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Search for Participatory Leadership in Management of Church Resources in the Roman Catholic Church with Particular Reference to Kaplong Parish of Bomet County, Kenya

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Abstract:

The struggle for participation in the management of Church resources has been part and parcel of the Roman Catholic Church over the years. This struggle has assumed different forms at different times in history. However; there is no evidence of studies in the twenty first century to unravel the nature and causes of this struggle. This paper is based on data collected in Kaplong Parish of Bomet County in Kenya. The objective of this paper is to share findings on the importance of participatory leadership in management of Church affairs in Kaplong Parish and beyond. Based on the theory of theological reconstruction advanced by Mugambi (1999), the paper argues that participatory leadership is part and parcel of Christian values. Qualitative research methods were employed in data collection and analysis. Purposive sampling design was applied to identify credible respondents taking into account educational backgrounds and experience as well as Church membership and status in the Church. The findings suggest a lack of lay representation in the management of Church resources leading to discontent and tensions in the Church

Keywords: Participatory leadership, management, resources, Roman Catholic Church

1. Introduction

This paper investigated the nature and causes of struggle for participatory management of resources in the Roman Catholic Church in Kaplong Catholic Parish of Bomet County in Kenya. Having been established in 1946 by the Mill Hill Fathers, Kaplong was chosen for the study being the oldest Parish in Kericho diocese. The Parish has long and rich history of evangelization because of different periods and stages of ecclesiastical leadership both at the diocesan and at the Parish level. The year 1946 is significant date in world history because the Second World War had just ended the previous year and the world was recuperating from its effects. It is the year when the MHF officially opened Kaplong Parish although they had been already in the area as early as the 1930s in Kericho town which is 50km away. The delay may have been due to the tension between the protagonists in the Second World War. According to Burghman (1990) Kaplong was a protected area limiting movements of rival groups. The search for participatory leadership in the management of Church resources could be traced to that early period.

As early as the 1920's, the European settlers were busy with land alienation in the Kipsigis Highlands for the purpose of establishing the Tea estates. The Kipsigis staged several resistance movements against the British under the leadership of the *Orgoiot* (the Kipsigis political and religious leaders) and their entire *Talai* (a ruling clan of the Kipsigis). The resistance of the Kipsigis to foreign alienation of land occurred when the entire ruling clan, the *Talai* was forcefully evacuated to Gwasi in the present day Homa-bay County (Mwanzi). The intention was to exterminate the clan which was perceived to have been leading the community for that quest for justice during the colonial period.

The arrival of the MHF and their success in establishing the Roman Catholic Church in the area may be attributed to the time when the community lacked an organized leadership since their leaders had been earlier on exiled to foreign lands. Although initially Africans were reluctant to accept European way of life including education, they later accepted due to the privileges and lucrative life that were promised by Western education and Christianity. As Burgaman (1990) observes both Protestant and Catholic missionaries used education to attract new converts among the natives. Schools were originally established to teach religion of various Christian denominations.

The idea of inclusive or participatory leadership is historically traceable in Europe and America as early as the 17th.and the 18th. centuries in the French and American Revolutions of 1776, (Ongonga, 1999) and quest for freedom in the African continent from colonial rule. People in the world over have always wanted representation in the management of their affairs and resources.

2. Statement of the Problem

The struggle for democratic representation in the management of Church resources and institutions has been part and parcel of the Roman Catholic Church over the years. This struggle has taken different forms at different times. However, the nature and causes of the struggle has not been unraveled in the in the 21st.century since there is no evidence of studies to that effect. Hence, this paper is a product of recent relevant data collected and analyzed to cover this apparent gap in knowledge gap.

3. Purpose

The purpose of this paper is to share with the public and stakeholders recent field research findings in Kaplong parish of the Roman Catholic Church about lay struggles to achieve representation in the management of Church owned resources and institutions.

4. Theory

This paper is informed by the theory of reconstruction as proposed by and understood by Vicincio () and Mugambi (1999). This theory calls for new kind of thinking and rebuilding our values and institutions after colonialism and end of cold war. The authors assert that although secularism and democracy seem to be taking precedence in defining social consciousness religion still play significant role. The North Atlantic societies attribute their economic success to Christianity; hence, Mugambi (ibid) argues that democracy is an integral part of the missionary enterprise. Reconstruction theory is adopted because it fits very well with the societies of the 21st.century as regards the putting in place the structures that can respond to the issues of governance and management of institutions. According to Mugambi, the post-colonial and post-cold war period is a moment of reconstruction and hence a need for a theory which is less confrontational in nature. Or rather confronting matters of management of institutions by reconstruction in the way the Israelites were rebuilding the Wall of Jerusalem after the exile.

Although the Vicincio () is addressing the post-cold war ramification especially in the countries of Eastern Europe which were economically and socially devastated the theory is also applicable to the church in matters of the new approach in evangelization. What confronts society at every period in history is also experienced by those in the church as well. The church is a living organ and not to be perceived as an organization. It is an organic growth that has developed throughout the centuries. Not a fossilized machine that is constantly opposed to modern changes (Ratzinga,1988). Despite addressing universal matters that confronts the church today, the theory is relevant in addressing Ecclesiastical leadership and management of Kaplong Parish in the 21st.century. Like the post-cold war ramification, the Parish is experiencing the post missionary ramification. Lay Christians have been confronted with new leadership and management of the priest from the local church.

It is worth noting that the collapse of the Soviet Union after the cold war witnessed a reconstruction of religion even in the areas that had embraced communism as a defining factor of society in the regions of the Warsaw Pact. During the elections in the USA religion still features prominently in the congressional election campaigns. Despite the claim of a secular state the USA still demand for freedom of religions especially in those countries alleged to have suppressed this vital area of human right.

Self-determination regarding political, economic and social development is the trend in the third millennium among the African countries. Africa which has emerged from marginalization because of colonialism should be rejuvenated. The countries of North Atlantic derived their systems of government from Christian values. Democracy therefore; is a Christian norm although it was deliberately not applied in the governance of the colonies. Reconstruction begins with the affirmation of those values of Africa which the colonialist suppressed in order to have the power to scramble for the resource from the continent.

The theory of theological reconstruction was being applied to the entire African continent especially in the post-colonial period. Mugambi(ibid)attempts to find a suitable African way of being Christian amidst challenges of denominational discrepancies as well as political and economic challenges Africa is facing. It is significant that despite the emergence of secularism in the West and the neo-colonialism challenges in Africa, religion has continued to play significant role in shaping the destiny of every society.

Although the theory is significant as an instrument of social, economic change, it was important to apply the same theory in the study of democracy in respect to Kaplong Catholic Parish of Kericho Diocese, Bomet County in Kenya since there was no evident of the study in the area in the 21st.Century.

5. Research Methodology

The area of study was Kaplong Parish of the Diocese of Kericho. The Parish was established in 1946by the Mill Hill Fathers most of whom came from Holland and England (Burghman, 1990).

This study sampled two hundred respondents in Kaplong Parish, KerichoDiocese of Bomet County, Kenya employing purposive and random sampling methods. The respondents included men and women of credible backgrounds in terms of educational levels and their knowledge and experience of the history of the Parish. Among them included the Parish council leaders, the catholic professionals, and catechists, members of the charismatic movement, the clergy and the religious sisters.

The researcher used the following three instruments; questionnaire, interviews and church observation schedule. Having collected most of the data using questionnaires, it was important to identify some respondents for interview in order to gather information which could not be captured by the questionnaire instrument. Observations were carried out during church services and meetings at the Small Christian communities (SCC).

6. The Literature on Representative Management

As Mwaura (1999) argues that, democracy is an ideology which originates from the Greek ancient cities. It evolved as a system that was to regulate tenure of public officials, direct participation of all adult citizens in legislation and majority rule decision among other principles. Greek democracy however was exclusive of women and slaves especially when it justified slave labour democratic since slaves were seen to be performing tasks fit to them naturally.

It has become a popular system in the 21st century in the world especially with the experience of the Cold War in 1989. The basis of this system of rule is participation of the majority in decision making. However, the system has evoked many images and nuances rendering it almost into a mirage or a vague term as regards its practical application in the governance of institutions. It has, therefore, become necessary to re-define democracy both as an ideal and as a political reality. As an ideal system, democracy includes principles of freedom, equality and social justice. From the praxis perspective, democracy is the right of people to elect their leaders as well as to participate in the formation of political parties.

Mwaura (ibid) is discussing the development of democracy from the historical perspective but not directly in relations to its application in the Roman Catholic Church which is the subject of this study. But it is important to note that democracy is applicable to all institutions regardless of their social backgrounds, especially with regards to Kaplong Parish which is the subject of this paper. This is because the tenets of democracy are universal.

In leadership, democracy enables those in authority to involve their subjects by delegating responsibilities. As Njino (2008) observes, the bible has tenets of democracy. Jethro the father in law of Moses, in the Old Testament advised Moses to use delegation of authority in management. This model of delegation is not explicitly democratic since essentially it is passing on authority to subordinates to pursue certain activities on behalf of the chief executive. This is model structure similar to the Roman Catholic Church with three levels of leadership called the hierarchy. At the top of the hierarchy is the Pope, followed by the bishop in charge of the diocese and finally the Parish priest who is under the authority of the diocesan bishop (canon 515:1 and 519). The biblical model of authority which is also the basis of the Roman Catholic Church hierarchy seems to be centered leadership on the ordained clergy as the executive of the church. In the 21st century where democracy seems to be the measure of good governance, such a system is seen to be exclusive of the lay people and other significant groups in the church who include the religious sisters. It is also worth noting that this study was investigating about quest for democracy in the Roman Catholic Church with special reference to Kaplong Parish, Kericho diocese in Kenya.

It is important to note that the period of enlightenment is attributed to the evolution of the concept of freedom as a fundamental aspect of democracy (Ratzinga, 1988). Freedom from the constraints of traditions and feudal form of authority. This is also evident in the New Testament in which Jesus revolutionizes the old traditions by introducing the aspect of participatory leadership. Although he was not establishing a political order, his preaching was modeled on democratic tenets. He rejected leaders loading over on others urging his disciples to exercise authority in the model of little children (Matthew 18:3). The gospels portray Jesus as leader who does not make unilateral decisions. Although his teachings are centered on the will of God the values he stood for were democratic. By choosing the twelve, he practiced democracy since that was an empowerment of people. His message was people centered theology. He brought a new social order and challenged leaders of his time loading over heavy burdens on others. He defines his leadership as that of servant hood modeled on simplicity like a child. He rejected patriarchy. The prevailing social order of his day confers a dominant, superior role on men and he warned not to call anyone on earth Father because that was the only title reserved for God. He elevates the status of women in a society where women were only seen and not heard. He rejected rituals which kept women in separate and inferior positions.

Representation and participation are very important in the exercising of democracy. One of the commonest ways of practicing democracy in the 21st century is through the secret ballot (Getui, 1999). The aim of exercising democracy through representation is to identify suitable individuals with the ability of speaking on behalf of others. The choice of the disciples of Jesus was not democratic. However; the qualities which Jesus identified and expected from them were compatible with democratic principles. When it was the time to replace Judas one of the disciples who was rejected betraying Jesus the disciples applied democratic principles (Acts.1:16-26). Two men were proposed, namely Barsabbas and Mattias (Acts.1:26), and the disciples prayed for God's power to help them in the process. The method used in choosing was casting of lots. In the 21st century casting of lots could be regarded as magical but that could be the equivalent of the secret ballot or public acclamation.

It is, therefore, evident that the Bible contains principles of democracy which are relevant to the subject of this paper, the quest for representation in leadership in Kaplong Parish of the Roman Catholic Church. Delegation in leadership as in the situation of Moses, the servant leadership in the ministry of Jesus and the choice of Mattaitias by the disciples indicate leadership centered on people. The involvement of people in what affects them is central to democracy (Mande, 1999). This is a principle relevant in the church of the 21st century especially in the Roman Catholic Church where early missionaries who brought evangelization are long gone and have been replaced by the local people. Lay Christians should now be delegated as stewards in the management of the temporal goods.

In the encyclical centesimusannus of Pope John Paul II (1991), the human person is the center of God's plan of salvation. Hence, world events that have been witnessed in history which have led to the establishment of social, political and economic orders have been part and parcel of reconstruction and redefining of the place of man in the world.

Although democracy has been practiced in Greece since the 13th century BC, different forces of history have helped to shape into a better understanding in the application of managing and leadership in society. The Cold war was an historical event which caused insecurity and divisions in the world into two blocs of ideologies of communism and capitalism. The human person had to be defined

in terms of purely technical systems. Such a situation as observed by Pope John Paul II (1991) gave rise to the phenomenon of consumerism which is damaging to the physical and spiritual health of the person.

As regards the free choice which according to Pope John Paul II is the pillar of democracy, the cold war reduced the human person into objects. The two economic blocs of the world imposed on them ideologies disregarding their participation. The two powerful nations, namely the USA and the Soviet Union facilitated authoritarianism and totalitarianism through their ideologies. In spite of the insecurity and division, the cold war became a new epoch of a rebirth of democracy in the world. Nations learned a lesson of the importance of co-existence. The Pope (ibid) notes that although the effects of cold war were mostly felt in Eastern and Central Europe, they had far reaching ramifications worldwide as a plan of God who acts in history. It gave impetus to transition from military regimes and single party dictatorships in Africa to multi-party democracy and representation.

The period of the Enlightenment according to Ratzinger (1988) was significant in shaping democracy in Western Europe. Essentially; this was a period of emancipation of society from traditions and authority. This called the church into question as the authority hitherto in all matters of human development. Tradition and authority are the pillars that define the teachings of the Roman Catholic Church on matters of faith and morals.

It is worth noting that the period of enlightenment shaped democracy in Europe. It centered authority on reason which laid the foundation on constitutional government and ending the abuses of the church and state. In France, Liberty and religious tolerance as opposed to the age-old principle of absolute monarchy and fixed dogmas of the Roman Catholic Church began to take centerstage. Hence recognizing the importance of individual freedom, and self-determination in matters of leadership.

Magesa (1999) compares democracy with the African clan system and the Trinitarian theology in the church. The clan is the unit where resources belong to all members of the extended family. This sense of belonging to a clan among the Africans is democratic because leadership is participatory. Even if the elders made decisions on behalf of such a unit, their decisions were based on the societal rules and norms which have been handed down from one generation to the next. The principle of subsidiarity regulated the clan system in the African democracy. There was no conflict of interest when regarding leadership since each individual was clear about the rights and obligation in the community. Clan democracy is very important since it prevented competition and abuse of power as it is common especially in modern African governments. In such system of governance power is decentralized and not concentrated at the Centre (Nthamburi, 1999).

As regards the Trinitarian democracy, power is shared (Magesa, 1999). The distinction of the three persons of the Holy Trinity can be compared to the separations of powers which are the essential component of democracy. Despite the distinctions in the nature of the Trinity, there is perfect harmony in life and activity. The harmony and respect of every human person as articulated in a democratic system is best expressed in the theology of the Trinity.

The community aspect in democracy which is depicted through the theology of the trinity and the clan is suitable to the investigation of the quest for democracy in Kaplong Parish of this study. It is, therefore important to identify data because there was evident that research has been done in other areas but not in Kaplong.

It is at the Small Christian Communities (SCC) that democracy in the Roman Catholic Church is applied. This is where lay faithful take charge of their religious affairs without the direct control of the hierarchy. In Latin America (Boff, 1988) the SCC is called Base communities with the real communion of all people regardless of their ecclesiastical ranks. Base communities are the most theologically correct definition of the church.

Post-world war II helped to shape the future of the African Church especially in the area of ecclesiastical leadership and the participation of lay Christians on pastoral and institutional management. Njire (1990) delineates that Vatican, the headquarters of the Roman Catholic Church restructured some policies to empower the churches in the Third World countries. Among the policies included the indigenization of the hierarchy and the decolonizing of the mind by establishing a liturgy that befitted the local cultures.

Self-reliance was one of the outcomes of the Vatican Council II. Although management of finances is among the duties of the church the council emphasizes pastoral care of the lay faithful as a priority (Dalton, 1990). It is at the parish where lay Christians can exercise their rights and fulfill their obligations.

In the 1970s the Association of Member Episcopal Churches of Eastern Africa (AMECEA) constituted the SCCs with an objective of establishing the theology of self-reliance in the churches of these regions (Burgman, 1990). It was the time of transition from church established by and managed through the resources from the Western European and American agencies to the local African agencies. The AMECEA bishops had realized the importance of building the church from the SCCs where the lay faithful were to be involved in the management especially the temporal goods of the church.

The Base Communities of Latin America were established in response to the needs of that time namely the exploitation and oppression of the peasants who were threatened with evictions from their rightful land by the mighty capitalists of North America (Boff, 1988). These Base communities acted as the people's sole collective, organized defense. On the other hand, the Small Christian Communities of the AMECEA were established in response to the financial and pastoral needs at the time when most of the expatriate missionaries were declining in numbers while the local clergy were increasing. (Burgman, 1990). Democracy puts emphasis on the participation of the majority in decision making. The formation of these communities was an attempt by the church to decentralize power from the hierarchy to the lay people.

It is worth noting that the aggiornamento of Pope John XXIII was the milestone in the reconstruction of the church in the 20th.century (Gremillion, 1976). The church was redefined in a new way from the original perception of a pyramid where the hierarchy was understood to be the church with the exclusion of the participation of the lay Christians. In the new system of ecclesiastical structure, lay Christians are included in the management of temporal goods. Hence, management of parish resources is a participation of the

clergy and the Christians. According to Gremlin (ibid), lay Christians are artisans with regard to the social life of the church. The technical enterprises play a vital role in the reconstruction of the pastoral undertakings in the Parish. Gaudium et Spes (43) affirms that priests are not experts in every problem that may arise however complicated.

“Rather enlightened by Christian wisdom and giving close attention to the teaching authority of the church, let the laymen take on his own distinctive role” (Gremlin, 1976).

This paper, therefore, established that one of the main underlying factors of discontentment in Kaplong Parish is the limited participation of lay Christians in the management of the resources of the church.

7. The Findings and Discussions

7.1. Sense of Ownership in Kaplong Parish

Physical property of the church is called temporal goods (cannon 1273). According to Njino (2008), the temporal goods of the church have been acquired over the years from early times of the apostles. Communal sharing of property was emphasized (Act 2:44-45; 34-35). Ownership of temporal goods in the Roman Catholic Church belongs to juridical person or organization and not physical person. Hence, the Roman Pontiff is the supreme authority of all temporal goods at the international level, the diocesan bishop in his diocese and the parish priest, the superior generals and other managers are all stewards.

This sense of ownership appears to be under interrogation at Kaplong Parish of the Roman Catholic Church, Lay Christians of Kaplong Parish are demanding for an affirmative action as regards ownership of Parish property. This study revealed that one of the underlying causes of quest for participatory democracy is about constraints on the right of the laity to be part of decision making in the management of Church owned institutions.

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 institutions. A sense of ownership is a right to participate which belongs to every member of the church by virtue of his baptism and confirmation (cannon 225:1). However, in Kaplong Parish the clergy seems to be having an upper hand in the management of the institutions. As reported by, Mr. Rotich (OI), a former member of Kaplong Hospital board of management, their role was only at the level of advisory. All major decisions remained at the level of the hierarchy.

Kaplong Hospital was established in 1957 (Burghman, 1990) as part of the welfare of the MHM aimed at improving health care of the local community. It is worth noting that at that time the hospital was established entirely from the International agencies. The quest for participatory in the management of the Parish resource in the 21st century in Kaplong may have arisen because the hospital and other projects of the church may have stalled due to lack of continued funding from outside Kenya. Lay Christians have replaced the foreign agencies in the financing of the projects. When the hospital used to be funded by the International agencies the quest for transparency and accountability was not an issue. Now it is one of the underlying causes of the quest in the management because lay Christians play a bigger role in the contribution. Hence, there is need to know how their contributions is accounted for by church authorities.

Njino (2008) argues that most of the projects of the churches in Africa have stalled due to lack of accountability with donor funding. However, Njino (ibid) recommends that the clergy and those in charge of the institutions of the church ought to be trained in modern ways of management. This paper revealed that, dependency syndrome as well as lack of participatory democracy may be one of the main causes of discontentment among lay Christians in Kaplong Parish.

It needs to be observed that, the problem of ownership has historical implications. When the MHF left the Parish in 1991, there seemed to have been a lack of proper transition of management to the Diocese of Nakuru which by then was the see under which Kaplong was a part. When Kericho became a diocese in 1996, an attempt at involving lay Christians in the management came to an end after the first bishop of Kericho was transferred. According to Rotich (OI), the lay Christians of Kaplong protested when most of the board members from the Parish were replaced with members from other Parishes.

7.2. Regulation of Powers of Executive in the Church in Kaplong Parish.

The executive powers in the Roman Catholic Church are vested upon the ordained clergy (cannon 129). These powers of the church are hierarchical with the Pope being the supreme administrator (cannon 331). Service and delegation of authority is an essential component in the management of pastoral and institutions of the Roman Catholic administration.

At the Parish level, the duty of the Parish Priest is the administration and management of the sacraments. Since the duty of the clergy in the church is a full-time job, lay Christians in the 21st century appear to have lesser role to play in the management.

It is in the management of temporal goods and pastoral programs that lay Christians of Kaplong demand to be involved. Democracy as stated by Nthamburi (1999) is about harmony and dialogue within an organization.

As decried by Ronoh (OI), the idea of handpicking leaders in Kaplong institutions by the clergy on the basis of loyalty and personal inclination has resulted in some Christians abandoning their faith and joining the Protestant churches. Ottenweller (1978) observes that if Christians do not sense a communal power then they will indulge themselves in negative activities including drugs, rebellion and even political activism. In Kaplong Parish some Christians have decided to remain at home while others go to neighboring Parishes where they feel they are respected and involved in making decisions.

7.3. Enlightenment of Lay Christians

According to Pope John XXIII (1958), conscience is the law of God written in people's hearts hence all authority is derived from the authority of God. It means that civil authority must appeal to the conscience of individuals for the sake of collaborating for the common good of all.

Due to the impact resulting from Vatican Council Two, there is progress in the Roman Catholic Church as regards integrating democracy as part and parcel of the social teachings of the Church. This development according to Gremillion (1975) is summed up with the term *aggiornamento* of the church. *Aggiornamento* was the catch word of John XXIII which was instrumental in his radical initiative of the Vatican Council II when he launched it in 1958. It is an Italian word meaning bringing up to date (vatican2voice.org). Democracy thrives where people are enlightened through civic education. Chepkwony (1999) delineates that education is an important pillar of democracy. Democracy can only be sustained as a moral value through the education of the populace. It is in that regard that this paper argues that lay Christians of Kaplong Parish attribute their quest for participation in the management Church institutions to the education they received from the MHF who established schools to serve as agents of evangelization. Father Koech (OI) informed this researcher that the missionary education in Kaplong Parish created an awareness which makes lay Christians demand for participation in the management of institutions of the Church.

As argued by Ngeno (OI), Kaplong Parish professionals played a significant role in 1990s during the agitation for multi-party democracy. Although it was a nationwide agitation, it may have served to shape the conscience of the Christians with regards to their responsibility in the Parish especially in the 21st century. If the leaders in the church have to continue their prophetic role in society, then they must uphold the highest moral standards.

7.4. Accountability and Transparency of Kaplong Catholic Leaders

Matters of leadership and integrity are the foundation of democratic process in the 21st century Chapter six of the Kenyan Constitution (2010) clearly stipulates this with regards to the authority of the state officer. The constitution clearly states that even a gift received by a state officer on a public occasion is a gift or donation to the Republic and must be handed to the state (see article 76).

Mr. Kirui (OI), a member of Kaplong Catholic Justice and peace observed that, there was no financial committee in the Parish to manage Parish accounts. The Parish priest alone was the sole proprietor of the finances and even procurements of the church. Although the Parish priest operates within a canonically constituted Pastoral council (canon 511-514), this council has only a consultative vote (Can 514:1) and only the Bishop has the final mandate to convene. With regard to finance committee, the canon (537) stipulates that Parish should have a financial committee to help the parish priest in the administration of temporal goods.

Njino (2008) puts it that the African church has lost credibility with donor countries because of lack of accountability and transparency in finances. The author (ibid) observes that the church lacks experts in managerial skills in positions of financial management. As regards Kaplong Parish, lay Christians were demanding for accountability and transparency as a way of exercising their democratic right as members of the Parish.

7.5. Conclusion

The purpose of this Paper was to share with the public and stakeholder's recent findings in Kaplong Parish of the Roman Catholic Church, Kenya about lay quest for participation in the management of church resources and institutions. This paper particularly addressed the nature and causes of this quest. Among the findings include: Dissatisfaction with the manner in which Church resources and institutions are owned and managed, too much power in the hands of the executive which the lay people want Regulated, Enlightenment of Lay Christians about their rights as members of the Church, a job done well by the mill hill fathers who planted the Kaplong Parish, lack of accountability and Transparency in the management of Church finances.

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