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Importance of Lay Christian Participation on Management of Pastoral and Institutional Activities in the 21st Century

Simion Korir

Lecturer, School of Arts and Social Sciences, Bomet University College, Kenya

Richard Soi

Lecturer, School of Arts and Social Sciences, Bomet University College, Kenya

Abstract:

Participation has become a popular concept and a system not only in the secular governments and institutions, but also within religious circles. The author defines the concept. Participation, for this paper is an action or a system of involving all people of an organization in the activities pertaining to their development. In Such a system, equality is the basis of the operations. Everybody participates in decision making that brings out the desired outcome of an organization. In order to bring positive change in any institution all members must participate directly or indirectly. Even if they passively involved, they should be aware in the decisions. It is a right of every citizen under the Kenyan constitution 2010 to give their views during the public participation forums prior to initiating any county development. It is, therefore, important as well for all institutions including religious, including churches to involve their members in decision making and in the management process for effective delivery of service and production. This paper is aimed at determining the extent to which laid Christians of Kaplong catholic Parish of the diocese of Kericho, Bomet County, in the pastoral and institutional management. The objective is to determine how lay Christians participate in the management of the church in the 21st century, in Kaplong and the entire Kenyan church in the post-missionary era. Like other parishes in Kenya, Kaplong was established by the Mill Hill missionaries as early as the 1920s when the missionaries who came from Uganda ventured into the missionary work among the Kalenjin and the Maasai communities. The missionaries had first to go to Uganda before turning to the Western, Nyanza and the Rift Valley. Reputable missionaries among them included bishop Stam, Jan de Reeper, Brandsman, Ferdinand Fent among others. At that ancient period, most of the pastoral work was done by the missionaries since lay Christians had not acquired western education which was essential in the establishment of the Christian faith. Christianity and education were synonymously intertwined. That was why the first teachers in Kenya were the catechists who pioneered the participation of church management. Having collected the data on this paper, the writer established that, the Mill Hill missionaries succeeded in their mission because of involving the lay Christians in the building of the institutions that have existed to date. Fr Fent is still a household name because the work of his hands is still indelibly seen like the hospital, schools, the Parish house and the old sister's convent currently occupied by the Asumbi sisters. The paper concluded that most of the underlying factors causing conflicts and disagreements in church institutions emerge when all the stake holders are not involved in the management. Involvement is participatory and it creates a sense of ownership. In the 21st century, lay Christians have replaced the former missionaries in the contribution of finances of the church. Hence, they should be involved in the management in order to avoid lack of trust and ensure transparency and accountability on the resources of the church.

Keywords: Lay Christian, management, pastoral and institutional activities

1. Background Information

This paper is aimed at establishing the extent to which lay Christians of Kaplong, of the Roman Catholic Church participate on pastoral and institutional management of their Parish. Kaplong parish is identified because of the following two main factors, namely; the parish was officially established in 1946, hence, is the oldest in the diocese of the present Kericho diocese, with a rich history on church management issues and in terms of the number of Christians. It is also a parish with leading church institutions than any other parish. The other parishes that were created later were under Kaplong. It is worth noting that the present Kilgoris and Narok parishes used to be part of the small outstations of Kaplong Parish.

When people are involved in the initiation and development of their own, then they have a sense of ownership which is vital to the continued maintenance and repair of their physical and social structures of their institutions. Participation is varied, people can participate by providing the know-how or by engaging in labor production. The former is at the level of intellectual participation, such as in giving ideas in writing or in participating in law making and the latter is at the level of manual. This paper defines participation as a process of involving members in an organization in the activities in order to effect positive and quality change. It is aimed at determining the extent to which lay Christians of Kaplong participate in the management of pastoral and institutional activities of the church in the 21st century. The Parish

is among the works of the Mill Hill missionaries who arrived in Kenya as early as 1885 on their mission to Uganda together with the White Fathers. According to history, Kenya was not an attraction economically to the colonialists, hence, a last resort as a sphere of influence. Since the flag followed the cross, it was the work of the missionaries that eventually attracted the British government to venture into its development. Another main feature that brought the missionary work to this area was the railway which incidentally traversed within the Kipsigis region notably at Kipkelion.

After establishing the parishes in Western, Nyanza and the North Rift, the Mill Hill missionaries led by, Brandsma and Stam among others, arrived in the Kipsigis community to pioneer the missionary work. Since this was the time of World War II the area was a no-go zone for a long time, hence delaying the missionary venture. Some of the missionaries like Fent was even arrested because he belonged to the German allies. It was bishop Stam who eventually braved among the Kipsigis who had been perceived as hard nuts by the colonial government because of their militant temperament. Their resistance to the colonial land alienation made them hostile to any white temperament. They saw them as a threat to their freedom and economic livelihood. Perhaps the friendly attitude of the missionaries made them accept the new faith but more especially since the colonial government had succeeded in evicting the Orkoik, the top leadership in the Kipsigis traditional government and hence a leadership vacuum ensued which necessarily was filled by the missionaries as new Orgoiik.

Notable among the pioneer Mill Hill missionaries of the Kipsigis include Jan de Reeper, Brandsma and Stam. The others who arrived later to embark on the institutional and pastoral development were the following; Ferdinand Fent from Tirol, Austria who is still a household name among the old Christians of Kaplong. He is known to have worked very closely with the local people to lay down the missionary work in the area, opening up church centers under Kaplong Parish as far as Narok and Kilgoris which today are independent Catholic Parishes. It was only possible due to the manner in which the missionaries involved the local people. They even learn the local languages and ate the food of the Africans as a way of making the local people feel accepted. Participatory approach is an indication of accepting each other.

The history for the quest for lay participation on Church institutions and pastoral programmes can be traced to the primordial period even prior to the arrival of the colonialist and the missionaries. From the name Kaplong meaning place of the shield, suggests a traditional military base where the community organized themselves for a raid and resistance against the enemy attack. Even among the pioneer church leaders included Pius Kirui a son of a local military commander of the area by the name Chezilut Roronya who led the warriors in the Mogori massacre of the 1889 with the Kisii community.

As pointed by Burgman (1990), it was difficult establishing Christianity at first in the area due to the long resistance staged under the leadership of the Orkoik against the colonial invasion. It was only after forceful eviction and deportation of the leaders to Muranga and later the entire clan to Kwasi in South Nyanza that Christianity became possible in the area.

Then during the transition between the Missionary priests and the diocesan clergy, among the causes include the delinking of the foreign sponsorship on the hospital and other church institutions. It was now the question of self-reliance and the laity were to take over as local church donors with their resources. Hence the question of transparency and accountability became an issue. Lay Christians wanted to be shown how church resources were spent.

Also, the democratic awareness in the early 1990s where local priests started to articulate in the church making lay Christians appreciate the importance of asking for their rights not only from the secular leaders but also from the ecclesiastical leaders.

2. Literature Review

2.1. Biblical Understanding of Participation

The notion of participation is an integral part of the biblical theology. God, who takes the initiative in the salvation of mankind creates and empowers man by his creative powers. Any genuine participation of people in an organization has to have a solemn pact. This is because participation involves two or more parties. In the Old Testament, this pact was realized through a covenant between God and His people.

The biblical understanding of the covenant appears to be the foundation of God's means of relating with human beings. Creation essentially, is a participatory event where God creates human beings to participate in his creation. Mankind is given the role of stewardship as a co-creator. God is the initiator of participatory process contrary to the intrinsic nature and value of a participatory concept. It is a covenant of non-equals and this could explain how later people in authorities later usurps these powers and equal themselves to a deity. But despite, God being the sole initiator, He is regarded as the omnipotent and omniscience whose actions always are directed to the good and therefore no sinister motives. This is what could be paralleled to the idea of benevolent dictatorship where a leader uses unilateral and unconditional measures in order to realize a good for his or her subjects.

2.2. The New Testament Theology of Participation

The people of the New Testament are a community people. They trace their origin from the Old Testament people. The qahal of the people of Israel is continued in the new people but this time as a universal community embracing not only the Jewish but the entire world. Participation aspect in this sense is involving the entire humanity in the message of salvation. The New Testament calls everyone into the New people of God which is the Kingdom of justice.

It is notable that the early church sprang from the synagogue model in which participation was part and parcel of the worship. Jesus who was neither a levitical priest nor a synagogue elder was always having the freedom to express his

ideas in the synagogue. Hence, the early Christians traced the freedom of participation from the synagogue gatherings where the leader episkopos facilitated participatory process among participants.

When the church spread to other parts of the world outside Jerusalem, she adopted other cultures and made them part of the traditions and systems of the church. Among them is the system of hierarchical governance where leadership begins from the top to the bottom.

2.3. The Quest for an African Participatory Church

As explored by Meija (1993), church in Africa is not only a product of the early missionaries but also a whole culture and civilization of Western societies who came with a fixed mind of saving the Africans from hell. They had a negative perception that the natives had nothing to contribute in terms of material resources and in ideas and initiatives. Hence, despite the efforts by the claims of enculturation and self-reliance, there is still the mentality of dependence by the African church on the former Western mother church though not so much on material resources but on ideas.

It is still a far-fetched reality, if the mainstream churches like the Roman Catholic church with the heavy administration and the administrative structure will in the future be able to model her local church based on the African values of the communitarian spirit which is set up in the kinship system.

2.4. Participatory Church of the Mill Hill Missionaries of Kaplong

It is notable that the Mill Hill missionaries were keen on involving the local people in the pastoral and institutional activities of the church. Having succeeded in planting the seed of Christianity in their missionary jurisdiction, they also realized that there was a need to establish the welfare institutions like the schools and the hospitals as a response to the local needs as well as to attract the Africans into the new Christian religion.

With the help of the Netherlands government agencies where most of the Mill Hill missionaries came from, fifteen hospitals came to existence in the region of Kisumu diocese where Kaplong by then was a part. The present Kaplong Hospital in Kericho diocese benefited out of that Welfare Bureau under the Catholic Medical Bureau of the diocese of Kisumu.

In ensuring that the catholic faith would be sustained in the future, they also establish associations that would bring the lay people together in the enhancement of pastoral development. The initiatives saw the birth of the catholic action approved by Bishop Hall of Kisumu in 1953.

Having established the Catholic Action, the Mill Hill saw it wise to blend the Christian faith with other local needs of the people. In that case, agriculture project was set up in Western Kenya. The institution was later converted into a major Seminary to train not only future priests but also the Catholic intelligentsia lay Christians for those who would not make it to the priesthood.

The priestly vocation and ministry in the Roman Catholic Church is a complex structure composed of two main categories namely the diocesan and the missionary congregations. Then the missionaries are further subdivided into heterogeneous groups identified according to the charisma of their founders. It was started in 1866 their headquarters is in maidenhead England, formally based at St. Joseph's college at mill hill in north London. The history of these congregation dates back to 1895 when first headed to Uganda to join their counterparts the White fathers who were already busy converting the Baganda.

As early as 1926, Kaplong was already open to the International community not only by the Hills, but also by companies who had found a fertile climate to establish the tea estates. It was a moment of two varied interests pooling these two expatriates. Despite their advance technology they still required a participation of the local people for the success of their enterprises. The owners of the company had recruited people from the neighbouring Kipsigis community whom they desired to have missionaries to civilize them. On their part the mill Hill needed the locals to be trained as catechists. Notable among the local Kipsigis was Gregory and Barnabas Chezulut.

It was through a participatory pastoral strategy that the Mill Hill Missionaries managed to penetrate the then no-go zone of the Kipsigis country in the 1930s. This was when Fr Stam's vehicle got stuck in the mud and was assisted by young Kipsigis warriors who never asked him of any cash as a payment. Stam may have learned a Christian virtue of participation deep rooted among the local Africans. The same time change the perception that the Kipsigis were hard nuts. Kaplong Parish is a heritage of the Mill Hill Missionaries and the local community. It is a blend of the two cultures. That is why to date Kaplong people have embraced the Christian faith. When the missionaries arrived, they did not destroy the local Kipsigis traditions or condemned but enhanced it for the betterment of evangelization.

According to Burgman (1990), the Mill Hill involved the local elders including Gregory who by then was a civil servant, Barnabas Chezulut among others. These were local people who were very significant at the time the Missionaries could not understand the language and the culture of the people.

The Mill Hill missionaries were able to penetrate the hearts of the Kipsigis community only by involving them in their development. Although they had come from an advance society in terms of modern technology, they respected the local cultures and traditions of the time even those that may have conflicted with the principles of Christianity.

2.5. Parish as a Model of Participation

Rottenweller (1978) defines the parish using Pauline model where there are different types of spiritual gifts yet the same Spirit (1 Cr.12). It is not the priest who is important but the body of Christ which in this sense is the Parish. In this sense, it fits in the definition of this paper as a parish with a participatory spirit. Where people participate, there is a

possibility of shared experiences which is essential in the growth of any organization. People become productive in a free environment where each brings out their varied potentials.

According to the Old model of the Parish, the priest took the center stage and the lay spirituality took a back side. This is a pre-Vatican two model of a triangle symbol with the Pope on top, the Bishops in the middle and the people at the bottom. This was pleasing to the eyes but not the heart. The new model of the Vatican two is a circle where all work and pray together in communion.

Among the effects of the triangular model include, the emergence of the movement for the ordination of women. A plea to share the gift of the holy spirit and a yearning to author life. This is a ventilation in the absence of shared ministry in which women are relegated at the marginal sphere in the church only called upon to be in women groups in order to provide material support and labour during important church celebrations and functions.

If members are not free to participate in the Parish, then the church becomes a breeding ground for social evils such as, drugs, a world of violence and revolution or other political theories, or the seeking of relationships only through sexuality.

2.6. Vatican Two Secular Vocations of the Lay People

As stipulated in the Vatican Council document (GS 43, 1965), Christians being citizens of two cities namely the earthly and the heavenly, should not shirk the duties of the earthly city at the expense of the heavenly city. Participation in the earthly duties is a prelude and a condition for entering the Kingdom of God whereas Paul (Gal.3:28). There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. In other words, participation is a demonstration of equality and recognition of the contribution of every person in the management of their institution.

Heavenly duties must start from being artisans of the duties of this world. That is in following the examples of Jesus who began first from being a son to Joseph who was a carpenter. The document of Vatican Two considers the importance of the duties of lay Christians as artisans of this world because of their secular professions and does not separate the responsibilities of the clergy and the religious in terms of superiority. The emphasis is so much on their different nature of their vocations rather than status in terms of the hierarchical structure.

In this case, lay people participate in the secular professions acting as citizens of the world bearing in mind that it is the function of their conscience to see that the divine law is inscribed in the life of the earthly city. However, the teaching authority of the church belongs to the priests who work in concomitant with the bishop to whom is assigned the task of ruling the church of God.

Therefore, according to the council, the new title of the people of God, is not restrict referring only to the laity but to all Christians irrespective of their vocations. It is only proper for the laity to participate actively in the secular duties since they are professionally trained.

Hence, in the 21st.century where most of the lay Christians are professionally equipped with knowledge and skills on secular duties, the church should delegate not only the duties but also the governance of the temporal goods of the church.

2.7. Tabulation of Data on Lay Participation in Kaplong

Responses	No. of Respondents (No=200)	%
Christians will have a sense of ownership of church as their institution	130	65
Excess powers from church leaders will be regulated	157	78.5
To restore the image of the church as a conscience of society	124	62
It will make church leaders be accountable.	140	70

Table 1: 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.

2.8. A sense of Stewardship

According to Dalton (1993), the Second Vatican Council empowers lay Christians in the management of parish institutions. The parish, in this case exists because of the presence of the lay Christians. Therefore, the mission and vision of the parish apostolate is to empower the laity in the management of the institutions. It is from the laity where all other vocations emerged, hence a need to involve them in the management of parish programmes and the running of the institutions. In involving them in such activities, the parish becomes a school for good governance in which all members are not sidelined in the management issues.

A missionary priest (OI) pointed that they started schools as a way of enabling lay Christians acquire education which in turn enable them have an ability to participate together and in support of the missionaries in the mission of conversion of the local people to Christianity. This is because literacy is the basis of the Christian religion. Hence, the goal of the missionaries was to open schools alongside establishing parishes in order to make it possible for the Africans to participate actively and knowledgeably in the new lifestyle of Christianity. That is why those who were being instructed on catechism were referred to as readers as Burgman said regarding the early catechumens in Kaplong in 1932;

"The place did well. Soon there were 46 regular readers at Siriat; after some time, the catechumenate was shifted one mile: to Kaplong. Before 1933 was over, there were almost 100 readers." (Burgman, 1990).

In order to ensure sustainability of the new Christian religion, the missionaries facilitated further trainings for the local Christians on education in order to participate in the management of the educational institutions by being teachers to their own children. This was a breakthrough in evangelization since such pioneer African mission educated became role models of their own people.

Canon law (224-231) outlines duties and rights of lay Christians relating to those outside the hierarchical administration of the church. The law mandates them to live their Christian life through their professions. They serve as lectors and acolytes. These are roles that confer them powers as extraordinary ministers of the liturgy (Canon 230).

An oral interview with a religious sister (OI), revealed that, women at the Parishes still play minor roles in the Church. This is in spite of their numeric significance in the Church. The respondent argued that 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.

Kipkoech (OI) maintained that despite the hierarchical nature of governance in the Roman Catholic Church, a 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 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.

Langat, a former member of the board of Kaplong Hospital management (OI) 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.

2.9. 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 is given the duty to care with concern his Christians and to recognize potentials of the lay Christians (Canon 529:2). Participatory management may contribute to the harmonious relationship between the clergy and the clergy.

As Dsouza (2006) states, leadership and managerial skills involve service. Often times, leadership and management have been confused with power and prestige or personal advantages. Service in 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.

Nthamburi (1999) argues 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 ministers 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 arapLesley, a church elder (OI) participatory management was important in safeguarding resources in church institutions. The responded 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 lay the basis of lay 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 then misunderstanding and conflicts arise (Nthamburi 1999). According to Ottenweller (1978) 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 affected through participatory management because it will enable every member to be engaged in meaningful and beneficial activities.

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. Participatory management ensures that Christians are not coerced or manipulated in their practice of Christian life.

2.10. 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 (Dignitatis Humanae, 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).

Constantino, a retired civil servant 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.

Philemon, a Catholic Parish professional (OI) argued that it was important for lay Christians to participate in the management of church institutions. The responded 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).

2.11. Accountability and Transparency of Leaders

On matters of Justice and Peace department Rotich, (OI) observed that lay Christians of Kaplong parish has 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. Lay Christians are in a better position to engage on matters of justice in the church and in society because of the nature of their secular professions.

Lack of managerial skills among most clergy and religious sisters working in the parishes and church institutions is among the causes of embezzlement of church temporal goods. the African church has lost credibility with donor countries because of lack of accountability and transparency in finances. When priests and religious sisters lack managerial skills, even the ability and knowledge of involving lay Christians becomes a problem causing wrangles and suspicion in the church. Therefore, it is important to enhance training on modern management to the clergy in order to appreciate the importance of participatory system of management and to prevent possible abuse of ecclesiastical power and to regulate the use of temporal goods. (Njino,2008).

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.

3. Summary, Conclusions and Recommendations

3.1. Introduction

This chapter presents the summary of the study findings, conclusions, recommendations and questions for further study on the basis of the findings. The purpose of the study was to examine the nature and the causes of the quest for participatory management 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.

3.2. Summary of Research Findings

Based on the objectives this study was summarized as follows:

As regards the second objective the study determined that lay Christians in Kaplong Parish were restricted to the level of advisory in the management of church institutions. The clergy is real managers who make final decisions and lay Christians participate only as the board of management. This is due to the hierarchical structure of leadership where the clergy by virtue of their divine vocation is in charge.

3.3. Conclusion

Following the objectives of this study the researcher stated the following conclusions:

There was a need to involve lay Christians in the management of church institutions since they are part and parcel of membership of the church through the common priestly vocation they acquire from baptism and confirmation.

3.4. Recommendation

In reference to the objectives, this study recommends that:

In order to ensure that lay Christians are actively involved in the management of the resources of the church, a secretariat should be established at the parish headquarters with the same style as in the diocese with lay Christians being appointed on the permanent and payable basis to be running daily matters of the parish. This will enable the priests at the parish to have a humble time to coordinate pastoral activities in the parish. Pastoral coordinators among lay Christians should have established departments which should be assisting in planning pastoral matters of the parish.

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