal status with the ordained clergy. Consequently, the missionaries viewed them as people with ambitions for power. They eventually established sects such as the legion of Maria causing a big schism in the church during those early times of the history of Christianity in Western Kenya.

Augustine, who was among the discontented catechist of Kaplong, according to the Kenya Catholic Directory (2006) there were forty volunteer catechists in Kaplong in whom only one was paid.

4.2.3.3 Threats to Christians

It was indicated by 140(70%) respondents that Christians were threatened with threats of being sanctioned if they failed to contribute the tithes while those who participated actively were rewarded. An interviewed respondent argued that Christians who contributed the tithes had their homes blessed as a reward and motivation.

According former Parish chairman noted that that lay Christians have a strong belief that a good harvest or any success in their lives was attributed to the contribution of the tithes and blessings from the priests. Some Christians converted to other faiths due to strict rules regarding the contribution of the tithes. According to Kipsigis traditions, there were two types of Priests, one concerned with the cursing of evil people and one attributed with blessings. The respondent argued that threats from the priests were of no effect since they were like the traditional priests who were only anointed to bless. He quoted a famous Kipsigis proverb that says '*Makingwolengelyep*' (never bend the tongue), meaning that a person with credibility should guard against lies. The tongue of the priest serves only one purpose and that is to bless.

A charismatic member from Kaplong out-station pointed that lay Christians enrolled in the movement as a way of expressing the search for participatory management. These members opted to confront what they perceived as a constraint of participatory management by praying. Catherine a member of the Sacred Heart spiritual group argued that crisis in the parish could only be addressed through prayers. The respondent (Ibid) told the researcher that when trials on faith occur '*kitwekinbarak*' (alert up). She meant talking to God in prayer. The emergence of spiritual movements seems to have been part of the reforms in the Roman Catholic Church. As Chadwick (1990) points in the beginning of the sixteenth century, there were some reformers who went to create new religious orders or little groups of prayer and study. Instead of physically confronting situations and structures that hinder participatory democracy such groups in history have been perceived to have perpetuated the theology of Mechanism in search for a better world.

Although the emergence of charismatic movements and other spiritual groups were a sign of growth in faith, this study revealed that they were also a reaction towards a restriction of lay

Christians on participatory management. The researcher observed that some lay Christians preferred to pray rather than confront the priest directly on matters of management.

The activities of the charismatic members were viewed by church leaders to be conflicting with church traditions. On the extreme, the Charismatic's are seen to be radical who have protestant tendencies in their spiritual and pastoral activities. They emphasize gifts of the Holy Spirit especially the gift of healing and speaking in tongues. They are seen to be an aberration to the Catholic doctrines by some priests. They are accused of even usurping priestly powers by using oil to anoint the sick.

4.2.3.4 Dismissal of Charismatic Members

From table 7 above the study revealed that one of the causes of the quest for participatory management in Kaplong Parish was the dismissal of the charismatic members. Although it is a recognized spiritual movement in the Roman Catholic Church, it was indicated that their activities created a negative reaction from the clergy. The researcher established in the diocese of Kericho on the 20th January 2001. Hence, its official recognition is evident.

McDonnell (1976) points that charismatic movement is based on the spirituality of the early church (1 Corinthians 14:32). In 1906, it emerged in the US as a Protestant Pentecostal movement. The Charismatic movement was adopted by the Roman Catholic Church in 1967. In Kenya, the movement grew spontaneously in the 1990s and the Bishops of Kenya established a guidelines document to guide them in 1994.

This researcher learned that the movement was started in Kaplong in 2001 and since then has had mixed reactions among the clergy and some lay Christians due to their seemingly exclusive spiritual nature. They tend to participate in their spiritual activities without involving church authorities. At the same time, they are free to interact with other members from other parishes without notifying parish administration as expected in the Roman Catholic Church.

Their spiritual activities have common characteristics of the Protestant Pentecostals charismatics. This researcher informed that some charismatic members were applying oil on the sick. Anointing the sick is reserved for the ordained minister alone in the sacrament of the anointing.

It was noted that praying and doing charitable work was a divine call and the charismatics were far from being defiant but responding to a spiritual duty. They were motivated by the

Gospel stories to help the needy. Their prayers and discussions were based on the Bible and the sacraments. Among the allegations labelled against them as revealed included not participating in the sacrament of confession, praying loudly in an open area and having meetings at night. The researcher learnt that there was lack of consultations between the priests at the Parish and the charismatics leading to suspicion and blame game on both sides. The underlying problem appeared to be in their spiritual activities which as revealed by the respondent (ibid) church authorities perceived to portray Protestant characteristics.

Chardwick O. (1990) argues that charismatic movements have been in existence in the Roman Catholic Church especially since the middle ages. They served as essential management of moral decline among members of the clergy in the middle ages. These movements at times clashed with church authorities despite trying to imitate Christ literary as portrayed in the gospels. Although the wave was not against the established church they were accused of being heretical. They tended to be extreme not following the accepted normal trend of church norms. Their activities included mutual confessions and a claim of direct communication with God than by sacraments and ecclesiastical hierarchy. Although their demands were not about management of institutions, it is an indication of the quest for a participatory approach in matters of church activities.

According to Gonzalez (1987), the movements were an attempt at renewing the church in a period when the Pope was seen to be more of a secular leader than spiritual. The church condemned the founders due to their radical approach to the management of spiritual affairs. They may have been perceived to be heretics because they were not working with the ecclesiastical authorities. Some punitive measures taken against them including being burnt at stake like Savonarola was condemned by authorities on May 23, 1498, and hanged.

4.2.3.5 Disputes on Management of Institutions

Parish institutions seem to have been areas of disputes with regards to management of church resources of Kaplong. Being established in 1946 (Burgman, 1990) the parish has more and advance institutions in terms of management than any other parishes in Kericho. According to a retired civil servant and an active member of the parish (OI) the institutions were established by Father Fent, a missionary from Tirol in Austria as a way of attracting local people from the community to the Catholic Faith. However, the respondent observed that since the MHM left Kaplong disputes have emerged because the residents wanted management of the institutions to be directly managed by the Parish.

It is worth noting that the Parish enjoyed financial support from external donor funding at the time of the MHM. However, Parish council leader (OI) argued that financial and administrative challenge emerged when the missionaries handed over the Parish to the local diocesan administration in the early 1990s. The Parish had to learn to rely on local donors for financial pastoral and institutional upkeep. Consequently, the lay Christians who took over as local donors demanded to be involved in the management of the resources of the parish.

In order to address the challenges of external donor funding, Kericho diocese had to embark on the strategy reliance immediately when it was created (Kenya Catholic Directory, 2006). The then bishop of Kericho invited lay leaders from every Parish in which he intended to establish a Diocesan Pastoral council to coordinate matters of self-reliance (see appendix). Despite being participatory in nature it seems the plan has not been fully implemented especially at the Parish-level, hence the search for participatory management in Kaplong Parish.

The new approach of self-reliance initiated in Kericho Diocese at times encountered challenges among lay Christians. An attempt at enhancing participatory approach in Kericho Diocese was in the year 2004 (see appendix) was met with resistance. According to one of the diocesan priest, lay Christians may have objected to the approach where they were not involved in the entire process of self-reliance. The researcher obtained an official letter in which the bishop wrote to Parishes stating the right to secure temporal goods (canon 1254) A leader of one of the Parish departments argued that lay Christians wanted a participatory approach of management towards self-reliance.

The pastoral letters entitled '*Ecclesiae Sanctae Collection*' (29 Nov. 2012 see appendix) from the diocese stated that all collections from Parishes have one objective of maintaining the theology of the Universality of the Roman Catholic Church. This is a manifestation of participatory management nature of church resources in Kericho diocese. That the success of resource mobilization and management cannot be effective without involving lay Christians at the parish level. Hence, the diocese had to send a pastoral circular outlining the theological understanding of temporal goods.

The spirit of self-reliance was already practised as early as the 1950s in the church though with resistance by local lay Christians. Lay Christians reacted in the 1950s when the Mill Hill Missionaries introduced self-reliance spirit in Kisumu diocese which was extending up to Kaplong Parish then. This was an attempt by the MHM to prepare the African church for a

time when the Mill Hill Missionaries were to hand over the administration management to the local clergy. However, Lay Christians resisted the plan perceiving as away of trafficking with sacraments (Burgman, 1990).

A secretary of the Catholic Justice and Peace Commission (CJPC) revealed that there was a need for the capacity building before the MHM handed over Kaplong Parish institutions to the local administration. This study established that the search for participatory management may have been a reaction to the lack of involving Kaplong laid Christians in the management board of Kaplong Mission Hospital.

Since lay Christians have replaced the MHM as local donors of Parish institutions and pastoral programs, it is significant to involve them in the management of these institutions. A staff in one of the institutions noted that in the 21st. Century, lay Christians of Kaplong Parish should not only be seen to be contributing but also be part of the managers of finances not only at the Parish but including at the diocese. This will boost the spirit of self-reliance as well as enhance transparency and accountability. This is in accord with the spirit of the Second Vatican Council on the role of lay Christians; 'Let the layman not imagine that his pastors are always such experts, that to every problem which arises, however complicated, they can readily give him a concrete solution or even that such is their mission.' (GS.23).

4.3 Extent to which Christians of Kaplong Parish are involved in pastoral and institutional management programmes

This section presents the findings on objective two of the study. Respondents were required to state the extent to which lay Christians were involved in the management of institutions in the Roman Catholic Church in Kaplong parish. The findings were as indicated below.

Responses	No. of respondents (No.=200)	
Catechist are not involved in preparing agenda	58	9
Parish councillors simply suggests but not having final say	67	3
Small Christian communities simply implement resolutions	38	9
Announcements at the end of the mass involve leaders alone	112	6
Office days are managed by the priests alone	34	7
Catholic Professionals are not free to initiate pastoral programs	100	0

Table 8: Involvement of Lay Christians of Kaplong Parish in the Planning of Pastoral Programs

4.3.1 Involvement of Catechists

The study revealed that 58(29%) indicate their involvement at the level of the catechists. Catechists play a significant pastoral role in the Roman Catholic Church. They are lay members who play the role of teaching doctrine and leading Christians during worship when the priest is not available especially in the outstations. When early missionaries came to Kenya they were assisted by catechists by teaching the local languages and preparing African converts for sacraments. Some catechists, however, rebelled against the priests and formed sects which formed the early independent Churches. They have a very strong influence on Christians especially in the rural parishes since Christians at times trust them more than the priest. The underlying cause of conflict with the priest according to the catechists interviewed is the fear that the catechists are too influential to Christians and can plan a rebellion against the priest.

This study revealed that consultations of catechists take place during their meetings when they converge to make a periodical pastoral plan.

4.3.2 Parish Council Involvement

It is evident that the model of the church of the Second Vatican council is pastoral. The priest is the shepherd who is expected to exercise the ministry in collaboration with the laity. The code of canon law (canon 511) provides for the formation of a Pastoral Council which is composed of the representatives of every group within the Parish. This is a council which assists the parish priest in the management of pastoral duties at the parish level.

The study revealed that 67(33%) respondents indicated that parish lacked participatory approach. It was noted that members of the council were not fully involved in the preparations of the agenda. A respondent (OI), who served as a former secretary of the Parish council observed that despite the discussions and approval of agenda, Parish priest had the whole mandate and powers to make rulings contrary to what members passed in the meeting.

According to Baur (1994) leadership of lay Christians at parish level is more of honour than service. He argues that church structures brought by missionaries in the nineteen centuries were a replica of European political administration. The plenitude of the ministry remains at the level of the hierarchy and lay Christians appear to simply contribute at the level of the consultative vote (canon 536:2).

A respondent from the members of the catechists (OI) observed that parish council lacked credible leadership. It was revealed that the elections lacked transparency. Those who ended up in the council were perceived to be the close confidants of the parish priest. Hence, a lack of participatory management

In the post conciliar church, pastoral care of souls is central in the administration of the parish. However, it seems the traits of the 1917 code are still prevalent. In that code a parish was essentially a territorial division of ecclesiastical property entrusted to a parish priest as a benefice or endowment. The rights of lay Christians did not count (Dalton, 1990). That, old model of the church centered the governance of the church on the clergy. It lacked participatory approach.

When the MHM handed the parish to the local clergy in the 1990s, the diocese embarked on the programme of self-reliance to enable the church to maintain the already existing institutions initiated by the missionaries and to establish new ones. A former member of the board of management of Kaplong Hospital (OI), told this researcher that, lay Christians being the new local benefactors with regard to the financial management had a right to manage

their financial contributions. That new responsibility of the finances may have been one of the underlying causes of the quest for participatory management of church institutions in Kaplong Parish. The original vision of the parish council established to care for souls seems to be devolving into financial committees hence a lack of credibility in the elections of parish council leaders and consequently abuse of ecclesiastical powers.

4.3.3 Lay Professionals Participation

It was revealed that 100(50%) indicated that professionals were not fully utilized in the process of evangelizing the parish. They were only involved at the level of contributing money but not in the real critical area of budgeting and procurement which continue to remain as the responsibility of the Father in charge of the parish.

Marko, a member of the association of the professionals (OI) argued that if lay Christians were permitted to be part of the management of the temporal goods of the Parish, effective maintenance of institutions and pastoral programs would be realized since they will have a sense of ownership.

According to Burgman (1990) involvement of the lay professionals was done by establishing the Catholic Action, an organization made up of the laity who were mainly from the teaching fraternity, however, the organization was faced with challenges of domination of the clergy in leadership. However, that was an attempt at involving in the laity in the management of church institutions.

It was pointed that there was a need for capacity building in the church among lay Christians. This will enable them to have the confidence in church management. The challenge towards participatory management was to understand their role vis-à-vis the authority of the Parish priest in which is hierarchical.

4.3.4 Management of Church Worship

Among the respondents who indicated involvement in spiritual management were 112 (56%). The spiritual aspect is the goal of management in any religious organization. Their involvement is mainly spiritual since this is a participation in the life of the sacraments. Active involvement usually is by receiving the Eucharist at such an occasion. This occasion marks the foundation of spiritual participation among the Roman Catholic Christians. It is also called communion to signify the importance of the sacrament in enhancing spiritual

togetherness not only at Parish level but at a Universal domain bringing together the living and the departed as one church of the pilgrims and the victorious.

The nature of involvement during the celebration of mass was only at a spiritual level and despite the active participation of lay Christians in their common priesthood, the worship did not provide an opportunity to debate on the management of temporal structures. The homily which is an integral part of the mass is a monologue in essence and does not provide a chance for feedback. There is no involvement of lay Christians in the preparation of the content of the homily as pointed by Kurgat, a catechist from St. Charles SCC (OI).

4.4 Problems that have occurred due to lack of or restricted participatory management In Kaplong Parish.

The third objective sought to assess the problems that may have arisen due to the restriction of participatory management in Kaplong Parish. The respondents were asked to indicate how discontentment was manifested. The responses were as follows:

Responses	No. of respondents (N=200).	
Defections to Protestant faiths	160	0
Eviction of a priest	120	0
Decline in contribution of tithes	99	9.5
Low esteem among lay Christians	107	3.5
Decline invocation to priesthood	70	5
Migration of Christians to other parishes (Sotik Parish)	130	5
Apathy among the youths.	110	5
Court trials	130	5

Table 9: Manifestations of Discontentment in Kaplong Parish

The information presented in Table 9 above revealed that 160(80%) respondents indicated that there was defection to Protestant churches due to lack of participatory democracy while 120(60%) indicated that a priest was evicted as a protest to the restriction of participatory democracy. The decline of the contribution of the tithes was indicated by 99(50%) respondents and 107(53.5%) revealed that there was low esteem among lay Christians. There were 70(35%) who pointed out that decline in vocations to the priesthood was attributed to lack of participatory democracy. Some Christians migrated to neighbouring Parish as indicated by 130(65%) respondents and 110(55%) indicated that there was apathy among the youths of Kaplong Parish.

4.4.1 Defections

Sylvester, a catechist from an out-station (OI) maintained that lay Christians who defected to Protestant churches claimed that they question the parish authorities on matters of management. It was indicated by 160(80%) that those Christians defected due to the restricted participatory management of resources.

Laban, a youth leader from St. Philips out-station (OI) pointed that increased demand for money in the church was among the causes of the quest for participatory management leading to the defection of some Christians to Protestant churches. The defection resulted due to lack of involvement of lay Christians in the management of church finances. To remedy the situation of the defection of Christians they should be given the privilege of participating in decision making pertaining to matters including budgeting of institutional finances.

From the interview, it was established that among the consequences of restricted participatory management in Kaplong parish was the defection to Protestant churches among some. The defection to other churches seems to be a replica of what Kenyans did during their struggle for independence. Some of them formed the independent churches as a means to for their struggle against colonial exploitation. In the twenty-first century, Christians are no longer restricted from interacting with those of other denominations and that may explain why defection is possible among those who feel not satisfied in their churches. This could also be a struggle for power and freedom to express their spiritual activities without many doctrinal barriers as may be expected in the Roman Catholic Church. It was noted that a catechist defected to the Deliverance Church because of being denied to belong to the charismatic movement.

The researcher observed that members of the charismatics resorted to holding prayer meetings secretly in their homes to avoid being a conflict with church authorities. This was a manifestation of a restricted participatory management in their spiritual institution. This was because despite being sanctioned by the priests at the parish, they felt spiritually compelled to participate in their duties as an expression of freedom to associate.

4.4.2 Disrespect of a Priest

120(60%) respondents indicated that eviction of a priest was a result of a lack of participatory management in Kaplong Parish. A Christian from one of the outstations of Kaplong observed that Christians evicted the priest because demanding participatory management in church finances.

As Ratzinger (1988) points, the church of Vatican II is stressing collegiality and not the supremacy of the hierarchy. Although lay Christians may not access church documents like the clergy, the quest for participatory democracy is a manifestation of a dissatisfaction of a system that seems to exclude them in the involvement of the management of matters of the Parish.

It was observed that lay Christians had inadequate communication strategy to highlight their concerns. This was because an office day for consultation with the parish priest was once a week. Hence, dialogue between lay Christians and the priests was minimal. The respondent gave the view that lay Christians should have an ombudsman to address conflicts that may escalate into direct confrontation.

4.4.3 Decline of Tithes

From table 9 above 99(50%) respondents indicated that contribution of tithes had declined due to lack of participatory democracy. It is the duty of lay Christians to support the church in terms of contributing their resources (Canon 1260-1262). A youth leader of Kaplong Parish (OI) indicated that decline in tithes was due to lack of involving lay Christians in the budgeting of the resources. Since they contribute significantly they also wanted to participate as stewards of church resources to guard against possible embezzlement.

According to Njino (2008), the resources of the church are meant for the enhancement of evangelization and it is under the care of the priest to ensure that there are accountability and transparency in the management. The role of the clergy in the management of church resources is stewardship and not ownership of the temporal goods of the church.

Shadrack a retired civil servant and a beneficiary of the MHM education (OI) argued that participatory system of management motivates lay Christians to contribute their personal resources for the development of the institutions of the parish. The study established that lay Christians consider the contribution of resources as a spiritual obligation and a condition to divine providence.

According to Njino (2008), accountability and honesty are essential to effective and efficient management. This is a motivation of effectiveness in the production of goods and services in any organization. When members of an organization realize that administrators cannot account for the resources, then they cannot be motivated to contribute their services and goods.

4.4.4 The Indifference of Lay Christians

The respondents who indicated an indifferent stand of lay Christians were 107(54%). Signs of low esteem manifested itself through the way lay Christians did not want to participate in any activity in the church except for mass on Sundays.

Tororei, a member of the lay council of Singorwet out-station (OI) observed that quest for participatory management was a manifestation of a sense of ownership church institutions among lay Christians. Lay Christians wanted to be part of the management because they were responsible for the contributions of resources of the church since the missionaries had handed over the parish to them.

Longinus, a church elder (OI) revealed that the quest for participatory management in Kaplong may be traced to the colonial period. The Kipsigis were among those who resisted land alienation during the colonial period. Although that was not directly about the quest for management of the institutions of the church, it may be an indication that naturally, people express their quest for management by resisting. In the course of that resistance, the Talai who considered as a royal clan were evicted to Gwasi in South Nyanza for leading a constant uprising against the colonial government (Burgman, 1990) hence delaying the establishment of Kaplong Parish (Burgman, 1999).

It seems that even the early missionaries had collaboration with the colonial government in Kenya in the exploitation and oppression of the African people. As a result, the Kipsigis community may have developed a resistant tendency against any perceived threat against

restriction from the management of their institutions. The following statement could testify that fact;

“Indeed, Christianity has done damage in other areas, perhaps worse than the colonial government managed. I am a neighbour to churches in Matobo and Soin. I am also a neighbour to a descendant of the last Orgoik, one who was born in Gwasi exile. He passes by my home to go to church every Sunday-to an African Gospel Church (AGC) *formerly World Gospel Mission at the colonial time*; -precisely the very church that agitated until they were exiled. During the exile of *Akina* (sic) Koilegeen in 1914 it was this church that offered and transported them to Lumbwa station where they were read the detention order. When I see my neighbour walk to this church, bible in hand, I wonder whether this is manifestation of lack of bitterness or ignorance as to who really caused their exile, the stigma, and all the trouble that they still endure in the 21st Century”

While the early stages of planting the Christian faith in Africa were characterized by a white missionary church with a foreign culture the church of the twenty-first century must take over the initiative for their own evangelization. The entire development of their institutions is now in the hands of the African clergy and the lay Christians. In order to establish a truly Christian and a truly African church, the African bishops set out to convene a synod with the prime purpose of responding to the quest for a truly Christian and a truly African church (Njire, S.2004).

The quest by the laity of Kaplong with regards to this study was concerning their empowerment as true members of the church with responsibilities to develop the church according to the demands and challenges of the 21st century. The quest was manifested by a reaction to change of Kaplong Hospital from the missionary congregation of sisters from Europe to the congregation of sisters from Africa. Although the new management was composed of African sisters, the Lay Christians may have expected the management could have been given to them directly. According to a church elder the quest among the laity emerged from the expectation that a local congregation of religious sisters could have been easily accepted since that could have been viewed as an empowerment of the local Christians.

The issue of local and universal in the Christian faith seems to have been in conflicts with regards to management and ownership of Church institutions. This was what posed a

challenge even at the early times of missionary evangelization. Being aware of the challenge they were to initiate institutions as means to enhance evangelization to the missionaries (Nehil, 1986).

According to a religious sister pointed that the quest by lay Christians of Kaplong could have been as a result of a lack of a clear distinction between the institutions of the Diocese and the ones under the direct management of the Parish. This study established that among the institutions located within Kaplong Parish were owned by the religious of sisters. Hence, a need to sensitize lay Christians about the aspect of the ownership of these juridical persons of the Roman Catholic Church.

4.4.5 Migration of Christians

It was indicated by 130(65%) respondents that some lay Christians had opted to migrate to Sotik Parish during Sunday Masses. This was a reaction to lack of involvement of lay Christians in the management of pastoral activities. A lay Christian from an Out-station argued that some Christians migrated to neighbouring parish when a catechist was discontinued from service.

Lay Christians in the 21st Century are in search of a shared ministry. In the shared ministry the model of the church is not the priest but a community of all believers. Today a host of people leave the church because are not given the opportunity to recognize their presence in the Parish through the shared ministry. The search for participatory management in Kaplong is a sharing of responsibilities through participatory management (Ottenweler, 1978)

4.4.6 The Apathy of the Youths

It was revealed that 110(55%) respondents indicated that lack of participatory in the management of church resources is one of the causes of apathy among youths of Kaplong Parish. According to a youth leader from one of the out-stations, youths need to be recognized for their role. They wanted to be part of decision making in the parish council. Every effort should be made to involve the youths in the life of society and the church. This is because they are a vulnerable group due to lack of education, unemployment and political exploitation (Pope Benedict XVI, 2011).

According to a student from one of the learning institutions in Kaplong Parish there was minimal involvement of students of their college in the planning of pastoral programmes. The student recommended that a student council could be of significance which will enable them

to participate in the pastoral affairs of the parish in order to be part of the evangelization team. It was established that there was constant conflict emerging from a lack of a pastoral coordinating team in the learning institutions of Kaplong parish, hence a quest for participatory management. The council created a sense of belonging in the church hence minimizes conflicts with the priest.

4.4.7 The Court Trials

According to the views of 100(50%) respondents, some lay Christians accused to have organized the eviction of a priest as part of the reaction against no-involvement of the laity in the management of church institutions.

Seewald (2010) points that the church has a mechanism of addressing conflicts namely, through the sacrament of reconciliation and not the civil courts as it happened in Kaplong Parish. The eviction of a priest and a decision by church authorities to involve the civil court may have been a response to a constrained situation of dialogue and the absence of a participatory mechanism of solving internal conflicts.

Service and consultation is part and parcel of the leadership of the Roman Catholic Church, especially after the Second Vatican Council. Although the priest is the manager of church institutions, lay Christians by virtue of their calling participate in this management (Ratzinger, 1987).

Any centralized systems of management that do not give room to participation are resisted. This seems to be a trend, especially among secular states. In Kenya during the one party KANU regime power was centralized on the executive who controlled all essential organs of government. Judiciary was overwhelmed by the executive and any dissent was severely punished by being sent to detention. That situation seems to have similar characteristics to the system of governance in the church where authority hierarchical hence leading to quest for participatory (Kibwana, 1996).

As Kanyandago (1999) notes, that management of power is a concept hardly applied in church institutions. This is due to the fact that there is the essential difference between secular power and religious power hence religious power cannot be subjected to the participatory process. On matters of faith and morals, the clergy takes a firm stand even if he has to disagree with everybody. This means essentially management of church institutions of the Roman Catholic Church is a responsibility of the ordained clergy. Hence, the quest by the

laity to be in the management seems to be traced to the theological background of the vocation of the priest.

While referring to the role of the church in the Political situations of the 1990s in Kenya, Waihiyena & waTeresia (2009) ascertains that leadership did not mean pleasing everybody. Authority without leadership results in one or other form of dictatorship, while leadership without authority creates chaos. Authority and leadership should supplement and complement each other.

4.5 Importance of participatory management

The fourth objective was to establish the importance of participatory management of Kaplong Catholic Parish and the entire church in general. The responses were analyzed in the table below:

Responses	No. of respondents (No=200)	
Christians will have a sense of ownership of church as their institution	130	5
Excess powers from church leaders will be regulated	157	8.5
To restore the image of the church as a conscience of society	124	2
It will make church leaders be accountable.	140	0

Table 10: The Importance of Participatory Management of Institutions of the Parish

The above table indicates that 130(65%) of the respondents were of the opinion that participatory management will bring a sense of ownership of the property of the church among lay Christians. 157(78.5%) were of the opinion that participatory management helps in regulation of powers in the church. While 124(62%) indicated that participatory management will restore or restructure the good image of the church as the conscience of society. 140(70%) were of the opinion that participatory management will make church leaders be transparent and accountable in matters of management.

4.5.1 A Sense of Stewardship

According to Dalton (1993), the Second Vatican Council empowers lay Christians in the management of parish institutions. The council defines parish in terms of service to the laity. It is a person-centred reality where care of souls is considered a priority of every priest. This means the human resource is a priority among other institutions of the parish. Hence, lay Christians in this regard are the human resource who contributes the highest percentage of the resources of the institutions of the parish. Therefore, the success of the apostolate of every priest is to empower the laity in the management of the institutions.

A missionary priest observed that when the missionaries were establishing themselves in Kaplong Parish, the institutions including schools and the hospital were a priority in their evangelization since they served as means of conversion. It should be noted that the earliest missionaries in Kaplong area were from the World Gospel Mission (WGM). That early time was characterized by competition for converts. Since the local people had not acquired education; it was difficult to involve them as managers of church institutions. The MHM relied on education personnel from other communities who had earlier acquired education earlier than the Kipsigis. However, as the time of the MHM was coming to an end in the 1990s, most of the lay Christians had the management competence and they felt they were ready to manage the institutions.

As Ndungu (1999) pointed, participatory leadership as a social human behaviour demands raising awareness among people. Therefore, the enlightenment of lay Christians on management is important. This will, in turn, enable them to participate in making credible and informed choices hence minimize conflicts.

The administration of the temporal goods of the church is vested upon the Roman Pontiff by virtue of his primacy as a governor of church property. He is the supreme administrator. However, the nature of his administration is stewardship, not ownership (Canon 1273). Stewardship is a value in the administration and management of Church's goods and it seems to be important as well in the administration and management of the pastoral and institutional programs in Kaplong Parish. Although the hierarchical nature of the Roman Catholic Church gives the ecclesiastical leaders canonical powers over management of all the resources within their jurisdictions (Canon 129:1) lay members of Christ's faithful cooperate in the exercise of the same power (Canon 129:2).

Although canon law (224-231) outlines duties and rights of lay Christians most of their duties relate to those outside the administration of the church. The law mandates them to live their Christian life through their professions. The only highest stage as regards their authority is to serve as lector and acolytes. These are roles that confer those powers as extraordinary ministers of the liturgy (Canon 230).

A religious sister argued women who contribute significantly to the development of church development suffer from the involvement in the management of institutions, especially in the leadership positions. A lot of decisions pertaining to institutional management were in the hands of male leaders. She states that division of labour is the essence of management of any institutions. Effectiveness in the production of services and goods will only be enhanced by involving all stakeholders regardless of gender. It was observed that most of the management in the institutions and even pastoral activities were dominated by male leaders hence that were among the underlying causes of the quest for management.

A respondent maintained that despite the hierarchical nature of governance in the Roman Catholic church, participatory system of management is important everywhere as a way of enhancing effectiveness in spiritual matters and moral uprightness in society. When lay Christians are involved in the management of church institutions, the church becomes a school for good governance even in the entire society including secular states.

Participatory management is an exercise of the right to human freedom. The European societies searched for this fundamental right in the thirteenth century in an attempt to emancipate human beings from authority and traditions. It was the period of enlightenment where people wanted to be free from a society managed by church authorities to one managed by reason. According to Ratzinger (1987) argue that the right to human freedom was a fundamental quest in the management of societal institutions. Although this right may contradict the church value of traditions and authority they are also constitutive principles of the church

A sense of ownership is a right to participate which belongs to every member of the church by virtue of his baptism and confirmation (Canon 225:1). It is this right perhaps which is violated in Kaplong Hospital and other church institutions when lay Christians only occupy positions of deputies. The sense of ownership is a common concern among the lay Christians of Kaplong Parish.

A former member of the board of one of the hospitals management remarked that the role of lay people in the management of church institutions was limited to merely advisory. Major decisions were carried out by those in the hierarchy who according to the respondent had the privilege and the discretion to make an independent ruling. There was an indication that the community of Kaplong was demanding for a special consideration regarding services provided by the Institutions in the Parish. That was revealed when the respondent remarked that there should be a special slot to the community in terms of employment and the intake of students in the institutions.

4.5.2 Regulation of the Powers of Executive in the Church

According to the code of canon law (Canon 129), powers of the clergy are divinely instituted and lay members only cooperate in the exercise of the same power in accordance with the law. These powers are hierarchical with the Pope as the supreme administrator (Canon 331). But the essence of these powers is service to the Christians in line with the directives of Christ. The parish priest has the duty to care and to identify potentials of the lay Christians (Canon 529:2). In this case participatory management may contribute to the harmonious relationship between the clergy and the lay Christians.

As Desouza (2006) states, leadership and managerial skills often times, have been confused with power and prestige or personal advantages. Service is the foundation of management of church leadership. Jesus Christ told his disciples to lead by examples by being servants as He also served even to an extent of giving his life as a ransom for many (Mt.20.27). This servant leadership which was epitomized by Jesus Christ can be possible when leaders embrace a participatory system in their organizations.

It appears that having acquired the right to ownership of temporal goods from the fourth century, Church leadership has also assumed secular powers with the influence of different periods of history. Being an institution, the church regulates temporal goods through the leadership and management of the ordained clergy. Hence, this system of management may be among the causes of the quest for participatory management in Kaplong Parish.

As stated by the canon law of the church (1254), the temporal goods of the church are used purposely to facilitate pastoral activities including, divine worship, support of the clergy and other ministries of the word of God as well as to help the needy. It is, therefore, important to involve lay Christians in the administration and management of these temporal goods since they are the ones who are expected to contribute as local donors.

According to a church elder participatory management was important in safeguarding resources in church institutions. The respondent explained that leadership and management of church institutions were expected to be participatory since that would portray servant leadership of Jesus the founder of Christianity.

Servant leadership was demonstrated by Jesus in the dramatic gesture of washing of the feet of the disciples(John 13:3-11). This was an indication that every level of church leadership was to be portrayed by humility and not power and exclusivism in management. It is worth noting that, the role of laity in the contribution in church management is to sanctify the world through their vocation(Canon 898-900,905,910). There is real equality of dignity and action among members of the church and lay people share in the priesthood of Christ in the sacrament of baptism and confirmation(A Catholic Catechism,2011).

When leaders make unilateral decisions without letting everybody participate in the decision making, then misunderstanding and conflicts arise. If power is not shared communally in the church then abuses may arise in society such as drugs, violence, revolutions, political theories, or irresponsible sexual behaviours. Perhaps power sharing in the church can be effected through participatory management because it will enable every member to be engaged in meaningful and beneficial activities. (Ottenweller 1978)

Vatican Council Two (Dignities Humane, 1965) points that from the very origin of the church, the Disciples of Christ strove to convert men to faith in Christ as lord, not by use of coercion but by the power of the word. They rejected carnal weapon but followed the example of their master who was meek and gentle. It is one of the tenets of Catholic doctrines that men's response to religion must be free and not to be forced to embrace the Christian faith against their will. Therefore, Participatory management ensures that Christians are not coerced or manipulated in their practice of Christian life.

4.5.3 Church as Conscience of Society

It is the duty of the church to lay the foundation of conscience by the sacred teachings of the gospel and the doctrines (DignitatisHumanae, 14, 1965). This is because the church is considered the teaching authority of moral values both in the Christian community as well as in the formation of societal conscience.

When lay Christians are involved in the management of church resources the church becomes a role model in society on matters of public participation lay participation in the management

of pastoral and institutional programs began as early as 1973 (Burgman, 1990). This was an initiative of the churches of Eastern Africa (AMECEA) where they interpreted Vatican II resolutions in the light of grass-root participation hence making the church a conscience of society. The grass-roots participation was realized through the establishment of the Small Christian Communities. The objective of these basic Christian communities was to enable Christians of Eastern Africa (AMECEA) to become a local, self-ministering, self-propagating and self-supporting community. That was a new revival where all are included as artisans of their destiny (Cone, 1986).

One of the retired civil servants from Kaplong Parish (OI) asserted that the missionary education played a significant role in the formation of conscience of the local residents of Kaplong Parish. Hence, the quest for management of institutions was a sign of maturity from an informed educational background. The knowledge they acquired has enabled them to have the capacity to be missionaries in their own parish especially in the management of the institutions of the church because of this rich heritage of the missionary education and evangelization.

One of the Catholic Parish professionals argued that it was important for lay Christians to participate in the management of church institutions. The respondent explained that the original objective of creating the institutions of Kaplong was to serve as agents of evangelization. However, in the 21st century they also serve as income generating projects to support their priests financially in order to remain prophetic in their mission. If the church has to remain prophetic lay Christians should participate actively in the management of church resources. This will prevent the clergy from falling prey to politicians who use the church as a flat form for political completion. Involving lay Christians in the management of temporal goods of the church in the twenty-first century can be traced to the early church. A complaint emerged about neglecting the widows in the daily distribution leading to the appointment of seven deacons (Acts 6.1_6).

4.5.4 Accountability and Transparency of Leaders

Matters of accountability and transparency seem to have become a priority in the management of public resources. In chapter six of the Kenyan Constitution (2010) leadership and integrity are values of administration of justice.

Interviewing a retired headteacher of a Catholic-sponsored primary school it was observed that transparency and accountability can be regulated by appointing lay professionals to

manage church finances. This will ensure Openness and active participation among lay Christians in the management of church resources.

According to a former Justice and Peace official of Kaplong Parish the church as a public institution, should demonstrate accountability on matters of financial management. It is in the church, particularly that society expects her members to display high standards of integrity on matters of accountability and transparency. Bishops who are assigned the duty of preaching the word of God together with their priests demonstrate by their lives that the church is a repository of those virtues which the modern world most needs. By so doing these leaders of the church enable the church to shine brightly on the face of the church (Gaudium et Spes, 43, 1965).

According to a member of the CJPC it was revealed that lay Christians of Kaplong parish have been inducted on matters of social justice through their organization. Hence, the awareness was among the contributing factors for awareness of the capacity to manage church institutions. The respondent attributed the quest by the laity of Kaplong to that awareness background.

According to Njino (2008), the African church has lost credibility with donor countries because of lack of accountability and transparency in finances. This is due to lack of managerial skills among the clergy and religious who are put in the management of church institutions. It is, therefore, important to enhance the participatory system of management in Kaplong Parish to prevent possible abuse of ecclesiastical power and to regulate the use of temporal goods.

The Second Vatican Council (Matter et Magistra, 1960) asserts that human beings by nature are inclined towards association for the purpose of living in harmony. This teaching is rooted in the divine order of creation where God intended male and female to coexist as equal partners (Genesis 1:27). It also follows that human beings should manage their institutions in a participatory strategy as a fulfilment of divine command. Involving lay Christians of Kaplong in the management of resources is, therefore a divine command.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary, conclusions, recommendations and suggestions for further study on the basis of the objectives and findings. The purpose of the study was to examine the nature and the causes of the quest for participatory management of Church institutions by the laity in the Roman Catholic Church in the 21st Century with particular reference to Kaplong Parish of the Diocese of Kericho in Bomet County, Kenya. The objectives were as follows:

5.1 Summary of Research Findings

This section is a summary of the findings based on the objectives of the study.

- (i) **The first objective was to determine the nature and causes of the quest for participatory management of the institutions of Kaplong Parish:**

This objective had two aspects, namely the nature and the causes. The nature of the quest was identified by several manifestations including writing of protest letters, disagreement and confrontations between lay Christians and authorities.

It was revealed that these confrontations degenerated into divisions especially among catechists. Meetings were planned and conducted without involving church authorities. The nature of the quest was also manifested through the lack of respect of the clergy by lay Christians and eventually court proceedings against those perceived to have initiated the polarization in the parish administration. On a positive note, the same Christians engaged in spiritual exercises in an attempt for spiritual intervention. They may have resorted to prayers either for fear or respect of the anointed priests of God or they may have realized that their physical confrontation with the ecclesiastical authorities was not yielding to their demands.

Concerning the causes of the quest, this study revealed that, being a parish with the foundation of the expatriate missionaries, there was lack of capacity preparedness by the lay Christians and the local clergy in the management of church institutions. Hence, the self-reliance strategy began by the diocese demanding the financial support of the institutions by lay Christians could have been among the causes of discontentment. Consequently, lay Christians were beginning for accountability from their priests because they were taking over from the missionaries as local donors. The study also, established that, the MHM educational foundation, the CJPC and the wind of democratic changes in Kenya in the early 1990s could

have contributed to the sensitization towards a quest for participatory management. It is worth noting that lay Christians were involved to a greater extent through the CJPC programmes for a better democratic atmosphere during the one party dictatorship in Kenya. This may have sensitized lay Christians who later appropriated the same demands in the church.

(ii) **The second objective was to examine the extent to which lay Christians of Kaplong are involved in the management of church institutions:**

The study revealed stewardship is the basis of management of church institutions. It seems that there was crisis and conflicts due to a mix up on the understanding of these means of strategic plans. While lay Christians demanded for an involvement in the management, the clergy seems to have insisted that they were bona fide managers of the church by virtue of their ordained ministry. Hence, the discontentment and the quest to be involved in the management. Lay Christians may have been guided by their history and experienced. Being local benefactors at the same time having the pride of being part of the history of Kaplong having played significant role in contribution of part of the present temporal goods.

(iii) **The third objective which was to assess the problems that may have arisen due to lack of or restricted participatory management of the institutions of Kaplong Parish, was summarized as follows:**

This study established that among the organs of participatory management in Kaplong included the parish council, the catholic professional association, the association of catechists, the small Christian communities (SCC) and the spiritual movements among others. Despite the existence of these organs, lay Christians were merely playing the role of deputies. It was revealed that there lay Christians did not have the power regarding the appointment into the board of management to the institutions of the parish. The appointments were a prerogative of the parish priest who applied confidential means to scrutinize those perceived to be eligible for the appointments.

Participatory management was restrictive since the parish priest alone had the powers to initiate every agenda on the developments of the institutions. Consequently, Lay Christians of Kaplong parish may have been demanding for an affirmative action with regard to involvement of decision making.

(iv) **The fourth objective was to assess the problems that may have arisen due to lack of or restricted involvement of lay Christians of Kaplong Parish in the management of the institutions of the church.**

As regards this objective, the researcher learned that participatory management is significant in motivating members for better efficiency and production in any organization.

It was assessed that lay Christians employed various forms of reactions to express their discontentment due to the restricted nature of participatory management of institutions. These reactions included writing of protest letters to the authorities appealing an all-inclusive system of management in the institutions of the church.

In the event that lay Christians sustained the pressure, the authorities imposed sanctions with regards to spiritual exercises. The parish temporarily remained without the services of the priests for three months. Consequently, Christians conducted services outside with the help of catechists while negotiations and arbitration was going on.

Those who could not sustain the pressure had to migrate to neighboring parishes while others had to convert to the protestant church. Although this may be an expression of freedom of conscience, the Roman Catholic Church considers defecting to protestant churches as a serious problem amounting to **heresy** and consequently being ex-communicated. The researcher explored the importance of participatory management of the institutions of Kaplong Parish and as well as the entire church in general. This study established that the concept of involvement of human beings in matters of management of institutions is as old as humanity. God uses plural with regards to creation of man (Genesis 1:26) to indicate the importance of involvement. Hence, the creator in His plan of creation intended that human beings who are considered as the co-creators fulfill the plan of creation in a participatory manner. As an instrument of Gods' creative power, the concept of involvement is a divine attribute. Hence, involvement is an essential strategy in the management of the institutions of the church.

The researcher established that the quest by the laity of Kaplong on the management of Church institutions was an expression of a very significant aspect of human development. It was a response to a repression of their obligation to render their services in the church.

It was learned that, with the rich and long history of the Mill Hill missionary pastoral and educational foundation, lay Christians of Kaplong have been sensitized on matters of

participatory management. They are aware of the rights to participate in the evangelization of the church.

Credibility of the church as a religious organization is at stake when participatory management is compromised. This aspect of involvement of the laity in the management of the institutions of the church makes the church a model of justice in society.

5.2 Conclusion.

Guided by the objectives, this study made the following conclusions:

i) **The first objective was to determine the nature and the causes of the quest for participatory management in Kaplong Parish**

This study established that restriction of participatory management is among the underlying causes of protests in Kaplong Parish and the entire church in general. Protests of any form are normal reactions experienced as a way of drawing attention to the authorities by the members when they are restricted or denied the involvement in management.

ii). The second objective was to **examine** the extent to which lay Christians of Kaplong are involved in the management of the institutions of the Parish:

The researcher established that the concept of involvement is an integral part of any human organization. In the secular world, there exists an interaction of involvement between employers and employees through the trade unions. In the church. This union is a body that helps to address the forms of quests in the industrial sector. However, the church seems not have put in place a mechanism for addressing the emerging management issues especially in Kaplong Parish. Having been founded at the colonial period, the MHM who established Kaplong may not have adequately prepared lay Christians with capacity building to facilitate participatory management.

In the 21st. century, it is emerging that the laity in Kaplong where most of them benefited from the missionary education, are equipped with knowledge and skills of the management of institutions. Despite, being informed on matters of management, the clergy have not fully utilized their potentials to the best. That may have triggered their quest to be involved in the management of church institutions.

(iii) The third objective was to assess the problems that may have arisen due to lack of or restricted participatory management of the institutions of Kaplong Parish:

There is a need to involve lay Christians in the management of church institutions. Through their ministry of the common priesthood which they acquire from the sacrament of baptism and confirmation, they are part and parcel of membership of the church.

The church cannot avoid problems which arise from emerging issues since it is both a historical as well as a divine institution in her nature. This study observed that part of what shaped the Roman Catholic Church especially in the Middle Ages were problems related to participatory management. The policy of the indulgences which the church adopted in the management of the finances of the church was a directive which did not involve the laity. Consequently, it led to abuses and among the underlying causes of the quest for the reforms.

This study, observed that, lay Christians resisted the repression of their ability to be part of the church through their contributions of goods and services. As an enlightened group, they applied the forms of protest which the society in the 21st.century employs when they are pressing for change in secular governments. This may have been due to the nature of their apostolate in which the Second Vatican Council mandates them to exercise their apostolate through their varied professions.

(iv) The fourth objective was to establish the importance of involving lay Christians of Kaplong in the management of the institutions in the Parish and the entire church in general:

Salvation being the basic objective for the founding of the church is obtained through a participatory way. From Genesis, the plan of salvation was participatory. He created both male and female and blessed them to be fertile and to multiply, to fill the earth and to subdue it (Genesis 1:27-28). Multiplication in this sense is in all aspects of human development.

The second Vatican Council recognizes the importance of involving lay Christians in the apostolate. This is because all human beings are linked together in the responsibility of the tasks of the world and they contribute to the common good irrespective of their backgrounds.

ii) Participatory management is essential in the management of church institutions so that the church can continue to maintain her prophetic role as the conscience of society. It is also a way of enhancing transparency and accountability in society. This is because participatory

(iii) The third objective was To assess the problems that may have arisen due to lack of or restricted participatory management of the institutions of Kaplong Parish:

In order to address the problems arising out of restrictive or lack of participatory management, lay council should be established that will act as a coordinating forum for the laity on matters of management. This council will facilitate the appointment of members of the board of management of church institutions. The council should also liaise with the parish priests on matters of pastoral and institutional development in the parish.

(iv) The fourth objective was to establish the importance involving lay Christians in the management of parish institutions and the entire church.

A lay council should be properly structured to have juridic powers in the parish as well as the entire church. Their council should be elevated to the level of a religious body to have their own superior whom they elect periodically. This will give them the confidence and the independence in their apostolate.

However, in order to ensure harmony in terms of services in the parish and avoid conflicts with regards to management, the church should consider relegating matters of institutions under the direct mandate of the laity. This is because they are endowed with the ability through their professions to manage the institutions.

As regards finances of institutions of the parish, the superior of the lay council should be in the financial committee of a body that coordinates the institutions. Anything to do with budgeting and procurement should involve the management of the laity who should also be part of bank signatories. This will ensure that there is transparency and accountability on the finances of the church.

5.4 Suggestions for Further Research

Based on the objectives of this study, researcher identified other critical issues related to this study which requires further research in the following areas:

(i) The first objective was to determine the nature and causes of quest for participatory management by the laity in Kaplong Parish.

The researcher observed that there is a need to determine the response by the Roman catholic church of the emergence of the Protestant churches in the 21st.century with particular reference to Kaplong Parish. This is because among the manifestations of the quest for

participatory management by lay Christians in Kaplong was the defections by some Catholic members to these emerging churches.

(ii) The second objective was To examine the extent to which lay Christians of Kaplong Parish are involved in the management of church institutions:

It is essential to research on the extent to which the institutions of the religious sisters are involved in the pastoral ministry in the Roman Catholic Church: case of Kaplong Parish. This is because the religious sisters are a congregation with an independent system of management of their institutions despite being part and parcel of the Roman Catholic Church as an institution.

(iii) The third objective was To assess the problems that may have arisen due to lack of or restricted participatory management of the laity in Kaplong Parish:

The researcher recommends a study on the welfare of the catechists. It was observed that most of the catechists in Kaplong Parish are part of the citizens with challenging economic status. Yet their pastoral duties in the parish are voluntary. At the same time they are an influential force when it comes to their services to the Christians. This study revealed that catechists filled the gap by conducting the "*ibadabila padre*" (service in the absence of a priest) when Kaplong was experiencing suspension period at the time of crisis.

(iv) The fourth objective was To establish the importance of involving lay Christians in the management of the institutions of the parish.

How the Roman Catholic Church respond to the emerging social, economic and political challenges in society in the 21st.century. The institutions of Kaplong including the schools have prepared many people into positions of leadership in society. This is because the church has a long history on matters of education traced to the colonial period. It is significant to study this area in order to establish how the church participates in shaping the destiny of society. There are also cultural practices that have endured although Christianity is perceived to have become a new culture in society. The African synod (1994) had the African cultural heritage as one of the agenda.

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APPENDICES

APPENDIX I: QUESTIONNAIRE FOR RESPONDENTS IN KAPLONG PARISH

Dear Respondent,

I am Richard Kipyegon Soi, a student at Egerton University pursuing a Master's Degree in Religious Studies. The following questions aim at obtaining information on the quest for participatory democracy in the Roman Catholic Church with reference to Kaplong Parish, Bomet County, Kenya. Please answer the questions by ticking (✓) in the brackets provided. All the information will be used for the purposes of this study only and will be treated with strict confidence. Your cooperation is highly appreciated.

Part One: Respondent Background

OutStation _____

1. a) Gender: Male () Female ()

b) Age

i) Under 20 ()

ii) 21-40 ()

iii) 41-60 ()

iv) Above 60 ()

2. Highest academic and professional qualification (please tick whichever is appropriate)

i) University ()

ii) Middle level colleges ()

iii) Secondary school level ()

iv) Primary school level ()

iv) Others

(Specify).....

3. Occupation (please tick whichever is appropriate).

i) Unemployed ()

ii) House wife ()

iii) Public Servant ()

iv) Self-employed ()

v) Other

(specify).....

4. a) Are you a member of Kaplong Parish?

Yes () No ()

b) How long have you been a member of Kaplong Parish?

i) Less than 12 months ()

ii) 1-2 years ()

iii) 3-10 years ()

iv) 10 years and above ()

c) Are you baptized? Yes () No ()

Part Two: Questions related to Quest for Participatory Democracy in the Roman Catholic Church with reference to Kaplong Parish.

1. a).Is there a quest for participatory democracy in Kaplong Parish?

Yes ()

No ()

b) What is the nature of the quest for participatory democracy in Kaplong Parish?

i).....

ii).....

iii).....

iv).....

v).....

c) What are the causes of the quest for participatory democracy in Kaplong Parish?

- i).....
- ii).....
- iii).....
- iv).....
- v).....

2. To what extent are lay Christians involved in the management of pastoral programs and institutions of Kaplong Parish?

- i).....
- ii).....
- iii).....
- iv).....
- v).....

3. What problems have arisen due to lack (if any) of participatory management in Kaplong Parish?

- i).....
- ii).....
- iii).....
- iv).....
- v).....

4. Give your views on the importance of participatory management in the management of Pastoral programs and institutions of Kaplong Parish and the entire church in general.

- i).....
- iii).....
- iv).....
- v).....

APPENDIX II: CHECKLIST

Sub-Parish.....

Quest for participatory democracy in Kaplong Parish	Lay Christian participation	Not participating
Parish council meetings		
Catechists meetings		
Small Christian Communities		
Youth meetings		
Charismatic involvement		
Involvement in Finances		
Involvement in Institutions		
Involvement in church ceremonies		
Initiating of Projects		
In church worship		

APPENDIX III: CHURCH OBSERVATION SCHEDULE

Out-Station.....

1. Are lay Christians involved in appointments of leaders of various Parish institutions?

Yes ()

No ()

2. List the aspects of discontentment among lay Christians of Kaplong Parish.

i)

.....

ii)

.....

iii)

.....

iv)

.....

v)

.....

3. Are lay Christians involved in the management of pastoral programs and institutions of Kaplong Parish?

Yes ()

No ()

4. How does the preacher draw the attention of the congregation?

i)

.....

ii)

.....

iii)

.....

iv)

.....

v)

.....

5. How do the priests involve lay Christians in planning for pastoral programs?

i)

.....

ii)

.....

iii)

.....

iv)

.....

v)

.....

6. How do lay Christians react to what they do not agree within the management of Kaplong Parish programs and institutions?

i)

.....

ii)

.....

iii)

.....

iv)

.....

v)

.....

7. Note any observation(s) made during worship

- i).....
- iii).....
- iv).....
- v).....
- vi).....
- vii).....
- viii).....
- ix).....

APPENDIX IV: INTERVIEW GUIDE FOR RESPONDENTS

1. What are your views on a quest for participatory democracy in Kaplong Parish?
2. Give your views on lay Christian's participation in the management of Kaplong Parish institutions.
3. What are the manifestations of lack of participatory democracy in Kaplong Parish?
4. What do you think are the causes of the quest for participatory democracy in Kaplong Parish?
5. Are lay Christians satisfied with channels of communications in Kaplong Parish?
6. What are the problems that may have arisen in Kaplong Parish due to lack of Participatory democracy?
7. Do you think participatory democracy is important in Kaplong Parish?
8. What do you think may have made lay Christians to evict a priest in 2005?
9. Has there been any other time when lay Christians have been hostile to priests of Kaplong Parish and the entire diocese in general?

APPENDIX V: OUT-STATIONS OF SUB PARISHES OF KAPLONG PARISH IN SOTIK DISTRICT, BOMET COUNTY.

A. KAPLONG SUB-PARISH

Kapchepkoro, Kapcholyo, Tumbelyon

B. KAMIRAI SUB-PARISH

Sumek ,Kimoso, Kapkesembe

C. SIRONET SUB-PARISH

St. Magdalene

D. YAGANEK SUB-PARISH

Kiptenden, Keronjo, Kimawit

E. CHEBANGO SUB-PARISH

Kiplelji, Sugurusiek

F. CHEBOLE SUB-PARISH

Komirmir, Kaptulwo, Kinyelwet, Saunet, Kipketii, Kelyot

G. KAPTULWO SUB-PARISH

Kanusin, Kapkoros, Kenene

H. KAPKATET SUB-PARISH

Kapkatet

*Source: Kaplong Parish Record Book and oral report from a catechist

