

# **REFORM AND RENEWAL**

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Master of Arts in Pastoral Leadership

2002

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**Theological Reflection on Organising Pastoral Ministry  
in the Diocese of Pilsen, the Czech Republic**

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August 2002

## **DECLARATION**

We declare that this thesis is the work of Petr Hruška.

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## **ABSTRACT**

This thesis examines the pastoral situation in the diocese of Pilsen, which was established in one of the most atheistic parts of the Czech Republic only nine years ago. After attending to and analysing the voice of the contemporary cultural situation, the voice of Christian tradition mediated by Church documents and contemporary theology and the voice of the present pastoral experience both in the diocese and worldwide, it reaches the following conclusions:

The major contemporary trend in organising pastoral ministry is seen in the principle of balanced multidimensionality among the four basic pastoral dimensions of spirituality, community, collaboration and mission and the two interconnected perspectives of reform and renewal. Collaborative ministry and the concept of a multilevel communitarian structure of pastoral ministry in a diocese are commonly seen as appropriate and efficient ways of reaching the necessary balance.

The prevailing imbalance and compartmentalisation of the basic pastoral areas and perspectives have been proved as the key problem of organising pastoral ministry in the Pilsen diocese. Moreover, the undeveloped collaborative ministry, a lack of empowering leadership and rigid parish structures focusing almost solely on sacramental services have been analysed as additional restraints in the process of pastoral reform and renewal.

Consequently, concrete multidimensionally balanced reform steps and renewal processes towards a spiritually rooted, communitarian, collaborative and missionary Church supported by the systematic development of collaborative ministry and finding their structural expression and support in a diocese understood as a community of ministering communities are seen as necessary on the way forward.

Finally, a professionally and spiritually guided, balanced, multidimensional and collaborative process of diocesan pastoral planning as a way of managing, modelling and guiding an indigenous process of pastoral renewal and reform in the diocese is strongly recommended.

## **ACKNOWLEDGEMENTS**

There were many people in my life and ministry thanks to whom I experienced joyful and both communitary and spiritually rooted collaborative ministry, which experience probably caused my desire for a deeper exploration of the topic in this thesis. Just to name some of them: Václav Chroust, Aleš Opatrný, the members of small charismatic communities in Pilsen, Prague and Klatovy, the leaders and collaborators of the Community John 10 and the Khamoro Club, all the keen participants of Timothy School, several parishioners in Klatovy and Chodov and the small community that we used to call “The Celibates”.

I am grateful to František Radkovský, the Bishop of Pilsen, for his persistence in urging me to go abroad to continue my study and for his generosity in allowing me to choose freely the country as well as the specialisation, and to his vicar general Adrián Zemek, for his encouragement to focus the thesis on the Pilsen diocese as a whole and for his continuing both practical and theoretical support and friendship during the whole work.

I would like to express my thanks to all the English teachers and student community members of the Divine Word School of English, Maynooth, where I was able to acquire my first English vocabulary and grammar structures eighteen months ago.

After that “school of English” came a “school of pastoral leadership” with all the great lecturers, staff and student colleagues at All Hallows College, Dublin. I would like to name at least some of our lecturers who substantially influenced my pastoral thinking or directly helped by preparing and writing the thesis: Moya Curran, Peter Donnelly, Marjorie Fitzpatrick, Joseph McCann, James O’Halloran, Sean Ruth, Daniel O’Connell, Antony Draper, Pauline Logue and Kevin Egan. During the academic year, some leaders of the Parish Development and Renewal in the Dublin diocese (first of all Carmel O’Connell) mediated several experiences and pieces of information valuable for thinking about my own diocese.

During the whole research and writing process, a great ministry of support, encouragement and insightful comments was being provided by Donal Harrington, the thesis supervisor. For some additional, both direct and indirect comments or conversations about the researched topics, I am indebted to Marek Polášek, Martina Purkartová, Jiří Lášek, Jan Pražan and Mary Franzmann.

However, without the willing practical help of several members of the Bishop’s Office staff in Pilsen (first of all Jindřich Fenc, Martina Vintrová, Marie Zettlová, Růženka Smolková, Věra Flídrová and Karel Rajtmajer) and without all the willing respondents to the two lengthy questionnaires and all the great participants of the focus groups interviews, I would not be able to collect all of the necessary pieces of information about ministry and ministers in our diocese. I would like to thank as well to Martin Fojtíček for his important help in the area of statistical analysis.

In the final part of the work, two of my former student colleagues, Bridget Hanratty (with her husband Pat) and Michael Hurley, contributed greatly to the quality of my written English by providing brisk and competent language corrections and amendments.

The final thanks, however, I would like to dedicate to my parents, my sister, my brother and my six nephews who offered me not only great “bed and food service” for the last two months, but first of all their friendship and love for my whole life.

## **TABLE OF CONTENTS**

|                                                           |        |
|-----------------------------------------------------------|--------|
| Declaration .....                                         | i      |
| Abstract .....                                            | ii     |
| Acknowledgements .....                                    | iii    |
| Table of Contents .....                                   | iv     |
| Glossary .....                                            | ix     |
| List of Figures .....                                     | xi     |
| <br>INTRODUCTION .....                                    | <br>1  |
| <br>CHAPTER 1: CONTEXTUALISING THE DIOCESE .....          | <br>3  |
| 1.1 THE CHURCH IN EUROPE .....                            | 3      |
| 1.2 THE CHURCH IN THE CZECH REPUBLIC .....                | 5      |
| 1.2.1 Historical Context .....                            | 5      |
| 1.2.2 Religiosity .....                                   | 8      |
| 1.3 THE CHURCH IN THE PILSEN DIOCESE .....                | 8      |
| 1.3.1 Pastoral and Ecclesial Influences .....             | 8      |
| 1.3.2 Area and Population .....                           | 10     |
| 1.3.3 Pastoral Developments during Communism .....        | 11     |
| 1.3.4 Phases of Diocesan Pastoral Planning .....          | 12     |
| 1.3.5 The Current Pastoral Intentions .....               | 18     |
| 1.4 SUMMARY: CHALLENGING AND COMPLEX ENVIRONMENT .....    | 20     |
| <br>CHAPTER 2: ATTENDING PASTORAL TRENDS .....            | <br>21 |
| 2.1 DIOCESAN PASTORAL PLANNING .....                      | 21     |
| 2.2 CHURCH DOCUMENTS .....                                | 22     |
| 2.3 THEOLOGICAL AND PASTORAL SOURCES .....                | 24     |
| 2.4 ORGANISATIONAL THEORY SOURCES .....                   | 26     |
| 2.5 SUMMARY: DISTILLING THE CURRENT PASTORAL TRENDS ..... | 28     |
| <br>CHAPTER 3: RESEARCHING THE PASTORAL SITUATION .....   | <br>33 |
| 3.1 RESEARCH METHODOLOGY .....                            | 33     |
| 3.2 SUMMARISED RESEARCH RESULTS .....                     | 35     |
| 3.2.1 Personal Dreams .....                               | 35     |
| 3.2.2 Pastoral Vision .....                               | 36     |
| 3.2.3 Pastoral Situation .....                            | 38     |
| 3.2.4 Pastoral Planning .....                             | 49     |
| 3.3 SUMMARISED ORGANISATIONAL ANALYSIS .....              | 50     |
| 3.4 SUMMARY: “TREADING WATER”? .....                      | 51     |

|                                                                     |     |
|---------------------------------------------------------------------|-----|
| CHAPTER 4: ANALYSING THE COLLECTED THREADS .....                    | 53  |
| 4.1 REFORM AND RENEWAL IN GENERAL .....                             | 53  |
| 4.1.1 Balanced Multidimensionality of Pastoral Ministry .....       | 53  |
| 4.1.2 Collaborative Ministry as Integrating Pastoral Approach ..... | 56  |
| 4.1.3 Multilevel Ministering Communities as Pastoral Loci .....     | 58  |
| 4.2 REFORM AND RENEWAL IN THE DIOCESE .....                         | 60  |
| 4.2.1 Imbalanced Multidimensionality in the Diocese.....            | 61  |
| 4.2.2 Collaborative Ministry in the Diocese.....                    | 68  |
| 4.2.3 Ministering Communities in the Diocese.....                   | 69  |
| 4.3 SUMMARY: BALANCING PASTORAL MINISTRY.....                       | 71  |
| CHAPTER 5: PLANNING FOR A CHANGE .....                              | 73  |
| 5.1 PASTORAL PLANNING PROCESS AS A TRANSFORMATIVE MODEL.....        | 73  |
| 5.2 EMERGING SPECIFIC PRIORITIES.....                               | 75  |
| 5.2.1 Priorities in the Four Basic Pastoral Areas.....              | 75  |
| 5.2.2 Structural Reform Steps.....                                  | 76  |
| 5.2.3 Privileged Loci of Pastoral Transformation.....               | 77  |
| 5.3 QUESTIONS TO BE ANSWERED .....                                  | 78  |
| 5.4 SUMMARY: PILOT PLANNING PROCESS.....                            | 79  |
| CONCLUSIONS.....                                                    | 80  |
| BIBLIOGRAPHY .....                                                  | 83  |
| APPENDIX 1: CONTEXTUAL STATISTICS.....                              | 95  |
| A 1.1 THE CZECH REPUBLIC .....                                      | 95  |
| A 1.2 THE PILSEN DIOCESE .....                                      | 101 |
| APPENDIX 2: PASTORAL PLANNING REVIEW.....                           | 107 |
| A 2.1 AUSTRALIA .....                                               | 107 |
| A 2.1.1 Diocese of Broken Bay, Australia.....                       | 107 |
| A 2.1.2 Archdiocese of Adelaide, Australia.....                     | 110 |
| A 2.1.3 Diocese of Rockhampton, Australia .....                     | 110 |
| A 2.2 AFRICA AND LATIN AMERICA.....                                 | 111 |
| A 2.3 NORTH AMERICA .....                                           | 111 |
| A 2.3.1 Archdiocese of Los Angeles, California, USA .....           | 112 |
| A 2.3.2 Diocese of San Jose, California, USA .....                  | 113 |
| A 2.3.3 Diocese of St. Cloud, Minnesota, USA .....                  | 114 |
| A 2.4 IRELAND .....                                                 | 115 |
| A 2.4.1 Archdiocese of Dublin, Ireland.....                         | 115 |

|                                       |                                               |     |
|---------------------------------------|-----------------------------------------------|-----|
| A 2.5                                 | ENGLAND AND WALES.....                        | 117 |
| A 2.5.1                               | Parish Project.....                           | 117 |
| A 2.5.2                               | Diocese of Portsmouth, England.....           | 119 |
| A 2.6                                 | FRANCE.....                                   | 120 |
| A 2.6.1                               | Diocese of Besançon, France.....              | 120 |
| A 2.7                                 | GERMANY.....                                  | 121 |
| A 2.7.1                               | Diocese of Rottenburg-Stuttgart, Germany..... | 121 |
| A 2.7.2                               | Diocese of Regensburg, Germany.....           | 122 |
| A 2.8                                 | SUMMARY.....                                  | 123 |
| APPENDIX 3: LITERATURE REVIEW.....    |                                               | 124 |
| A 3.1                                 | CHURCH DOCUMENTS.....                         | 124 |
| A 3.1.1                               | Vatican Documents.....                        | 124 |
| A 3.1.2                               | Episcopal Documents.....                      | 128 |
| A 3.1.3                               | The Sign We Give.....                         | 128 |
| A 3.2                                 | THEOLOGICAL AND PASTORAL SOURCES.....         | 133 |
| A 3.2.1                               | Ecclesiology.....                             | 133 |
| A 3.2.2                               | Theology of Ministry.....                     | 134 |
| A 3.2.3                               | Parish Renewal.....                           | 145 |
| A 3.2.4                               | Czech Literature.....                         | 150 |
| A 3.3                                 | ORGANISATIONAL THEORY SOURCES.....            | 155 |
| A 3.3.1                               | People.....                                   | 156 |
| A 3.3.2                               | Organisation.....                             | 159 |
| A 3.3.3                               | Change.....                                   | 166 |
| APPENDIX 4: RESEARCH METHODOLOGY..... |                                               | 169 |
| A 4.1                                 | OVERALL RESEARCH STRATEGY.....                | 169 |
| A 4.2                                 | SECONDARY ANALYSIS.....                       | 169 |
| A 4.3                                 | PARISH QUESTIONNAIRE.....                     | 171 |
| A 4.4                                 | FOCUS GROUPS.....                             | 172 |
| A 4.5                                 | MINISTERS QUESTIONNAIRE.....                  | 173 |
| A 4.6                                 | QUANTITATIVE ANALYSIS.....                    | 174 |
| A 4.7                                 | QUALITATIVE ANALYSIS.....                     | 175 |
| A 4.8                                 | TRIANGULATION.....                            | 176 |
| A 4.9                                 | ORGANISATIONAL ANALYSIS.....                  | 176 |
| APPENDIX 5: QUESTIONNAIRE FORMS.....  |                                               | 177 |
| A 5.1                                 | PARISH QUESTIONNAIRE FORM.....                | 177 |
| A 5.2                                 | FOCUS GROUP QUESTIONS.....                    | 182 |
| A 5.3                                 | MINISTERS QUESTIONNAIRE FORM.....             | 183 |

|                                                                       |     |
|-----------------------------------------------------------------------|-----|
| APPENDIX 6: SECONDARY ANALYSIS RESULTS .....                          | 186 |
| APPENDIX 7: PARISH QUESTIONNAIRE RESULTS.....                         | 194 |
| A 7.1 COVERAGE OF THE DIOCESE .....                                   | 194 |
| A 7.2 SOCIAL PROFILE: Q. 1 – 12.....                                  | 195 |
| A 7.3 SPIRITUAL LIFE: Q. 13 - 19 .....                                | 198 |
| A 7.4 RELATIONSHIPS: Q. 20 – 25.....                                  | 201 |
| A 7.5 ADMINISTRATION: Q. 26 – 32.....                                 | 203 |
| A 7.6 MINISTRY: Q. 33 – 37.....                                       | 206 |
| A 7.7 COLLABORATION COEFFICIENTS .....                                | 210 |
| A 7.8 CORRELATIONS .....                                              | 211 |
| APPENDIX 8: FOCUS GROUPS’ SOCIAL PROFILE.....                         | 225 |
| APPENDIX 9: MINISTERS QUESTIONNAIRE RESULTS.....                      | 226 |
| A 9.1 SOCIAL PROFILE: Q. 1 .....                                      | 226 |
| A 9.2 PERSONAL PASTORAL-THEOLOGICAL ORIENTATION: Q. 2.....            | 228 |
| A 9.3 PERSONAL PASTORAL ROLES: Q. 3.....                              | 230 |
| A 9.4 PERSONAL PASTORAL COMPETENCE: Q. 4.....                         | 231 |
| A 9.5 PERSONAL PASTORAL STYLES: Q. 5.....                             | 232 |
| A 9.6 ATTITUDES TO THE DIOCESAN PASTORAL STRATEGY: Q. 6.....          | 233 |
| A 9.7 ATTITUDES TO THE PASTORAL STRUCTURES IN THE DIOCESE: Q. 7.....  | 235 |
| A 9.8 OPINIONS ON COMMUNICATION AND COLLABORATION: Q. 8.....          | 235 |
| A 9.9 OPINIONS ABOUT THE STYLE OF THE DIOCESAN LEADERSHIP: Q. 9 ..... | 235 |
| APPENDIX 10: QUANTTTATIVE ANALYSIS.....                               | 236 |
| A 10.1 PEOPLE IN THE DIOCESE .....                                    | 236 |
| A 10.2 PASTORAL STRATEGY.....                                         | 238 |
| A 10.3 PASTORAL STRUCTURES.....                                       | 239 |
| A 10.4 PASTORAL SYSTEMS .....                                         | 243 |
| APPENDIX 11: QUALITATIVE ANALYSIS.....                                | 247 |
| A 11.1 PERSONAL DREAMS.....                                           | 247 |
| A 11.1.1 Dreams about Church Mission .....                            | 247 |
| A 11.1.2 Dreams about Church Inner Life.....                          | 248 |
| A 11.2 PASTORAL VISION.....                                           | 249 |
| A 11.2.1 People in the Diocese in Ten Years .....                     | 250 |
| A 11.2.2 Pastoral Strategy in Ten Years.....                          | 251 |
| A 11.2.3 Pastoral Structures in Ten Years.....                        | 251 |
| A 11.2.4 Pastoral Systems in Ten Years.....                           | 253 |

|          |                                            |     |
|----------|--------------------------------------------|-----|
| A 11.3   | PASTORAL SITUATION .....                   | 253 |
| A 11.3.1 | People in the Diocese Today .....          | 254 |
| A 11.3.2 | Pastoral Strategy Today .....              | 257 |
| A 11.3.3 | Pastoral Structures Today.....             | 258 |
| A 11.3.4 | Pastoral Systems Today .....               | 259 |
| A 11.4   | PASTORAL PLANNING .....                    | 261 |
| A 11.4.1 | Offering Pastoral Formation .....          | 261 |
| A 11.4.2 | Developing Pastoral Strategy.....          | 261 |
| A 11.4.3 | Transforming Pastoral Structures.....      | 261 |
| A 11.4.4 | Deepening Pastoral Collaboration.....      | 262 |
|          | APPENDIX 12: ORGANISATIONAL ANALYSIS ..... | 263 |
| A 12.1   | PERSONAL DIMENSIONS.....                   | 263 |
| A 12.1.1 | Motivation.....                            | 263 |
| A 12.1.2 | Competence .....                           | 263 |
| A 12.1.3 | Roles .....                                | 264 |
| A 12.1.4 | Groups .....                               | 265 |
| A 12.1.5 | Leadership .....                           | 265 |
| A 12.2   | ORGANISATIONAL DIMENSIONS .....            | 266 |
| A 12.2.1 | Environment.....                           | 266 |
| A 12.2.2 | Membership .....                           | 266 |
| A 12.2.3 | Task .....                                 | 267 |
| A 12.2.4 | Typologies .....                           | 267 |
| A 12.2.5 | Structures.....                            | 268 |
| A 12.2.6 | Systems .....                              | 269 |
| A 12.3   | CHANGE.....                                | 269 |
| A 12.4   | SUMMARY .....                              | 270 |

## **GLOSSARY**

**administrative worker** = a person employed by the Bishop's Office or a parish for administrative or maintenance work

**administrator** = a priest temporarily commissioned for pastoral administration of a parish

**assistant priest** = a priest helping in joint pastoral ministry together with a parish priest or a moderator of a pastoral unit (a curate, a member of a pastoral team, a retired priest...)

**associational parish** = a type of parish which consists of its committed members with the emphasis on the communitarian dimension of parish life; this label is used as an inverse term to 'communal parish' (however, sometimes these two terms are made identical, both labelling the membership oriented parish)

**basic community** = see 'Basic Ecclesial Communities'

**Basic Ecclesial Communities** = small groups (eight to twenty people) of committed Christians meeting regularly to share the Word of God, faith and life, mutually supporting each other both in spiritual and in civic life, open to some degree of joint ministry, often being parts of a wider parish, diocesan or movement network; sometimes called Small Christian Communities, in the text often referred to as 'small communities' or 'basic communities'

**Diocesan Curia** = diocesan administrative and ministerial group consisting of various administrative or pastoral departments with the task of collaborating in pastoral ministry at diocesan level under the lead of the diocesan bishop and vicar general

**bishop vicar** = a priest collaborating closely with the bishop in a particular area

**Bishop's Office** = a part of the Diocesan Curia providing a direct secretarial service for the bishop and taking care for his documents

**Bohemia** = one of the three historical countries in the Czech Republic (besides Moravia and Silesia)

**catechist** = a pastoral minister providing catechesis (religious education) either for children or for adult Christians; sometimes called 'religion teacher'

**Caritas** = an international charity organisation with its Czech branch *Charita*, which is founded and controlled by the diocese with the task of ministering in the area of social justice and diaconal ministry

**collaborative ministry** = a way of relating and working together in the life of the Church which expresses the communion which the Church is given and to which is called; it is an ecclesial activity which brings together into partnership people who, through baptism and confirmation, as well as ordination and marriage, have different vocations, gifts and offices within the Church; it is a ministry committed to mission

**communal parish** = a traditional type of parish which provides pastoral services for all people coming to the church, without having a clearly defined membership and with the emphasis on the general mission to all people in their own culture; this label is used as an inverse term to 'associational parish' (however, sometimes these two terms are made identical, both labelling the membership oriented parish)

**excurrent parish** = parish which is administered by a commuting priest who resides in a neighbouring parish

**intentional community** = a new type of community where its members live together very intensely, frequently staying

together in one house and sharing almost all areas of their lives and faith; sometimes called ‘covenant community’

**liturgical assistant** = a voluntary minister officially commissioned for the ministry of leading Word, prayer and communion services, mostly on Sundays when the priest is not able to come to celebrate eucharist

**Local Ministry** = another name for ‘collaborative ministry’; also a name for a specific movement within Anglicanism

**Ministers Questionnaire** = a questionnaire conducted as part of the research process as background for this thesis focusing on individual ministers in the diocese, their ministerial styles and opinions

**ministry** = the public activity of a baptised follower of Jesus Christ flowing from the Spirit’s charism and an individual personality on behalf of a Christian community to proclaim, serve, and realise the kingdom of God; it overlaps with and flows into mission or apostolate

**Moravia** = one of the three historical countries in the Czech Republic (beside Bohemia and Silesia)

**mutual ministry** = another name for ‘collaborative ministry’

**new ecclesial movements** = renewal movements within the Catholic Church originating mostly in the Fifties, Sixties and Seventies of the last century, such as Focolare, Charismatic Renewal, Neocatechumenate, Cursillo...

**parish priest** = a priest permanently commissioned for the pastoral administration of a parish, sometimes called ‘pastor’; the ‘canonical pastor’ of a parish community

**Parish Questionnaire** = a questionnaire conducted as part of the research process as background for this thesis focusing on style of life and ministry in parishes across the diocese

**pastor** = another name often used in the USA for the ‘parish priest’ (see above)

**pastoral assistant** = full-time employed pastoral minister working at parish or diocesan level in pastoral ministry of various kinds; he or she should have completed the third-level of theological education

**presbyter** = theologically more precise term for a priest

**regional vicar** = a priest helping with administration and pastoral coordination at deanery level

**religious community** = a community consisting of vowed religious

**residential parish** = a parish which is administrated by a ‘parish priest’ residing directly in the parish

**Silesia** = one of the three historical countries in the Czech Republic (besides Bohemia and Moravia)

**Small Christian Communities** = see ‘Basic Ecclesial Communities’

**small community** = see ‘Basic Ecclesial Communities’

**Sudetenland** = areas in the Czech Republic bordering on Germany, Austria and Poland which were seriously affected by the forced expulsion of German inhabitants after the World War II

**synodal circles** = small discussion and reflective groups founded in the process of preparation for the Plenary Synod of the Catholic Church in the Czech Republic

**vicar general** = a priest who is the closest collaborator and deputy of the diocesan bishop

## **LIST OF FIGURES**

|                                                                                       |        |
|---------------------------------------------------------------------------------------|--------|
| Figure 1: The Complementarity of Structural Reform and Renewal Processes .....        | 55     |
| Figure 2: The Reality of Structural Reform and Renewal Processes in the Diocese ..... | 67     |
| Figure 3: Religiosity in the Czech Republic .....                                     | 95     |
| Figure 4: Map of Catholic Dioceses in the Czech Republic .....                        | 101    |
| Figure 5: Map of the Pilsen Diocese and its Deaneries .....                           | 105    |
| Figure 6: The Consultation Process of the Diocesan Pastoral Planning .....            | 108    |
| Figure 7: The Organisational Structure of Parish Development and Renewal .....        | 116    |
| Figure 8: Circles of Ministries .....                                                 | 136    |
| Figure 9: Geographical and Sociological Relating Structures .....                     | 142    |
| Figure 10: Concentric and disconnected peoples' worlds .....                          | 142    |
| Figure 11: Organisational Vision and Mission Development .....                        | 161    |
| Figure 12: The Seven Ss Diagram for Organisational Analysis .....                     | 166    |
| Figure 13: Four Levers of Change .....                                                | 167    |
| <br>Graph 1: Percentage of Catholics in the Total Population .....                    | <br>95 |
| Graph 2: Religiosity in Postcommunist Countries .....                                 | 96     |
| Graph 3: Atheism in Postcommunist Countries .....                                     | 96     |
| Graph 4: Catholics by the Local Community Size Category .....                         | 97     |
| Graph 5: Religiosity in the Czech Republic in 1991 and 2001 .....                     | 97     |
| Graph 6: Religiosity in the Czech Republic, Population Census 1991 .....              | 98     |
| Graph 7: Religiosity in the Czech Republic, Population Census 2001 .....              | 98     |
| Graph 8: Denominational Map of the Czech Republic in 1998 .....                       | 99     |
| Graph 9: Perception of the Church in Postcommunist Countries .....                    | 99     |
| Graph 10: Faith Identification Degrees in the Czech Republic 1991 - 1999 .....        | 100    |
| Graph 11: Population per Priest in the Dioceses of the Czech Republic .....           | 102    |
| Graph 12: Catholics per Priest in the Dioceses of the Czech Republic .....            | 102    |
| Graph 13: Sunday Masses per Priest in the Dioceses of the Czech Republic .....        | 103    |
| Graph 14: Sunday Mass Participants per Priest and per Mass in CR .....                | 103    |
| Graph 15: Age Profile of the Population of the Pilsen Diocese .....                   | 104    |
| Graph 16: Catholics in the Pilsen Diocese .....                                       | 104    |
| Graph 17: Catholics in the Deaneries of the Pilsen Diocese .....                      | 106    |
| Graph 18: Sunday Mass Participants in Relation to the Population in Deaneries .....   | 187    |
| Graph 19: Sunday Mass Participants in Relation to the Number of Catholics .....       | 187    |
| Graph 20: Number of Parishes according to the Congregation Size .....                 | 188    |
| Graph 21: Sunday Mass Participants according to the Congregation Size .....           | 188    |
| Graph 22: Age Profile of Male and Female Sunday Mass Participants .....               | 189    |
| Graph 23: Age Profile of Sunday Mass Participants and the Diocesan Population ....    | 189    |
| Graph 24: Initiation Sacraments and Marriages in the Diocese in 1994 - 2000 .....     | 190    |
| Graph 25: Baptisms, Anointments and Burials in the Diocese in 1994 - 2000 .....       | 190    |

|                                                                                     |     |
|-------------------------------------------------------------------------------------|-----|
| Graph 26: Age Profile of the Clergy in Pastoral Ministry in the Diocese .....       | 192 |
| Graph 27: Comparison of the Age Profiles of the Population and the Clergy .....     | 192 |
| Graph 28: Age Profile of the Respondents (Q. 4) .....                               | 196 |
| Graph 29: Knowledge of Sunday Mass Participants in the Parish (Q. 10) .....         | 196 |
| Graph 30: Type of Spiritual Priorities of the Respondents (Q. 9) .....              | 197 |
| Graph 31: Spiritual Priorities of the Respondents (Q. 9) .....                      | 197 |
| Graph 32: Sunday Mass Participants in the Responding Parishes .....                 | 198 |
| Graph 33: Sunday Mass Participants in the Non-Responding Parishes .....             | 198 |
| Graph 34: Quality of Sunday Mass Experience in Various Dimensions (Q. 14) .....     | 199 |
| Graph 35: Histograms of the Quality of Sunday Mass Dimensions (Q. 14a-f) .....      | 200 |
| Graph 36: Uniformity / Diversity and Warmth / Coldness (Q. 21) .....                | 201 |
| Graph 37: Styles of Decision-Making (Q. 28) .....                                   | 203 |
| Graph 38: Histograms of the Styles of Decision-Making (Q. 28a-f) .....              | 204 |
| Graph 39: Pastoral Councils and Finance Councils in Parishes (Q. 29a and 30a) ..... | 205 |
| Graph 40: Collaboration Styles of Ministry in Parishes (Q. 33) .....                | 206 |
| Graph 41: Histograms of the Collaboration Styles of Ministry (Q. 33a-f) .....       | 207 |
| Graph 42: Collaboration in Various Areas of Parish Ministry (Q. 36) .....           | 208 |
| Graph 43: Histograms of Collaboration in Parish ministry (Q. 36a-g) .....           | 209 |
| Graph 44: Objective Collaboration Coefficient for the Diocese as a Whole .....      | 210 |
| Graph 45: Subjective Collaboration Coefficient for the Diocese as a Whole .....     | 210 |
| Graph 46: Small Christian Communities and Congregation Size (Q. 23 / Q.13) .....    | 212 |
| Graph 47: Correlation between Benefits of PC and Word of God (Q. 29b / 14a) ....    | 216 |
| Graph 48: Correlation between Benefits of PC and Christ Relat. (Q. 29b / 14e) ..... | 216 |
| Graph 49: Benefits of Parish Councils and Type of the Clergy (Q. 29b) .....         | 216 |
| Graph 50: Pastoral Councils and Congregation Size (Q. 29a / Q. 13) .....            | 217 |
| Graph 51: Finance Councils and Congregation Size (Q. 30a / Q. 13) .....             | 217 |
| Graph 52: Pastoral Councils and Sunday Mass Offering Profile (Q. 29a) .....         | 218 |
| Graph 53: Sunday Mass Offering Categories and Pastoral Councils (Q. 29a) .....      | 218 |
| Graph 54: Collaborative Ministry Styles and Sunday Mass Quality (Q. 33d+e / 14) .   | 220 |
| Graph 55: Individual Ministry Style and Youth Group Participants (Q. 33a) .....     | 220 |
| Graph 56: Authoritative Decisions and Youth Group Participants (Q. 28a) .....       | 220 |
| Graph 57: Collaborative Activities and Types of Parish Ministry (Q. 34-35 and 37) . | 221 |
| Graph 58: Number of Excurrento Parishes and Diocesan Collaboration (Q. 35a) ...     | 222 |
| Graph 59: Sunday Mass Participants in three Collaboration Categories .....          | 224 |
| Graph 60: Percents of Parishes in three Collaboration Categories .....              | 224 |
| Graph 61: Collaboration Coefficient and Sunday Mass Quality (Q. 14) .....           | 224 |
| Graph 62: Age Profile of the Responding and Non-Responding Groups .....             | 227 |
| Graph 63: Personal Pastoral Orientation of the Respondents .....                    | 228 |
| Graph 64: Personal Pastoral Orientation of Various Ministerial Groups .....         | 228 |
| Graph 65: Personal Theological Orientation of the Respondents .....                 | 229 |

|                                                                                      |     |
|--------------------------------------------------------------------------------------|-----|
| Graph 66: Personal Theological Orientation of Various Ministerial Groups.....        | 229 |
| Graph 67: Time Spent in Church Ministry by Various Ministerial Groups.....           | 230 |
| Graph 68: Average Proportion of the Time Spent in Church Ministry.....               | 230 |
| Graph 69: Proportion of the Various Ministerial Areas in Church Ministry.....        | 231 |
| Graph 70: Preferred Ministerial and Leadership Styles of the Respondents .....       | 232 |
| Graph 71: Average Ministerial Styles of Various Ministerial Groups .....             | 232 |
| Graph 72: Average Leadership Styles of Various Ministerial Groups .....              | 233 |
|                                                                                      |     |
| Table 1: Faith Identification Degrees in the Czech Republic 1991 - 1999.....         | 100 |
| Table 2: Objects of Faith of the Believers in the Czech Republic 1991 – 1999.....    | 100 |
| Table 3: Clergy, Masses and Churches in the Dioceses of the Czech Republic.....      | 101 |
| Table 4: Catholics in Regional Towns and Deaneries of the Pilsen Diocese .....       | 106 |
| Table 5: Sunday Mass Participants and Parishes in the Diocese .....                  | 186 |
| Table 6: Parishes and Participants in Relation to the Congregation Size .....        | 186 |
| Table 7: Parishes with Groups and Numbers of Participants .....                      | 186 |
| Table 8: Types of Parish Administration and Relevant Sunday Mass Participation....   | 191 |
| Table 9: Number of Excurrento Parishes Administrated from one Residential.....       | 191 |
| Table 10: Sunday Mass Offering per Person.....                                       | 191 |
| Table 11: Economical Productivity of Sunday Mass Participants.....                   | 191 |
| Table 12: The Clergy in Pastoral Ministry in the Diocese and its Average Age .....   | 191 |
| Table 13: Lay Ministers and Workers in the Diocese.....                              | 193 |
| Table 14: Consecrate Life in the Diocese .....                                       | 193 |
| Table 15: Third Orders and New Movements in the Diocese .....                        | 193 |
| Table 16: Coverage of the Residential Parishes in the Diocese.....                   | 194 |
| Table 17: Coverage of the Sunday Mass Participants in the Diocese.....               | 194 |
| Table 18: Number of Responses per Responding Parish.....                             | 194 |
| Table 19: Respondents' Social Profile .....                                          | 195 |
| Table 20: Spiritual Priorities (Q. 9).....                                           | 195 |
| Table 21: Parishes / Sunday Mass Participants and the Congregation Size.....         | 198 |
| Table 22: Worship Diversity and Formation Programmes in Parishes (Q. 15 – 18) ..     | 199 |
| Table 23: Spiritualities Influencing Parishes (Q. 18).....                           | 200 |
| Table 24: Specification of the Influencing Spiritualities in Parishes (Q. 18c) ..... | 201 |
| Table 25: General Comments on Spiritual Life in the Parish (Q. 19).....              | 201 |
| Table 26: Formal Parish Members Register (Q. 20) .....                               | 201 |
| Table 27: Accessibility of the Parish Church and Presbytery (Q. 22).....             | 202 |
| Table 28: Small Christian Communities in Parishes (Q. 23) .....                      | 202 |
| Table 29: Local and Ecumenical Contacts of Parishes (Q. 24) .....                    | 202 |
| Table 30: General Comments on Relationships in the Parish (Q. 25).....               | 202 |
| Table 31: Parishes and the Population of the Parish Area (Q. 26) .....               | 203 |
| Table 32: Pastoral Councils and Finance Councils in Parishes (Q. 29a and 30a) .....  | 205 |

|                                                                                       |     |
|---------------------------------------------------------------------------------------|-----|
| Table 33: Benefits of Pastoral Councils and Finance Councils (Q. 29b and 30b) .....   | 205 |
| Table 34: Support from the Bishop's Office and the Type of Ministry (Q. 31) .....     | 206 |
| Table 35: General Comments on Administration of the Parish (Q. 32) .....              | 206 |
| Table 36: Collaborative Activities in Parishes (Q. 34 – 35 and 37).....               | 208 |
| Table 37: General Comments on Parish Ministry and Further Comments (Q. 38)....        | 210 |
| Table 38: General Collaboration Coefficients .....                                    | 210 |
| Table 39: Reasonable Correlations to Sunday Mass Participants (Q. 13) .....           | 211 |
| Table 40: Reasonable Correlations to Spiritualities (Q. 18).....                      | 211 |
| Table 41: New Movements and Word of God in the Parish (Q. 18b / Q. 14a).....          | 211 |
| Table 42: New Movements and Local Collaboration (Q. 18b / Q. 24 and 35) .....         | 212 |
| Table 43: Reasonable Correlations to Small Christian Communities (Q. 23).....         | 212 |
| Table 44: Reasonable Correlations to Decision-Making Styles (Q. 28) .....             | 213 |
| Table 45: Reasonable Correlations to Pastoral / Finance Councils (Q. 29 – 30) .....   | 214 |
| Table 46: Various Crosstabulations of Pastoral / Finance Councils (Q. 29 – 30).....   | 215 |
| Table 47: Benefits of Pastoral Councils and Administrator's Nationality (Q. 29b)..... | 215 |
| Table 48: Reasonable Correlations to Collaboration Styles in Ministry (Q. 33).....    | 219 |
| Table 49: Collaborative Activities and Types of Parish Ministry (Q. 34-35 and 37) ... | 221 |
| Table 50: Reasonable Correlations to Collaboration Areas in Parishes (Q. 36) .....    | 222 |
| Table 51: Reasonable Correlations to Administration and Administrators .....          | 223 |
| Table 52: Reasonable Correlations to the General Collaboration Coefficients.....      | 223 |
| Table 53: Focus Groups' Social Profile.....                                           | 225 |
| Table 54: Focus Groups and Subgroups .....                                            | 225 |
| Table 55: Respondents' Social Profile .....                                           | 226 |
| Table 56: Responding Rate of the Ministers Questionnaire .....                        | 227 |
| Table 57: Competence of Ministers in Various Ministerial Groups.....                  | 231 |
| Table 58: Familiarity with and Identification of the Official Pastoral Vision .....   | 233 |
| Table 59: Proportion of Pastoral Priorities in Various Ministerial Groups.....        | 234 |
| Table 60: Characteristics of Diocesan Leadership .....                                | 235 |

## MOTTO

### **“A Future Not Our Own”**

It helps now and then to step back and take a long view:  
 The kingdom is not only beyond our efforts, it is even beyond our vision.  
 We accomplish in our lifetime only a small fraction  
 of the magnificent enterprise that is God’s work.  
 Nothing we do is complete,  
 which is another way of saying that the kingdom always lies beyond us.  
 No statement says all that could be said,  
 No prayer fully expresses our faith.  
 No confession brings perfection, no pastoral visit brings wholeness.  
 No program accomplishes the Church’s mission,  
 No set of goals and objectives includes everything.  
 This is what we are about.  
 We plant the seeds that will one day grow.  
 We water seeds already planted, knowing that they hold future promise.  
 We lay foundations that will need further development.  
 We provide yeast that produces effects far beyond our capabilities.  
 We cannot do everything and there is a sense of liberation in realising that.  
 This enables us to do something, and to do it well.  
 It may be incomplete but it is a beginning, a step along the way,  
 an opportunity for the Lord’s grace to enter and do the rest.  
 We may never see the end results,  
 but that is the difference between the master builder and the worker.  
 We are workers not master builders, ministers not messiahs.  
 We are prophets of a future not our own.<sup>1</sup>

*Archbishop Oscar Romero, El Salvador*

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<sup>1</sup> *Madonna*, May 1993; quoted in: Archdiocese of Broken Bay, “Going Forward Together: The Catholic Church of Broken Bay,” Opening Reflection (*Catholic Diocese of Broken Bay*, [http://www.brokenbay.catholic.org.au/Plan/going\\_forward\\_together2001.htm](http://www.brokenbay.catholic.org.au/Plan/going_forward_together2001.htm); 13. July 2002).

## **INTRODUCTION**

The main aim of this thesis is mapping and reflecting on current issues in the area of organising pastoral ministry in the Diocese of Pilsen in order to acquire a solid analytical basis for the current development of a new pastoral strategy. In order to reach this aim, the thesis will focus on three major questions:

1. What are the contemporary trends in the area of organising pastoral ministry?
2. What is the current pastoral situation in the diocese in the light of these trends?
3. What implications does this reflection have for further pastoral planning?

The general methodology is not a scientific research in its strict sense, but a rather practical approach of theological reflection in the context of pastoral leadership. The main “guiding philosophy” of the thesis has been inspired by the model of “theological reflection in ministry” described by James and Evelyn Whitehead in their *Method in Ministry*.<sup>2</sup> In some regards, it is very similar to the sociological “action research strategy”<sup>3</sup> (characterised by its practicality, focused on change, moving in cyclical process and seeing the practitioners of the researched setting as the crucial people of the process).<sup>4</sup>

According to Whiteheads’ model, the thesis will reflect on three various kinds of sources (tradition, culture and experience), following three methodological steps of “attending”, “assertion” and “pastoral response”, as follows:

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<sup>2</sup> Evelyn E. Whitehead & James D. Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry*. Revised Edition (Franklin, Wisconsin: Sheed & Ward, 1995).

<sup>3</sup> According to Martyn Denscombe, “action research strategy” has four characteristics: practicality (dealing with real-world problems and issues, typically at work and in organisational settings); change (change is regarded as an integral part of research); cyclical process (a feedback loop: professional practice – critical reflection – research – strategic planning – action – professional practice); and participation (practitioners are the crucial people in the process). Martyn Denscombe, *The Good Research Guide for small-scale social research projects* (Buckingham: Open University Press, 1998) 57-58.

<sup>4</sup> The practical character of this thesis similar to the “action research” is caused by the fact that the author of the thesis focuses on the Pilsen diocese, where he was ordained a priest (in 1995). He has been asked to help develop a new pastoral and restructuring plan for the diocese. Therefore, he sees this thesis from the wider perspective of this pastoral leadership task.

The first step of “attending” will be the main focus of the first three chapters. *Chapter 1* will describe the sociocultural, historical and ecclesial context of the diocese (attending the voice of the cultural environment); *Chapter 2* will summarise the main current trends in organising pastoral ministry (attending the voice of worldwide practical experiences, church documents, theology and organisational theory); *Chapter 3* will describe the research conducted directly in the Pilsen diocese (attending the voice of the pastoral experience in the diocese).

The second step of “assertion” is understood as a kind of conversation among all the attended sources in a process of mutual clarification and challenge, in order to expand and deepen theological and pastoral insights. Although this mutual clarification is already a part of the second and third chapters, *Chapter 4* will focus exclusively on this analytical step and can be seen as the core chapter of the whole thesis.

The third step of “pastoral response” will be briefly indicated in Chapter 5. Although some concrete recommendations for further pastoral planning are there summarised, the proper pastoral responses will have to be elaborated and continued in the pastoral planning cycle of real ministry. The main arguments of the whole thesis will be summarised in *Conclusions*.

The *Bibliography* contains all the literature and documents used both directly and indirectly during the research process. Because of the inductive research approach, it was necessary to conduct wide-reaching research in various specific areas in order to be able to develop gradually some more general pastoral principles. Therefore, the detailed methodology, questionnaire forms, results and analyses of these particular research steps can be found in twelve extensive *Appendices*.

## Chapter 1: CONTEXTUALISING THE DIOCESE

Knowledge of its sociocultural and spiritual influences (the type of ‘organisational environment’) is important for both pastoral and organisational analyses of any pastoral unit. Therefore, the aim of this first chapter is to describe the historical, sociocultural, political and ecclesial contexts of the Pilsen diocese. After a short summary of some characteristics of the Church and society in Europe (section 1.1), some specifics of the Czech Republic will be outlined (section 1.2) and, finally, the situation in the Pilsen diocese (including a quite detailed overview of some pastoral developments in the last decade) will be described (section 1.3).

### 1.1 THE CHURCH IN EUROPE

It is not possible to develop a detailed sociocultural analysis of the Church and society in Europe, because it would be too wide a theme for this thesis. Nevertheless, it is still necessary to indicate at least some of the main strokes of the complex and diverse picture of the paradigm-shift towards a new phase of the relationship between Christian faith and postmodern culture. Medard Kehl, a German ecclesiologist, develops in one of his works the following characteristics of the present phase:<sup>5</sup>

- European culture, which has been shaped by the Enlightenment, is in a deep and difficult transition.
- All larger social units and institutions (including churches) are affected by the difficulties arising from this cultural shift.

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<sup>5</sup> Medard Kehl, *Wohin geht die Kirche?* (Where does the Church Go?) (Freiburg im Breisgau: Verlag Herder, 1996). Czech translation: Medard Kehl, *Kam kráčí církev? Diagnóza doby* (Centrum pro studium demokracie a kultury: Brno, 2000), 7-40.

- The Catholic Church in Europe is affected by these developments especially seriously, because in the last two centuries the Church lived in a relatively strong Catholic subculture.
- This shift is accompanied by perceptible loss of the traditional identification of the believers with the Church and this seriously affects the structural shape of both dioceses and parishes.
- The creative exchange between the Church and (post)modern society is often hampered by the growing polarisation within the Church.<sup>6</sup>
- The basic problem of all the larger Christian churches in Europe seems to be helplessness in transmitting the faith as a life-giving relationship with God in Christian community.

The *basic characteristics of the present time* could be identified by the following labels: radical plurality and subjectivity; fundamental changeability of all things; critique of all institutions; experience- oriented spirituality; fluid boundaries between official and non-official religiosity; renewed tendency to integralism and fundamentalism within some groups as a way of avoiding the confrontation with these developments. These characteristics are commonly understood not only as a danger for the Church, but first of all as a *chance and challenge*.<sup>7</sup> Medard Kehl sees two interrelated dimensions as important for further development of the Church in Europe: to return the spiritual dimension to the Church<sup>8</sup> and to find new communicative structures appropriate for today.<sup>9</sup>

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<sup>6</sup> However, in spite of their importance, these interior conflicts, according to Kehl, do not seem to be the main cause of the difficulties in reaching out to the today's people.

<sup>7</sup> Kehl, *Kam kráčí církev*, 71.

<sup>8</sup> Kehl describes three different “models of spiritual experience of the Church”: a) the Church as an “identification person”; b) the Church as a refuge or home; c) the Church as a sign of hope; Kehl, *Kam kráčí církev*, 72-83.

<sup>9</sup> Kehl sees the basic characteristics of the structural transition in the Church of today in this way: 1) divergence of the various “environments” challenging the Church to deepen both its internal and external communication ability; 2) tendency towards “profiled” communities, vibrant centres, foci of life challenging the Church to re-

## 1.2 THE CHURCH IN THE CZECH REPUBLIC

### 1.2.1 HISTORICAL CONTEXT

Churches in postcommunist countries face (in addition to all the issues indicated above) one particular difficulty: the problem of discontinuity caused by the forty years long isolation behind the “iron curtain”.<sup>10</sup> The consequences of the necessary resistance to and unfortunate collaboration with the Communist dictatorship still deeply affect not only the political, cultural and scientific development in these countries,<sup>11</sup> but also their ecclesial life. Whatever all the causes of this situation are, today the Czech Republic can be seen as the second most atheistic postcommunist country (after the former Eastern Germany).<sup>12</sup>

Interestingly, the influences of these developments on formation of appropriate pastoral concepts were rather ambivalent. On the one hand, triumphalism was suppressed and Christians became used to living intensively in small groups. On the other hand, the sacramental dimension of pastoral ministry became overemphasised at the expense of the diaconal one.<sup>13</sup>

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organise its ministry into communities that will be vibrant and missionary; 3) growing asymmetry between active and non-active members challenging the Church to widen its concept of Church community and ministry in concentric circles and to re-thing its sacramental catechesis (a catechesis “after”, *deutero*-catechumenate or *mystagogy*); 4) growing importance of “communicative environments of faith” challenging the Church to develop and support personal relationships, new forms of community open to the individual stories of its members, integrating faith and worship into day-to-day life, and living deep solidarity with the poor (the so-called “new spiritual movements”, with all their limitations and dangers, are seen as one of the most distinct “communicative environments of faith” challenging the whole church to deepen its *communio*, to find more flexible structures, to support holistic understanding of the faith and to promote the awareness of mission); Kehl, *Kam keráci církve*, 91-114.

<sup>10</sup> The worst oppression of the church by the Communist regime (including long imprisonments of religious, priests and bishops) was in the 1950s. In the late 1960s, there was a short period of relative freedom (so called ‘Prague Spring’), but in the 1970s, a phase of (now more political, social and psychological rather than physical) oppression came back with the so-called period of ‘normalisation’. During the whole time, the regime did not allow any church activity other than celebrating Mass and the sacraments.

<sup>11</sup> Aleš Opatrný, a pastoral theologian from Prague, estimates that we are left 15 – 20 years behind the developed European countries. Aleš Opatrný, *Pastorace v postmoderní společnosti* (Pastoral Ministry in Postmodern Society). (Kostelní Vydří: Karmelitánské nakladatelství, 2001) 20.

<sup>12</sup> See Graph 3 in Appendix 1.

<sup>13</sup> “On the one hand, circumstances were convenient for suppressing triumphalism and letting Christians understand the importance of the ‘little herd’; small communities became automatically spaces of intense life, when large gatherings were not allowed to organise. On the other hand, the isolation and displacing of the Church

Non-official pastoral ministry was completed in various ways:<sup>14</sup> from the quite developed parallel structures of the “underground church” (with its married priests and bishops) to various communities and groups participating both in the official Church and in non-official activities (with priests ordained in secret or ordained officially but currently without state approval of their pastoral ministry), to the many various secret activities which supplemented official (almost exclusively sacramental) parish ministry. Some groups were influenced by the various pastoral approaches of the new ecclesial movements.<sup>15</sup>

After the political change in the country (1989), quite high expectations with regard to religious renewal were present in the Church and perhaps even higher respect for the Church was felt in society at large (because of its place in the anticommunist struggles). However, these were realised only in small part and the Church’s popularity fell quickly.<sup>16</sup> It was perhaps too busy renewing its official structures (perhaps more than its inner life and its community) and demanding the return of its original property and influence. The present situation is that, for many reasons, society today is mostly neutral (at local community level)<sup>17</sup> or even hostile (at national political level)<sup>18</sup> towards the Church.<sup>19</sup> The economic relations between the State and churches are still not resolved.<sup>20</sup>

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from public life hindered the development of political responsibility in Christians and negatively affected the development of the diaconal dimension of pastoral ministry. Because the state power body officially tolerated only public liturgies in churches, sacramental life deepened, but the sacramental dimension of pastoral ministry became overemphasised.” Opatrný, *Pastorace*, 18; working translation from Czech by Petr Hruška.

<sup>14</sup> See Opatrný, *Pastorace*, 44-45

<sup>15</sup> Such as the Life in the Spirit Seminars, Schools of Evangelisation and Covenant Communities of Charismatic Renewal (Emanuel, Chemin Neuf, Beatitudes), Lectio Divina, Alpha Courses, Focolare, Neocatechumenat, Cursillo, Schönstatt, Fos and Zoe...

<sup>16</sup> This phenomenon of a kind of more political rather than religious affiliation is often used in attempts to explain the differences in the census population data from the years 1991 and 2001 (see Graph 5, Graph 6 and Graph 7).

<sup>17</sup> Two of the smaller parliamentary parties (the Union of Freedom and the Christian Democrats) and some of the small local parties mostly support a kind of social and diaconal collaboration at local level.

<sup>18</sup> The two biggest parliamentary political parties (the Social Democrats and the Civic Democrats) are sometimes quite hostile towards the Church (more in their practical approaches to politics than in their official programmes).

The problem is that the resulting disillusionment within the Church sometimes takes the form of deep persistent frustration, helplessness, fear of any experimentations, antipathy to anything new or continual search for a new “common enemy”.<sup>21</sup> Although every religion has its full political freedom in the country,<sup>22</sup> it seems that the mentality of the Catholics (searching still for a “common enemy”) is changing much slower. The awareness of general co-responsibility of Christians for their local communities and the whole of society is still very low, celebration of sacraments is still often seen as the only important dimension of church life as a whole, catechesis is often perceived as an activity which should be focused solely on children, the co-responsibility of parishioners for their churches and communities is not developed and the so-called “one-man system” seems to still prevail in parish ministry.<sup>23</sup>

On the other hand, many Catholics are rich in their positive experiences from the totalitarian period: the experience of God who is not dependent on the favour of those “in the saddle” or on outer circumstances; the experience of the possibility of living a relatively rich Church life without many structures or external influence; the experience of the power of community; the effectiveness of working in small communities and groups and collaborating with all groups in the Church without any unhealthy differences.<sup>24</sup>

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<sup>19</sup> See Graph 9 in Appendix 1. Today, the Czech Republic assumes second place (after the former Eastern Germany) on the scale of negative and threatening perception of the church in society in general.

<sup>20</sup> It is still arranged according the Church law from 1950, by which all Church property other than church buildings and presbyteries was nationalised and all the ministers of the mainstream churches are paid by the State. The problem is, that the church does not have any resources for maintenance of these, often unused buildings.

<sup>21</sup> Aleš Opatrný, *Pastorační situace u nás: Analýzy a výhledy* (Pastoral Situation in our Country: Analyses and Perspectives) (Kostelní Vydří: Karmelitánské nakladatelství, 1996) 39-42.

<sup>22</sup> However, personal nostalgia for the Communist period was identified by 37% of people in 1999; Tomka, Miklós & Paul M. Zulehner, *Religion in den Reformländern Ost(Mittel)Europas* (Religion in the Reform Countries of Eastern / Middle Europe) (Ostfildern: Schwabenverlag, 1999) 29. Moreover, the old Communist Party gained around twenty per cent in the last parliament elections (2002).

<sup>23</sup> Opatrný, *Pastorace*, 47-48.

<sup>24</sup> Opatrný, *Pastorační situace*, 43.

### 1.2.2 RELIGIOSITY

Official religiosity in the Czech Republic is still falling,<sup>25</sup> with a decreasing tendency from the East to the West of the country<sup>26</sup> and from the smaller to the larger local communities.<sup>27</sup> About a quarter of the entire population is Catholic; about 5% are of other Christian denominations. This leaves 70% of the people with no official religious affiliation (half of them are baptised).<sup>28</sup> However, looking deeper at the intensity and the kind of faith identification, the picture is more complex. While only around 10% of the population believe “according to Church teaching”, around one-third of the population believe “in their own way” and around 10% are “against faith”.<sup>29</sup> When the faith is researched according to various themes or “faith-objects”, the picture is even more diverse.<sup>30</sup> These observations would correspond to the already stated tendency to privatisation and subjectivisation of faith in today’s society.

## 1.3 THE CHURCH IN THE PILSEN DIOCESE

### 1.3.1 PASTORAL AND ECCLESIAL INFLUENCES

The Pilsen Diocese (established in 1993) is the newest of four “suffragan dioceses” of the Archdiocese of Prague<sup>31</sup> and a part of the area of the Czech Bishops’ Conference with three other Moravian dioceses.<sup>32</sup> The last profound reform of the diocesan and parish organisational structures was completed under the leadership of

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<sup>25</sup> See Graph 5, Graph 6 and Graph 7 in Appendix 1. Although the higher numbers of the population censuses could be explained by a kind of “political sympathy” after the change, other sociological studies confirm this development. Comparing the results of the *European Value Study 1991* with the results of the *Project Aufbruch 1998*: in 1991, 40% of the total population were people “with a denominational affiliation” vs. 27% in 1998, in 1991, 37% of the population defined themselves as “religious” vs. 29% in 1998; Tomka, *Religion in den Reformländern*, 43 and 45.

<sup>26</sup> See Figure 3 on page 95.

<sup>27</sup> See Graph 4 in Appendix 1.

<sup>28</sup> See Graph 8 in Appendix 1; compare with Graph 7.

<sup>29</sup> See Table 1 and Graph 10 in Appendix 1. Source: Aleš Opatrný, “Otázky identifikace jednotlivce s církví v pastoraci,” in *Identita církve – Identifikace s církví* (Identity of the Church – Identification with the Church) (Svitavy: Trinitas, 2002) 65-66.

<sup>30</sup> See Table 2 in Appendix 1.

the Habsburg monarchs, Maria Theresa and Joseph II.<sup>33</sup> Consequently, the Josephine structure of parishes, which (two centuries ago) covered the whole country with a thick net of countryside churches and chapels does not correspond at all to the current pastoral situation. Moreover, the heritage of this Enlightenment Church reform seems to affect not only the external structures, but also still encourages a false “majority mentality” in many Catholics. Easily accessible sacramental services are often seen today as one of the obligatory civic facilities and to see the country first of all as a mission area is still a very rare attitude.<sup>34</sup> Another structural factor negatively influencing not only the Pilsen diocese, but also the whole Czech Church, is the heritage of the forty-year period of rather poor priestly formation at the compromise seminary for priests in Litoměřice, which unfortunately continued at the Catholic Theological Faculty in Prague for twelve years after the political change.<sup>35</sup>

Compared with the other Czech and Moravian dioceses, the Pilsen diocese has the lowest numbers of priests, deacons, Sunday Masses and Sunday Mass participants.<sup>36</sup> However, after comparing these numbers among themselves and with the total number of the population and of Catholics, a more complex picture<sup>37</sup> emerged. While there are quite big differences in the rates of population per priest

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<sup>31</sup> See Figure 4 on page 101, Numbers 1 to 5.

<sup>32</sup> See Figure 4 on page 101, Numbers 6 to 8.

<sup>33</sup> Our “Josephinism” in the Enlightenment period of the late 18<sup>th</sup> century was a particularly late reception of the universalism of the Council of Trent connected with a tendency of the monarch to establish a strong functioning state. Although the Church and its priests were seen solely as tools for fulfilling or completing basic functions of the state, “Josephinism” actually tried (by using measures which of course we would not necessarily like, such as closing monasteries and so on) to liberate the Church from a certain distancing of itself from the world and to widen its pastoral ministry so far as possible to practically all areas of ordinary life. Opatrný, *Pastorační situace*, 8-9.

<sup>34</sup> See Ibid., 37-38.

<sup>35</sup> After the change, an ultraconservative dean came to power and only at the beginning of the year 2002 was it possible to enforce some structural and personnel changes allowing a fuller implementation of various Vatican instructions about theological academic education (for example, accepting lay men and women for study and allowing the use of theological approaches other than the neoscholastic method). In general, the faculty was very closed to “the world” and priests coming out of such formation often have big difficulties in communication with “ordinary people” and rather low appreciation of lay people and lay ministry.

<sup>36</sup> See Table 3 in Appendix 1.

<sup>37</sup> See Graph 11 to Graph 14 in Appendix 1.

(with the second highest rate in the Pilsen diocese),<sup>38</sup> the rates of Catholics per priest are almost even in all the dioceses<sup>39</sup> and the rates of Sunday Mass participants per priest and per Mass are almost in the reverse order (with the lowest rates in the Pilsen diocese).<sup>40</sup>

### 1.3.2 AREA AND POPULATION

The Diocese of Pilsen is located in the most western part of the Czech Republic.<sup>41</sup> Its area is slightly over 9,000 km<sup>2</sup>, the population circa 800,000 people (with quite a young age profile.<sup>42</sup> The concentration of local residents is relatively low.<sup>43</sup> Most of the areas are industrial, some rather agricultural. There are around ten towns with populations over 20,000 people, which are identical with the centres of ten diocesan deaneries.<sup>44</sup> The diocesan centre is an industrial city, Pilsen, with a population of around 166,000. Almost 60% of the excurrent parishes<sup>45</sup> are in local communities with populations under 1,000, a half of the residential parishes<sup>46</sup> are in local communities with populations between 1,000 and 5,000.<sup>47</sup>

The diocesan area was seriously affected by the consequences of World War II. After its end, the rather violent expulsion of the majority of the German population

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<sup>38</sup> The Pilsen diocese has the second highest rate with its more than 8,000 of population per priest (see Graph 11); in the dioceses of San Jose and St. Cloud, USA, it is around 5,000; in Besançon, France, and Regensburg, Germany, around 1,500; in Stuttgart, Germany, around 2,000.

<sup>39</sup> Around 1,500 Catholics per priest in the Pilsen diocese (see Graph 12); in Broken Bay, Australia, it is around 5,000; in Rockhampton, Australia and San Jose, USA, around 2,000; in St. Cloud, USA and in Regensburg, Germany, around 1500 Catholics per priest.

<sup>40</sup> The lowest rate (around 120) of Sunday Mass participants per priest is in three Czech dioceses including Pilsen (in San Jose, USA, it is around 300). The absolutely lowest rate (under 50) of Sunday Mass participants per Mass is in the Pilsen diocese (see Graph 14), because each priest in the diocese celebrates on average 2.7 Sunday Masses which is the highest rate in the whole Czech Republic.

<sup>41</sup> The diocese is bordering on Germany, see Figure 3 on page 95. The overall population of the Czech Republic is slightly over 10,000,000.

<sup>42</sup> See Graph 15 in Appendix 1.

<sup>43</sup> Mostly 50 – 99 people per 1 km<sup>2</sup>, in two deaneries it is under 50, in one deanery it is between 100 – 200, only in the diocesan centre (Pilsen) it is over 1,500; Český statistický úřad, *Česká republika: Předběžné výsledky sčítání lidu, domů a bytů 2001* (The Czech Republic: The Preliminary Results of the Census of Population, Houses and Flats 2001) (Praha: ČSÚ, 2001).

<sup>44</sup> See Table 4 in Appendix 1.

<sup>45</sup> That is, parishes without a resident priest, administrated from another parish.

<sup>46</sup> That is, parishes with a resident priest.

(largely Catholics) was followed by a policy of re-populating the border regions with people from other Czech and Moravian regions, from Slovakia and by re-patriates from Ukraine, Rumania and Yugoslavia. These people, although originally from a traditionally religious background, lost their faith rather quickly in the new situation and under the pressure of the Communist regime (1948 – 1989). During these times, relatively high numbers of travellers (Gypsies) came to some parts of the diocese from Slovakia and settled down there.<sup>48</sup>

### 1.3.3 PASTORAL DEVELOPMENTS DURING COMMUNISM

In the countryside, only very small numbers of the faithful survived, largely in very dispersed, isolated and disengaged groups.<sup>49</sup> More vibrant Christian communities<sup>50</sup> survived during the Communist period in larger towns. For example, a network of small prayer groups and small communities developed in the diocese. Some very good priests worked in the border areas<sup>51</sup> and developed some secret or half-official pastoral activities alongside their official sacramental ministry<sup>52</sup> for people coming to them often from long distances.<sup>53</sup>

Otherwise, the pastoral developments and atmosphere described above prevail throughout today's Pilsen diocese (as a former part of the Archdiocese of Prague). The religiosity numbers quoted for the whole country (26% of Catholics

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<sup>47</sup> See Table 31 in Appendix 7.

<sup>48</sup> However, the vast majority of the population is still Czech: 87% in the border areas, 95% in the area of Pilsen.

<sup>49</sup> Most of parishes of the Diocese of Pilsen have 0,5 to 3% of practising Catholics from the total population, some around 5%, only exceptionally (in one deanery) over 10% (see Graph 18 and Graph 19).

<sup>50</sup> Mostly with quite good ecumenical contacts and under the influence of some of the new ecclesiastical movements.

<sup>51</sup> As punishment for their too active ministry in other areas – the placement of priests was largely controlled by the secret state police.

<sup>52</sup> Formation courses, seminars, retreats, spiritual direction, pastoral guidance, bible courses...

<sup>53</sup> The structures of the proper “underground Church” (with married priests and bishops) were almost non-existent in this area (it was more concentrated in Prague and in Moravia).

today) will be even lower for the area of the Pilsen diocese (18% of Catholics).<sup>54</sup> More traditional religious life was preserved only in few southern areas of the diocese.<sup>55</sup>

#### 1.3.4 PHASES OF DIOCESAN PASTORAL PLANNING

##### Pastoral Letter ‘The Image of the Church’

In 1994, the recently appointed diocesan bishop issued a pastoral letter called *Image of the Church, which* outlined the main elements of his pastoral vision for the diocese. In this letter, the bishop contrasted Jesus’ original vision of “the Church as the image of Trinity” with the later (developed during Middle Ages and deepened in Communist times) image of a Church focused solely on celebrating sacraments and living only in its church buildings. The bishop invited all in the diocese, both the laity and priests, to create communities of life in the Church, first of all in its basic structures, in parishes.<sup>56</sup> In those beginning times of the diocese, the ‘Decennium of National Spiritual Renewal’<sup>57</sup> was under way in the whole Czech and Moravian Church. Therefore, general diocesan pastoral planning was inspired by its outlines. In addition,

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<sup>54</sup> Compare Graph 7 in Appendix 1 with Graph 16.

<sup>55</sup> See Figure 5 on page 105 and Table 4 and Graph 17 in Appendix 1.

<sup>56</sup> František Radkovský, “Obraz církve” (Image of the Church), A pastoral letter from the Pilsen bishop about the image of church and the pastoral programme for the diocese from the year 1994 (Bishop’s Office Pilsen: Pilsen, 1994). He spoke about the “universal vocation of all Christians to evangelise” and about the “need for well-formed laity and communities with healthy solid spirituality which would be open to collaboration with the other”. He asked both clergy and laity to “set off for a journey along ways which are proved by the Church, even if personally not sampled”. He challenged both priests and laity to change their mentality and to develop a common co-responsibility both for the parish and local community. As one way of doing this, establishing pastoral and finance councils in parishes was strongly recommended. The bishop refused both the image of priests as solitary sacramental ministers with all responsibilities for the parish and the image of professional managers with professional teams of collaborators. He would like to see priests as “animators, spiritual guides and advisors of their lay collaborators”. He expressed his hope, that, in this way, the parish would “transform into vibrant community or into a family of vibrant communities penetrated by the Gospel and radiating the good news in their environment”; working translation from Czech by Petr Hruška.

<sup>57</sup> It was a preparation period for the millennium of St. Adalbert in the year 1997. Each year (between 1987 and 1997) focused on a single pastoral theme, a group in the church and a Czech or Moravian saint and culminated in a national pilgrimage to various traditional pilgrimage places of the country. In the last year of this decennium, the Czech bishops issued a rather self-critical letter. They stated that the enjambment of the renewal process into wider society had not succeeded, that the Church was not able to set priorities clearly enough, that it was too focused on restitutions of its stolen possession and did not lead any serious dialogue with people of different thinking; The Bishops of the Czech and Moravian Dioceses, “Poselství českých a moravských biskupů všem lidem dobré vůle v České republice k závěru Desetiletí duchovní obnovy národa” (A Message from the Czech and Moravian Bishops to all People of Goodwill in the Czech Republic), *Katolický týdeník* 48 (1997).

the establishment of the new Bishop's Office with its 'Curia' was surely a rather difficult task for the bishop as well. Perhaps, because of these circumstances, no serious systematic process of developing a pastoral plan for the specific situation of the diocese was accelerated and the challenges from the pastoral letter remained largely unanswered.

### **Developing Pastoral Strategy**

In 1996, the diocesan bishop initiated a loose process of developing a new pastoral strategy for the diocese. A group of 20 priests came together with the diocesan leadership and formulated a *Proposal of Diocesan Pastoral Strategy*.<sup>58</sup> It included a statement about the general mission of all people to proclaim the Gospel, an analysis of the present situation, nine pastoral priorities,<sup>59</sup> a review of the steps already being taken, and fourteen concrete practical recommendations. However, after these intensive beginnings, the work on the task of completing the pastoral strategy was rather vague (except for the work of the Diocesan Pastoral Council, see next section, na stránce 14).<sup>60</sup> Some pastoral activities during the three years of the last millennium were then inspired rather by the ideas based on John Paul II's *Tertio Millenio Adveniente* or by the preparation processes of the Plenary Synod of the Catholic Church in the Czech Republic (see following section na stránce 15).

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<sup>58</sup> Diocese of Pilsen, "Návrh pastorační strategie pro Plzeňskou diecézi" (A Proposal of a Pastoral Strategy for the Pilsen Diocese) (Bishop's Office Pilsen: Pilsen, 1996).

<sup>59</sup> (1) evangelisation; (2) formation of lay ministers; (3) revival and formation of the diocesan presbyterium; (4) pastoral support of vocations; (5) focusing in ministry on vibrant centres and restructuring parishes; (6) support for basic communities and parish pastoral councils; (7) evangelisation in special areas; (8) collaboration with religious congregations, communities and new movements; (9) practical ecumenism.

<sup>60</sup> Some two-days working meetings for all the priests and some smaller meetings with other pastoral ministers.

### Everyday Work in Pastoral Councils

In addition to the obligatory *Council of Priests*, the *Diocesan Pastoral Council* was established as well (early in 1995).<sup>61</sup> According to its statute, it should “contribute to realisation of communion in the local church and be a means of participation by the faithful in the Church’s mission” (Number 1). The task of the Council is “to study and to assess questions regarding pastoral ministry and concrete recommendations and suggestions (especially regarding the diocesan pastoral plan) to pass on the diocesan bishop” (Number 2). In the first two periods (1995 – 2001), the Council comprised altogether around 20 members (with an extensive representation of laity)<sup>62</sup> and used to meet every three to four months in order to discuss current pastoral matters, to develop pastoral strategy and to work on various documents.<sup>63</sup> In 2001, the Statute of the Diocesan Pastoral Council was revised and the number of members radically reduced to nine (Number 6).<sup>64</sup> The Council in this form is now more like a small working team rather than a representative consultation group.

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<sup>61</sup> Diocese of Pilsen, “Stanovy diecézní pastorační rady” (The Statute of the Diocesan Pastoral Council), confirmed by the diocesan bishop at 6<sup>th</sup> October 1994. *ACEP* 10/94, Č.j. 2654/94.

<sup>62</sup> The composition of the original Diocesan Pastoral Council was as follows: Nine laypersons (one from each deanery, chosen by the regional vicar after listening to suggestions from the deanery); three priests (chosen by the Council of Priests after listening to the suggestions of the regional vicars); one representative of the men’s and one of the women’s religious congregations; one representative of the permanent deacons (elected by the deacons); ministers responsible for special areas: pastoral ministry, catechesis, Caritas, youth, media, prisons, health care, schools, council of laity (never established), art, family (appointed by the bishop); five other members (priests, religious, laity) appointed by the bishop – altogether 30 members (Number 6). In practice, around 20 members were working in the Council.

<sup>63</sup> The proposals of the Statute for Pastoral (parish) Councils (1995) and Finance Councils (1996) were the most important of them. Other working documents were, for example, as follows: “A Proposal of Deanery Spiritual Centres” (1996; never implemented), “What do you expect from the priest?” (1996); “Pastoral ministry in Larger Towns” (1997); “Pastoral Ministry in Smaller Towns and in the Countryside” (1997); “A Pastoral Strategy for the Pilsen Diocese” (1997); “A Plan for Pastoral Care of the Laity in the Pilsen Diocese” (1997; never discussed); “A Proposal of the Statute for Deanery Pastoral Councils” (1997; never implemented), “Reflections on the Work of Parish and Finance Councils” (1997); “How to Activate the Faithful?” (1999); “Preparation for Marriage in the Pilsen Diocese” (1999)...

<sup>64</sup> Besides the diocesan bishop as the presider, the Diocesan Pastoral Council consists of the vicar general, the bishop’s vicar for pastoral ministry, one representative of the priests in the diocese active in ministry, one representative of the Youth Centre, one representative of Caritas, one representative of the Pastoral Centre for the Laity, one representative of the lay faithful from Pilsen and one representative of the lay faithful from the other regions (without defining the way of their selection).

In 1996, the diocesan bishop confirmed the statute for *Pastoral Councils*<sup>65</sup> in parishes<sup>66</sup> and recommended their implementation. The *Finance Councils*<sup>67</sup> were established one year later (1997) as obligatory bodies for each parish.<sup>68</sup> According to a report from 1997,<sup>69</sup> however, there were quite serious problems and ambiguities in the work of such councils from the very beginning and it seems that only a minority of them were ready to fulfil their intended function sufficiently.<sup>70</sup>

In 1997, the Diocesan Pastoral Council issued a proposal of the statute for *Deanery Pastoral Councils*; it was later confirmed by the bishop as a recommendation for the deaneries and parishes that would like to collaborate in this way. However, not single Deanery Pastoral Council has been established in the diocese up to now.

### Stumbling Synodal Process

In July 1997, the Czech bishops initiated the preparation process for the Plenary Synod of the Catholic Church in the Czech Republic<sup>71</sup> (the first official session is now planned for July 2003) and in March 1998, the diocesan bishops invited all

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<sup>65</sup> Diocese of Pilsen, “Stanovy Farních rad” (The Statute of Parish Councils confirmed by the diocesan bishop at 1<sup>st</sup> November 1995) (*Společnost pro církevní právo*, <http://specp.prf.cuni.cz/dokument/dokumen2.htm#stan>; 11 July 2002); in the Pilsen diocese, the ‘Pastoral Councils’ are officially called ‘Parish Councils’.

<sup>66</sup> Parish councils (which is the usual name for the pastoral councils in parishes of all the Czech dioceses) are seen as consultative and working bodies of the parish priest. Their members are partly elected and partly appointed or delegated. According to the Statute, in the case of disagreement between the parish priest and the parish council, the issue is postponed to the next meeting. If the disagreement still persists, it is referred to the diocesan bishop who should decide (Number 19).

<sup>67</sup> Diocese of Pilsen, “Statuta Ekonomických rad farnosti” (The Statute of Finance Councils in a Parish) confirmed by the diocesan bishop on 1<sup>st</sup> December 1996. The usual name for the finance councils in the Czech dioceses is “The Economic Council of the Parish”.

<sup>68</sup> The members of the finance councils are appointed by the parish priest, one member should be elected by the pastoral council. In the cases of a serious disagreement between the parish priest and the council, the case is referred first to the regional vicar, and then, if it is still not solved, to the diocesan bishop (Number 24).

<sup>69</sup> Jiří Hájek, “Zkušenosti z práce farních rad” (Reflections on the Work of Parish Councils), a working paper for the Diocesan Pastoral Council, 1997.

<sup>70</sup> The report mentions two frequent prejudices on the side of the laity and four on the side of the priests: On the one hand, some parishioners have the idea that all decisions and all ministry are the task of the parish priest. On the other, some parishioners would like to decide without the parish priest and want to control him. On the side of the priests, the following limitations were mentioned: authoritarian attitudes; unwillingness and inability in the area of team work; serious prejudices against laypersons with theological education; a kind of a strange delight in overwork which can be passed off as a virtue. “Laypersons’ complaints about authoritarian priests are as frequent as priests’ complaints about authoritarian bishops.” Hájek, “Zkušenosti,” 1; working translation from Czech by Petr Hruška.

Catholics in their dioceses to form groups called ‘Synodal Circles’.<sup>72</sup> In the Pilsen diocese, although repeatedly recommended by the diocesan bishop from the very beginning,<sup>73</sup> the preparation process found neither wide nor deep echo.<sup>74</sup> By 1999, 42 ‘Synodal Circles’ were officially established (although obligatory in the deaneries, not one ‘priest synodal circle’), but only 28 of them were more or less active.<sup>75</sup> In 2001, however, some contact continues with 17 synodal circles, only 10 of them are active and the written feedback collected from these groups so far is rather poor.<sup>76</sup>

### Setting Up Pastoral Programme

In April 2001, perhaps encouraged by the pope’s letter *Novo Millennio Ineunte*,<sup>77</sup> the diocesan bishop issued a pastoral letter about opening the process of preparing a new pastoral programme for the diocese.<sup>78</sup> He stated that the preparatory process had three aims: 1) reviving the church in its present structures; 2) more active participation of priests and laypeople in the development of the pastoral plan; 3) improving

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<sup>71</sup> Czech Bishops’ Conference, “Dokument o vyhlášení Pastoračního sněmu” (A Document about the Convocation of the Plenary Synod of the Catholic Church in the Czech Republic) (Velehrad, 1997).

<sup>72</sup> The ‘Synodal Circles’ are small discussion groups with one instructed animator which discuss various pastoral themes according to the prepared plan and the results of these discussions are passed on the diocesan synodal moderator. Up to now, four main themes were discussed: the inner life of the Church (*Lumen Gentium*); the relationship between the Church and the wider world and society (*Gaudium et Spes*); liturgy (*Sacrosanctum Concilium*); Scripture (*Dei Verbum*).

<sup>73</sup> František Radkovský, “Výzva všem věřícím, správcům farnostní a všem křesťanským společenstvím k vytváření sněmovních kroužků v diecézi a ve společenstvích zasvěceného života” (An appeal to all the faithful, parish administrators and Christian communities to create synodal circles in the diocese and in religious communities) (Bishop’s Office Pilsen: Pilsen, March 1998).

<sup>74</sup> From the beginning, the organisation of the whole process at the bishops’ conference level was rather confusing and the vision and function of the ‘Synodal Circles’ rather unclear. Even today, many people do not believe that the voices of these groups will play any important role in the official part of the Synod where only the bishops will have the deciding vote.

<sup>75</sup> The circles were established more frequently in local communities with higher population (over 5,000 - 75% of the synodal circles, over 50,000 - 47% of the synodal circles), the members were more male than female, rather younger (57% of the age up to 49), mostly with third education level; “Zpráva pro pastorační radu o průběhu sněmovního procesu v plzeňské diecézi ke dni 19. 11. 1999” (A report for the Diocesan Pastoral Council about the development of the synodal process in the Pilsen diocese up to 19<sup>th</sup> November 1999) (Bishop’s Office Pilsen: Pilsen, 1999).

<sup>76</sup> This information is based on written analyses of the Synodal Circles’ reports and oral information obtained from the Bishop’s Office, 2001.

<sup>77</sup> John Paul II., *Novo Millennio Ineunte: Apostolic Letter on the Closing of the Jubilee Year 2000* (London, CTS, 2001) Number 29. See the review of this letter in Appendix 3, section A 3.1.1.

<sup>78</sup> František Radkovský, “Pastýřský list o pastoračním programu” (A Pastoral Letter about the Pastoral Programme, 26<sup>th</sup> March 2001) (Bishop’s Office Pilsen: Pilsen, 2001).

collaboration at the levels of parishes, deaneries and the whole diocese. Two pastoral priorities were named for the year 2001: a) education and formation of the faithful in the form of catecheses, lectures and bible groups (at least once a month); b) support and strengthening of the community of priests at deanery and diocesan levels. Towards the end of the year 2001, a questionnaire was sent to all the parish priests asking them in what specific ways they had responded to these priorities in their parishes.

### **Pastoral Conference**

In February 2002, inspired by some suggestions coming from the ‘synodal circles’, the bishop issued a pastoral letter announcing his intention of organising a ‘Pastoral Conference’ with the main theme “Communication and Dialogue between the Clergy and the Laity in the Diocese”.<sup>79</sup> As a motto for the conference, a quotation was chosen from Vatican II about the importance of interdependence between the clergy and the laity in the Church and their “friendship relationships”, “co-responsibility” and “collaboration”.<sup>80</sup> In the most interesting part of the letter, the bishop acknowledged that he was still learning to be a bishop and many others were probably learning individually many things as well. However, he encouraged a shift from a personal learning process to a more communal one, in accepting mutual co-responsibility for the diocese. He expressed his hope that after nine years of the existence of the diocese, “we should be able to understand God’s intention and the mission of our diocese in the whole worldwide Church and in the lives of the people in Western Bohemia”.

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<sup>79</sup> František Radkovský, “Pastýřský list k pastorační konferenci o komunikaci kněží a laiků v diecézi” (A Pastoral Letter Convoking the Pastoral Conference about Communication between the Clergy and the Laity in the Diocese, 21<sup>st</sup> February 2002) (Bishop’s Office Pilsen: Pilsen, 2002).

<sup>80</sup> Vatican Council II. *Lumen Gentium: Dogmatic Constitution on the Church*, Number 37; in: Austin Flannery, ed., *Vatican Council II: The Conciliar and Post Conciliar Documents* (Dublin: Dominican Publications, 1975).

Each ‘synodal circle’ and each group of clergy in a deanery was to send their written contribution to the Bishop’s Office where two summaries (clergy and laity) were finally made. The conference took place in May 2002 with the attendance of around thirty invited people.<sup>81</sup> The summaries were presented, followed always by some additional remarks from the relevant group and by a wider discussion. The evaluation both of the process and of its results is still not completed, but it seems to be an important step in a wider learning process of pastoral reflection and communication in the diocese.

### 1.3.5 THE CURRENT PASTORAL INTENTIONS

In May 2002, the Bishop’s Office issued a working paper called *Pastoral Intentions*,<sup>82</sup> which was originated by a working group (including the bishop, the vicar general and the workers of the Pastoral Centre for Laity) during 2001 – 2002. The aim of this working paper is “to outline the intention of the necessary pastoral transformation and renewal in the Pilsen diocese in the next ten years”. Simultaneously, “it will serve as starting material for discussions about renewal and restructuring of the diocese and parishes which should successively take place in diocesan councils, among clergy, in parishes, families and communities”. It is expected that the whole process will last from many months to several years.

The “intentions” contain three main “aims”: (1) the reform of pastoral ministry and its means; (2) the restructuring of the diocese; (3) a new model of Church economy. While the first and the third aim are only briefly outlined (widening of sacramental parish ministry by adult education, pastoral formation, spiritual direction

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<sup>81</sup> “Zápis z pastorační konference plzeňské diecéze” (Minutes of the Pastoral Conference in the Pilsen Diocese) (<http://plzen.cirkev.cz>).

<sup>82</sup> Diocese of Pilsen, “Pastorační záměry v Plzeňské diecézi: Verze 01 z 24. 5. 2002” (Pastoral Intentions in the Pilsen Diocese: Version 01 from 24<sup>th</sup> May 2002), Material for discussion about pastoral renewal and restructuring in the diocese (Bishop’s Office Pilsen: Pilsen, 2002).

and specialised ministries; the necessity of developing a new model of “stewardship”), the second aim is worked out in detail. The target state is there outlined as follows:

- self-reliant parishes (created by merging several neighbouring “parishes” in which it would be not possible to develop all the necessary dimensions of a ministering community; economically self-reliant)
- mission centres in mission areas (created by affiliating of several non-viable “parishes” which would not be a part of a self-reliant parish; combined financial resources)
- faith-life centres (created around various communities, groups or families with their own charisms and ways of ministry; economically independent)

It is emphasised that every change in the parish structure will be made only as the result of in-depth discussions with the relevant groups and local people. When the local people with their priest decide that they do not want to join the restructuring process, the parish would be seen as being in a “transition state”, without any direct pressure, but without some of today’s obvious support means (in the area of finances and so on).

In the section of “principles” only one is mentioned: the *communio* spirituality.<sup>83</sup> In the section of “instruments”, two tools are mentioned: prayerful support of the whole process; and systems of education and formation of both clergy and laity. In the last section of “implementation”, some concrete steps are outlined:

- establishing an “implementation team” (responsible for the whole process) and a “consultation team” (responsible for the process of consultations)

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<sup>83</sup> According to John Paul II’s, *Novo Millennio Ineunte*, Number 43: collaboration, communication, dialogue, solidarity, co-responsibility, mutuality, openness, awareness of the transformation process and identification with it...

- conducting the discussions about the “intentions” (at various levels, “from the top down”)
- analysing the pastoral situation in the diocese and the present faith-life centres
- issuing a proposal of the final shape of the restructured diocese
- continuing with the consultation process in its second phase
- developing the final plan of restructuring, pastoral appointments, stewardship and formation of ministers
- proclaiming officially the transformation process and its gradual implementation
- starting the new system of ministerial education and formation

A quite extensive commentary is added to these general principles and suggestions. Currently (June 2002), the first phase of the consultation process (discussion in the various diocesan councils and consultation bodies) is under way.

#### **1.4 SUMMARY: CHALLENGING AND COMPLEX ENVIRONMENT**

After exploring all the various contexts of the Pilsen diocese, it became clear that the sociocultural and spiritual influences which will be necessary to take into account in researching the current pastoral situation and reflecting on it are both challenging and complex. However, the combination of the consequences of the Communist regime with the still more strongly emerging paradigms of postmodern society and the broad transition or crisis within the Church itself has its chances and opportunities as well. In order to understand deeper the pastoral and theological developments within the Church, it is now necessary to turn our attention to the worldwide Church community and current trends in pastoral ministry.

## **Chapter 2: ATTENDING PASTORAL TRENDS**

In order to be able to formulate appropriate ‘research questions’ for researching the current pastoral situation in the Pilsen diocese (Chapter 3) and to reflect on it in the light of the experience and theology of the universal Church (Chapter 4), it was necessary (1) to explore the practice of pastoral planning in various dioceses worldwide, (2) to review some of the important Church documents, (3) to study some of the key theological and pastoral works and (4) to acquire some of the insights of modern organisational theory. The detailed results of these four documentary research steps can be found in Appendices 2 and 3. In this chapter, their main results will be presented in concise summaries (sections 2.1 to 2.4). Finally, an overall summary of the main pastoral trends in today’s universal Church will be added (section 2.5).

### **2.1 DIOCESAN PASTORAL PLANNING**

After conducting an extensive documentary review of various approaches to diocesan pastoral planning and reform processes in several Catholic dioceses of Australia, North America, Ireland, Great Britain, France and Germany (described in detail in Appendix 2 na stránce 107), it is possible to summarise its results in the following way:

- In the worldwide Church of today, pastoral planning is seen as an important or even necessary tool for finding the appropriate way of fulfilling the Church’s fundamental mission in (post)modern society.
- The processes of pastoral planning or restructuring are understood multidimensionally: at the level of spiritual conversion, theological and pastoral

transition, wide participative synodal-like consultations and effective strategic planning.

- The reshaping of community life, change in ministry and leadership styles and reform of Church structures are generally seen both as necessary consequences of the renewed ecclesiology and theology of ministry and as appropriate reactions to various cultural shifts and practical issues (such as the shortage of ordained ministers, population growth, cultural diversity or declining numbers of practicing Catholics).
- Essential ingredients of the pastoral planning process are almost always as follows: quality pastoral analysis; good theological foundation in Trinitarian and *communio* ecclesiology; wide consultations with both specialists and all the baptised; both spiritual and managerial guidance or support; some implementation structures.
- The common final outcomes of the planning processes can be summarised as follows: strong emphasis on mission and evangelisation; collaborative ministry as the way forward; renewed understanding of leadership roles both of ordained ministers and all the baptised; the communion dimension of parish life including small communities and groups of various types; quality communication, participation, education, formation and support systems; deep and inclusive spirituality; unity with the wider Church; structural reforms as a necessary part of a wider renewal process.

## 2.2 CHURCH DOCUMENTS

Focusing on the pastoral and theological themes that emerged from the results of the pastoral planning review in the previous section, a selective review of

some fundamental Church documents was made. It was directed by the question as to what degree the processes of diocesan pastoral planning are inspired and supported by the official Church teaching. The conclusions of this documentary review (in more detail introduced in Appendix 3, section A 3.1 na stránce 124) can be summarised as follows:

All the reviewed Vatican documents are penetrated by the ‘*communio ecclesiology*’ and by the dialogic openness towards the world that originated in Vatican II. Some of them emphasise the new evangelisation (“re-evangelisation”) or mission (“initial evangelisation”) aspect of the relationship between the Church community and the world (*Apostolicam Actuositatem*, *Evangelii Nuntiandi*, *Redemptoris Missio*, *Christifideles Laici*), while others, without denying the previous one, promote partnership, dialogue and mutual collaboration with today’s society (*Gaudium et Spes* and various social encyclical letters). All the documents not only accept, but strongly promote participation of laypeople both in ministry within the Church and in the apostolate in the world, although some of them express some anxiety at a possible disruption of the profile of the priestly vocation and ministry and the distinction between clerics and laity (*Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests*). However, a serious search towards a renewed concept of the ordained ministry is strongly present (*Pastores Dabo Vobis*). While the necessity of structural reforms and adaptations is clearly accepted and encouraged, the dimensions of personal conversion, formation and spirituality are strongly emphasised as well (both dimensions are strongly present, for example, in *Christifideles Laici*). Although the acceptance of the so-called basic ecclesial communities (or small Christian communities) and new ecclesial movements was at first rather cautious, in more recent times, it is very welcoming and encouraging (from *Christifideles Laici* to all the

postsynodal documents following the recent continental synods to many of the episcopal documents and exhortations). Recently (from *Novo Millennio Ineunte*), a new strong emphasis on the necessity for a process of pastoral planning that is spiritually based, rooted in incarnational theology, locally focused, and communion, collaboration and mission oriented, is clearly perceivable.

Apart from *Novo Millennio Ineunte* with its often-repeated encouragement to enter such process, this direction is expressed in many episcopal and diocesan documents (see, for example, Appendix 2 and the Bibliography). Most of these episcopal documents develop the local dimensions of the reform and renewal processes without losing the universal one. An excellent and representative example of such a solid local pastoral reflection and a comprehensive summary important for further reflections can be found in the working paper accepted by the Bishops' Conference of England and Wales *The Sign We Give* which is reviewed in detail in Appendix 3 (section A 3.1.3, na stránce 128).

## 2.3 THEOLOGICAL AND PASTORAL SOURCES

The main lines and important themes that was distilled in the various approaches to diocesan pastoral planning around the world (section 2.1) and found confirmed in reviewing Church documents (section 2.2) were prepared and further widely developed in theological literature. In this section, a concise summary of an extensive theological and pastoral literature review will be presented in order to have a clearer picture of the theological backgrounds of the current pastoral trends (see in detail, including bibliographical notes, Appendix 3, section A 3.2).

Although the theological literature review in Appendix 3 is divided into three overlapping areas (ecclesiology, theology of ministry and parish renewal) with one

additional section on Czech literature, it became clear that all these areas are strongly present in almost all the reviewed sources. The more theoretical authors (such as Baumert, Boff, Dulles, Kasper, LaCugna, Lohfing, Niebuhr or O'Meara) always develop their theology in the very concrete context of today's Church and society and in the service of more practical ministry. On the other hand, the more practice oriented authors (such as Greenwood, Harrington, Shaw and Sofield) or predominately parish oriented works (by Baush, Brennan and Sweetser) are always based on a solid theological foundation. In Czech theological works reviewed, the ecclesiological foundation and a more developed base of theology of ministry seems to be only beginning and so they are not so strongly present in or connected with its very practical and experience based focus.

The *theology* underpinning the current pastoral trends is an incarnated communio ecclesiology, embedded in real local life and a structured world, echoing the Trinity and the collaborative way of salvation, focused on a ministering community sharing personal gifts and God's mission, integrating both the apostolic and charismatic dimensions of the Church around the basic unifying baptismal dimension. Some more practical *pastoral expressions* of these theological foundations are frequently seen in the emphasis that all are called both to ministry and apostolate in one ministering community, which shifts from a programme-oriented parish ministry towards more spiritually and community oriented ministry, integrating small Christian communities and other groups in a parish understood as a community of communities without forgetting personal guidance in spiritual direction or pastoral supervision.

In this context, new emphasis on the *leadership roles* in the Church is developing and theological and practical consequences for understanding of ordained ministry reflected on. Various concepts of empowering, servant, transforming,

inspiring, shared, collaborative, dual-focus leadership styles have been promoted and very fruitful mutual conversation with organisational theory developed. Pastoral ministry and pastoral leadership are seen predominately through the lens and in the context of ‘ministering community’.

The emphasis on ministering community with a variety of gifts and ministries helps in overcoming the old *dichotomies*, such as that between clergy and laity, the Church and the world, “in-reach” and “out-reach”, “come-structures” and “go-structures”, communion and mission, social justice and evangelisation and personal relationships and communal openness. Such pastoral ministry can be characterised as *mystagogic, communitarian, collaborative and contextual*.

## 2.4 ORGANISATIONAL THEORY SOURCES

Because the importance of sociology and organisational theory for organising pastoral ministry is already widely accepted and theologically supported in most of the mainstream churches, a selective use of some of such sources has to be made. Two works were used almost predominately in the organisational theory literature review (presented in detail, including bibliographical notes, in Appendix 3, section A 3.3): Charles Handy’s classic *Understanding Organizations* (because it is accepted as a classical work introducing basic organisational themes) and Joseph F. McCann’s “sociological and theological enquiry” *Church and Organization* (because of its overlapping focus on the areas of sociology and theology). Within this framework, topics from some additional sources were occasionally mentioned. In this section, a concise summary of the main themes of organisational theory will be presented in order to have a framework for an organisational analysis of the Pilsen diocese (in Appendix 12 and at the end of the third chapter) and to be able to introduce these sources into a fruitful

conversation with the theological ones (in the summary of this chapter) and with pastoral experience (in the fourth chapter).

There are some very important themes in organisational theory that are fruitful for organising pastoral ministry. In both of the two in the detail-reviewed sources, three main dimensions of any organisation were strongly present: the *personal* dimension (people, their motivation, roles, competencies, skills, relationships in groups, leadership styles), the *structural* dimension (organisation, its organisational environment, type of membership and task, various typologies of organisational structures, communication and participation systems...) and the phenomenon of organisational *change*. This overall structuring of the theory can be expressed by using a very practical scheme of organisational analysis: the so-called Seven Ss Diagram (see Figure 12 na stránce 166) where the “Cold Triangle” (strategy, structures and systems) corresponds to the structural dimension and the “Warm Square” (shared values, skills, staff and style) to the personal one. A simpler expression of the same idea can be found in the so-called “four levers of change” (see Figure 13 na stránce 167).

Besides of this overall approach, some special theories within the personal dimension of organisational theory are important as well: theory of motivation (see another helpful diagram for developing an inspiring organisational vision in Figure 11, na stránce 161), role theory, learning theory, group dynamic theory and various leadership theories. From the perspective of the structural dimension, various typologies (in detail described in Appendix 3) were developed and some of them (for example Scherer’s and McCann’s) very interestingly applied to the Church and organising parish and diocesan ministry. Other important contributions can be seen in Handy’s emphasis on the necessity of differentiation of the organisational styles (“cultures”) within an organisation and various regimes of its work (steady state,

innovation, crisis management and policy making) and in his concept of organisational “systems”: communication system, participation system and numbers system.

Finally, from the plentiful literature on organisational *change* (more external, structural or situational change) or *transition* (more internal, personal transformation), some important experiences of managing resistance, sustaining “neutral zone” or “grieving” the necessary endings can be inspiring for the current difficult shifts in pastoral ministry.

## 2.5 SUMMARY: DISTILLING THE CURRENT PASTORAL TRENDS

After studying the experience of the worldwide Church community, official Church teaching, the wisdom of the Gospel translated by theologians into various local situations and contexts and the wisdom of contemporary culture in the area of leading and managing organisations, a striking convergence became clear:

All of these very diverse sources seem to be pointing to four common directions that could be summarised under the general terms of *spirituality*, *community*, *collaboration* and *mission*. In addition, all the categories of the reviewed sources agree that today’s society (both within Christianity and in society as a whole) is going through an important but difficult *transition* (renewal, paradigm-shift, mind-set transformation) that requires appropriate structural *change* (reform, restructuring). In the following paragraphs, this assertion will be shortly explained by indicating the various threads pointing in these common directions.

### **Spirituality as Personal Maturity**

A strong emphasis on personal maturation, holistic development and spirituality as the necessary basis for any organisation can be naturally found, not only

in today's theology of ministry,<sup>84</sup> collaborative ministry practice,<sup>85</sup> various approaches to diocesan pastoral planning<sup>86</sup> or parish renewal<sup>87</sup> and most of the Church documents,<sup>88</sup> but also in organisational theory and in current cultural trends in general.<sup>89</sup> Therefore, the themes that will be summarised under the category of spirituality will be not only the classic topics of spirituality,<sup>90</sup> but also those of management.<sup>91</sup>

### Community as Relational Maturity

The second emphasis within the personal dimensions of any organisation, the emphasis on community, relational maturity, communication, mutuality, personal relationships and interdependence, has been re-discovered and renewed within the Church largely since Vatican II, both in theology<sup>92</sup> and in pastoral practice.<sup>93</sup> However, this communitarian renewal is quite congruent with the wider trend in modern cultures towards community and with similar discoveries in psychology, sociology, group

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<sup>84</sup> See, for example, the seventh chapter "Spirituality of Ministry" in O'Meara's *Theology of Ministry* (see footnotes 348 and 349) and the strong emphasis on "praying community" in Greenwoods *Transforming Church* (see footnote 365). In the Czech context, while Aleš Opatrný characterises pastoral ministry as necessarily "mystagogic", the dimensions of Christian initiation, mystagogy, spiritual fatherhood, spiritual formation and the unity of contemplation and praxis are strongly favoured in Pavel Ambors' pastoral theology inspired by Eastern Christian spirituality.

<sup>85</sup> See, for example, the sixth chapter "Spirituality for Collaborative Ministry" in Sofield's *Collaboration* (see footnote 400) and the concept of "collaboration as spirituality" in: Catholic Bishops' Conference of England and Wales, *The Sign we Give: Report from the Working Party on Collaborative Ministry* (Chelmsford: Matthew James Publishing, 1995); see footnote 315.

<sup>86</sup> See, for example, the concept of pastoral planning and restructuring processes as "spiritual experiences" or "processes of conversion" in most of the reviewed dioceses.

<sup>87</sup> See, for example, chapters 2 – 3 in Harrington's *Parish Renewal* and in the pastoral directions flowing out of Baumert's analysis of the charismatic dimension of the Church.

<sup>88</sup> See, for example, the John Paul II's passionate invitation to "Put out into the deep" and to "contemplate Jesus' face" in his *Novo Millennio Ineunte* and the whole fourth part of the *Catechism of the Catholic Church*.

<sup>89</sup> See, for example, the strong emphasis on the spiritual dimension in organisations in Charles Handy's newer books (for example, *The Hungry Spirit*) and the whole of Greenleaf's work on "Servant Leadership" (for example, Greenleaf, *Servant Leadership* and *The Power of Servant Leadership*).

<sup>90</sup> Such as celebrating sacraments, worship or liturgy, theology, initiation and mystagogy, catechesis, discipleship, conversion, spiritual guidance or direction, discernment, pastoral formation or adult education.

<sup>91</sup> Such as motivation, guiding philosophy, core beliefs and values, guiding vision or purpose, inspiring leadership, transforming leadership, servant leadership, empowering, transformation, burnout, stability zones and spirituality of the workplace...

<sup>92</sup> The so-called 'communio ecclesiology' and the concept of the Church as the Image of Trinity

<sup>93</sup> For example, basic ecclesial communities, intentional communities, new movements, renewal of traditional religious communities...

dynamics and, finally, in organisational theory and management.<sup>94</sup> Therefore, the themes under this category will be again not only the typically Christian,<sup>95</sup> but also sociological and managerial ones.<sup>96</sup>

### **Collaboration as Internal Structures**

While the emphasis on ‘community’ expresses the personal and relational dimension of a group of people, the term ‘collaboration’ points rather to its task dimension that needs to be expressed and supported by some kind of internal structure. The shift in Church structures in the last four decades from exclusively hierarchical ones towards more collaborative and co-responsive ones has been caused both by the theological shift towards the trinitarily based ‘communion ecclesiology’ and by some rather practical reasons such as the shortage of priests.<sup>97</sup> However, many secular organisations and organisational theorists discovered simultaneously the value (or even necessity) of managerial structures other than the classical ‘bureaucratic’ ones and leadership styles other than the classical ‘authoritative’ ones.<sup>98</sup> In this case, the

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<sup>94</sup> See, for example, Handy’s comment: “Organizations are not machines... they are communities of people.” Charles Handy, *Understanding Organizations*, 4<sup>th</sup> ed. (London: Penguin Books, 1993) 291; see section A 3.3.1 in Appendix 3.

<sup>95</sup> Such as communion, sharing of gifts, charisms, small Christian communities, covenant communities, parish as community of communities, associational parish, “come structures”, maintenance or priest function of religion...

<sup>96</sup> Such as communication, shared leadership, integration and differentiation, unity in diversity, relational needs, group maintenance roles, cultures, natural relational environment, communicative environment...

<sup>97</sup> See, for example, the excellent document on collaborative ministry *The Sign We Give* reviewed in Appendix 3, section A 3.1.3.

<sup>98</sup> See the overview in Appendix 3, section A 3.3.2. In both cases (the Church and secular organisations), the value of the organisational structure has been not denied, but re-directed towards its original purpose: to protect and support the personal and communitarian dimensions, create some ways towards unity or integration and maintain the organisation’s direction towards its original mission (for example, the renewed concept of hierarchy described in *The Sign We Give*, see footnote 307 and the Handy’s concept of organisational structures as “skeleton, not prison”; Charles Handy, *Understanding Voluntary Organizations: How to make them function effectively* (London: Penguin Books, 1988) 103.

managerial terms<sup>99</sup> are widely used in secular organisations as well as in the Church; however, some terms were developed especially for pastoral ministry.<sup>100</sup>

### **Mission as External Interaction**

Although the emphasis on an external 'mission' is an intrinsically Christian one, it was re-discovered and re-emphasised as the Church's primary task only recently.<sup>101</sup> However, because of the widespread lack of clarity about some basic concepts and terms<sup>102</sup> and because of the difficulties in expressing such concepts in concrete, locally oriented terms, church organisations are usually very general in defining their mission.<sup>103</sup> However, the point of agreement is that defining and agreeing about the Church's relationship to a wider society is one of the key elements determining new shape and structures of Church communities. While there are again some terms used in both secular organisations and in the Church,<sup>104</sup> other terms are exclusively Christian.<sup>105</sup>

### **Reform and Renewal**

Both in theology and organisational theory, two perspectives of any community, church or organisation are always present: the perspective of *personal*

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<sup>99</sup> Such as management, administration, participation, co-responsibility structures, bureaucracy, roles, team, organic network, matrix, project organisation, coalition, market, differentiation, policy making, coordination, strategic planning, crisis management, transforming structures, restructuring, supporting structures, decision-making, committee...

<sup>100</sup> Such as hierarchy as servant of communion, collaborative ministry, co-operative ministry, local ministry, mutual ministry, partnership ministry, team ministry, lay participation, circles of ministries, pastoral supervision, diversification of ministries, ministerial formation structures, ministering parish, generative communities, pastoral council...

<sup>101</sup> See, for example, Paul VI, *Evangelii Nuntiandi: Post-Synodal Apostolic Exhortation on Evangelisation in the Modern World* (London: CTS, 1976). Very good explanation of these developments can be found in Patrick J. Brennan, *Re-Imagining Evangelization: Toward the Reign of God and the Communal Parish* (New York: The Crossroad Publishing Company, 1995) 1-44, reviewed in section A 3.2.3 in Appendix 3.

<sup>102</sup> Such as evangelisation, evangelism, mission, apostolate, initial evangelisation, testimony, re-evangelisation, new evangelisation, conversion, aggiornamento, dialogue, inclusivity, salvation and so on.

<sup>103</sup> See footnote 532.

<sup>104</sup> Such as environment, mission, strategy, task, service, corporate responsibility, dialogue, open system, inclusivity, arena, market, coalition, flexible structures and so on.

*relationships* and the perspective of *structured community*. In theology, it can be expressed by speaking about the divine and the human side of the Church or about the charismatic (pneumatic) and the apostolic (institutional) dimension.<sup>106</sup> Both of these dimensions are indivisibly connected in the mystery of incarnation. The same interconnected duality can be found in organisational theory.<sup>107</sup> While in the area of pastoral ministry a deeper shift in these two dimensions would be called *renewal* (charismatic dimension) and *reform* (institutional dimension), in organisational theory, the labels *transition* (as internal transformation) and organisational *change* (as external restructuring) would highlight the same phenomenon. In both cases, the mutual influence and indispensable interconnection is without doubt (see, for example, the scheme of the “levers of change” in Figure 13 na stránce 167).

After distilling some of these main trends or overall principles in today’s pastoral ministry and before coming to a more detailed reflection on the mutuality of all these dimensions in the fourth chapter, it is now necessary to explore in depth the current pastoral situation in the Pilsen diocese.

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<sup>105</sup> Such as evangelisation, evangelism, mission, apostolate, initial evangelisation, testimony, re-evangelisation, new evangelisation, conversion, aggiornamento, social and diaconal ministries, contextual ministry, “go structures”, communal parish, specialised ministries, adaptive or prophetic function of religion and so on.

<sup>106</sup> See, for example, the section ‘Charismatic Dimension of the Church’ in Appendix 3, section A 3.2.3.

<sup>107</sup> See, for example, footnote 488.

## Chapter 3: **RESEARCHING THE PASTORAL SITUATION**

The overall strategy of the conducted research was aimed at responding to the first of the three main questions of this thesis: “What is the current pastoral situation in the Pilsen diocese?” In order to gain as broad a picture of the situation as possible, five subsequent research questions were asked:

1. What is the overall picture of the pastoral situation in the diocese in the light of statistical numbers?
2. What is the picture of the pastoral situation at the parish level of ministry?
3. What are the personal experiences and attitudes of some key people in pastoral ministry?
4. What pastoral styles and attitudes prevail among pastoral ministers in the diocese?
5. Are there some important correlations among the collected data?

The first section of this chapter will summarise the research methodology (described in detail in Appendix 4 na stránce 169) that was developed in order to answer these questions. The second section is a summary of the research results (described in detail in Appendix 10 na stránce 236 and Appendix 11 na stránce 247). In the last section, the main results of the organisational analysis (described in detail in Appendix 12 na stránce 263) will be presented.

### 3.1 RESEARCH METHODOLOGY

***Overall Research Strategy:*** The ‘case study strategy’ (focusing on the diocese as a whole in the present period) was chosen as the most appropriate strategy for answering the questions outlined above (see section A 4.1, Appendix 4). Four research steps were selected as follows: *Secondary analysis*; *Parish Questionnaire*; *Focus*

*Groups*; and *Ministers Questionnaire*. All the data was finally qualitatively, quantitatively and organisationally analysed (see sections A 4.6, A 4.7 and A 4.9 in Appendix 4).

**Secondary Analysis:** In order to gain some basic background statistical information about the diocese and some additional data for crosstabulations and correlations with the data from the Parish Questionnaire, a secondary analysis of various statistical resources available in the Bishop's Office in Pilsen was made (see A 4.2).

**Parish Questionnaire:** In December 2001, the *Questionnaire on the Style of Life and Ministry in Parishes* (referred to as Parish Questionnaire) was conducted as a wide and inclusive survey of factual information about parishes in the diocese in order to 'map' the complexity of the pastoral situation at parish level. It was a postal *self-completion questionnaire* that had to try to reach a large number of respondents in many various locations in the diocese (see A 4.3; for the questionnaire form see A 5.1).

**Focus Groups:** At the end of December 2001, several focus groups were conducted in order to collect more detailed, in-depth information and insights into the pastoral situation in the diocese from a smaller number of people actively participating in ministry in the diocese. In addition to the rather narrow and on a particular parish focused questions in the Parish Questionnaire, it was expected that the focus group approach could not only shed light on quantitative data collected from the Parish Questionnaire, but also would create an opportunity for emerging new ideas about the pastoral situation in the diocese as the whole, to come directly from the groups (see A 4.4; for the focus groups questions see A 5.2).

**Ministers Questionnaire:** In June 2002, the *Questionnaire on Pastoral Ministry in the Pilsen Diocese* (referred to as Ministers Questionnaire) was conducted as a focused survey of attributes, opinions, attitudes, beliefs and preferences of both priests and lay

ministers in the diocese in order to check the validity of the previously collected data and to complete the overall picture of the pastoral situation from the cross-section of attitudes and opinions of people active in ministry. It was again a postal *self-completion questionnaire*, in this case focused on concrete people working in the wide area of parish and diocesan ministry (see A 4.5 pod; for the questionnaire form see A 5.3).

***Triangulation:*** The findings from various methods were checked against each other in order to enhance the validity of the data and to find relevant interconnections and important relationships (see A 4.8). The synthesis of all the mutually confirming and complementary results is presented in the next section.

## 3.2 SUMMARISED RESEARCH RESULTS

The main structure of this summary is divided according to the structure of the focus groups (see A 5.2). The point of departure is a collection of the “personal dreams” and “pastoral visions” of each of the participants. This perspective is later connected with a more realistic description of the present “pastoral situation” in the diocese and finally leads into some perspectives of the near future and attempts at a kind of “pastoral planning”. The main themes of the sections “Pastoral Vision” and “Pastoral Situation” were divided according to the basic organisational categories: people (the “Warm Square”), strategy, structures and systems (the “Cold Triangle”) (see Figure 12 na stránce 166). For concrete supporting arguments for the following statements, it is necessary to turn to the detailed analyses in Appendices 10 and 11.

### 3.2.1 PERSONAL DREAMS<sup>108</sup>

On the level of personal dreams about the Church, nine themes emerged in the focus groups: openness and inclusivity, evangelisation as faith-testimony, social

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<sup>108</sup> See Appendix 11, section A 11.1.

justice, unity in diversity, community as home, collaboration, integrity of spirituality and ministry, transformation of structures, and more competent and communicative priests. Around a third of the personal dreams were related to the outer mission of the Church, two-thirds then to the issues of the inner life of the Church. In all groups, all these themes were closely interconnected: the mission of the Church was seen as a fruit of a good and deep communitarian and spiritual life, which is supported by healthy and transparent structures and guided by the ministry of competent pastoral leaders.

### **3.2.2 PASTORAL VISION<sup>109</sup>**

Two general observations can be emphasised at first: Firstly, the difficulty most of the interviewees had in expressing their personal dreams and visions of the Church was present in most of the conversations. Secondly, a lack of deeper communication about the overall pastoral vision and with it connected theological concepts even among some of the key personnel in pastoral ministry at diocesan level was clearly noticeable. Thirdly, almost all the various contributions and opinions were expressions of very similar (or at least mutually compatible) visions.

It is commonly expected that, in ten years, the following desired changes will come up:

#### **The People in the Diocese in Ten Years<sup>110</sup>**

- a necessary profound change in the leadership style of the diocesan leadership towards a more consistent, conceptual and personal style

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<sup>109</sup> See Appendix 11, section A 11.2.

<sup>110</sup> See Appendix 11, section A 11.2.1.

- a profound change in the mentality of priests and their ministerial style towards deeper partnership and collaboration and a more focused and competent pastoral ministry
- higher numbers of competent pastoral collaborators in parishes and vibrant centres
- more Catholics actively participating in the Church and parishioners who will be able and used to get together into vibrant centres from wider areas

#### **Pastoral Strategy in Ten Years<sup>111</sup>**

- long-term pastoral plan grown up from close communication with the grassroots
- transformation plan for the restructuring of the parish structure with a clear definition both of the aim and the ways of how to reach it
- wider space of freedom and responsible creativity and better treatment of God's word in the area of liturgy
- deeper spiritual dimension in both pastoral and social justice ministry, supported by Scripture study, various smaller prayers and formation meetings, personal spiritual guidance and retreats for small groups
- stronger emphasis on ministry to various marginalized groups

#### **Pastoral Structures in Ten Years<sup>112</sup>**

- the church in the diocese will live predominately in vibrant centres and vibrant communities, the parishes will be restructured according to the actual pastoral situation and the basic parish structure will be completed by a network of vibrant communitarian spiritual centres and helped by some mission teams

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<sup>111</sup> See Appendix 11, section A 11.2.2.

<sup>112</sup> See Appendix 11, section A 11.2.3.

- within their parishes, communal life will be centred in small groups or communities and parishioners will have a profound co-responsibility participating in pastoral and finance councils
- the Diocesan Curia will function like a professional organisation with a spiritual dimension
- more developed specialized ministries in the diocese
- pastoral and organisational structure will create a supportive space and opportunities for life and ministry of both old and new communities and movements and the parish ministry will be inspired by their communitarian style
- clearer focusing on the essentially servant function of Church property for pastoral ministry, healthier economic environment independent of the state and a more competent and transparent style of stewardship

### **Pastoral Systems in Ten Years<sup>113</sup>**

- the communication culture and collaboration in the diocese will be radically changed for the better (first of all, between laypeople and priests and among priests themselves)
- the church will be more a “community of communities” and a “communicative environment of faith”, where each person (and community) will have his or her place and responsibility according to their gifts and vocations

### **3.2.3 PASTORAL SITUATION<sup>114</sup>**

In this section, the results of both quantitative and qualitative analyses of the present situation are integrated together.

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<sup>113</sup> See Appendix 11, section A 11.2.4.

<sup>114</sup> See Appendix 11, section A 11.3 and Appendix 10 on page 237.

### **People in the Diocese Today<sup>115</sup>**

- Both the diocesan bishop and the vicar general are very communicative, open, hardworking and humble, the bishop is beloved by ordinary Catholics, respected both in other churches and in secular society, open towards non-religious people.
- Their leadership style, however, is affected by inconsistency and softness, bad time management, insufficient time for personal relationships with priests and for conceptual pastoral planning, managerial incompetence and low authority among some priests.
- There are around a hundred of priests in pastoral ministry in the diocese (54% diocesan, 29% local religious and 17% foreign missionaries). While some exceptionally good experiences with some priests were mentioned, many more comments about priests and their ministry were rather painful.
- The problem is commonly seen not in the quantity or the age of priests (slightly over a hundred Sunday Mass participants per priest in pastoral ministry with average age 47.3 is not such a bad situation), but in their quality (a lack of communicativeness; frustration; immaturity; incompetence; individualism; and a lack of clarity in their ministerial role in relation to laypeople). On the other side, it seems that the priests themselves, although working very hard, do not see these gaps in their competency.
- The pastoral consequences of the ministry of young foreign missionaries in the diocese (17% of the priests in ministry, with average age 36.2) are seen as rather negative. However, no statistically significant difference between the local priests and missionary priests was proved but one: missionary priests seem to be worse in using pastoral councils effectively.

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<sup>115</sup> See Appendix 11, section A 11.3.1 and Appendix 10, section A 10.1.

- Only 9 pastoral assistants (from 19 in total) and 16 administrative or maintenance workers (from 32 in total) are active in ministry at parish level (the same numbers in the Bishop's Office or at diocesan level), in addition to 17 part-time, paid by schools or voluntary catechists.
- The personal pastoral orientation of all the people working in ministry in the diocese is quite balanced, with a slightly prevailing emphasis on liturgy and relationships within the Church community over the emphasis on reaching out to other people in evangelisation or social justice ministries. The theological orientation of the large majority of the ministers is mostly settled in the range from the middle to the moderately progressive parts of the scale, with only exceptional preferences for the very progressive or very conservative extremes.
- The time spent in church ministry is very different both between and within the various ministerial groups, with overdeveloped pastoral care and administrative roles and rather undeveloped pastoral leadership roles.
- While the majority of pastoral workers see themselves as rather competent in pastoral care and a slightly lower number in pastoral leadership, a quite high number of ministers perceive themselves as incompetent in administrative work (including almost two thirds of the administrative workers!). The most widespread incompetence is perceived in the area of Church management.
- The various self-assessed personal ministerial and leadership styles ('controlling', 'collaborative', 'enabling' and 'delegating') seem to be used relatively evenly, with the lowest rate of the 'delegating' style of leadership and highest rate of the 'enabling' style both of ministry and leadership. Comparing the "passive" ministering styles (how the minister prefers to be led) with the corresponding "active" leadership styles (how the minister prefers to lead), the difference between

the delegated style of ministry (preferred by almost half of the ministers) and the delegating style of leadership (preferred by only 30%) is interesting.

- Although there are quite a high number of volunteers helping in parishes, there is, with few exceptions, no wider centralised systematic pastoral and spiritual support for these people. Many of the active parishioners and collaborators are competent and educated people, open to new ways, but highly loyal to the Church as well.
- Around 11,000 parishioners in the diocese regularly participate in Sunday Masses (7.7% of the Catholics, 1.4% of the total population). The age and gender profile of the Sunday Mass participants is rather imbalanced, with a large majority of female participants in their sixties and seventies and with a serious gap in the age-categories between 20 and 40.
- While there are a lot of active people willing to participate in parish life and ministry, many of them are rather bitter and disappointed because it is often not possible to collaborate in their parishes in a way corresponding with their expectations. Sometimes it is because of the non-collaborative approach of their parish priest, in other cases because of the passivity and individualism of the majority of other parishioners.

### **Pastoral Strategy Today<sup>116</sup>**

- Although some attempts are currently made to change the situation, two serious deficits of pastoral strategy on all levels were clearly identified: inability or unwillingness to see the reality of the situation and the prevailing emphasis on the maintenance of the sacramental functioning of as many parishes as possible.
- In addition, it was possible to identify quite a widespread lack of clear pastoral conception and a lack of clarity in the pastoral roles of priests and laypeople in the

diocese. Interestingly, a rather high proportion of the ministers in the diocese (largely among priests) are not able to identify themselves with the official pastoral strategy.

- These comments correspond to the finding that a kind of pastoral planning process or a systematic preparation for collaborative ministry is going on in only one in ten of the residential parishes in the diocese.
- In the residential parishes, Mass is celebrated each Sunday, in most cases during the week as well, often every day. In the majority of the excurrent parishes, Sunday Mass is celebrated on Sundays or Saturday evenings, in some cases alternating every two weeks with a “word and prayer service” led by a pastoral helper, in many cases only once a month or even more rarely.
- Sacramental practice (baptisms, confirmations, first communions, marriages, burials) in the diocese in the years 1994 to 2001 was more or less stable.
- In some parishes, some steps in the process of more extensive liturgical participation of parishioners can be observed. On the other hand, a rather poor level of liturgical participation can be identified in many other parishes. However, compared with other areas of parish ministry, liturgy is the most collaborative one of all of them.
- Parishioners’ experience of the Sunday Mass is very mixed, mostly with the prevailing individual mode of participating in the Mass and without much understanding of the Word of God. However, the overall experience of Sunday Mass is clearly better in parishes with more developed collaboration in general, the Word of God’s understanding is better in parishes influenced by new movements

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<sup>116</sup> See Appendix 11, section A 11.3.2 and Appendix 10, section A 10.2.

and spiritualities and the communitarian dimension of Sunday Mass is experienced slightly deeper in parishes with small communities.

- While the Sunday liturgy is prepared in a more creative or collaborative fashion in only a small minority of parishes, various other types of worship (breviary, adoration, prayer meetings) and some kinds of adult education programmes are widespread in more than half of the residential parishes.
- In the area of spirituality, three special kinds of activities are perceived as important and hopeful: weekend retreats for small groups, personal spiritual direction, family retreats and other activities with programmes for small children and long-term formation schools or courses combined with continuing practical applications in the parishes or communities.
- Around a third of the residential parishes are in some way influenced by activities of more traditional religious spiritualities, and a similar (only partly overlapping) proportion, by activities of some of the new spiritualities or movements.
- Pastoral activities (both regular and one-off) which are seen as helpful, are mostly organised, co-organised or supported by the diocesan Pastoral Centre for Laity, Youth Centre, or Caritas and several of them by various special communities.

### **Pastoral Structures Today<sup>117</sup>**

- At diocesan level, all the basic consultative and support bodies, centres and departments have been established. While in half of the residential parishes the support from diocesan structures is perceived as sufficient, in 11% of them it is perceived as not sufficient (in both cases mostly in pastoral or administrative issues).

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<sup>117</sup> See Appendix 11, section A 11.3.3 and Appendix 10, section A 10.3.

- Two deficits were clearly stated about the functioning of the Diocesan Curia: poor pastoral and spiritual care for the employed ministers and workers and their insufficient or inadequate professional training. The Diocesan Curia is, in general, perceived as working ineffectively, with poor managerial organisation.
- The current structure of parishes in the diocese is broadly perceived as inappropriate and not corresponding to the social and pastoral situation in the diocese. There are 320 parishes in the diocese, but only 68 with a resident priest. These “residential parishes” include two thirds of the Sunday Mass participants in the whole diocese.
- Many of the *excurrento* parishes exist only formally (40% of them have less than 20 Sunday Mass participants, almost 40% have no people in the church at all). The sole pastoral activity in the *excurrento* parishes is usually Sunday Mass, celebrated once a week, once a month or even more rarely.
- The residential parishes (almost three quarters of them have between 20 and 100 Sunday Mass participants) have more diverse worship, more frequent contacts with other parishes or the diocese and more developed collaboration with the agencies of the Bishop’s Office. The resident priest, who mostly administrates several *excurrento* parishes (and celebrates up to four Sunday Masses each Sunday), is usually the only link between the residential parish and the *excurrento* parishes.
- The parish priest in 22 (larger) parishes is helped by a small pastoral team (one to three people, rarely a curate or a permanent deacon, sometimes a pastoral assistant or a secretary). Parishes administered by such a pastoral team usually have a pastoral and finance council and are most collaborative in almost all the monitored dimensions of local collaboration (except for collaboration with the diocesan agencies, where the young administrators are the most active).

- A serious lack of accountability of priests towards the regional vicars, the bishop and the parishioners is clearly perceived in the diocese. The communication and co-responsibility structures (for example, parish councils), if existing at all, are described as not functioning and unable to help in deepening collaboration and solving problems. Parish councils exist in 40% of the residential parishes; in 40% of these parishes the pastoral council was described as rather useless, with the lowest satisfaction in parishes administrated by missionary priests.
- Where the pastoral councils are seen as rather beneficial, some dimensions of the Sunday Mass are experienced deeper, rather participative decision-making styles are used more frequently and collaboration in almost all ministry areas is more developed.
- A general and strong dissatisfaction in the area of stewardship of church or parish property and finances is clearly noticeable. The critique includes: a lack of transparency, incompetence in finance administration and economy, a lack of courage to resolve some economic issues more radically and not existing or not working finance councils in many residential parishes (in half of them, although they are obligatory). In a third of the parishes that have a finance council, its functioning was described as rather useless.
- The average contribution for the Sunday Mass offering per person is rather low (0.2% of the average one-week salary). However, it is clearly higher in parishes that have a pastoral council.
- All the specialised ministries in the diocese are viewed very positively, but especially the ministry of the various Caritas groups and Caritas as a whole is perceived as a very good example of effectively organised ministry. Caritas groups (present in a third of the residential parishes) seem to be more developed in parishes with more

usual 'independent' and less usual 'enabling' styles of ministry and in residential parishes with less developed official ways of collaboration and with higher number of excurrento parishes.

- Youth groups are present in a third of the residential parishes, however, with fewer participants in parishes with more usual 'authoritarian' decision-making and 'individual' style of ministry.
- While the ministry of some both religious and new communities is seen as exceptionally conducive and inspiring, the ministry of some other communities (or their members) is sometimes seen as too narrowly focused or without any open communication with the wider parish and diocesan community.
- Although weak in numbers, new movements and spiritualities positively influence pastoral ministry in parishes (there is better local and ecumenical collaboration and better understanding of the Word of God in parishes influenced by some of them, which was not proved in the parishes influenced by some of the traditional religious spiritualities).
- The growth and development of various small groups or communities as vibrant faith-centres is commonly seen as very good and desirable. Some small groups (including the Caritas groups) are present in three quarters of the residential parishes and in quite a high number of excurrento parishes, with a greater possibility in larger parishes.
- Small Christian Communities in the sense of the classic 'Basic Ecclesial Communities' are rather rare in the diocese. A more developed interconnected network of small groups is only in two or three parishes, the others are rather scattered, without any clear direction, communication structure or systematic pastoral support.

**Pastoral Systems Today<sup>118</sup>**

- With regard to technical communication channels, around 10% of residential parishes publish their own newsletters, 40% of residential parishes have their own e-mail address, and 13% have their own website. However, the situation of real (both pastoral and ordinary human) communication in the diocese is commonly seen as very bad, but slowly improving.
- The problematic issues in the area of communication are as follows: general scepticism, remaining tendency to triumphalism, poor relationships between priests and laypeople and poor communication between the diocesan leadership and parish priests or active parishioners with its consequences in the area of motivation. It is statistically supported by the fact that, dividing the “general collaboration scale” into three parts (“poor”, “average”, “good”), almost half of the practicing Catholics in the diocese live in the residential parishes that ended up in the “poor collaboration” section.
- Deep problems in the area of pastoral collaboration are seen in the following areas: between priests and parishioners; among priests; and between priests and the diocesan leadership, the Bishop’s Office, or the Pastoral Centre. These problems were mostly explained by mentioning at least one of the following reasons: lack of motivation, personal or professional inability and poor personal relationships.
- Only in a minority of the residential parishes have some attempts at pastoral coordination or collaboration in the wider local church been made. The majority of the parish priests are focused almost solely on their own parishes. However, some areas of collaboration are better developed in parishes influenced by some of the

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<sup>118</sup> See Appendix 11, section A 11.3.4 and Appendix 10, section A 10.4.

new movements, in parishes with some small groups or communities and in parishes administrated by younger priests or by a pastoral team.

- Some positive experiences of collaboration were exceptionally mentioned in the following areas: collaboration within parishes; between parishes or small communities and the local community or the diocesan Pastoral Centre; wider local and ecumenical collaboration.
- The unambiguously prevailing way of decision-making being used in residential parishes is the 'authoritative' one. 'Consultative' decisions are used quite commonly in larger parishes. A less frequent way is that decisions are made by an 'expert' or a group of experts. Finally, it is very unusual when decisions are made by a 'majority vote', by 'consensus' or as a result of a 'spiritual discernment' process.
- With regard to the various styles of ministry, the above-average usage of the 'individual'<sup>119</sup> style can be found in 41% of the residential parishes and the above-average usage of the 'assistant'<sup>120</sup> style in 42%. The 'collaborative'<sup>121</sup> style follows with 28% and the above-average usage of the 'advisory'<sup>122</sup> and 'enabling'<sup>123</sup> styles is even less frequent (19%). The above-average usage of the 'independent'<sup>124</sup> style of ministry is at the rear (9%).
- When collaborative ministry is developed in some parishes, it is predominantly in the area of liturgy. In the other areas of parish ministry, collaboration is mostly undeveloped. Quite strong reasonably positive correlations were identified between the extent of collaboration in almost all the areas of ministry and almost all the

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<sup>119</sup> That is, "the administrator does everything alone, parishioners are served" (the Parish Questionnaire).

<sup>120</sup> That is, "the administrator gives out the tasks for parishioners, they help him according to his instructions" (the Parish Questionnaire).

<sup>121</sup> That is, "the administrator collaborates with parishioners in mutual respect" (the Parish Questionnaire).

<sup>122</sup> That is, "the administrator does everything alone, but he consults the parishioners" (the Parish Questionnaire).

<sup>123</sup> That is, "parishioners do many tasks on their own, administrator guides them, gives them advice and, if necessary, helps them" (the Parish Questionnaire).

dimensions of Sunday Mass experience. Interestingly, in the case of collaboration in the area of liturgy, these relationships do not seem to be so strong.

- A reasonably medium-strength positive correlation was found between the collaborative and enabling styles of ministry and the quality of experience of the Sunday Mass in understanding the Word of God, communitarian dimension, parish feast celebration and encouragement for practical life (which was once more confirmed by the assessment of the final “general collaboration coefficient” as well).

### 3.2.4 PASTORAL PLANNING<sup>125</sup>

The discussions from the final parts of the focus groups (confirmed and completed by a list of almost the same priorities from the Ministers Questionnaire) are shortly summarised (without any order in their importance) in the following list of pastoral priorities for the diocese for the next few years (divided into four overall groups).

#### **Offering Pastoral Formation**

- leadership formation of diocesan leaders
- permanent education and formation of priests
- formation of pastoral collaborators
- adult education in parishes
- integration of spirituality and life

#### **Developing Pastoral Strategy**

- preparation of a long-term strategy

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<sup>124</sup> That is, “parishioners do their services alone without any contact with the administrator” (the Parish Questionnaire).

<sup>125</sup> See Appendix 11, section A 11.4 and Appendix 10, section A 10.2.

- formulation of short-term plans
- improvement in personnel management

### **Transforming Pastoral Structures**

- restructuring of parishes
- transformation of the Diocesan Curia
- development of ministries of permanent deacons and lay ministries
- further development of specialized ministries
- support of small and intentional communities in the diocese
- transparent stewardship

### **Improving Pastoral Systems**

- quality of communication
- deepening collaboration among various communities
- deepening communion among priests
- deepening of the co-responsibility of the whole parish community

### **Reaching Out to the Wider Society**

- openness towards and collaboration with society as a whole
- initial evangelisation or apostolate in all areas of life

## **3.3 SUMMARISED ORGANISATIONAL ANALYSIS**

Finally, the results of the quantitative and qualitative analysis (described in detail in Appendices 10 and 11 and summarised in the previous section) were analysed in the light of the organisational theory perspective outlined in Appendix 3, section A 3.3. Reflecting on all the pieces of the organisational analysis conducted it seems that the following problems (based on the Seven Ss Diagram, Figure 12) can be seen as the

‘black threads’ of the whole. It is possible to present them as the final ‘diagnosis’ of the main organisational ‘diseases’ in the diocese:

- lack of pastoral and personnel management vision and strategy (strategy)
- inappropriate, inflexible, non differentiated pastoral structure (structure)
- lack of personal face-to-face communication and trust (systems)
- confusion and rigidity in the area of theology and mission (shared values)
- unresolved conflict between leadership roles and managerial ones (staff)
- lack of pastoral knowledge, competency and skills among ministers (skills)
- deep resistance to transformation of personal ministerial styles (style)

Completing the organisational ‘diagnosis’ of all the negative ‘symptoms’ and underlying organisational problems, it is necessary to acknowledge that, of course a few very positive signs of some quite strong creative energies have been present in the diocese as well. They are surely worthy of a further detailed analysis. However, in comparison with the (much more substantial) number of the negative ones, which often suppress the positive, it would be possible to summarise the whole diagnosis by adapting a well-known saying of St. Paul: “The Spirit gives life, but inappropriate structures kill.”<sup>126</sup>

### 3.4 SUMMARY: “TREADING WATER”?

After collecting and organisationally analysing both objective statistical data and subjective personal experiences and opinions, a quite complex and realistic picture of visions, realities, suggestions and ‘symptoms’ of deeper organisational ‘diseases’ present in the diocese has emerged. It seems that the diocese is “treading water” more

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<sup>126</sup> See The Second Letter of St. Paul to the Corinthian, 3:6.

than “going into the vineyard”<sup>127</sup> or “putting out into the deep”<sup>128</sup> on its journey at the beginning of the 21<sup>st</sup> century. On the other hand, some quite strong “signs of hope” have emerged as well. One of the most interesting and important findings can be seen in the quantitatively proved and qualitatively several times confirmed positive correlation between the quality of spiritual, sacramental or ministerial life of the parish in various areas and the extent of collaboration there. However, to be able to express such judgments and to find ways of developing the “signs of hope” in a more competent way, it is now necessary to put the findings of this chapter into conversation with the perspectives outlined in the first two chapters.

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<sup>127</sup> See John Paul II, *Christifideles Laici: Post-Synodal Apostolic Exhortation on the Vocation and the Mission of the Lay Faithful in the Church and in the World* (London: CTS, 1989) Number 2.

<sup>128</sup> See John Paul II, *Novo Millennio Ineunte*, Number 1 and 58.

## Chapter 4: ANALYSING THE COLLECTED THREADS

At the end of the second chapter (see section 2.5), some key interdependent areas (pastoral dimensions) were highlighted as important in all the reviewed sources: *spirituality*, *community*, *collaboration* and *mission*. In addition, two perspectives of organisational change or transition were confirmed in all these sources: the *renewal* perspective and the *reform* perspective. In this chapter, these key words will serve as the starting point and a kind of analytical framework for a process of conversation, mutual clarification and challenge among all the sources researched up to now (sociocultural context, theology, organisational theory and pastoral experience). Based on this mutual conversation (which the Whiteheads in their *Method in Ministry* call “assertion”),<sup>129</sup> the first section develops three interrelated “hot keys” of the current trends of organising pastoral ministry: (1) balanced multidimensionality of organising pastoral ministry; (2) collaborative ministry as integrating approach to organising pastoral ministry; and (3) multilevel ministering communities as privileged loci for pastoral ministry. The second section reflects on the pastoral experience in the Pilsen diocese in the light of these “hot keys”. The final part will then summarise the main results of the “asserting” part of the theological reflection.

### 4.1 REFORM AND RENEWAL IN GENERAL

#### 4.1.1 BALANCED MULTIDIMENSIONALITY OF PASTORAL MINISTRY

Going through all the reviewed sources, an important first conclusion emerged: although each of the sources has a slightly different point of departure and differently focused emphases, they not only contain all the four basic areas of Church life and organising pastoral ministry (or organising work in general) which were

outlined at the end of the second chapter (*spirituality, community, collaboration* and *mission*; see section 2.5), but they always reach a certain level of balance and interconnectedness among all of them.<sup>130</sup> In addition, this mutuality seems to be confirmed by this thesis' research of the pastoral situation in the Pilsen diocese, which discovered some clear correlations between the structural, communitarian and spiritual dimensions of pastoral ministry.<sup>131</sup>

Analysing these four basic pastoral dimensions under the perspective of change and transition,<sup>132</sup> it became clear that they can always be seen from two perspectives: the RENEWAL perspective ('renewal' as a kind of personal, charismatic, communitarian, inspired transformation, going more from the grassroots up, predominately but not solely in the areas of *spirituality* and *community*) and the REFORM perspective ('reform' as a kind of structural, institutional, managed change going more from the top down, predominantly but not solely in the areas of *collaboration* and *mission*). The point, however, is that these two perspectives, as expressions of two dimensions of the Church (charismatic or pneumatic and apostolic

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<sup>129</sup> See Introduction to this thesis.

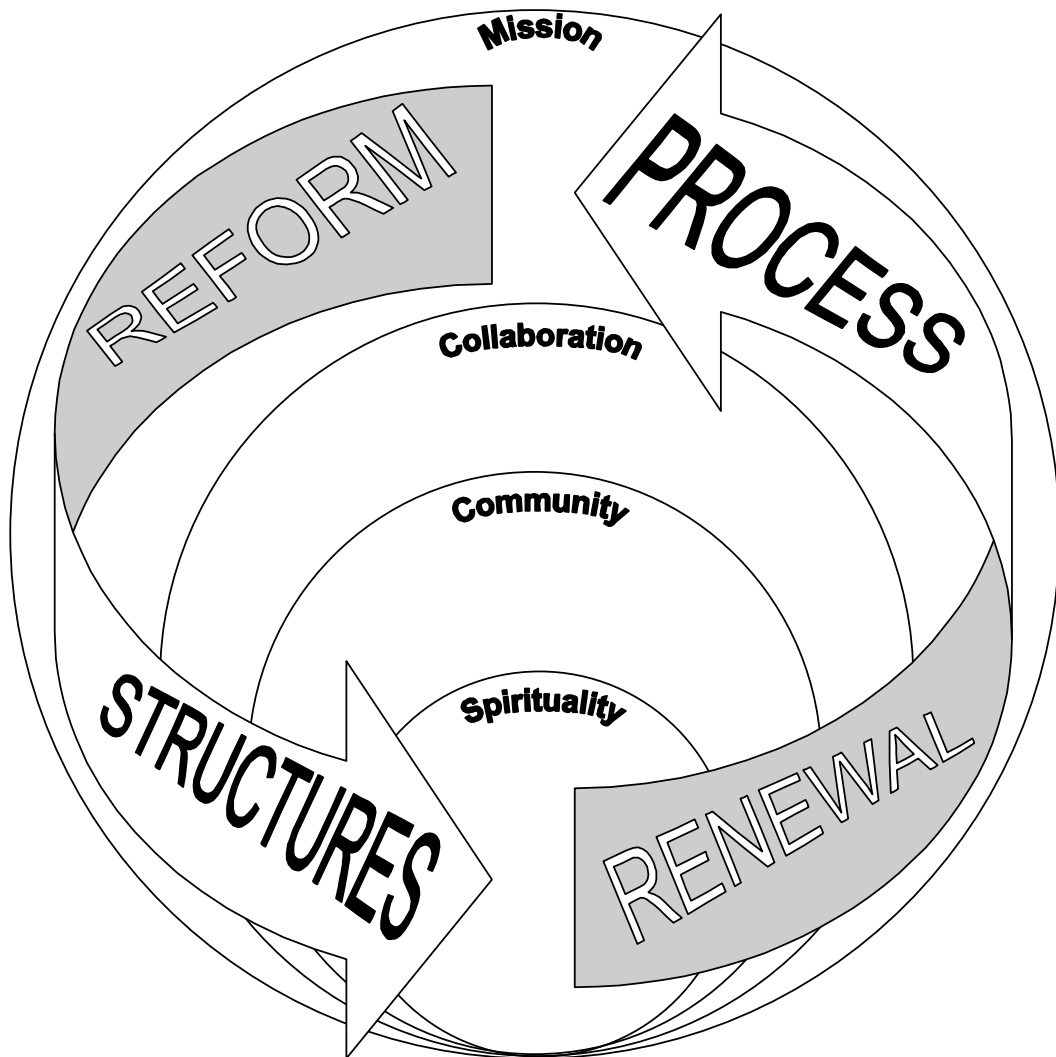
<sup>130</sup> In the area of theology and pastoral ministry, the mutuality and interconnectedness of all these areas is clearly confirmed and integrated by the Avery Dulles' models of the Church, the theological concepts of the Church as image of Trinity, the Church as *communio* (see, for example, John Paul II's MYSTERIUM, COMMUNIO and MISSIO with collaboration as an integral dimension of all of these areas in his *Christifideles Laici*) and the two necessary fundamental dimensions of the Church: the *charismatic* (pneumatic, communitarian) one and the *institutional* (apostolic, hierarchical) one (see A 3.2.3). Secondly, the general areas of pastoral ministry *leiturgia, koinonia, diakonia, and martyria*, the basic themes of Harrington's *Parish Renewal* (see the review in section A 3.2.3 in Appendix 3), Baumert's pastoral emphases on "Immersing oneself into the Life" (Spirituality), "Creating a space for the Life" (Community), "Sharing the Life" (Charisms) and "Ministering to the Life" (Mission) (see section A 3.2.3 in Appendix 3) point in the same direction. Thirdly, in the world of business and other secular organisations, the same balance is expressed as well, for example, in the concept of "Cold Triangle" (structural dimensions) and "Warm Square" (personal dimensions) of any organisation (see Figure 12 on page 167). The interconnectedness of these areas from the perspective of organisational theory can be seen, for example, in McCann's reflections on "environment", "membership" and "task" and his review of the basic organisational tension between the so-called "communal parish" and "associational parish" (see A 3.3.2 in Appendix 3 on page 159, first of all the sections "Environment", "Membership" and "Task").

<sup>131</sup> For example, the correlations between the level of collaboration and the Sunday Mass experience, between parish council and the Sunday Mass collection, between the new movements and understanding of the Word of God, between small communities and the communitarian dimension of the Sunday Mass (see the detailed tables and graphs in section A 7.8 in Appendix 7). Moreover, the qualitative analysis proved that where a stronger emphasis on the communion and collaboration dimensions is present, a deeper spirituality and mission orientation is practiced.

or institutional),<sup>133</sup> are fundamentally interrelated and inseparably connected in the mystery of the incarnation.<sup>134</sup>

The whole ideal picture of all the four dimensions and two processes can be imagined as follows (see Figure 1 pod):

Figure 1: The Complementarity of Structural Reform and Renewal Processes



Consequently, an important “balanced multidimensionality principle” for organising pastoral ministry can be summarised: All the locally specific pastoral

<sup>132</sup> See section “Reform and Renewal” on page 31.

<sup>133</sup> See, for example, the section ‘Charismatic Dimension of the Church’ in Appendix 3, section A 3.2.3.

priorities, methods, programmes and activities have to be focused on, embedded in and related to the overall picture of the concentric dimensions of *spirituality*, *community*, *collaboration* and *mission*, both in the *renewal* and *reform* perspective.

In other words: Although in practical pastoral planning and ministry it is possible and sometimes necessary to start by emphasising one or two of the four basic dimensions, the others still have to remain at least on the horizon of any phase of pastoral planning as concentric, mutually deepening and widening dimensions of one *spiritual, collaborative, missionary community*.<sup>135</sup> Seeking this overall balance, the *renewal* (process) dimension has to be seen as the primary one, the *reform* (structural) dimension, however, cannot be neglected.

#### 4.1.2 COLLABORATIVE MINISTRY AS INTEGRATING PASTORAL APPROACH

Another important conclusion that emerged after analysing all the theological and pastoral ministry sources was that the balance among all the four basic pastoral dimensions and between the two perspectives of reform and renewal is strongly and fruitfully present in the current widespread trend in pastoral ministry called ‘collaborative ministry’.<sup>136</sup> It necessarily includes the important shift from the priest as the sole proper minister who is helped by more or less pastoral “workers”, “helpers”,

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<sup>134</sup> See John Paul II, *Novo Millennio Ineunte*, Number 3. Strong emphasis on this “embodiment” of spirituality in human structures of the Church based on its Jewish foundations can be found in Gerhard Lohfink, *Does God Need the Church?* (Collegeville, Minnesota: The Liturgical Press, 1999).

<sup>135</sup> If some approaches (such as Basic Ecclesial Communities, Charismatic Renewal or other of the new ecclesial movements) started by emphasising the personal dimensions (spirituality and community), they necessarily came, sooner or later, to the question of the structural dimensions (collaboration and mission) as well. If, on the other hand, other approaches (such as the collaborative ministry movement, some evangelisation programmes or restructuring and reform processes in parishes or dioceses) started with the question of internal or missionary structures, they discovered rapidly, that they are not able to proceed without renewing the spiritual and communitarian dimensions as well.

<sup>136</sup> The term is used in the sense described in detail in *The Sign We Give* (see section A 3.1.3 in Appendix 3 on page 128). According to this document, ‘collaborative ministry’ is a way of relating and working together in the life of the Church which expresses the communion which the Church is given and to which is called”; it is “an ecclesial activity which brings together into partnership people who, through baptism and confirmation, as well as ordination and marriage, have different vocations, gifts and offices within the Church”; “it begins from a fundamental desire to work together because we are called by the Lord to be a company of disciples, not isolated individuals; it is a ministry committed to mission, not simply concerned with the internal life of the Church”.

“assistants”, councils, committees, or specialised ministering teams towards the concept of the “ministering community”<sup>137</sup> where the full-time or part-time ministers encourage and support the co-responsible baptismal ministry of all the parishioners or community members.

Although the special methods or approaches which could be summarised under this label are not the only focus for growth and renewal,<sup>138</sup> the core of this overall pastoral approach is not only an expression of an appropriate response to some practical needs or cultural developments, but also an important expression and image of Christianity itself.<sup>139</sup>

In the maturing process of the various collaborative ministry approaches it became clear that ‘collaborative ministry’ integrates not only the ministerial and collaborative pastoral dimension (which this thesis calls *collaboration*), but also the deeper perspectives of *spirituality* and *community* which have to be an integral part of it and that it is naturally directed towards the larger perspective of *mission*.<sup>140</sup> Moreover, both of the perspectives on pastoral change and transition (*renewal* and *reform*) seem to be not only respected in various theories of collaborative ministry, but also promoted in its practice. In addition, it seems that only in the perspective of “ministering community” can the old clergy/laity dichotomy be overcome and healed.<sup>141</sup>

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Catholic Bishops’ Conference of England and Wales, *The Sign We Give: Report from the Working Party on Collaborative Ministry* (Chelmsford: Matthew James Publishing, 1995) 17.

<sup>137</sup> It necessarily contains the leadership ministries of the ordained as a vital part of the “circles of ministers” (see O’Meara’s scheme “Circles of Ministers”, Figure 8 on page 136)

<sup>138</sup> See Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 16.

<sup>139</sup> See Harrington’s expression that “Christianity *is* Collaboration” (see the review of Harrington’s *Parish Renewal* in section A 3.2.3 in Appendix 3 on page 146) and that collaboration is “intrinsic to God’s design or plan of salvation” (see footnote 410) and all the reviewed sources in the sections on church documents (A 3.1) ecclesiology (A 3.2.1) and theology of ministry (A 3.2.2) in Appendix 3.

<sup>140</sup> That is again clear from *The Sign We Give* (see Appendix 3, section A 3.1.3). The emphasis on *mission* is strongly present in Donal Harrington’s *Parish Renewal*, Chapter 5 (see the relevant review in Appendix 3, section A 3.2.3).

<sup>141</sup> In a Church community (parish, small community, intentional community...) which understands itself as a “ministering community”, the whole community (which includes various both ordained and non-ordained ministries) lives both “in the Church” and “in the world” without any artificial attempts of dividing the Church into two “casts”: the “Church oriented clergy” and the “world oriented laity”.

Therefore, ‘collaborative ministry’<sup>142</sup> as a general pastoral style can be seen as a very appropriate approach for integrating all the dimensions and perspectives discussed in the previous section and putting the principle of balanced multidimensionality into practice in various settings (parishes, diocesan pastoral planning, pastoral teams, pastoral councils, basic ecclesial communities, religious and intentional communities, the seminary...<sup>143</sup>).

#### 4.1.3 MULTILEVEL MINISTERING COMMUNITIES AS PASTORAL LOCI

The emphasis on the “ministering community” so strongly present both in today’s theology and in practical collaborative ministry necessarily raises an important question: How would it be possible to resolve the dilemma between the need for deep communitarian relationships and the necessity of wide missionary responsibility? It is, in other words, the widely discussed dilemma of the “communal” church type (that means open to all and able to transform wider society) and the “associational” church type (that means consisting from committed members and able to offer deep relationships and personal transformation).<sup>144</sup>

The suggestion (inspired by McCann’s analysis of the various organisational levels of the Church)<sup>145</sup> is that in order to be able to create an “associational church with a communal mission” in today’s postmodern society,<sup>146</sup> local Church life and pastoral ministry should be organised in “ministering communities” at least at three

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<sup>142</sup> It necessarily includes the important shift from the priest as the sole proper minister who is helped by more or less pastoral “workers”, “helpers” or “assistants” towards the concept of the local “ministering community” with circles of various ministries (including the leadership ministries of the ordained; see O’Meara’s “Circles of Ministers”, Figure 8 on page 136). In addition, it seems that only in this perspective of “ministering community” can the old clergy/laity dichotomy be overcome and healed.

<sup>143</sup> For example, *The Sign We Give* describes some experiences of collaborative ministry in the parish, the seminary, in the context of a diocesan pastoral development, in the context of pastoral planning for a Church with fewer priests and in full-time pastoral teams (see Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 36-44; reviewed in Appendix 3, the last section of A 3.1.3).

<sup>144</sup> This topic is widely discussed by McCann (see section “Membership” in A 3.3.2 in Appendix 3). For the different usage of the term “communal” by Patrick Brennan, see footnote 419.

<sup>145</sup> See section “Typologies” in Appendix 3 and section A 3.3.2 with the footnote 548.

levels as follows (depending on the situation, a “regional” or “deanery” level could be put between the diocesan and parish level):<sup>147</sup>

- basic ecclesial communities (focusing on the Word of God and everyday life)<sup>148</sup>
- parish communities (focusing on the Eucharist and permanent ministries)<sup>149</sup>
- diocesan community (focusing on the universal Church and wider society)<sup>150</sup>

Theologically,<sup>151</sup> the Church finds its full expression in a *diocese* (that is, a particular church),<sup>152</sup> is actualised by celebrating Eucharist in a *parish* and lives its personal communitarian relationships in *basic communities*. Organisationally, diocesan pastoral teams or specialised ministering communities should support ministry and life at parish and basic community level and provide ministries which it is not possible to provide there (similar organisational relations would then be between a parish and its basic communities). The concrete assigning of the various “jobs” (exemplified in footnotes 148 to 150) would vary according to the local situation.

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<sup>146</sup> See footnote 529.

<sup>147</sup> It would correspond to McCann’s organisational types: ‘collegium’ (*team* and *professional organization*) for diocese and ‘clan’ (*guild* and *familias*) for parish (consisting of various small communities, groups and families). In addition, he sees the organisational type ‘hierarchy’ realised in the worship gathering (congregation); see “Typologies” in Appendix 3, section A 3.3.2.

<sup>148</sup> With the emphasis on the real life-environments of their members and with sharing life and the Word of God as the point of unity (for example, responsibility for deepening personal spirituality and maturity, developing communitarian spirituality, shared prayer and Scriptural reflection, mutual support, personal relationships, family-based children’s catechesis, Christian initiation and mystagogy, sharing personal gifts, ministry to and contacts with neighbourhood, workplace, unchurched...).

<sup>149</sup> With the emphasis on the responsibility for the whole local community and with celebrating one Sunday eucharist as the point of unity (for example, responsibility for liturgy, parish pastoral planning in pastoral council, collaborative ministry, eucharistic unity and pastoral supervision of basic communities, organising adult education and other “interest groups”, “action groups” or “support groups”; see the Bank’s book in footnote 420; stable ministries, pastoral care for Catholics who are not members of basic communities, local collaboration, local community, community with other local churches...).

<sup>150</sup> With the emphasis on supporting ministry in all necessary areas developing responsibility for the whole Church and society and with the triple ministry of the diocesan bishop as the point of unity (for example, responsibility for unity with the local and universal Church, for organising some overall mission tasks, co-ordinating local and communitarian pastoral activities, supporting and providing resources for local communities and parishes, pastoral care for communities outside any parish structures, organising specialised ministries, providing and co-ordinating ministerial formation programmes...).

<sup>151</sup> All three levels are ecclesiological supported by all of the newer theological approaches. See, for example, the sources mentioned in Appendix 3, section A 3.2.1, “A Time for Sharing” in A 3.2.2, “Re-Imaging Evangelization” in A 3.2.3 and the works of Ctirad V. Pospíšil, Josef Dolista and Edward Górecki in A 3.2.4 (with footnotes 447, 449 and 450).

<sup>152</sup> See the terminological reflection in footnote 448.

Reflecting on the reform and renewal aspects of this structural shift from the “priest centred” or “programme centred” parish structures towards the more complex “ministerial communities centred” pastoral structures,<sup>153</sup> the experience is that this transition needs to be necessarily based on a deeper *renewal* process, but at the same time supported and promoted by some clear structural *reforms*. At the same time, the various needs of the traditional parishioners and the newcomers have to be taken into account.<sup>154</sup>

This way of organising pastoral ministry in multilevel “ministering communities” is not only in accord with current trends, both pastoral and organisational, but it can be seen as an appropriate structural expression of and structural support for both the balanced multidimensionality and the development of collaborative ministry argued above.

## 4.2 REFORM AND RENEWAL IN THE DIOCESE

In order to complete the conversation among all the researched sources, it will be now necessary to analyse the specifics of the pastoral situation in the Pilsen diocese in the light of the three principles for organising pastoral ministry developed in the previous section. Because it is possible to consult the relevant analyses for a detailed understanding of the pastoral situation (the quantitative, qualitative and organisational analyses in Appendices 10, 11 and 12), information for the relevant area will only be briefly summarised and some specific “needs” outlined.

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<sup>153</sup> That is, a network of small communities celebrating Eucharist in parishes and being supported by various diocesan ministries.

<sup>154</sup> The question of the probably necessary “parallel” development of these two “systems” is widely discussed in Brennan, *Re-Imagining Evangelization*, 92-93; see footnote 429 and Robert & Julia Banks, *The Church Comes Home* (Peabody, Massachusetts: Hendricson Publishers, 1998) 127-156.

#### 4.2.1 IMBALANCED MULTIDIMENSIONALITY IN THE DIOCESE

After describing each of the pastoral dimensions separately, their mutual balance in the perspectives of reform and renewal processes will be assessed.

##### **Spirituality Dimension**

**Situation:** There is rather inward-looking individualistic spirituality and liturgy without deeper theological reflection widespread in the diocese, with big gaps in the collaborative pastoral leadership competencies of the priest and other ministers and a lack of clarity in their ministerial roles.<sup>155</sup> A big advantage can be seen in the personal, interpersonal and spiritual maturity of the diocesan leadership and some other priests and pastoral ministers. On the other hand, interpersonal immaturity, individualism, pastoral incompetence and authoritarianism of many other priests are disturbing.<sup>156</sup> Many parishioners seem to be rather bitter and disappointed, hurt by non-flexible structures or non-communicative priests and by the individualism and passivity of the majority of the parishioners in their parish. The attempts of some people to look for a kind of spiritual guidance or direction are mostly unsuccessful. The few opportunities for spiritual renewal or growth at various spiritual seminars, formation courses or retreats are warmly welcomed, fruitful, but insufficient in numbers and in follow-up care for the participants, and in their structural expressions in pastoral ministry. Some important aspects of this area from the perspective of organisational theory

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<sup>155</sup> Although significant mutual convergence and congruence with the newer basic theological and pastoral concepts (spirituality, leadership, collaboration, community of communities, structures, inclusivity, social justice and mission...) were identified by most of the interviewees and respondents, it seems that the majority of the (non-responding) priests have a quite different, rather maintenance focused concept of pastoral ministry and the overall focus is rather inward-looking. In addition, because of the every-day pastoral and administrative issues, very few pastoral ministers in the diocese are used to deeper and systematic theological or pastoral reflection. It seems that many pastoral ministers, both priests and laypeople, are confused or schizophrenic in their ministerial roles (leadership – management – pastoral ministry – administration).

<sup>156</sup> The diocese has, in relation to the numbers of parishioners, quite a high number of priests in active ministry with very low average age. The problem is therefore seen more in their quality and motivation (that is, ability or willingness to respond to the demands of the changing pastoral style) rather than quantity.

(motivation, competencies, roles, leadership) are analysed in Appendix 12 (sections A 12.1.1 to A 12.1.3 and A 12.1.5).

***Needs:*** While the need for quality spiritual and pastoral formation open towards the other dimensions of community, collaboration and mission is clearly perceived on all levels,<sup>157</sup> youth ministry and family ministry seem to have better resources than the other areas. The most serious need can be seen in the area of formation for quality empowering pastoral leadership, pastoral supervision, spiritual direction and theological reflection and in clarifying ministerial roles.

### **Community Dimension**

***Situation:*** Because of the age and geographical profile of the congregations, the maintenance orientation of the majority of parishioners and priests and the practical focus on sacramental pastoral ministry, it is very difficult to deepen the communitarian dimension in most of the parishes, mainly in the rural parts of the diocese (both within the liturgical celebration and in the parish life). However, where small communities or groups of the new movements play a role in a parish or region, there is, in general, perceivable satisfaction with their contribution. The problem is that in many cases, small groups and communities are either not welcomed or at least not supported by parish priests and only sometimes are they able to live on their own without any supporting structure, resource people and experienced facilitators.<sup>158</sup> The priest community is not too developed and<sup>159</sup> the quality of communication and mutual respect in the diocese is rather poor as well. The mutual partnership in relationships

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<sup>157</sup> That is, leadership, priests, bishop curia, pastoral ministers, adult education...

<sup>158</sup> Many people had some positive experience with a small community during the Communist era or were encouraged to participate in a spiritual seminar, but most of these communities are not continuing today. Only few of the groups in the diocese were able to grow into a more mature and generative phase of their community life. Where the parish priest is supportive of communitarian life in the parish, small groups and communities are very viable. Sometimes, the community life of the parish is centred on quite well functioning groups of Caritas.

between clergy and laypeople is mostly perceived as very poor, frequently associated with scepticism, arrogance, and division. Some problematic issues in the perspective of group theory are again analysed in Appendix 12 (section A 12.1.4).

***Needs:*** The most important tasks in this area can be seen in inspiring and guiding a process of healing and liberating the relationships between clergy and laity, finding some practical ways of deepening the communitarian dimension in parishes and in the diocese as a whole, deepening communion among priests, promoting the communitarian dimension at every ministerial level and activity, clarifying the basic concept of small communities and other types of groups and developing a support structure for offering formation and resources for small communities.

### **Collaboration Dimension**

***Situation:*** The current structure of parishes and the current style of appointment of pastoral ministers seem to be more an obstacle than help.<sup>160</sup> According to the organisational analysis (Appendix 12, section A 12.2.5, see also A 12.2.4 and A 12.2.6), the parishes in the diocese are largely “a federation of ‘barons’, separate club cultures loosely linked together by a role culture, each free to run their own little empire”.<sup>161</sup> The very low number of pastoral teams ministering at diocesan level is not able to fill the big gap in the ministries and mission of individual parishes. Many Catholics actually live their faith in the wider society more as individuals, without any relevant connections to a parish or community. Some others are looking for a deeper

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<sup>159</sup> There are only a few groups of priests which gather together as small communities ; the communitarian dimension of their deanery conferences seems to be rather poor.

<sup>160</sup> It seems to be very difficult to motivate some priests to change the style of their ministry towards a more collaborative one. This difficulty can be seen as a consequence of the kind of their theological and pastoral formation, the maintenance mentality or the lack of quality theological reflection. On the other hand, the inappropriate structures play their role as well. The organisational analysis concluded: The diocese has “a rigid, inflexible, only regionally decentralised parish structure without space enough for differentiation and without functioning tools for integration.” (Appendix 12, section A 12.2.5).

community life and are attempting to invest a substantial part of their lives into various small groups and communities, however, again, often without any good connection with the official parish community.

Although the official “ideology” of the diocesan leadership strongly promotes the communitarian and collaborative aspects of ministry, it seems that because of the low level of personal relationships between the diocesan bishop and his priests and because of his inconsistency, they are not sufficiently motivated to change their own (based on solid personal experience) ministerial style.<sup>162</sup> The natural pressure of the shortage of priests was eliminated for a long time by inviting foreign missionaries into the diocese. However, this development probably only deepened the maintenance and sacramental focused tendency in pastoral ministry.<sup>163</sup> In general, it seems that inappropriate rigid ministerial structures are not only failing in their role of protecting the spiritual and communitarian dimensions, but they are often quite a serious obstacle to the sometimes spontaneously emerging foci of new spiritual or communitarian life.<sup>164</sup>

**Needs:** Developing a long-term pastoral strategy, starting a restructuring process and defining short-term pastoral plans are already seen as necessary tasks for

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<sup>161</sup> See Handy, *Understanding Voluntary Organizations*, 96. In this sense, parishes can be organizationally seen as personal *fiefs* of many of the parish priests, with power orientation and low participation, linked together by a hierarchical structures and rules of canon law.

<sup>162</sup> At parish level, individual styles of ministry and authoritative styles of decision-making are the most usual and parishes, with few exceptions, are very independent and non-collaborative. Parish councils are probably not working satisfactorily because of the lack of spiritual and communitarian dimensions and the lack of pastoral leadership competency of parish priests. In the sense of the Sofield’s scale of collaboration development, while in most parishes is prevailing “co-existence” and slowly improving “communication”, in quite a lot of parishes, “co-operation” is functioning and “collaboration” in just a few. (see footnote 393).

<sup>163</sup> A systematic personnel management seems to be almost missing or very priest-focused. Ordained pastoral ministry is almost completely centred at parish level, with very low differentiation and almost absent accountability. Some more or less successful attempts at collaborative structures are being developed at diocesan level or in various special communities.

<sup>164</sup> On the other hand, the undeveloped collaboration dimension in parish pastoral ministry and the general low level of co-responsibility of parish communities contributes to the fixation of the status quo as well. However, quite a high number of people who do not fit precisely into the current parish structures or are not able to communicate with an authoritarian parish priest seems to be open to an alternative style of communitarian life or even ministry.

the near future. However, defining some clear priorities for personnel management that would be unambiguously supportive of collaborative ministry, further developing and differentiation of specialised ministries<sup>165</sup> and a transformation of the Diocesan Curia into a model of collaboration can be seen as similarly important. Motivation of priests, formation for collaborative ministry at all pastoral levels and developing an atmosphere open to some experimental approaches and projects are other necessary conditions.

### **Mission Dimension**

***Situation:*** In the terms of organisational theory, the transition from the rather stable, simple, superficially integrated and very hostile environment of the Communist time towards the rather dynamic, complex, diversified and only sometimes hostile environment of today's society is still being taken too seriously into account when thinking about the mission of the Church in the diocese and its relationship to society (see the organisational analysis in Appendix 12, section A 12.2.1).<sup>166</sup> In practice, the focus on maintenance of the *status quo* by “filling gaps” in celebrating Sunday Masses is still prevalent.<sup>167</sup> A deep unresolved diversity and disagreement about the mission of the Church in present society<sup>168</sup> and a lack of any wider process of

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<sup>165</sup> According to Handy's scheme of the four “states” in an organisation, we could see the diocese from the perspective of these sections as well. The section of ‘steady state’ (for example, sacramental ministry and ordinary pastoral care - role culture), the section of ‘innovation’ (for example, some pastoral and evangelisation experiments, communities and teams - task culture), the section of ‘policy making’ (for example, strategic pastoral planning in the diocesan pastoral council - club/power culture), and the section of ‘crisis management’ (small support team available for the whole diocese if needed - power culture) – each section having a different ‘working culture’ and demanding different kinds of workers (ministers). See Handy, *Understanding Organizations*, 203 and 235.

<sup>166</sup> It seems that many people in pastoral ministry see the difficult sociocultural and pastoral situation in the diocese exclusively as a consequence of the Communist regime or as a heritage of the expulsion of German people from Sudetenland without seeing the wider context of the more general sociocultural, religious and ecclesial shift in the whole of Europe with its new spiritual hunger, new types of religiosity, subjectivisation and privatisation.

<sup>167</sup> Practical evangelisation or missionary focused formative programmes are not developed in the diocese, social justice and diaconal ministries are provided almost exclusively by Caritas groups, social, cultural or other civic collaboration with the local communities is quite a rare phenomenon.

<sup>168</sup> Based partly on different evaluations of the ‘environment’ and partly on different Church images and different understandings of the ‘purpose’ of the church

developing a shared pastoral vision can be clearly identified in the diocese.<sup>169</sup> Moreover, where some organisational goals have been clarified, the goal displacement<sup>170</sup> will shift the operational goals into the area of maintenance, administration, and reactive crisis management. Consequently, all the areas of adapting structures, communication, monitoring, and participation are negatively affected as well (see the Organisational Analysis in Appendix 12, sections A 12.2.5 and A 12.2.6).

**Needs:** Therefore, clarifying and finding a wider consensus on the relationship of the Church towards society, agreeing about its special mission in the diocese and developing a clear and tangible image of the diocesan pastoral vision and mission (see Figure 11 na stránce 161) can be seen as the necessary precondition for any further steps in this direction.

### Reform and Renewal in the Four Pastoral Dimensions

**Situation:** After reflecting on the reform and renewal processes in the diocese in the light of the necessary multidimensionality of pastoral ministry, the imbalance between the *reform* and *renewal* perspectives can be highlighted as one of the key problems of the current pastoral transition. Although quite a lot of various *renewal* tendencies are spontaneously emerging<sup>171</sup> or have being systematically inspired<sup>172</sup> within the diocese, many of them have not been structurally supported or they are sometimes blocked (or even damaged) by inflexible, non-collaborative, non-communicative, inward-looking structures or approaches. On the other hand, structural *reforms* based on some of the newer pastoral collaborative approaches have

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<sup>169</sup> The prescriptive method of determining these goals does not work either, in addition to the leadership issues, because of the lack of a clear description and a lack of participation in developing the pastoral vision.

<sup>170</sup> Developed under the pressure of environment, inappropriate structures, and other diseases mentioned in the Organisational Analysis (see Appendix 12, section A 12.1.1 and A 12.2.3).

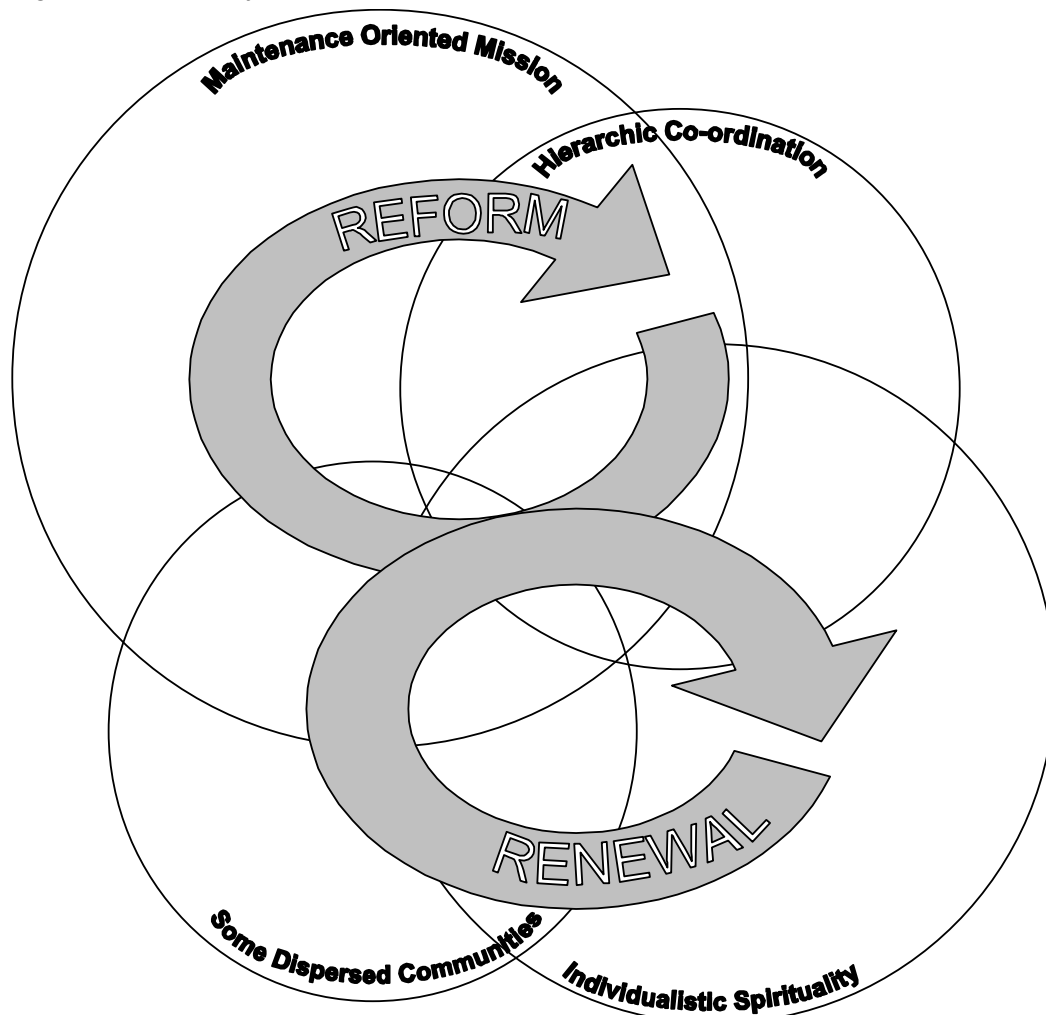
<sup>171</sup> Some small communities, synodal circles, intentional communities or other ministerial activities...

<sup>172</sup> For example, by various spiritual seminars or retreats organised throughout the diocese by the Pastoral Centre for the Laity.

been suggested, promoted or even ordered,<sup>173</sup> but often without being rooted in any solid foundation of spiritual, motivational, formative and communitarian *renewal* processes.

In addition, instead of the four basic dimensions of pastoral ministry being mutually deepening and widening (as four “concentric” dimensions of one spiritual, collaborative and missionary community, see Figure 1 na stránce 55), the single pastoral dimensions are often disconnected, rather compartmentalised and narrowly focused (see Figure 2 pod).

Figure 2: The Reality of Structural Reform and Renewal Processes in the Diocese



<sup>173</sup> For example, Deanery Pastoral Council (suggested); Parish Pastoral Councils, small communities, collaborative ministry (promoted); Parish Finance Councils, small study groups in parishes (ordered)...

As a result, the *status quo* is being solidified more and more and the vitality of the renewal tendencies is fading away without the appropriate structural support.

**Needs:** The following issues are surely partly at the roots of this imbalance: the missing diocesan pastoral strategy; the inconsistency and low motivational ability of the diocesan leadership; the lack of clarity in the area of ministerial roles; fundamental differences in the underlying operational ecclesiology and theology of ministry and the inappropriate and rigid ministerial and parish structures. Therefore, it is once again confirmed that developing and inspiring a quality process of diocesan pastoral planning, establishing some permanent structures for theological and ministerial formation of leaders and ministers and reforming the inappropriate parish and other ministerial structures will be necessary.

#### 4.2.2 COLLABORATIVE MINISTRY IN THE DIOCESE

**Situation:** It seems that the various attempts at developing ‘collaborative ministry’ in the diocese have been not based on any solid theological and systematic foundations. In several parishes or communities, some collaborative principles are practised, but more as disconnected methods or self-learning approaches rather than as integral and integrating parts of a wider ministerial concept. The concept of the ‘ministering community’ is almost unknown among priests, pastoral ministers and parishioners and almost all the attention is frequently focused on the priest as the only proper minister. On the other hand, it seems that the majority of priests are not familiar with the strong empowering leadership style that is needed for initial developing of collaborative ministry.

**Needs:** In the light of the real pastoral situation of the diocese, it seems that a stronger emphasis on collaborative ministry would really help in integrating all the very disconnected pastoral dimensions and perspectives. Therefore, some very

practical and sensitive ways of developing and promoting this pastoral approach should be found. However, because of the known strong resistance among priests to any deep change in their pastoral style, it seems that it is necessary to count on a very long-term process of sensitive personnel motivation. It seems that it would help to begin with an intensive structural reform where some clear signs of ongoing renewal processes and openness for collaborative ministry are present. Such focused support could help in developing several “model communities” which could serve as places of inspiration, learning and experimenting for the other. On the other hand, some structural obstacles<sup>174</sup> that could block the collaborative ministry development will need to be removed first.

#### 4.2.3 MINISTERING COMMUNITIES IN THE DIOCESE

***Situation:*** Small (basic) communities have been developed in only a few parishes in the diocese. Only in one or two are they an integral part of the parish structure.<sup>175</sup> In addition, the concept of basic ecclesial communities (in the sense of “home churches”, places of spiritual and ministerial growth, where as much of everyday life and ministry as possible is centred and where “the Church” meet “the world”) is often confused with small groups of various types (support groups, interest groups, action groups). On the other hand, many official “parishes”, where Eucharist is celebrated each Sunday, are so small that they could live quite easily as a small community or home church being a part of a larger parish area. However, because parishioners are not supported and have not learned to gather in small groups and priests are mostly used to providing solely sacramental ministry, the situation can be

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<sup>174</sup> For example, the practical emphasis on maintaining church buildings instead of ministering and leading people, the individualism promoting parish structure and others.

<sup>175</sup> In some cases, the problem is in the negative or non-supporting approach of the parish priest. In other cases, although the priest would be willing to promote small communities and to open parish ministry to younger people and newcomers in this way, the traditional parish ministries do not allow such development.

described as a system of providing pastoral services to individual customers rather than a community of ministering communities. In addition, the various levels of pastoral ministry in the diocese are mostly totally disconnected because the overall picture of the diocese as a multilevel community of ministering communities is missing.

**Needs:** By reflecting on the real pastoral situation, the need for some clear integrated but differentiated multilevel structures, especially in the Pilsen diocese is again clearly confirmed and justified not only as a general theory, but as an appropriate way of dealing with the organisational and pastoral problems outlined above and as a helpful or even necessary context for developing collaborative ministry. However, developing and promoting a theology of the “ministering community” and especially clarifying the concept of small (basic) communities as an integral part of the wider parish community will be a necessary step before any attempt of restructuring parishes. In addition, a theology of parish communities as integral parts of the diocesan Church community that would help in re-connecting parishes within the wider particular church will be necessary as well.

The practical and flexible plans, which would necessarily follow, should remain open to local consultations, covering all the levels of pastoral ministry and finding an appropriate balance among them. Although the current parish structure seems to be very fitting for applying the concept of basic communities to the scattered “parishes” and affiliating them together in one larger parish area, the whole restructuring process will need to be both sensitive to the often very slow renewal processes and courageous in reforming the necessary supporting structures. As already mentioned, a focused realistic approach to developing a few collaborative communities parallel to the traditional structures will probably be necessary. However, it should still be contextualised by a clear, overall motivating vision for the whole diocese.

### 4.3 SUMMARY: BALANCING PASTORAL MINISTRY

In this chapter, the core argument of this thesis has been developed and then applied to the reality of the present pastoral situation in the diocese.

(1) At first, a foundational principle of “balanced multidimensionality of pastoral ministry” (balancing the four basic pastoral dimensions of *spirituality*, *community*, *collaboration* and *mission* and the two perspectives of *reform* and *renewal*) has been distilled from the conversation among current pastoral and organisational trends. (2) ‘Collaborative ministry’ was then suggested as an appropriate pastoral approach which is able to integrate all the above-mentioned dimensions and perspectives. (3) Finally, a way of organising pastoral ministry in multilevel “ministering communities” as privileged pastoral loci (small communities, parish communities, diocesan community) was proposed as an appropriate structural expression of and structural support for both the earlier emphasised balanced multidimensionality and the development of collaborative ministry.

The current pastoral situation in the diocese was then analysed in the light of these general principles. As a result, (1) a serious imbalance between the *reform* and *renewal* perspectives and a compartmentalisation of the four pastoral dimensions was highlighted as one of the key problems of the current pastoral transition, (2) the missing theological and systematic foundations and practical skills necessary for developing collaborative ministry were diagnosed and (3) the whole situation was described as a system of providing pastoral services to individual customers rather than a community of ministering communities.

Consequently, the emphasis on (1) *balanced multidimensionality* was suggested as a vitally important pastoral principle, (2) *collaborative ministry* was recommended as an appropriate integrating approach to organising pastoral ministry in the diocese and (3)

the concept of *multilevel ministering communities* as privileged loci for pastoral ministry has been suggested as a helpful basis for the necessary process of restructuring pastoral ministries in the diocese. In addition to this overall emphasis on balanced pastoral ministry, the necessity of supporting specific parishes, communities, places and activities which would be exploring and modelling the way to be taken was acknowledged and encouraged.

Finally, a kind of *diocesan pastoral planning process* including developing a shared and inspiring pastoral vision and mission for the diocese was being repeatedly found as the appropriate tool for guiding and supporting the complex transition process which the diocese faces. Some general guidelines for initiating and organising such a process including several of the more specific priorities emerging during this thesis' reflections will be briefly summarised in the last chapter.

## Chapter 5: PLANNING FOR A CHANGE

In this last chapter, the third step of the overall process of theological reflection, the “pastoral response”, should be briefly indicated. In the first section, a spiritually based process of diocesan pastoral planning will be suggested as an overall framework and model of transformation. In the second one, some specific priorities which emerged during the previous reflections will be summarised, four areas of a necessary structural reform suggested, four privileged loci of pastoral transformation described and some important open questions finally mentioned..

### 5.1 PASTORAL PLANNING PROCESS AS A TRANSFORMATIVE MODEL

A kind of a multidimensional and collaborative pastoral planning process seems to be necessary for a diocese facing such a difficult task of balancing the reform and renewal perspectives in all of the basic pastoral dimensions, developing collaborative ministry and restructuring its parishes as communities of ministering communities. Moreover, the planning process itself can be seen as a unique opportunity of modelling the collaborative way forward.<sup>176</sup> Although the renewal process<sup>177</sup> has to be still seen as the primary perspective, some of the practical pressures towards reforming inappropriate structures could be utilised as relatively strong motivators as well. Here a very sensitive balance between a rather “top-down” approach<sup>178</sup> and a more consultative “grassroots” approach will be necessary.<sup>179</sup> In other words, this process should be characterised by Greenwood’s expression of

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<sup>176</sup> See Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 36-44; reviewed in Appendix 3, the last section of A 3.1.3.

<sup>177</sup> Paradigm-shift, renewed background theology, mind-set transformation, motivation, conversion, inspiration, encouragement, formation...

<sup>178</sup> This approach will be sometimes necessary in order to remove some of the most serious structural obstacles but with the disadvantage of the rather passive attitude of priests and parishioners.

“ordained spontaneity” which, on the side of the diocesan leadership, calls for a leadership of “gentle listening insistence”.<sup>180</sup>

Helpful inspirations for designing such a process can be found in the material reviewed in Appendix 2, helpful theological and pastoral characteristics of such a process in John Paul II’s *Novo Millennio Ineunte* (Appendix 3, section A 3.1.1), solid theoretical foundations for developing collaborative ministry in the reviewed document *The Sign We Give* (Appendix 3, section A 3.1.3)<sup>181</sup> and some very practical ways of supporting such development in Sofield’s *Collaboration* (the last section of A 3.2.2).

In addition, such a planning process will need to be guided by a stable collaborative team that would be able to provide both a quality management and personal leadership ministry.<sup>182</sup> An intense personal involvement of the diocesan bishop in his *leadership* roles of inspiring, modelling, aligning, pathfinding and empowering based on frequent and quality personal meetings, first of all with his priests and full-time collaborators, can be seen as the *conditio sine qua non*. Finally, it is clear that the importance of this transformative process (which should become the main priority of the diocese for the next ten years) needs to find its practical consequences in the diocesan budget as well as in pastoral appointments.

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<sup>179</sup> This approach has a deep motivational and transformational power but there could be a danger of delaying the necessary changes of some structures and the deep tendency towards maintaining the *status quo*.

<sup>180</sup> See, for example, the “leadership paradox” described in Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 23, and mentioned in section in Appendix 3, section A 3.1.3 on page 129.

<sup>181</sup> In the last part of the review, collaborative ministry (especially in the context of diocesan pastoral development and in the context of pastoral planning for a Church with fewer priests) is described (see Appendix 3, the last section of A 3.1.3).

<sup>182</sup> Such approach could be clearly seen in most of the reviewed examples of diocesan pastoral planning in Appendix 2. Some very practical inspirations can be found first of all in the planning process in the diocese of Broken Bay (see in section A 2.1.1, for example, the “planning circle” in Figure 6 on page 108). An important tool for developing a pastoral vision and mission for the diocese can be found in Figure 11 (on page 162 with a comment in footnote 535), some other directions are in footnote 403.

## 5.2 EMERGING SPECIFIC PRIORITIES

During the pastoral planning process, collaborative developing of specific priorities within the overall picture of the interrelated pastoral dimensions is a usual way of finding the appropriate specific emphases as well as of gaining the necessary consensus for the way to go. Some of such priorities, reform steps and privileged loci of transformation, which have emerged during the previous analyses, are listed for inspiration in the following three sections.

### 5.2.1 PRIORITIES IN THE FOUR BASIC PASTORAL AREAS

Some specific priorities according to the basic pastoral dimensions can be seen in the following issues:

- ***Spirituality:*** Christian initiation and mystagogy; formation for pastoral leadership of priests and other ministers; pastoral supervision; spiritual direction; theological reflection and contemplative stance at every level.
- ***Community:*** Healing of relationships between clergy and laity; supporting spiritual foci; modelling new ways in some communities; deepening communion among priests; improving communication; promoting the community dimension at every level.
- ***Collaboration:*** Developing a theology of collaborative ministry; restructuring parishes; economic transformation; personnel management strategy supporting collaboration; differentiation of ministries; formation for collaborative ministry; creating space for pastoral experiments and non-conformists.
- ***Mission:*** Clarifying and finding a wider consensus on the relationship of the Church with society and agreeing about its special mission in the diocese; deepening contextual sensitivity and realism; balancing evangelisation and social justice approaches.

### 5.2.2 STRUCTURAL REFORM STEPS

At least four concrete structural reform steps resulting from the theological analysis of the fourth chapter appear to be necessary in the wider process of pastoral transformation:-

- ***Parish structure reform:*** Although part of the restructuring process will need to be completed in a more administrative way in order to create space for new approaches, the process in general has to be more “grassroots based” including strong involvement of priests. The aim of such a process should be seen not only in re-organising inappropriate structures, but first of all in deepening all of the basic pastoral dimensions.
- ***Diocesan Curia reform:*** Such reform should be aimed at not only more professional, but also more communitarian and collaborative ministry by the Diocesan Curia as a whole and by its individual departments. The central focus of the Diocesan Curia would be then seen in a new type of diocesan pastoral centre that would be modelling and promoting collaborative ministry both in the whole curia and throughout the diocese by respecting the principle of subsidiarity.
- ***Financial reform:*** The necessary reform of diocesan financial structures should be based on the newly emerging pastoral model and should be developed in order to respect and promote all the emerged pastoral priorities in the spirit of responsible but courageous stewardship.
- ***Development of permanent formation structures:*** Some stable structures for permanent formation that would help all pastoral ministers not only to grow in spiritual and human maturity, theological insights and pastoral skills, but also in

deepening and healing of relationships between clergy and laity in developing ministerial community need to be designed.<sup>183</sup>

### 5.2.3 PRIVILEGED LOCI OF PASTORAL TRANSFORMATION

Following the results of theological and organisational reflection on the diocesan situation, the primary loci of the pastoral transformation process will evidently be the following four:

- ***basic ecclesial communities*** with the emphasis on personal and mutual spiritual guidance, Christian initiation and mystagogy, family-based religious education of children, theological reflection (Scripture, culture, experience, prayer, community) and permanent education;
- ***parishes with their pastoral councils*** with the emphasis on developing co-responsibility and unity of the whole parish community, collaborative ministry, formation for collaborative ministry and pastoral supervision of the basic communities;
- ***centres of spiritual life*** with the emphasis on relatively independent and, for various pastoral experiments, open ministry of some special communities (both religious and new communities) or ministering groups; and
- ***the diocesan pastoral centre*** with the emphasis on supporting local ministries, developing formation and pastoral supervision structures and resources,<sup>184</sup> developing specialised ministries and co-ordinating and unifying ministry in the whole diocese.

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<sup>183</sup> Such structures, open to all the ministers (both clergy and laity) in joint programmes, should be motivating for self-formation, supporting local formation in small communities and parishes, developing diocesan courses and co-ordinating formation activities with other dioceses and organisations.

<sup>184</sup> A very inspiring model for supporting local development and renewal processes in parishes can be seen in the experience of “PDR” in the Dublin diocese (see section A 2.4.1 in Appendix 2 on page 115).

### 5.3 QUESTIONS TO BE ANSWERED

Finally, the following pastoral questions (among others) will have to be systematically, theologically and pastorally reflected on and considered:

- Where should the renewed identity and role of the priest be seen within the context of collaborative ministry and what ways could be found to make this acceptable? What terminology would express this renewed identity?
- Where should the identity and role of the permanent deacon be seen and what ways could be found to develop this ministry without seeing it as only a provisional substitute for missing priests?
- How could the other full-time or part-time pastoral ministries including some appropriate ways of official commissioning be developed which should express their rootedness in the Church community and partnership position in ministry? What terminology would be in accordance with the underlying theology?
- What criteria should a community fulfil to be designated as a “canonical parish”? How should the relationship between the basic communities and a parish centre be structurally and ministerially expressed? What advantages could be taken from the other various structural solutions allowed by the Canon Law?
- What place would priests, who would not be able or willing to accept this new ministerial paradigm, have in the new collaborative pastoral structure? Would it be wise to develop parallel collaborative structures “*ad experimentum*”?
- What theologically and linguistically appropriate terms could be used instead of the obsolete, theologically indefensible and humanly degrading pair *clergy – laity*?
- How should the necessary tension between the focus on rather associationally based communities and the communal mission towards the whole local society be sustained?

- How should areas in the diocese that would be not a part of a parish (so-called “mission areas”) be structurally arranged and pastorally ministered?
- What pastoral and theological ways of co-operating could be found for neighbouring dioceses to share resources that are not available in a single diocese?

#### **5.4 SUMMARY: PILOT PLANNING PROCESS**

All the suggestions and priorities mentioned in this chapter should not be taken as written in stone because they emerged more as a “side-effect” of an academic work that focused predominately on developing the underlying principles and foundations. However, they can be understood as well as results of a kind of “pilot planning process” realised partly in the mostly very energetic meetings with local people in focus groups and partly in responding to the two extensive questionnaires.

Although the content of these results has to be understood more as exemplary rather than all-embracing, the energy emerging in the many personal meetings, conversations and correspondences initiated by this process can be seen as a sign that a wide, organisationally well prepared and spiritually rooted process of diocesan pastoral planning would surely be not only possible, but also welcomed by many people across the diocese. However, the question of how to include as many priests as possible in such a process remains the key issue, because the priests not only desperately need to be changed in many areas of their ministry, but they are also desperately needed for any deeper and sustaining change in the diocese as a whole.

## **CONCLUSIONS**

After analysing the sociocultural context, reviewing theological and organisational theory sources, collecting and analysing both quantitative and qualitative data, conducting organisational analysis and putting all these sources into a process of mutual clarification, this thesis suggests the following answers to the three major questions from its Introduction:<sup>185</sup>

### **(1) What are the contemporary trends in organising pastoral ministry?**

*Firstly*, the major contemporary trends in the area of organising pastoral ministry point clearly to a foundational principle that could be called *the principle of balanced multidimensionality*. It emphasises an intentional balance among the four basic pastoral dimensions of *spirituality*, *community*, *collaboration* and *mission*. In addition, the basic dynamic of these four pastoral dimensions are generally seen in the interconnectedness and mutual support of the two underlying perspectives of structural *reform* and personal *renewal*. (See Figure 1 na stránce 55.)

*Secondly*, a pastoral approach which would be appropriately integrating all these dimensions and perspectives at both theoretical and practical level seems to be found in the approach frequently called ‘*collaborative ministry*’, emphasising ministering community as the subject of pastoral ministry and empowering leadership and ministerial partnership as its essential preconditions.

*Thirdly*, the natural structural expression of and necessary structural support for both the balanced multidimensionality and the development of collaborative ministry can be seen in organising pastoral ministry in a diocese at *three interconnected levels of ministering communities* as privileged pastoral loci: small (basic) communities, parish communities and the diocesan ministerial community.

## (2) What is the pastoral situation in the diocese in the light of these trends?

Based on the organisational and pastoral analysis of the current pastoral situation in the Pilsen diocese, a complex picture emerged. A picture of a diocese with a great human and spiritual potential, both enriched and limited by its past, struggling with many serious organisational problems, living predominantly in inappropriate, non-collaborative, maintenance-focused pastoral structures without being united around an inspiring pastoral vision. In the light of the principles and suggestions summarised above, three points can be highlighted:

**Firstly**, a serious *imbalance* between the reform and renewal perspectives and a *compartmentalisation* of the four pastoral dimensions can be seen as one of the key problems of the current pastoral situation in the diocese. (See Figure 2 na stránce 67.) **Secondly**, the missing theological and systematic foundations and practical skills necessary for developing collaborative ministry cause that collaborative ministry is more a *wishful thinking* rather than a systematically learned approach or even everyday reality practiced across the diocese. **Thirdly**, the whole pastoral situation can be described as *a rigid system of providing sacramental services* to individual customers rather than a flexibly structured community of ministering communities.

## (3) What implications does this reflection have for further pastoral planning?

Reflecting on the situation of the diocese in this way, the speculation from the summary of the third chapter that the diocese is like “treading water” rather than “going into the vineyard”<sup>186</sup> or “putting out into the deep”<sup>187</sup> may be being proved true. However, the assumption is that the spiritual and human potential of the diocese may

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<sup>185</sup> See Introduction on page 1.

<sup>186</sup> See John Paul II, *Christifideles Laici*, Number 2.

<sup>187</sup> See John Paul II, *Novo Millennio Ineunte*, Number 1 and 58.

still be strong enough to be able to bring about new energy for wide-ranging pastoral renewal, if the following suggestions are taken in account:

**Firstly**, concrete multidimensionally balanced reform steps and renewal processes towards a spiritually rooted, communitarian, collaborative and missionary Church should be initiated. **Secondly**, these steps should be supported by the systematic development of collaborative ministry as an appropriate integrating context for organising pastoral ministry at all levels. **Thirdly**, these steps should find their structural expression and support in a diocese understood as a community of ministering communities that is courageous enough to reform its structures in accord with its primary mission. **Finally**, it seems that the current “pastoral intentions”<sup>188</sup> should be further developed into a professionally and spiritually guided, balanced, multidimensional and collaborative process of diocesan pastoral planning as a way of managing, modelling and guiding the process of pastoral renewal and reform in the diocese for the foreseeable future.

It seems that because of the complexity and transitional character of the whole pastoral situation, both in the diocese and in the universal Church, it will certainly be not plain sailing. Many theological and pastoral questions remain unresolved and the available human resources seem to be extremely limited. Nevertheless, to use Archbishop Oscar Romero’s words from the introductory motto of this thesis, another small “step along the way” was taken and, hopefully, “an opportunity for the Lord’s grace to enter and do the rest” has been opened. Fortunately, the “future is not our own”.<sup>189</sup>

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<sup>188</sup> See section 1.3.5.

<sup>189</sup> See the introductory Oscar Romero’s “confession of trust” in his “A Future Not Our Own” in the Motto on page xv. *Madonna*, May 1993; quoted in: Archdiocese of Broken Bay, “Going Forward Together,” Opening Reflection.

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# REFORM AND RENEWAL

Theological Reflection on Organising Pastoral Ministry  
in the Diocese of Pilsen, the Czech Republic

## APPENDICES

**Petr Hruška**

A Master of Arts in Pastoral Leadership Thesis

All Hallows College

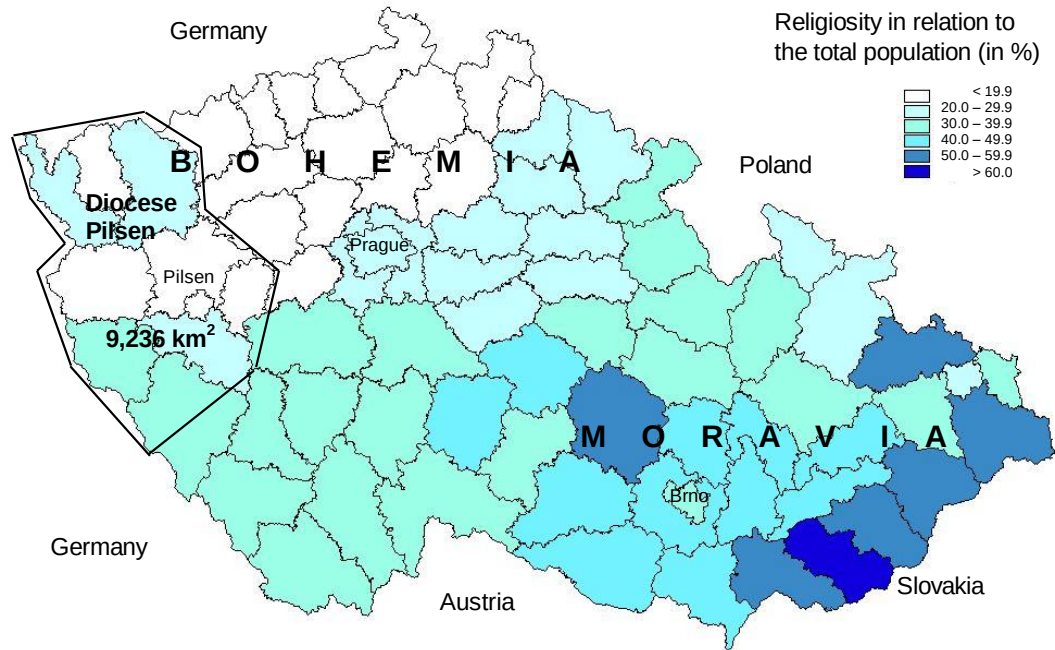
Submitted to Dublin City University in August 2002

|              |                                       |     |
|--------------|---------------------------------------|-----|
| APPENDIX 1:  | CONTEXTUAL STATISTICS .....           | 95  |
| APPENDIX 2:  | PASTORAL PLANNING REVIEW .....        | 107 |
| APPENDIX 3:  | LITERATURE REVIEW .....               | 124 |
| APPENDIX 4:  | RESEARCH METHODOLOGY .....            | 169 |
| APPENDIX 5:  | QUESTIONNAIRE FORMS.....              | 177 |
| APPENDIX 6:  | SECONDARY ANALYSIS RESULTS.....       | 186 |
| APPENDIX 7:  | PARISH QUESTIONNAIRE RESULTS .....    | 194 |
| APPENDIX 8:  | FOCUS GROUPS' SOCIAL PROFILE .....    | 225 |
| APPENDIX 9:  | MINISTERS QUESTIONNAIRE RESULTS ..... | 226 |
| APPENDIX 10: | QUANTITATIVE ANALYSIS.....            | 236 |
| APPENDIX 11: | QUALITATIVE ANALYSIS.....             | 247 |
| APPENDIX 12: | ORGANISATIONAL ANALYSIS .....         | 263 |

## Appendix 1: CONTEXTUAL STATISTICS

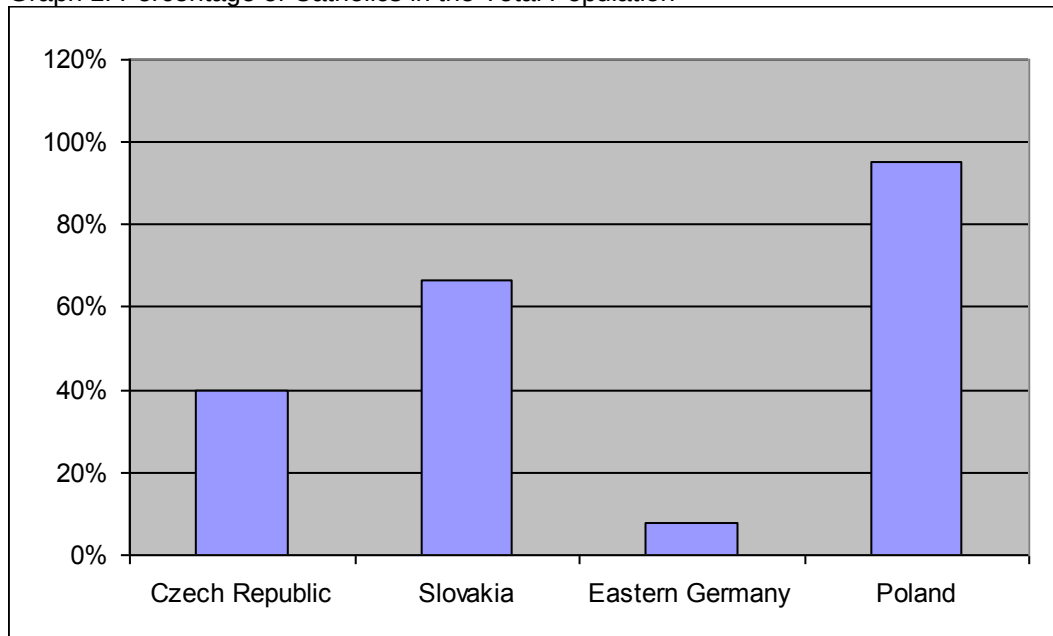
### A 1.1 THE CZECH REPUBLIC

Figure 3: Religiosity in the Czech Republic



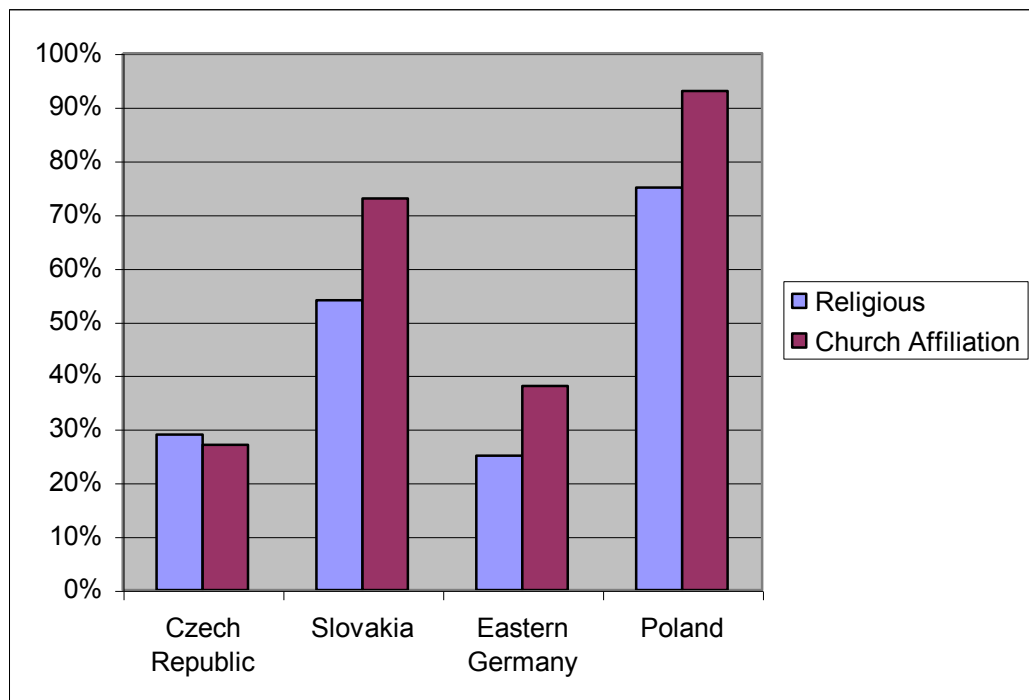
Source: Population Census 2001

Graph 1: Percentage of Catholics in the Total Population



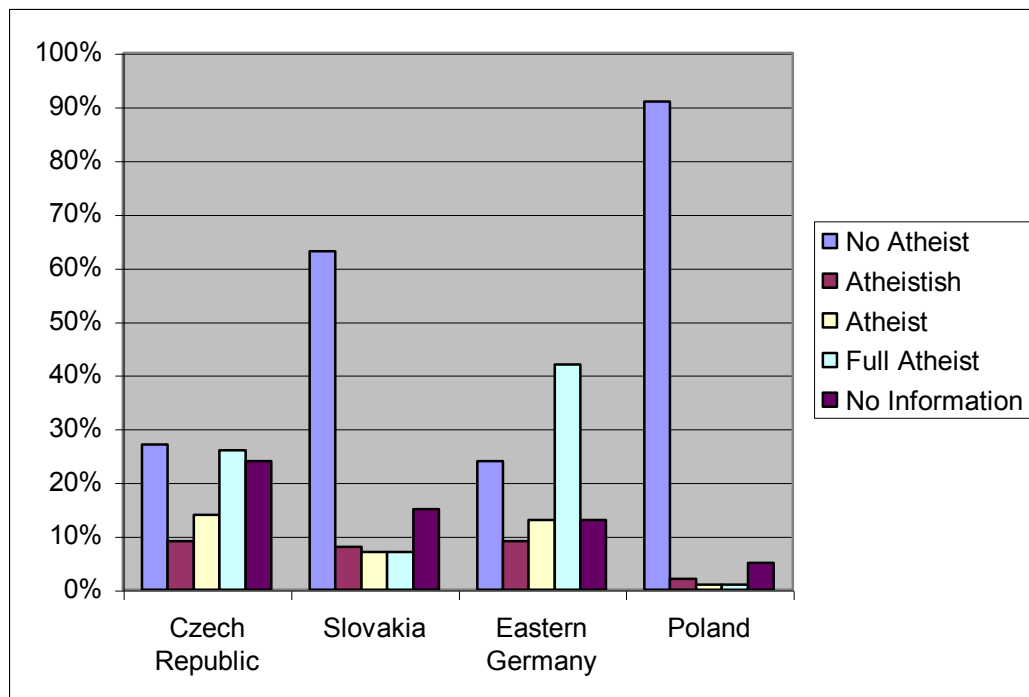
Source: Annuarium Statisticum Ecclesiae 1997

Graph 2: Religiosity in Postcommunist Countries



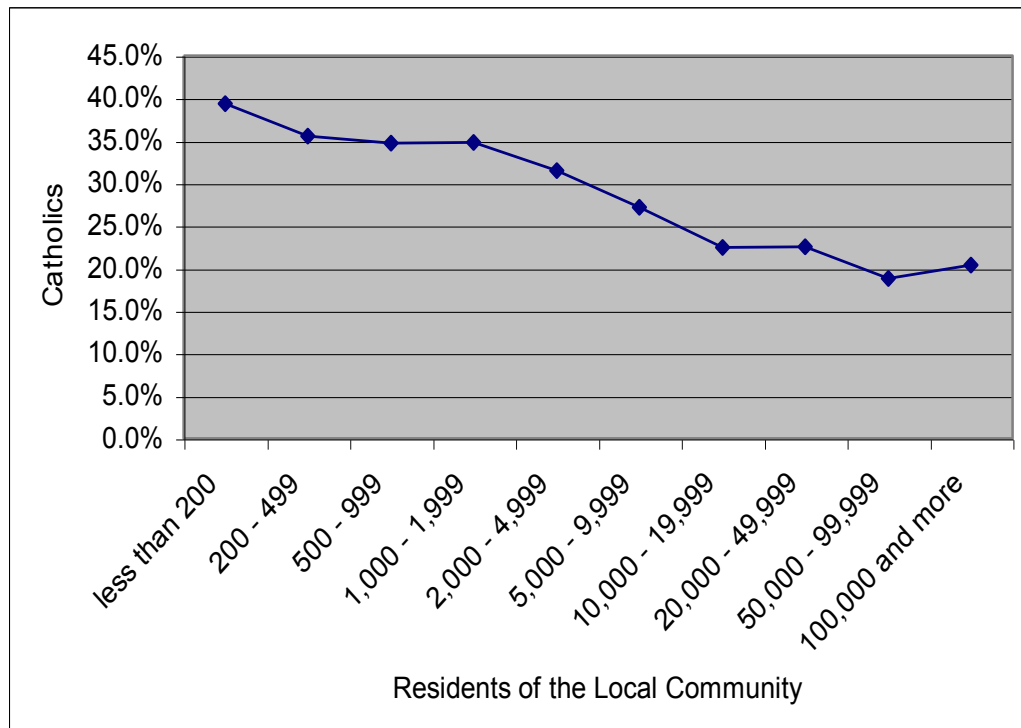
Source: Project Aufbruch 1998

Graph 3: Atheism in Postcommunist Countries



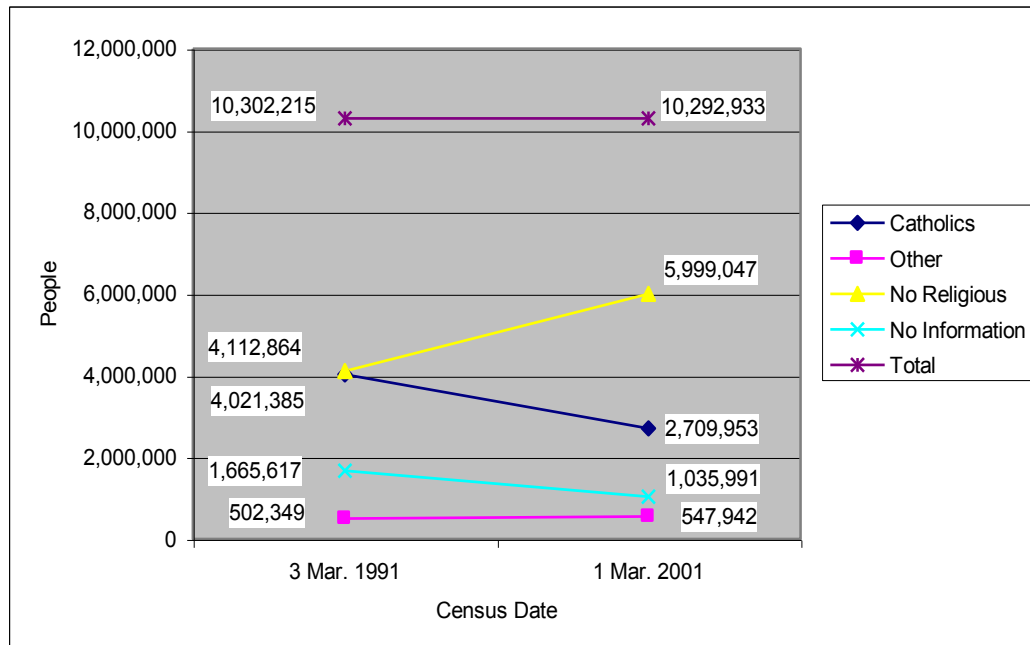
Source: Project Aufbruch 1998

Graph 4: Catholics by the Local Community Size Category



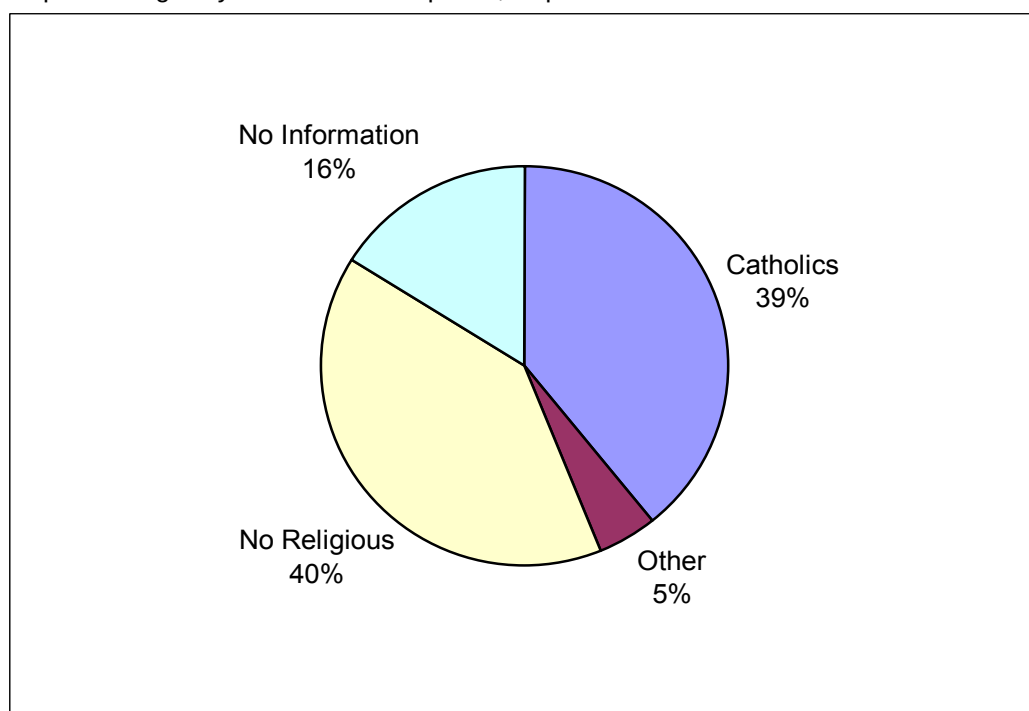
Source: Population Census 2001

Graph 5: Religiosity in the Czech Republic in 1991 and 2001



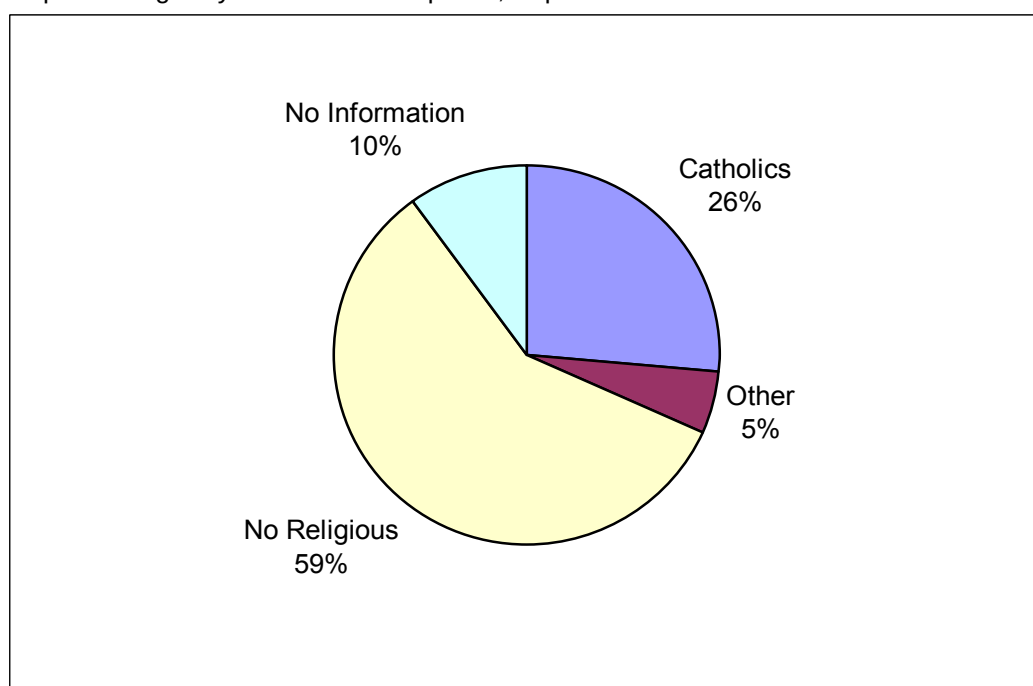
Source: Population Census 1991 and 2001

Graph 6: Religiosity in the Czech Republic, Population Census 1991



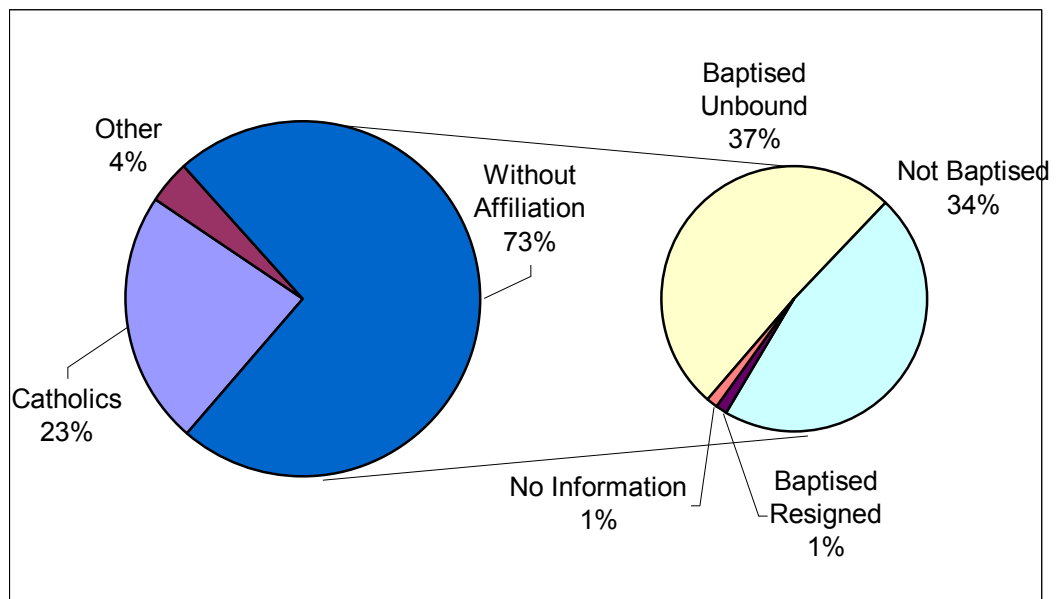
Source: Population Census 1991

Graph 7: Religiosity in the Czech Republic, Population Census 2001



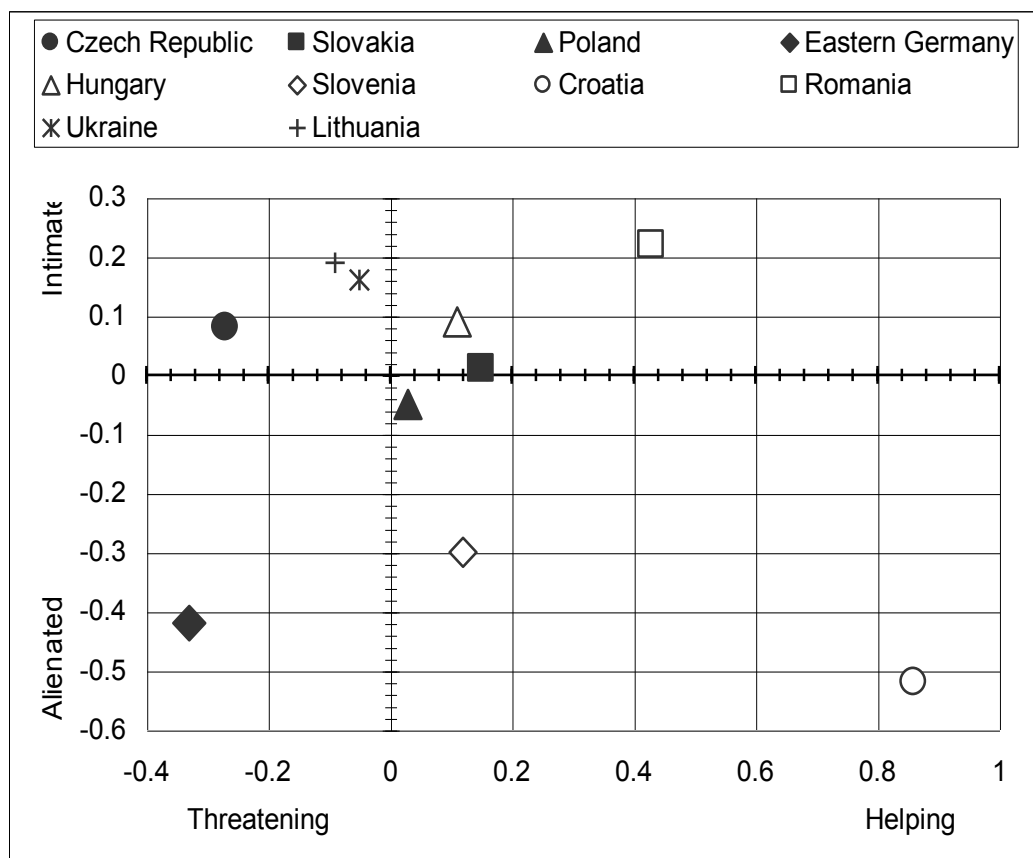
Source: Population Census 2001

Graph 8: Denominational Map of the Czech Republic in 1998



Source: Project Aufbruch 1998

Graph 9: Perception of the Church in Postcommunist Countries



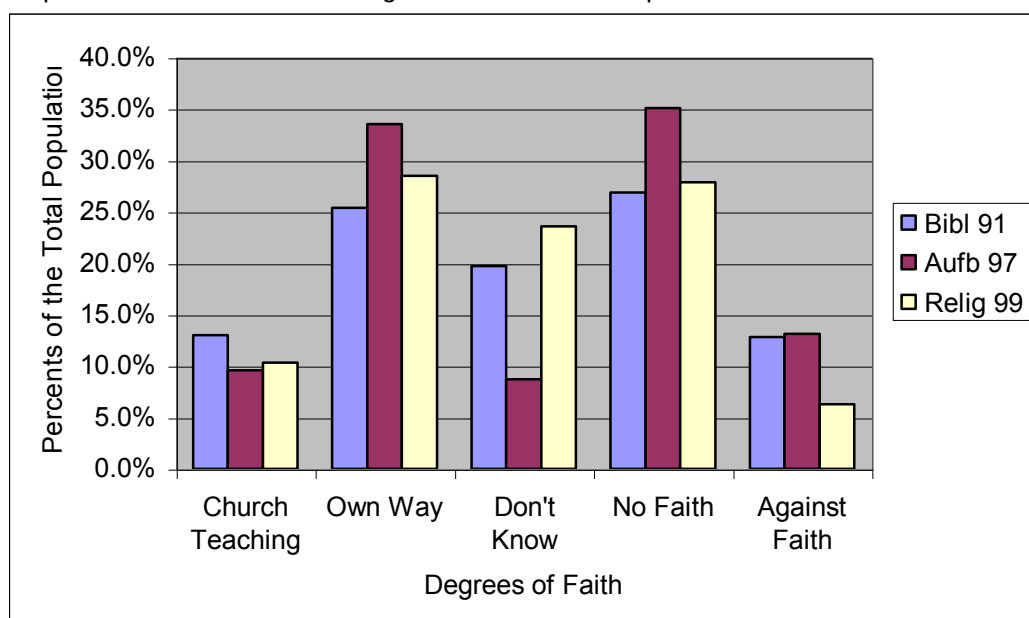
Source: Project Aufbruch 1998

Table 1: Faith Identification Degrees in the Czech Republic 1991 - 1999

|                                                                                                                                                                                                |                   | Bibl 91                          | Aufb 97 | Relig 99 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|----------------------------------|---------|----------|
| Statement                                                                                                                                                                                      | Faith Degree      | Percents of the Total Population |         |          |
| I am a believer according to the Church teaching                                                                                                                                               | "Church Teaching" | 13.0%                            | 9.6%    | 10.3%    |
| I am a believer in my own way                                                                                                                                                                  | "Own Way"         | 25.4%                            | 33.5%   | 28.5%    |
| I am not able to say if I am a believer                                                                                                                                                        | "Don't Know"      | 19.7%                            | 8.7%    | 23.6%    |
| I am a nonbeliever - I don't have anything in common with a faith                                                                                                                              | "No Faith"        | 26.9%                            | 35.1%   | 27.9%    |
| I am a nonbeliever and I think that religion is self-deception                                                                                                                                 | "Against Faith"   | 12.8%                            | 13.1%   | 6.3%     |
| Bibl 91 - research of the Bible Society from the year 1991<br>Aufb 97 - religiosity research in context of the Project Aufbruch 1998<br>Relig 99 - study ISSP "Religiosity" from the year 1999 |                   |                                  |         |          |

Source: Bible Society Research 1991, Project Aufbruch 1997 and ISSP 1999

Graph 10: Faith Identification Degrees in the Czech Republic 1991 - 1999



Source: Bible Society Research 1991, Project Aufbruch 1997 and ISSP 1999

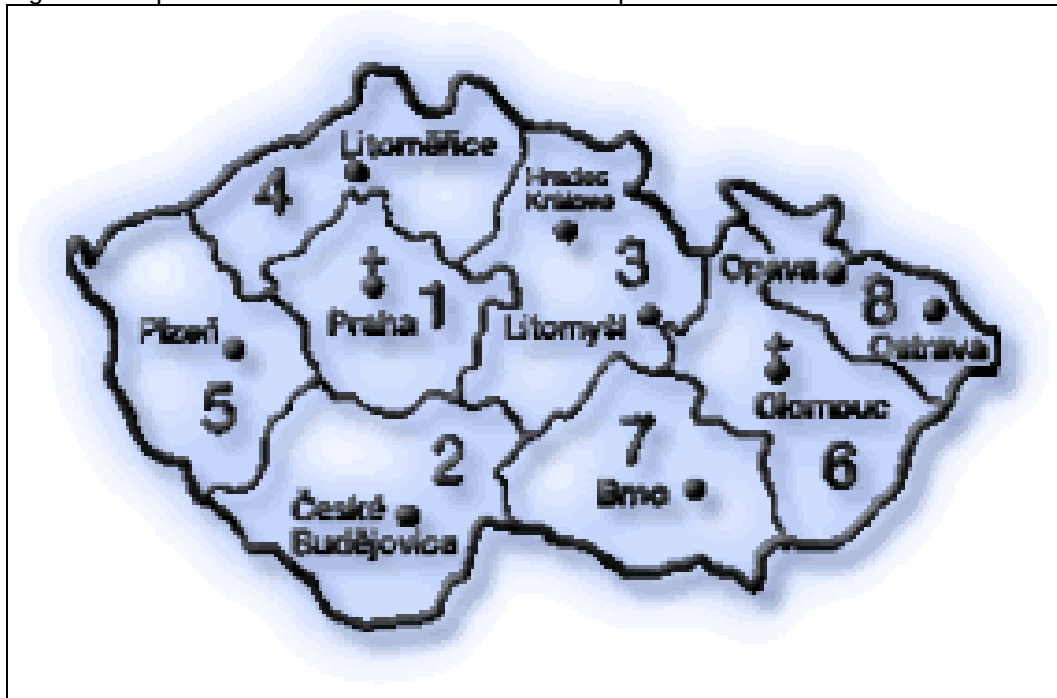
Table 2: Objects of Faith of the Believers in the Czech Republic 1991 - 1999

|                                                                                                                                                                                                                                                    | Bibl 91                                                  | EVS 91 | Aufb 98 | Relig 99 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------|--------|---------|----------|
| Object of Faith                                                                                                                                                                                                                                    | Percents of the Believers (not of the total population)! |        |         |          |
| Hell                                                                                                                                                                                                                                               | 11.2%                                                    | 9.9%   | 12.3%   | 21.2%    |
| Heaven                                                                                                                                                                                                                                             | 15.1%                                                    | 20.3%  | 22.8%   | 28.0%    |
| Afterlife                                                                                                                                                                                                                                          | 16.2%                                                    | 19.2%  | -----   | 40.7%    |
| Miracles                                                                                                                                                                                                                                           | -----                                                    | -----  | 29.4%   | 30.8%    |
| Soul                                                                                                                                                                                                                                               | 20.5%                                                    | 29.3%  | 40.1%   | -----    |
| Devil                                                                                                                                                                                                                                              | 11.5%                                                    | 11.4%  | 11.5%   | -----    |
| Bibl 91 - research of the Bible Society from the year 1991<br>EVS 91 - European Value Study from the year 1991<br>Aufb 97 - religiosity research in context of the Project Aufbruch 1998<br>Relig 99 - study ISSP "Religiosity" from the year 1999 |                                                          |        |         |          |

Source: Bible Society Research 1991, European Value Study 1991, Project Aufbruch 1997 and ISSP 1999

### A 1.2 THE PILSEN DIOCESE

Figure 4: Map of Catholic Dioceses in the Czech Republic



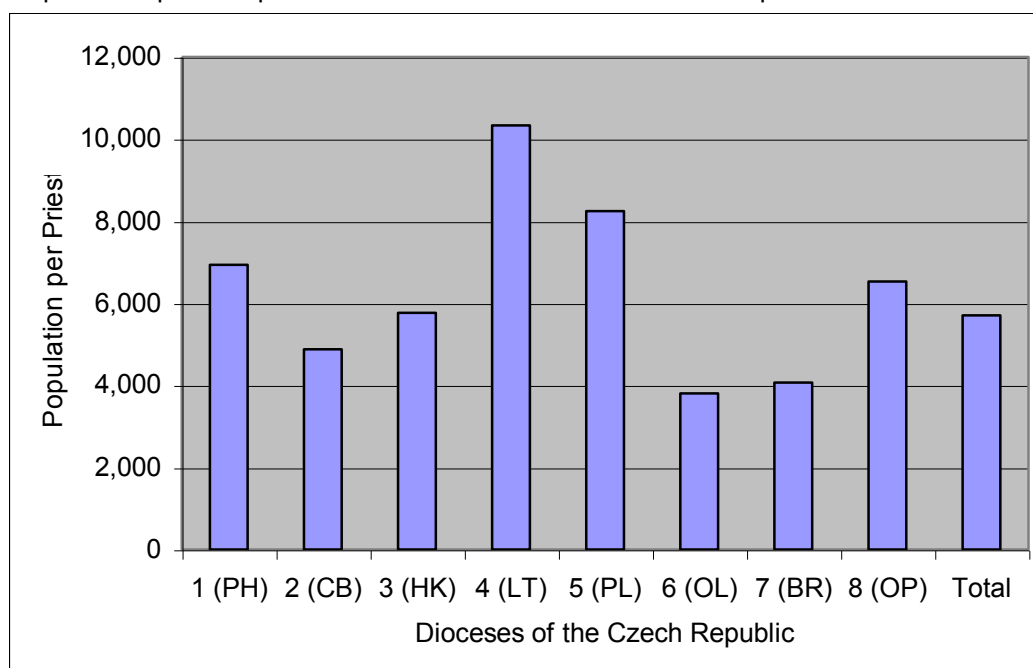
Source: The Web Site of the Czech Bishops' Conference

Table 3: Clergy, Masses and Churches in the Dioceses of the Czech Republic

| Diocese | Bishops | Priests in Total | Diocesan Priests | Religious Priests | Deacons Candidates | Permanent Deacons | Churches | Sunday Masses | Word Services | Sunday Mass Participants |
|---------|---------|------------------|------------------|-------------------|--------------------|-------------------|----------|---------------|---------------|--------------------------|
| 1 (PH)  | 5       | 299              | 179              | 120               | 23                 | 16                | 758      | 514           | 15            | 37,358                   |
| 2 (CB)  | 2       | 157              | 114              | 43                | 3                  | 17                | 509      | 400           | 19            | 30,639                   |
| 3 (HK)  | 3       | 221              | 170              | 51                | 7                  | 19                | 1,008    | 545           | 14            | 41,890                   |
| 4 (LT)  | 1       | 123              | 87               | 36                | 7                  | 13                | 1,135    | 319           | 10            | 15,028                   |
| 5 (PL)  | 1       | 100              | 71               | 29                | 1                  | 4                 | 574      | 273           | 12            | 12,032                   |
| 6 (OL)  | 2       | 361              | 239              | 122               | 12                 | 27                | 1,167    | 756           | 18            | 117,505                  |
| 7 (BR)  | 1       | 338              | 256              | 82                | 16                 | 33                | 1,154    | 745           | 19            | 109,850                  |
| 8 (OP)  | 1       | 205              | 149              | 56                | 11                 | 16                | 565      | 481           | 14            | 76,946                   |
| Total   | 16      | 1,804            | 1,265            | 539               | 80                 | 145               | 6,870    | 4,034         | 121           | 441,248                  |

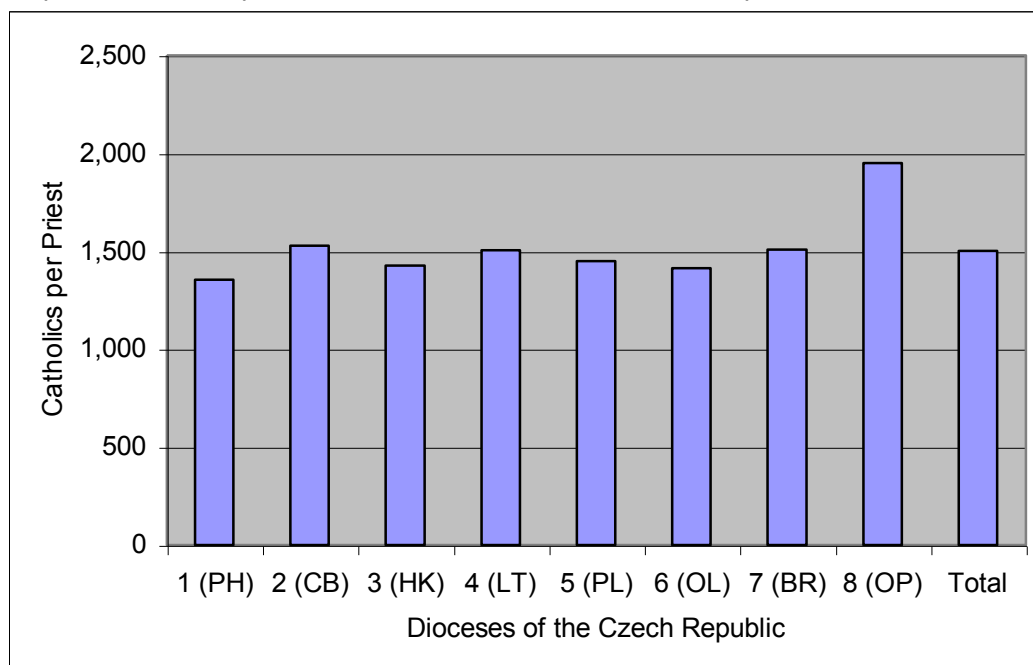
Source: Annual Statistics of the Czech Bishops' Conference 2001

Graph 11: Population per Priest in the Dioceses of the Czech Republic



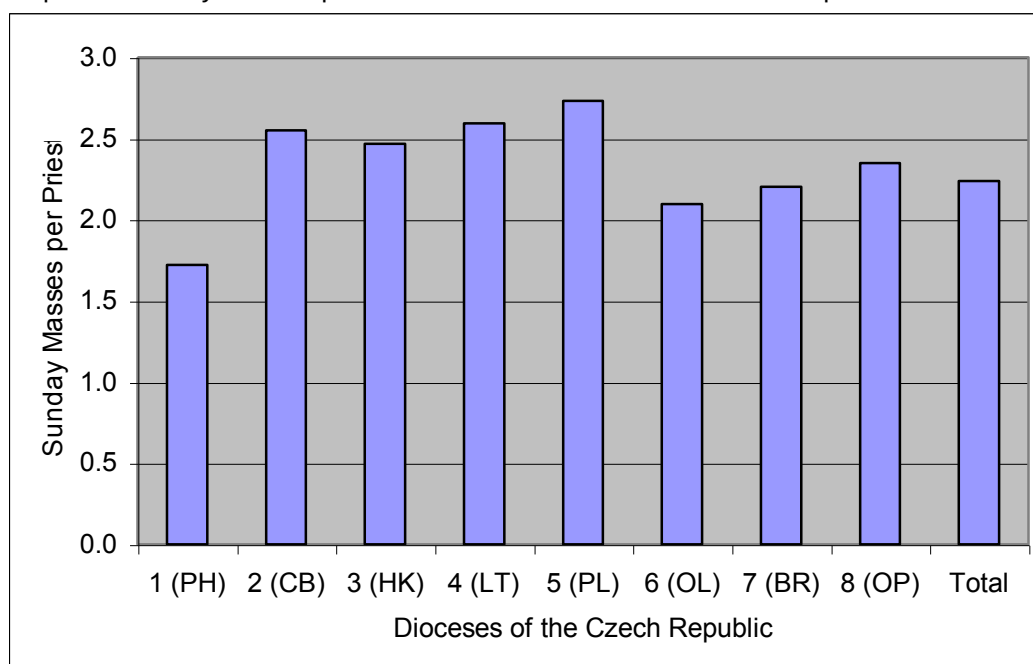
Source: Annual Statistics of the Czech Bishops' Conference 2001 and Population Census 2001

Graph 12: Catholics per Priest in the Dioceses of the Czech Republic



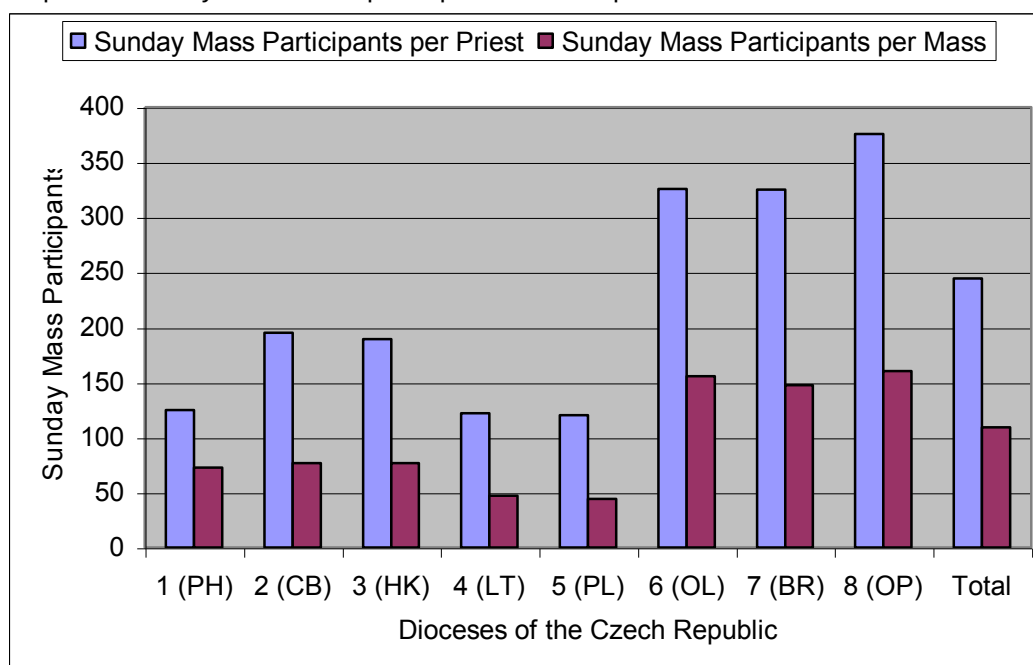
Source: Annual Statistics of the Czech Bishops' Conference 2001 and Population Census 2001

Graph 13: Sunday Masses per Priest in the Dioceses of the Czech Republic



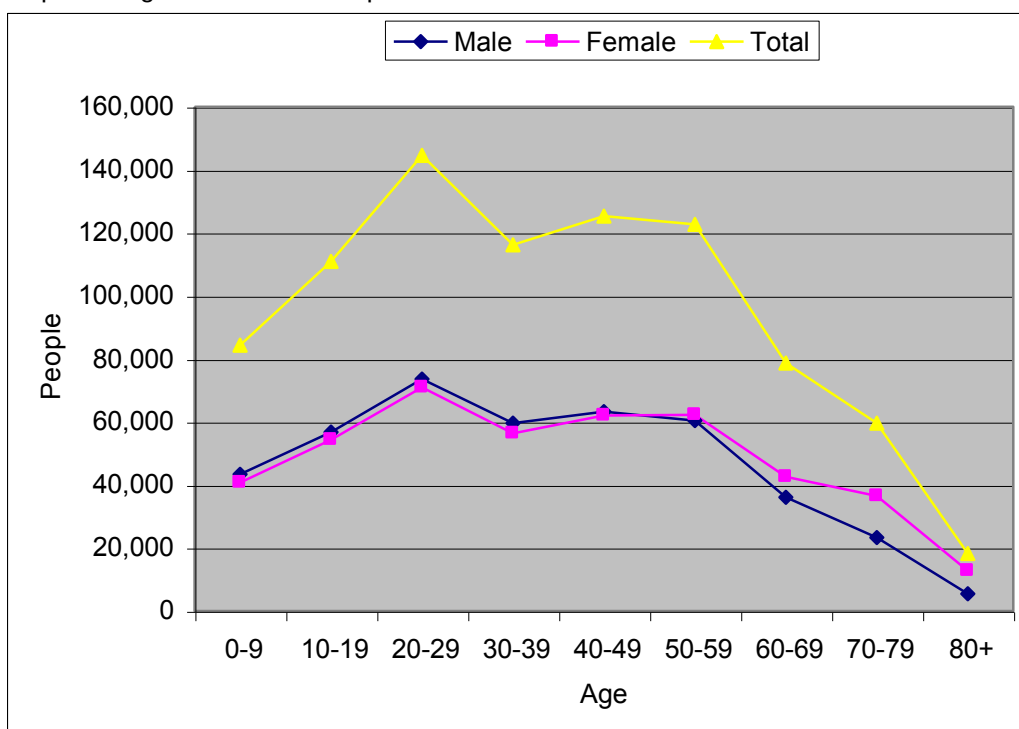
Source: Annual Statistics of the Czech Bishops' Conference 2001

Graph 14: Sunday Mass Participants per Priest and per Mass in CR



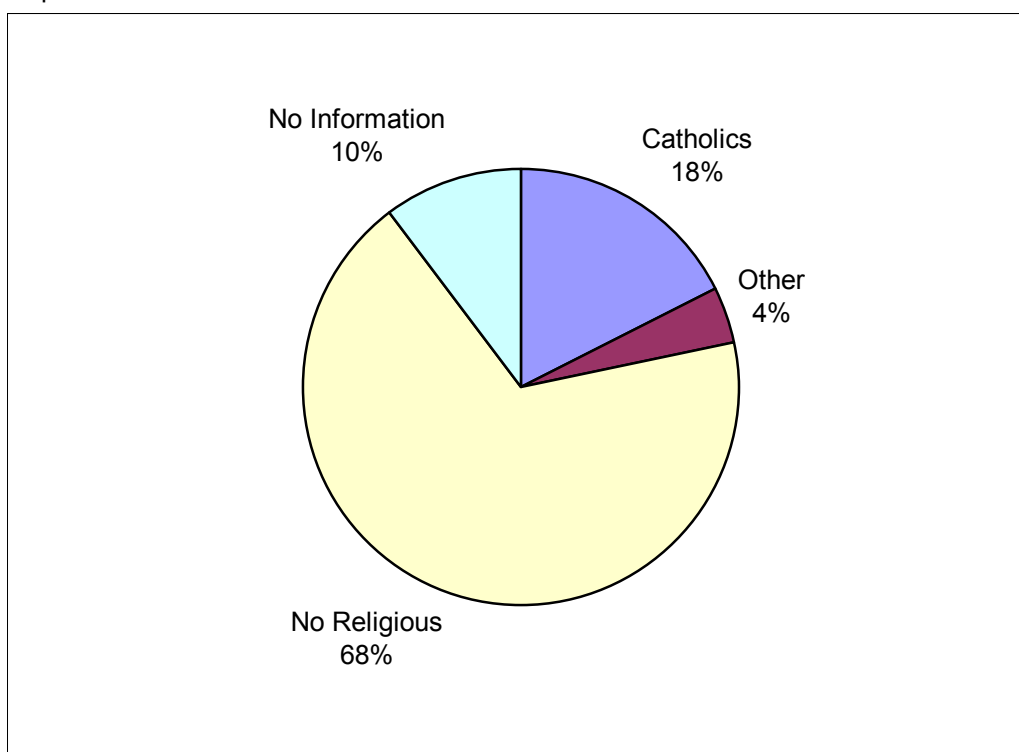
Source: Annual Statistics of the Czech Bishops' Conference 2001

Graph 15: Age Profile of the Population of the Pilsen Diocese



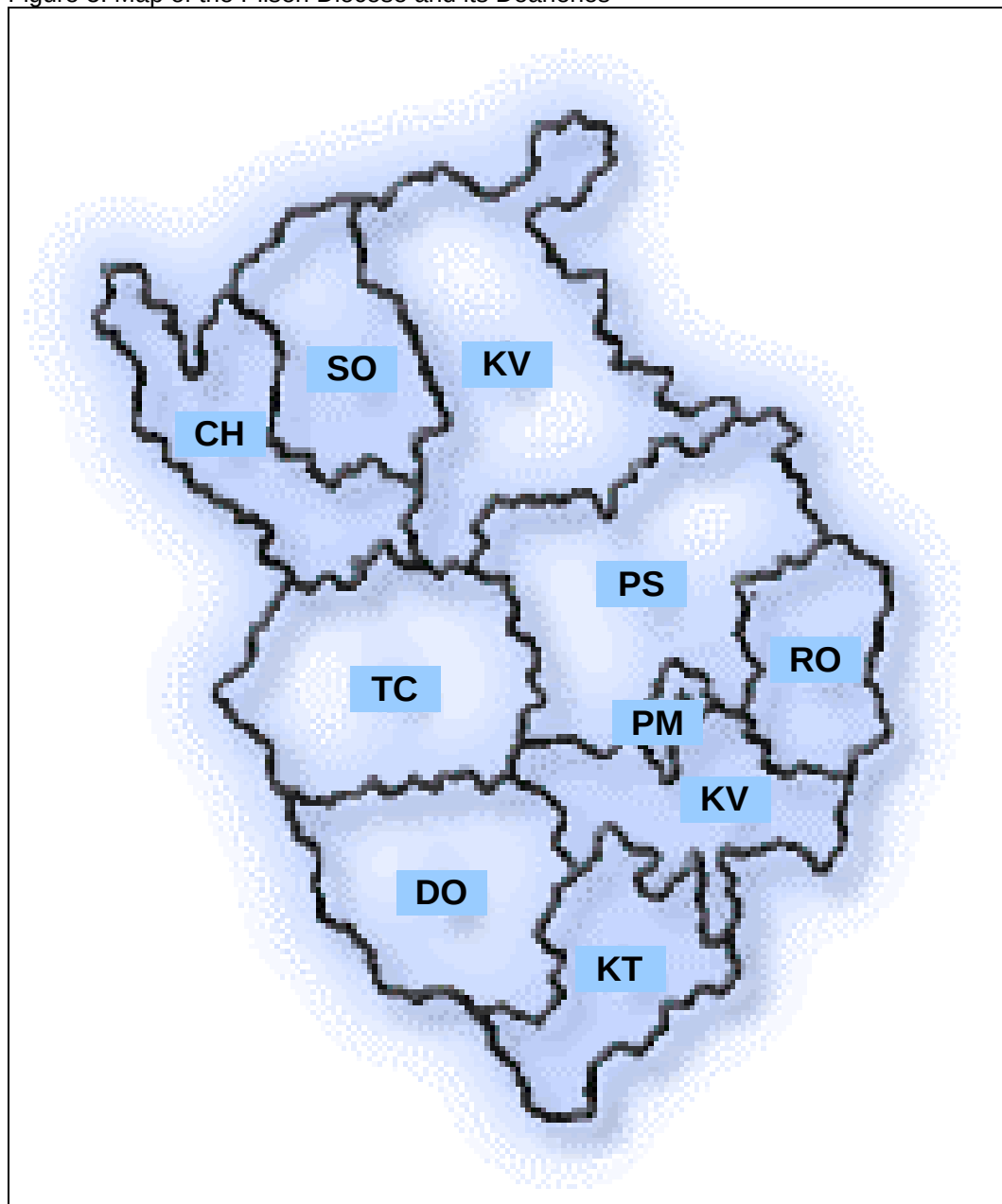
Source: Population Census 2001

Graph 16: Catholics in the Pilsen Diocese



Source: Population Census 2001

Figure 5: Map of the Pilsen Diocese and its Deaneries



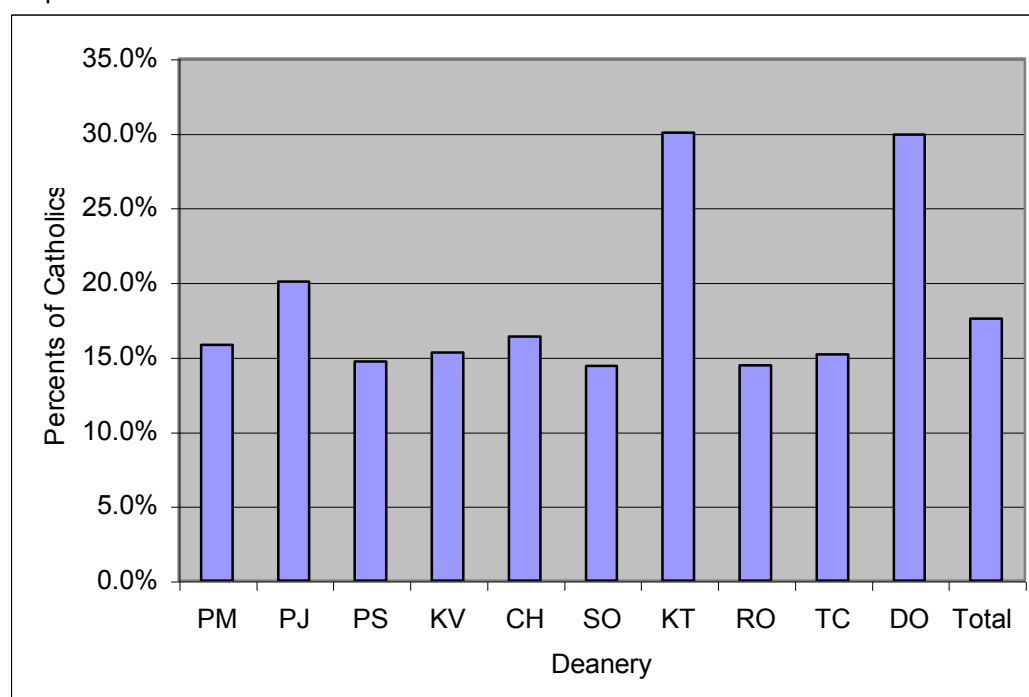
Source: The Web Site of the Czech Bishops' Conference

Table 4: Catholics in Regional Towns and Deaneries of the Pilsen Diocese

| Deanery Centres | Population | Catholics | %     | Deanery                                                                                                                                                             | Population | Catholics | %     |
|-----------------|------------|-----------|-------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|-----------|-------|
| Pilsen          | 166,274    | 26,272    | 15.8% | PM                                                                                                                                                                  | 166,274    | 26,272    | 15.8% |
|                 |            |           |       | PJ                                                                                                                                                                  | 62,978     | 12,631    | 20.1% |
|                 |            |           |       | PS                                                                                                                                                                  | 78,449     | 11,540    | 14.7% |
| Karlovy Vary    | 53,857     | 8,285     | 15.4% | KV                                                                                                                                                                  | 127,882    | 19,556    | 15.3% |
| Cheb            | 33,028     | 4,408     | 13.3% | CH                                                                                                                                                                  | 89,357     | 14,623    | 16.4% |
| Sokolov         | 25,240     | 3,470     | 13.7% | SO                                                                                                                                                                  | 94,379     | 13,575    | 14.4% |
| Klatovy         | 23,166     | 6,197     | 26.8% | KT                                                                                                                                                                  | 48,979     | 14,703    | 30.0% |
| Rokycany        | 14,369     | 1,945     | 13.5% | RO                                                                                                                                                                  | 46,009     | 6,643     | 14.4% |
| Tachov          | 12,762     | 1,597     | 12.5% | TC                                                                                                                                                                  | 51,808     | 7,862     | 15.2% |
| Domazlice       | 11,110     | 2,969     | 26.7% | DO                                                                                                                                                                  | 59,148     | 17,690    | 29.9% |
| Other Towns     |            |           |       | Diocese                                                                                                                                                             | 825,263    | 145,095   | 17.6% |
| Ostrov          | 17,577     | 2,183     | 12.4% | Republic                                                                                                                                                            | 10,292,933 | 2,709,953 | 26.3% |
| Marianske L.    | 14,868     | 3,010     | 20.2% | The population in the deaneries has been adjusted to the real deanery borderline, which is different of the regional one in some of the deaneries (KV, KT, PJ, PS). |            |           |       |
| Chodov          | 14,797     | 1,809     | 12.2% |                                                                                                                                                                     |            |           |       |
| As              | 12,698     | 1,781     | 14.0% |                                                                                                                                                                     |            |           |       |

Source: Population Census 2001

Graph 17: Catholics in the Deaneries of the Pilsen Diocese



Source: Population Census 2001

## Appendix 2: PASTORAL PLANNING REVIEW

This Appendix contains the results of a documentary review of various approaches to diocesan pastoral planning and reform processes worldwide looking for some common elements and underlying assumptions.

### A 2.1 AUSTRALIA

The ongoing process of pastoral planning in the Catholic Church in Australia is greatly supported by the annually organised “National Pastoral Planning Network Conferences”.<sup>190</sup> The next NPPNC in October 2002 will be hosted by the Diocese of Broken Bay.

#### A 2.1.1 Diocese of Broken Bay, Australia

The Diocesan Pastoral Plan of the Catholic Archdiocese of Broken Bay,<sup>191</sup> called *Going Forward Together*,<sup>192</sup> covers the period 2001 to 2005. At one level, it focuses on how to work together to respond to the calling of all Christians to discipleship and proclaiming God’s love to others. At the other level, this plan links the diocese into the direction and priorities of the wider Church. It responds to an inspiration from the pope’s letter *Novo Millennio Ineunte*<sup>193</sup> and to the recommendations made by the Synod of the Church in Oceania<sup>194</sup> that all dioceses should have a pastoral plan involving all people, organisations and movements. The development of this pastoral plan was based on five principles: *Mission Focus* (extension of the Kingdom of God); *Truthfulness* (objective data, transparent analysis, theology, prayer and discernment); *Inclusiveness* (seeking and valuing diversity of inputs of all possible groups); *Respect* (for each other and for the diocesan community, past, present and future); and *Ecclesial Unity* (with the wider

<sup>190</sup> [http://www.brokenbay.catholic.org.au/Plan/national\\_pastoral\\_planning\\_netwo.htm](http://www.brokenbay.catholic.org.au/Plan/national_pastoral_planning_netwo.htm)

<sup>191</sup> Although the diocese is four times smaller (2,763 km<sup>2</sup>) than the Pilsen diocese, the total population (almost 800,000), the Catholic population (around 25%) and the “age” of the diocese (16 years, the youngest Catholic diocese in Australia) are already comparable. The Sunday Mass attendance (18% of the Catholic population) is, however, much higher and the age profile much better. The diocese has 39 parishes.

<sup>192</sup> Diocese of Broken Bay, “Going Forward Together”; All the following information is based on this document.

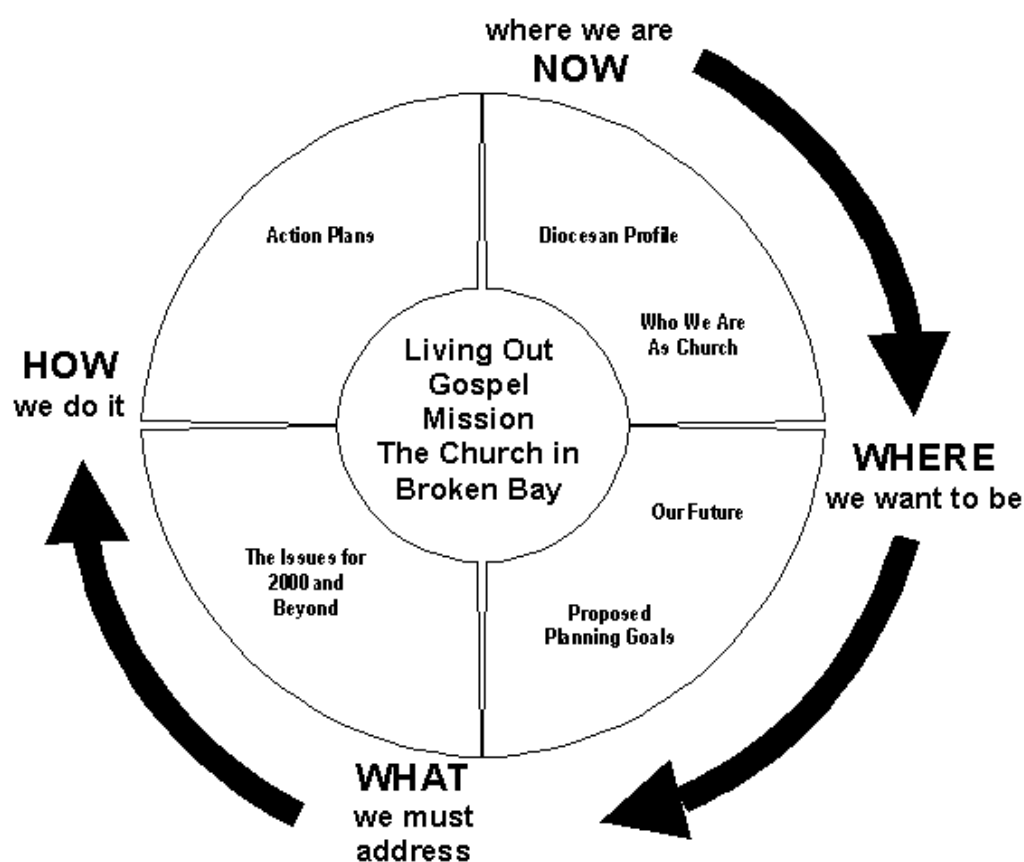
<sup>193</sup> “He (the Pope) stresses that it is not a matter of inventing a ‘new programme’ for the new millennium. The programme has not changed: it is the plan found in the Gospel and in our Tradition. At its heart is Jesus, who is to be ‘known, loved, and imitated’. In him, we share in the life of the Trinity, and transform the world around us. However, this programme must be translated into ‘pastoral initiatives adapted to the circumstance of each community.’ This is what we have done in our Pastoral Plan.” Diocese of Broken Bay, “Going Forward Together,” Introduction by Bishop David Walker.

<sup>194</sup> “The Synod Fathers saw one very practical expression of this spirit in the preparation of a diocesan pastoral plan in conjunction with the faithful and their organizations. This will ensure that the plan flows from the spirituality of *communio* promoted by the Second Vatican Council.” John Paul II, *Ecclesia in Oceania: Post-Synodal Apostolic Exhortation on Jesus Christ and the Peoples of Oceania* (Vatican: Holy See, 1999) Number 11. The proposition emphasises four things: 1) It is vital to have a Pastoral Plan in every local Church. 2) The plan should involve all the people and all the organisations and movements within the Diocese. 3) The plan should call for participation, dialogue and community discernment. 4) The plan flows from the spirituality of the Second Vatican Council, which is the spirituality of communion. According to the Diocesan Plan, it has been established to: “Provide direction based on living out our Diocesan Mission Statement; provide a framework within which local communities can shape their own plan / programmes while maintaining unity with the larger Church; serve as a guide for effective administration of our services and finances; help us as we strive to build and strengthen our Christian community.” Diocese of Broken Bay, “Going Forward Together,” The Development of Our Diocesan Pastoral Plan.

universal Church). In its implementation, it should be guided by the “*spirituality of communion*”.<sup>195</sup>

The planning process was divided into three phases: 1) The development of the Diocesan Mission Statement (completed towards the end of 1999); 2) The Diocesan Consultative Process (with two series of consultations during 2000 and at the beginning of 2001); 3) The Implementation Phase (including developing 3 year local pastoral plans in various areas, parishes, schools and organisations from September 2001 to July 2002).<sup>196</sup> The consultations were guided by four basic questions as follows:

Figure 6: The Consultation Process of the Diocesan Pastoral Planning



<sup>195</sup> “The Holy Father offers some insights into how we should proceed in the implementation of our plan. He sums it up in terms of a ‘*spirituality of communion*’. We are to live out our plan in union with the divine Trinity, and in union with our brothers and sisters in faith. We need to see what is positive in our brothers and sisters, welcome it, and prize it as a gift from God. Without such a spiritual approach, what we do will lack meaning and purpose, and impoverish our faith journey and mission rather than empowering it.” Diocese of Broken Bay, “Going Forward Together,” Introduction by Bishop David Walker.

<sup>196</sup> Diocesan staff will provide guidance and assistance with this process. The bishop will review and approve each plan after discussion with the priests and their pastoral councils, agency and ministry leaders, school principals and others, as the case may be. This process should ensure that the whole Diocese could work together on matters which concern the larger Church, whilst encouraging local planning and decision-making at the community and ministry level. Because it was widely recognised through consultation that good collaboration is the key to effective implementation of the plan, collaborative ministry workshops with Loughlan Sofield and Carroll Juliano were run in the diocese in October 2001.

The *first series* of consultations<sup>197</sup> provided answers to the first three questions. Based on these answers and on the ideas of the diocesan bishop, a draft plan called “Planning Together” was formulated which tried to answer the fourth question as well.<sup>198</sup> During the *second series* of consultations,<sup>199</sup> this draft was discussed and its implications for all the various pastoral units in the diocese were considered.<sup>200</sup> After getting feedback from these consultations, the working group wrote the final plan and submitted it to the diocesan bishop in July 2001 for his approval and implementation.

The final structure of the pastoral plan is as follows: An Opening Reflection; Introduction by Bishop David Walker; A Brief History of the Diocese; Some Facts about the Diocese; The Development of the Diocesan Plan; Mission Statement; Vision Statement; The Plan in Detail; Ongoing Implementation and Evaluation. “The Plan in Detail” (based on the “Diocesan Mission Statement”<sup>201</sup> and introduced by the “Diocesan Vision”<sup>202</sup>) contains detailed elaboration on all the four “Mission Foci”,<sup>203</sup> each with one concrete stated goal.<sup>204</sup>

<sup>197</sup> During this first consultation series, 91 consultation meetings were organised, involving over 1600 people (including 14 consultations meeting with people who are out of contact with the Church).

<sup>198</sup> The responses were analysed and listed under four mission focus areas as follows: 1) Community Life and Mission; 2) Catholic Education and Personal Faith Development; 3) Service and Social Justice; 4) Diocesan Leadership and Community Support.

<sup>199</sup> During this series, which focused on parishes, schools, diocesan agencies, and areas of special interest, 76 consultation meetings were organised, involving over 1200 people. In addition to the 308 small group submissions, over 900 individual responses were received.

<sup>200</sup> The overall reaction to the plan: 74% of individuals indicated that they strongly support the plan with a further 20% not quite as enthusiastic in their support but value the plan and feel it may help us achieve our mission. Only 6% felt that the plan was not likely to be effective. 58% would like to be involved personally, whilst 42% of respondents could see obstacles that could possibly hinder their involvement. 42% think that the Diocese/parish will be able to implement all of what has been proposed in the plan, 41% were not sure, and the remaining 17% responded in the negative – milestones have been adjusted in response to this input.

<sup>201</sup> “Mission Statement: We the Catholic Church of Broken Bay are, through Baptism, a community of disciples of Jesus. Under the guidance of the Holy Spirit, we are committed to work together to extend the Kingdom of God. We will: PROCLAIM the Good News of Jesus in our words and actions, RESPOND PERSONALLY to God's unique love for each of us, LOVE EACH OTHER in the love of Jesus, CELEBRATE and share our Catholic faith and life experience, EDUCATE our people in our Catholic story and beliefs and their implications for our lives, SERVE each other, the community and all creation in justice and love, SEEK UNITY with our fellow Christians and meaningful dialogue with people of all faiths.” Diocese of Broken Bay, “Going Forward Together,” The Diocesan Mission Statement.

<sup>202</sup> “As a community of disciples of Jesus, we will recognise that our baptism into the communion of those who desire the fullness of God's Kingdom is the source of our identity. Thus, we will challenge and support each other as we seek to make faith in Jesus Christ the centre of our lives, to share the hope we have in Christ, and to embody Christ's justice and peace in all our actions.” Here, some characteristics of “our celebrations” are stated, followed by a list of needs which “we will recognize in ourselves”: the need for conversion, the need to nurture the gifts, the need to become a communion. It continues: “We do all this in openness to the inspiration that comes from following the scriptures and our trust in the Holy Spirit.” Diocese of Broken Bay, “Going Forward Together,” Diocesan Vision – Our Future.

<sup>203</sup> 1) Community Life and Mission; 2) Catholic Education and Personal Faith Development; 3) Service and Social Justice; 4) Diocesan Leadership and Community Support. In each section, the (in detail elaborated) “Goal” is followed by “Where we want to be in 2005” statements and by “We will achieve this by” tables (including “Issues”, “Strategy”, “Who”, “Achievement Targets” with deadlines).

<sup>204</sup> The summary of these “Goals” is as follows: (Mission Focus 1) Living parishes which proclaim the Gospel, encompass the pains, nurture Christians, promote forgiveness, reach out, encourage collaborative leadership, build links, support smaller communities, seek unity. (Mission Focus 2) An environment of education and formation that is sensitive to gifts and needs, promote personal relationship with Jesus, fosters community faith, develops empowering and collaborative leaders, prepares ministers, is specially directed to children and young people, is directed to the proclamation of Gospel, reach out. (Mission Focus 3) The development of personal and community commitment to social justice supported by programmes that are grounded in the Gospel, proclaim the Good News of Jesus, promote justice, compassion and hope, develop a sensitive consciousness, serve people with

### A 2.1.2 Archdiocese of Adelaide, Australia

The following two interesting pieces of information about pastoral structures in this Southern Australian diocese are based on its website.<sup>205</sup> Firstly, the diocesan bishop has implemented changes in the central administration, which now comprises the bishop, the vicar general as the moderator of the curia and two chancellors, one laywoman and one religious sister.<sup>206</sup> Secondly, “Basic Ecclesial Communities” are seen as “integral parts of the archdiocesan pastoral restructuring”. According to the archdiocesan website, the archbishop “has asked each parish to set up an infrastructure of small pastoral units by neighbourhood, excluding no one, similar to the way the archdiocese is divided into parishes.”<sup>207</sup>

### A 2.1.3 Diocese of Rockhampton, Australia

According to the thesis by Mary Franzman, *Clustering of the Faith Communities of Bundaberg*,<sup>208</sup> the main pastoral strategy for facing the diocese’s limited resources and personnel used in the Diocese of Rockhampton<sup>209</sup> is a strategy called “Clustering”<sup>210</sup> (implemented in January 2001). The main argument of the thesis is that “if Clustering is to work, it is more than simply the changing of structures to cope with the present crisis. What is needed is a new way of being church. This ‘new vision’ of being church will depend on the development of partnership between ordained and non-ordained,” based on “rediscovery of baptism as the fundamental sacrament for ministry.”<sup>211</sup> It is argued that although the clustering process was initiated by the shortage of priests, it is not possible simply to stretch the areas administrated by a parish priest further and further to fill the gaps without changing the traditional style of ministry and pastoral

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special needs, foster cooperation with other Christians. (Mission Focus 4) Behaviours, policies, processes, and structures which develop involvement in local church, nurture the life of parish communities and support them, foster good communication, distribute resources according to need, assist in reflection on existing pastoral structures and in the creation of new ones, foster collaborative form of leadership at every level. Diocese of Broken Bay, “Going Forward Together,” The Detailed Plan.

<sup>205</sup> Catholic Archdiocese Adelaide, <http://www.adelaide.catholic.org.au/> (3 July 2002).

<sup>206</sup> “He (the vicar general as the Moderator of the Archdiocesan Curia) oversees the administration of the archdiocese which encompasses parishes, offices, staff and programmes. He collaborates with newly appointed Chancellors of the Archdiocese Mrs Kathy McEvoy and Sr Clare Condon. Mrs McEvoy is Chancellor for Mission and is responsible for pastoral outreach services including Pastoral Planning, Basic Ecclesial Communities, Chaplaincy, Parish Pastoral Associates, Vocations, Youth Ministry, the Justice and Peace Commission, Care for Life, Earth care Commission, Faith Formation, Multicultural Services, Ecumenism and Caritas. Sr Clare Condon, as newly appointed Chancellor for Stewardship, is responsible for financial services and human resource management. She will also take on the role of acting finance administrator this year.” Catholic Archdiocese Adelaide, “Administration Team” (<http://www.adelaide.catholic.org.au/>; 3 July 2002).

<sup>207</sup> Catholic Archdiocese Adelaide, “Basic Ecclesial Communities” (<http://www.adelaide.catholic.org.au/>; 3 July 2002). All parishes in the archdiocese should become “a community of these smaller BEC units”. Such small communities are seen as “a way of being church in a local area”. “In communion with the wider church, BECs are truly and fully church.” “Every baptised Catholic belongs to their BEC in the same way as they belong to the parish.”

<sup>208</sup> Mary Franzman, *Clustering of the Faith Communities of Bundaberg* (Thesis for the MA Course in Pastoral Leadership submitted to Dublin City University in September 2002).

<sup>209</sup> The diocese covers an area (415,000 km<sup>2</sup>) which is fifty times bigger than the Pilsen diocese, with 67,000 Catholics (a half of the number of Catholics in Pilsen diocese). Only 33 priests are serving in the whole diocese, which is divided into 39 parishes with 87 Mass Centres (originally parishes). Source: Franzman, *Clustering*, Introduction.

<sup>210</sup> Clustering is a process which requires sharing of resources (pastoral personnel, administrative resources, physical resources...) across traditional parish boundaries. “(Clustering) is a grouping of churches and parishes led by a team of a priest or priests and pastoral ministers, that have a common administration and unite in pastoral planning and direction in accordance with The Code of Canon Law, Canon 517, 1” Franzman, *Clustering*, Introduction.

<sup>211</sup> Franzman, *Clustering*, Introduction.

leadership into a radically collaborative one, based on genuine partnership with the laity. Finally, “the need to acknowledge loss of identity with a particular parish and to allow the time and space to grieve this loss, and the need for ongoing education, formation and training”<sup>212</sup> are seen as key issues for an effective continuation of the initiated process.

## A 2.2 AFRICA AND LATIN AMERICA

Without having a concrete example of a diocesan pastoral planning, in all the various church documents of the African, Latin American and Asian bishops and Bishops’ Conferences<sup>213</sup> one often repeated theme can be easily recognised: Basic Ecclesial Communities as an integral part of the parish and diocesan pastoral structures.<sup>214</sup> It is clearly confirmed in the thesis by Peter Mobe, *The Rite of Christian Initiation of Adults and the Small Christian Communities in Zambia*.<sup>215</sup> In addition, the main argument of the thesis is very important for our topic as well: On the one hand, Small Christian Communities are seen as the best environment for implementing the process of RCIA based on a new style of evangelisation and collaborative ministry. On the other hand, formation processes such as RCIA are understood as a necessary dimension supporting and deepening the life of Small Christian Communities.

## A 2.3 NORTH AMERICA

Strategic pastoral planning is quite usual in North American dioceses. In the USA, it is largely supported or facilitated by some national organisations, such as CARA,<sup>216</sup>

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<sup>212</sup> Ibid., Abstract.

<sup>213</sup> Africa: the Fifth AMECEA (Association of Member Episcopal Conferences of Eastern Africa) Plenary Conference in Nairobi, 1973; the Eleventh Assembly of the AMECEA bishops, Lusaka, Zambia, 1992 (“Small Christian Communities are no longer merely an option... (They are) an expression of conviction rather than a pulling of rank.”); Latin America: meeting of the Latin American bishops at Medellin, Columbia, 1968; at Puebla, Mexico, 1979; at Santo Domingo, 1992; Asia: The Asian Colloquium on Ministries in the Church, Hong Kong, 1977; International Mission Congress, Manila, 1979; The Third Plenary Assembly of the Federation of Asian Bishops’ Conferences, Samphran, 1982. James O’Halloran, *Small Christian Communities: A Pastoral Companion*. (Dublin: Columba Press, 1996) 18 and 24.

<sup>214</sup> After the African Synod, the pope stated: “Right from the beginning, the Synod Fathers recognized that the Church as Family cannot reach her full potential as Church unless she is divided into communities small enough to foster close human relationships. The Assembly described the characteristics of such communities as follows: primarily they should be places engaged in evangelising themselves, so that subsequently they can bring the Good News to others; they should moreover be communities which pray and listen to God’s Word, encourage the members themselves to take on responsibility, learn to live an ecclesial life, and reflect on different human problems in the light of the Gospel. Above all, these communities are to be committed to living Christ’s love for everybody, a love which transcends the limits of the natural solidarity of clans, tribes or other interest groups.” John Paul II, *Ecclesia in Africa: Post-Synodal Apostolic Exhortation on the Church in Africa and its Evangelizing Mission Towards the Year 2000* (Vatican: Holy See, 1995) Number 89. The same topic is worked out in the Exhortation after the Asian Synod as well: “In this context, and drawing on their pastoral experience, the Synod Fathers underlined the value of *basic ecclesial communities* as an effective way of promoting communion and participation in parishes and Dioceses, and as a genuine force for evangelization.” John Paul II, *Ecclesia in Asia: Post-Synodal Apostolic Exhortation on Jesus Christ the Saviour and His Mission of Love and Service in Asia*. (Vatican: Holy See, 1999) Number 25.

<sup>215</sup> “The Catholic diocese of Ndola, for example, like some other dioceses in Zambia, is remarkable for the development of small Christian communities, and much lay involvement. Each Parish is composed of small Christian communities of about 20 families who meet regularly for prayer, gospel sharing and works of charity. These communities are linked and united to the parish, the local church, by the parish priest who is the visible and sacramental sign of unity.” Peter Mobe, *The Rite of Christian Initiation of Adults and the Small Christian Communities in Zambia* (A Thesis of the MA Course in Pastoral Leadership submitted to Dublin City University in August 2002) Chapter 5: Critical Evaluation.

<sup>216</sup> CARA (Center for Applied Research in the Apostolate; <http://www.georgetown.edu/research/cara>)

NCPL,<sup>217</sup> NPLC,<sup>218</sup> NALM<sup>219</sup> or PEP.<sup>220</sup> The three diocesan planning approaches or processes described below were selected as typical examples.

### A 2.3.1 Archdiocese of Los Angeles, California, USA

In 2000, the Archbishop of Los Angeles,<sup>221</sup> Cardinal Roger Mahony, issued a pastoral letter called *“As I Have Done for You”: A Pastoral Letter on Ministry*.<sup>222</sup> This document is both a fruit of a longer consultation process<sup>223</sup> and a convoking document for the pre-synodal process, which will conclude with an Archdiocesan Synod in late 2002 or early 2003.<sup>224</sup>

After comparing life and ministry in two imaginary parishes in the years 1955<sup>225</sup> and 2005<sup>226</sup> which reveal some of the essential cultural, demographical, theological and pastoral shifts in the diocese of today (Part One: The Changing Parish), Cardinal Mahony outlines the main road for pastoral ministry in the third millennium: the road of collaborative ministry (Part Two: On the Road Together). He emphasizes that “mere adjustment and small shifts in practice will not suffice” and calls for a “major reorientation in our thinking about ministry as well as in our ministerial practice”.<sup>227</sup> In the following part (Part Three: A Share in One Priesthood), he summarises some of the basic conciliar orientations,<sup>228</sup> develops a theology of baptismal priesthood<sup>229</sup> and

<sup>217</sup> NCPL (National Center for Pastoral Leadership; <http://www.ncpl.org>)

<sup>218</sup> NPLC (National Pastoral Life Center; <http://www.nplc.org>)

<sup>219</sup> NALM (National Association for Lay Ministry; <http://www.nalm.org>)

<sup>220</sup> PEP (Parish Evaluation Project; <http://www.pepparish.org>)

<sup>221</sup> Although the size of the archdiocese is almost the same as the size of the Pilsen diocese (almost 9,000 km<sup>2</sup>), the total population (over 10 million) is more than 12 times higher. The proportion of Catholics in the population (35%) is two times higher as well. There are 240 parishes in the diocese, located in 120 cities, 19 missions and 9 Eastern Rite Churches. Ethnic services are offered to 72 different groups.

<sup>222</sup> Roger Cardinal Mahony, “As I Have Done for You: A Pastoral Letter on Ministry” from 20<sup>th</sup> April, 2000 (*Archdiocese of Los Angeles*, <http://cardinal.la-archdiocese.org/000420.htm>; 11 Jan. 2002).

<sup>223</sup> See, for example, the Priest’s Assembly of 1997 and the Convocations of 1998 and 1999. Some other documents by Cardinal Mahony can be seen as a preparation or an integral part of this process as well: “Pastoral Letter on the Role of the Laity in the Life of the Archdiocese of Los Angeles” (1986); “Gather Faithfully Together: A Guide for Sunday Mass.” (1997); “The Day on Which We Gather: Guidelines for Sunday Eucharist” (1998); “Gather Faithfully Together: Theological Underpinnings and Pastoral/Practical Implications” (1998); “An Open Letter to the People of the Archdiocese of Los Angeles: A pastoral letter on the shortage of priests (1998).

<sup>224</sup> For the detailed information about the ongoing synodal process, see *Archdiocese of Los Angeles*, <http://synod.la-archdiocese.org>.

<sup>225</sup> Very well managed parish as a sacramental and pastoral service based largely on ordained ministers and religious.

<sup>226</sup> For example: (team ministry, collaboration of all, home-based catechesis and small communities, ecumenical and interreligious dialogue, collaboration with various movements and groups, parish as evangelising community of communities, the pastoral as a spiritual leader and enabler for other leadership roles, scripture and faith sharing, eucharist as the centre of spiritual life, strong social justice sensitivity...

<sup>227</sup> According to Mahony, this reorientation necessitates four things: 1) lay ministry rooted in the priesthood of the baptised is not a stopgap measure, but that it is in the nature of the Church to be endowed with many gifts as fundaments for all, both ordained and non-ordained ministry; 2) pressing need for greater collaboration and inclusivity in ministry on all levels; 3) need for a clear understanding of the nature of lay ecclesial ministry; 4) need for a common foundational theology as the basis for the formation for ministry.

<sup>228</sup> For example: rediscovery in Catholic theology of baptism as the foundational sacrament of ministry, sharing of both ordained and non-ordained ministers in one priesthood of Christ, theology of Church as People of God, rootedness of ministry in the charisms given by the Spirit...

<sup>229</sup> “The baptized are called to share in the Church’s mission through mutual service (*diakonia*), through a life of worship (*leitourgia/koinonia*), and through witness (*martyria*) to the Gospel by holiness of life. These are the hallmarks of Christian living. The manner and degree of engagement in this common call differ, depending on the gifts and ministries given by the Spirit.” Cardinal Mahony acknowledges that “most lay persons are called to transform the world by living out their baptismal vocation... amidst the pressing demands of marriage, family, school and workplace,” but he stated clearly that the Church community is a proper place for the ministry of the

outlines an image of the “priest as sign of ecclesial communion”.<sup>230</sup> The final part (Part Four: Planning for the Future – Toward a Collaborative, Inclusive Ministry) is then an invitation to collaborative planning for the future at all levels of ecclesial life.<sup>231</sup> He suggests a classical four-step way of pastoral reflection (seeing and understanding; understanding and judging; deciding; acting), which should be used, by parish-based groups, pastoral councils and other groups in order to seek appropriate ways of reshaping ministry in the Church of tomorrow. In the Conclusion, Cardinal Mahony asks some further important questions about the deepening of collaboration in formation for ministry, among parishes, at deanery level and in decision-making and renounces the planned Archdiocesan Synod.

### A 2.3.2 Diocese of San Jose, California, USA

The Diocese of San Jose<sup>232</sup> completed the work on its Diocesan Pastoral Plan called *Renewing the Church*<sup>233</sup> in March 2002. Bishop McGrath who initiated the development of the Diocesan Pastoral Plan is the second bishop of the diocese. His ability to be close to the people in the diocese is seen as a very important element in the further development of the planning process from its very beginning in 1999.<sup>234</sup> The whole process was designed by a Long Range Planning Process Design Team and organised by an appointed Planning Team (12 members, 3 staff and 3 consultants) under the direction of the Office for Parish and Planning. It was supported and guided by an

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baptised as well. The special mode of such ministry of all baptised, the full-time ministry of lay people in the name of the Church, is then called “lay ecclesial ministry”: “Lay ecclesial ministry” does not describe one kind of service or work, but refers to the ministries of committed persons, women and men, married or single, which are exercised in a stable, public, recognized, and authorized way. This is Church ministry in the strict and formal sense. It emerges from a personal call, requires appropriate formation, and is undertaken with both the support and the authorization of competent Church authority.” Mahony, “As I Have Done for You”, Part Three.

<sup>230</sup> “Priestly identity can only be discerned within priestly relationships—with Christ, with the priestly People of God, with the bishop and other priests. The purpose of priestly ordination is to call forth and serve the priesthood of the whole Church, the entire Body. The ordained priesthood is not only a ministry for the Church on behalf of Christ, but it is also a ministry done with a priestly people (*Lumen gentium* 10)... In understanding properly the ministry of the ordained priest, what must be underlined is the gift of presiding over the life of a community and its prayer. The priest must know how to evangelise, to catechise, to preach, to pray, to celebrate, to discern, but, above all, he must know how to draw all the baptized together into communion and mutual service... Models of ministry continue to change, and in times of rapid change such as our own, great discernment is needed. In light of the many gifts and challenges that are calling us to reshape our ministerial structures, the priest may be best understood as a *sign of ecclesial communion*. By sacramental ordination, the priest signifies the *unity, apostolicity, and catholicity* of the Church, the Body of Christ, the entire People of God—head and members.” Mahony, “As I Have Done for You”, Part Three.

<sup>231</sup> “If we are to move forward in confidence and hope, what is required, not simply desirable, is planning at all levels of ecclesial life in order to meet the growing needs of an ever-changing Church.” Mahony, “As I Have Done for You”, Part Four.

<sup>232</sup> The diocese is relatively young, established in 1981, with total population two times higher (over 1.5 million, with 50% Hispanics and 30% Asians) and the area three times smaller (over 3,300 km<sup>2</sup>) than in the Pilsen diocese. Around 300 priests in active ministry in the diocese are administering 48 parishes and 3 missions. The estimated number of (self-identified, not necessarily active) Catholics is five times higher (around 600,000) and of the Sunday Mass participants eight times higher (around 90,000) than in the Pilsen diocese. *Diocese of San Jose*, “Together in Christ: Planning for the Third Millennium,” Data and Information ([http://www.dsj.org/planning/data\\_links.htm](http://www.dsj.org/planning/data_links.htm) ; 19 July 2002).

<sup>233</sup> Diocese of San Jose, “Together in Christ: Planning for the Third Millennium,” Diocesan Pastoral Plan “Renewing the Church” (<http://www.dsj.org/planning/plan.htm>; 19 July 2002).

<sup>234</sup> “When he arrived in San Jose as Coadjutor Bishop in the summer of 1998, Bishop McGrath lost no time in visiting the parishes and people of the diocese. He was tremendously impressed by the talent, commitment and spirit that make up this diocese. In undertaking this planning process, the Bishop is emphatic that nothing is “broken;” rather, we have a unique opportunity to reflect on our situation and our future without the immediate pressure of the crises that beset so many churches and others these days.”

Advisory Council (20 people representing parishes and organisations) and a Strategic Planning Assembly (created from the non-elected nominees to the Advisory Council, around 250 people).

The process was based on quality planning management, such as using sociological methods for gathering data and statistics (past, current and anticipated situation), conducting SWOT Analysis,<sup>235</sup> and defining organisational issues affecting the future of the Church, defining Critical Issues (top priorities for the diocese) using a simple questionnaire distributed in all churches and discussed in the diocesan councils.

The Diocesan Pastoral Plan was officially announced in March 2002. Its implementation is guided by a diocesan Implementation Team, Advisory Groups and Parish Implementation Teams and supported by plenty of guidelines and resource materials for parishes and organisations.

The structure of the final Diocesan Pastoral Plan “Renewing the Church”<sup>236</sup> is, in summary, as follows: mission and vision statements, common values, challenges, responses to these challenges (critical issues: lay leadership, youth and young adults, social justice, organisation and structure), the critical issues and recommended strategies and actions, implementation.

### A 2.3.3 Diocese of St. Cloud, Minnesota, USA

The diocesan pastoral plan of the Diocese of St. Cloud<sup>237</sup> *To 2010 and Beyond*,<sup>238</sup> published in June 2000, was developed in order to prepare the diocese and its parishes to meet the needs of Catholic faithful during the next 10 years. Key considerations have included the recent decline in the number of priests; population shifts in the rural areas and growth in urban areas; the availability of priests, religious, deacons and lay people to serve in parish ministry in the next 10 years; and the changing needs and desires of people in the parishes today. The plan should be implemented gradually by pastoral assignment during the 10 year long period.

The plan is a culmination of three years of learning about other dioceses’ planning processes. The appointed working group gathered demographic data, parish statistics, maps and other necessary information. The Planning Office developed and conducted a parish pastoral life survey (with 2,228 responses from the whole diocese)<sup>239</sup> and gathered input from all 139 parishes in the diocese, conducting planning dialogues in

<sup>235</sup> *Strengths*: What does the Diocese bring to the world? What are our resources and assets? *Weaknesses*: What challenges does the Diocese face internally as an organisation? What are our weaknesses? *Opportunities*: What does the world offer the Diocese? *Threads*: What does the world throw at us? Diocese of San Jose, “Together in Christ: Planning for the Third Millennium,” Major Themes from SWOT Meetings (<http://www.dsji.org/planning/SWOT.htm>; 19 July 2002).

<sup>236</sup> Diocese of San Jose, *Renewing the Church: A Pastoral Plan for the Diocese of San Jose the Catholic Community of Santa Clara County* (March 19, 2002) ([http://www.dsji.org/planning/plan/renewing\\_the\\_church.htm#org1](http://www.dsji.org/planning/plan/renewing_the_church.htm#org1)).

<sup>237</sup> The population of this diocese in central Minnesota is two times lower (480,000), but its area more than three times bigger (over 30,000 km<sup>2</sup>) than in the Pilsen diocese. It includes 140 parishes (70 single parishes, 24 twinned-parish communities and six clusters of parishes) with Catholic population almost the same as in the Pilsen diocese (148,000) and the same number of priests (105 in active ministry). Planning Office of the Diocese St. Cloud, *Diocesan Descriptions* (<http://www.stclouddiocese.org/planning/diodescript.html>).

<sup>238</sup> Diocese of St. Cloud, “Strategic Pastoral Plan: To 2010 and Beyond,” *St. Cloud Visitor* June 8, 2000. See also Diocese of St. Cloud, Pastoral Plan Table of Contents (<http://www.stclouddiocese.org/planning/toc.htm>; 20<sup>th</sup> June 2002). The following summary is based on an article by Young, Joseph, “Strategic Pastoral Plan ‘to 2010 and Beyond’,” *St. Cloud Visitor* June 8, 2000.

<sup>239</sup> Among the parish life goals identified as very important by the pastoral life survey were meeting the needs of youth in parishes, protecting human life, helping families build relationships and welcoming newcomers into parishes.

131 of those parishes. Priests reviewed a draft of the plan at a presbyteral assembly and offered suggestions for modification.

The main, or even the only issue of the pastoral plan seems to be restructuring of parishes in the diocese. Parishes will be twinned, clustered into groups of three or more, or closed.<sup>240</sup> It is projected that there will be 21 single parishes, 16 twinned-parish communities and 23 clusters of parishes by 2010 (compared to 70 / 24 / 6 at the year 2000). The plan is elaborated in detail for each parish (including how parishes will work together with pastoral teams and share resources).

However, it is emphasised that the guiding principle of the diocesan restructuring is not to add to the already unreasonable sacramental and pastoral workload of priests by a mere widening of their pastoral regions. On the contrary, the priests will have to “give up”, to “delegate many of their non-sacramental duties to capable lay people and deacons on their parish staff, tapping into their gifts in order to take up much of the day-to-day-business and pastoral slack”.<sup>241</sup> The plan calls for priests to celebrate no more than three weekend Masses. The plan calls for at least 80 additional deacons and religious women and other lay people to be hired for pastoral ministry positions across the diocese. For twinned and clustered parishes, the plan encourages the formation of pastoral teams consisting of priests, pastoral associates, deacons and other parish staff to serve all members of the twinned or clustered community.

## A 2.4 IRELAND

While the experience of the Dublin diocese described below is the best known and the oldest, it seems that some of the other Irish dioceses were inspired by it and are trying to develop some pastoral planning and support systems. However, the Dublin experience, although currently in need of finding a new energy or direction, can serve as a good example.

### A 2.4.1 Archdiocese of Dublin, Ireland

The best-known process of pastoral renewal in Ireland can be found in the Dublin Archdiocese.<sup>242</sup> It is called *Parish Development and Renewal* (PDR)<sup>243</sup> and it gained its inspiration in the late 1970s and early 1980s when renewal programmes such as “RENEW” or “Better World Movement” were considered. In 1985, a Committee for Parish Development and Renewal (including two auxiliary bishops, priests and laity) was set up in order to research and facilitate a renewal process in the parishes of the

<sup>240</sup> “Parishioners asked that we close as few parishes as possible. Our priests voiced the strong desire to serve as pastors in existing faith communities rather than in merged “mega-parishes”. Consequently, only four parishes are recommended to close or combine with neighboring parishes. We also project that many parishes will need to work collaboratively with others, even cooperating in the scheduling of weekend Masses so that all Catholics will continue to have the opportunity for Sunday Eucharist.” John F. Kinney, “A Shepherd’s Care: Diocese Faces New Challenges and Opportunities” ([http://www.stclouddiocese.org/planning/diocese\\_faces\\_new\\_challeng.htm](http://www.stclouddiocese.org/planning/diocese_faces_new_challeng.htm))

<sup>241</sup> Diocese of St. Cloud, “Strategic Pastoral Plan: To 2010 and Beyond”; Diocese of St. Cloud, Pastoral Plan Table of Contents ([http://www.stclouddiocese.org/planning/plan\\_aims\\_to\\_help\\_diocese.htm](http://www.stclouddiocese.org/planning/plan_aims_to_help_diocese.htm); 20 June 2002).

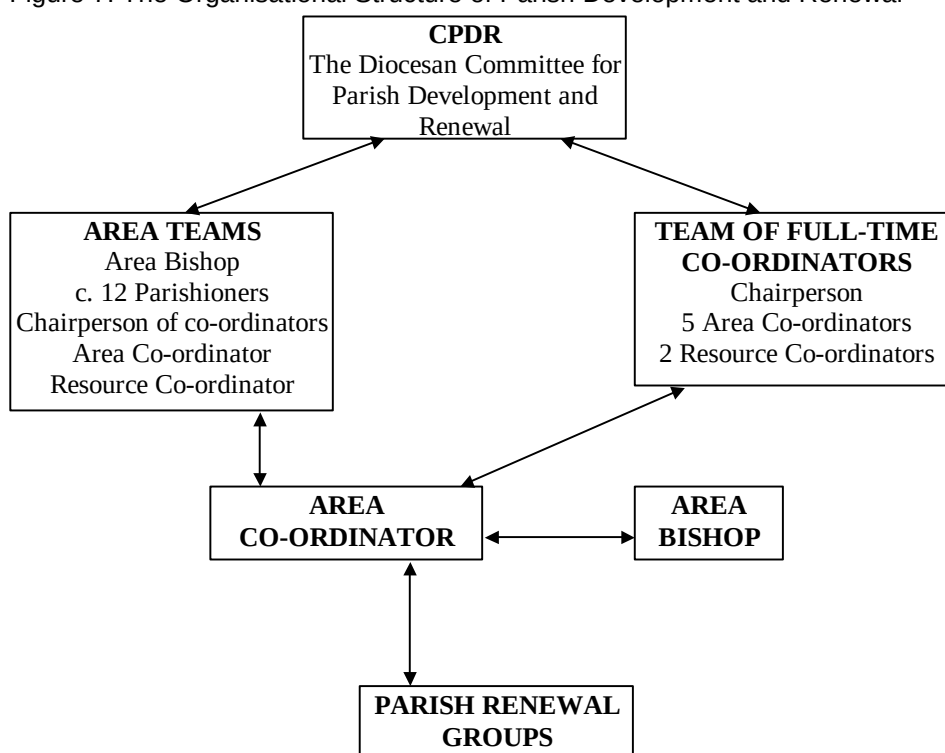
<sup>242</sup> The diocese which cover the capital of Ireland, Dublin (with the population of 1.3 million) and some contiguous countryside areas, has around 200 parishes divided into four pastoral areas administrated by four auxiliary bishops. There are around 95% of Catholics in Ireland, with still high rate of Sunday Mass attendance (around 65% in Dublin).

<sup>243</sup> The following information is based on Dublin Diocesan Committee for Parish Development and Renewal, *Parish Development and Renewal: Presenting the Dublin Experience* (Veritas: Dublin, 1993), Donal Harrington, *Parish Renewal. Volume I: Reflecting on the Experience* (Dublin: Columba Press, 1997) 11-28, Oonagh O’Brien & Julie Kavanagh, *Parish Leadership Groups: A Resourcebook* (Dublin: The Columba Press, 2001) 9-12, and on the Website Parish Development and Renewal Archdiocese of Dublin (<http://www.pdr.dublindiocese.ie>).

diocese. However, these ‘pre-packaged’ renewal programmes were rejected because the necessity of listening to the unique local situation was central.

In 1986, the committee began a process of consulting the priests in the diocese. Over 300 priests participated and finally identified four priorities with regard to renewal (lay participation, faith formation, renewal of priests, youth) with the additional need to support them by quality resources.<sup>244</sup> The follow-up consultations held in 1986 (400 participating priests and some parishes) confirmed these priorities emphasizing lay participation as the fundamental to all else. Following a report presented in 1987, full-time personnel were gradually appointed in order to build a permanent professional team for supporting the process of renewal in the whole diocese. Parishes were given the option of joining this process, area teams were established, the whole process was evaluated and (in 1992) its centrality for the whole diocese affirmed by the archbishop. The current organisational structure of PDR is presented in the Figure 7 pod.

Figure 7: The Organisational Structure of Parish Development and Renewal



The main purpose of the whole system can be seen in supporting the singular parishes in their own way of renewal<sup>245</sup> by supporting parish renewal or leadership groups, counselling, advising, training for collaborative ministry, offering various courses and resource materials, coordinating their contacts with other parishes of the area and with the whole diocese, not forgetting demonstrating the spirit of collaboration between priests, bishops and parishioners in the ministry of the PDR teams themselves. In this

<sup>244</sup> The following areas of need (in this order of priority) emerged: lay participation (growth in personal vocation and collaboration with priests), adult faith formation (re-evangelisation, religious education, training for ministry), renewal of priests (identity, solidarity, theology, spirituality), young people (help in understanding the world of the young, in ministering to them and in involving them in parish ministry) and resources (resource persons, pastoral resource centre, pastoral expertise, consultations, diocesan pastoral policy).

<sup>245</sup> In 1997, over a half of the 200 hundred of the parishes in the diocese participated in the process.

way, an indigenous process of pastoral renewal can proceed in each parish.<sup>246</sup> At the same time, all the parishes can be connected to and supported by the wider diocesan dimension of renewal without having any written pastoral plan.

The process, guided by a strong ‘mission mind-set’, is centred on encouraging and empowering the involvement of all parishioners in parish life and its mission as a ‘ministering parish’. It is based on principles of collaboration, shared responsibility and shared decision-making. It is still being emphasised that the process has to precede any structures, however they would be important for later coordinating some of the initiatives.<sup>247</sup> In addition, the latest resource book issued by the PDR personnel<sup>248</sup> emphasises strongly the necessity to start with the full-time parish staff (mostly priests and religious) and the need of parish leadership groups who collaboratively supplement, not overtake, the role of the ordained priests.

## A 2.5 ENGLAND AND WALES

As an important inspiration from the pastoral planning developments in England and Wales, two documents issued by the Bishops’ Conference of England & Wales have to be mentioned. Firstly, a resource book for parishes called *Parish Project*,<sup>249</sup> and, secondly, a report of a working party of the Bishops’ Conference on collaborative ministry called *The Sign We Give*.<sup>250</sup> Although the second document will be reviewed in detail later in section A 3.1.3 (na stránce 128), at least one paragraph can be quoted here in order to introduce the situation of diocesan pastoral planning in England and Wales:

“In the last ten years or so (that is, 1985 – 1995), most of the dioceses of England and Wales have undertaken some form of diocesan pastoral development. The pattern followed in each diocese is different, but usually involves one or more of the following elements:”<sup>251</sup>

- a diocesan process of consultation on particular themes
- a diocesan level gathering, like a pastoral council or diocesan assembly
- some feedback to the diocese, in a statement of vision or priorities
- meetings at deanery or area level to apply the themes discussed
- initiatives to help the whole diocese to respond to the vision

### A 2.5.1 Parish Project

The process of parish pastoral planning called *Parish Project* is based on a resource book which aims to support parishes in responding to questions of their own identity, connection between life and liturgy, community and mission, parish and neighbourhood and an appropriate and feasible way of pastoral planning. Its origins

<sup>246</sup> Without excluding parishes, using their own way of renewal based on a special spirituality or some of the ‘pre-packaged’ renewal programmes.

<sup>247</sup> It is interesting that there are relatively few classical Parish Councils in the Dublin diocese. Their role is often played by so-called ‘Core Groups’, which are more informal and flexible coordination groups or leadership groups in the parishes. However, some of these ‘Core Groups’ were transformed into Parish Councils later.

<sup>248</sup> O’Brien, *Parish Leadership Groups*, 9-11.

<sup>249</sup> John O’Shea, Declan Lang, Vicky Cosstick and Damian Lundy, *Parish Project: A Resource Book for Parishes to Review their Missio* (London: HarperCollins Religious, 1992).

<sup>250</sup> Catholic Bishops’ Conference of England and Wales, *The Sign we Give: Report from the Working Party on Collaborative Ministry* (Chelmsford: Matthew James Publishing, 1995).

<sup>251</sup> “Some dioceses work through a process of this kind once, then concentrate on implementing ideas at local level. Others have a continual cycle of consultation and meeting every one/two years or even more frequently.” Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 39.

can be found in John Paul II's *Christifideles Laici* (1987) and new reflections on RCIA processes in the Portsmouth diocese. Small teams of adult education advisers had been working on the project with many parishes since 1987. Their proposals were widely discussed and supported by the diocesan bishop. The idea came over to the Archdiocese of Southwark and, finally, the project was accepted at national level.<sup>252</sup>

The underlying image of Church in this Project is the image of Church as communion sharing in the very life of the Trinity. This communion has its own deep dimensions in the sacrament and mystery of Eucharistic community and is intimately linked to mission. In addition, the ecumenical dimension is an integral part of this communion.

The principles of this project seem to be similar to the way of supporting parish renewal within the above-discussed PDR process in Dublin: Each parish can (after a thorough, shared discernment process) opt for this project which then should serve its own unique way of renewal (although the resource materials offered seem to be more systematized) without losing a common direction within the diocese or even the whole country. The project respects other ways of renewal in parishes (such as RCIA or RENEW), which can be seen as complementary. If needed, the participating parishes could contact their diocesan religious education service asking for support and contacts with other participating parishes. The emphasis is again put on *process* rather than on *programme*.<sup>253</sup>

The pastoral and educational approach is one of a *pastoral cycle* with its still repeated stages: *describe* and *explore* own experience; *reflect* on it in the light of Scripture and Church teaching; *act* in accordance with the new achieved insights; *evaluate* the action taken; *celebrate* in prayer, liturgy and hospitality.<sup>254</sup> After necessary consultation, formation of the core group and other preparations, it is suggested to organise a “parish day” using the steps of the pastoral cycle for a common reflection on the whole life and mission of the parish. After this parish day, the parish is guided to a reflective action and further development of the way of renewal and mission. An integral part of the Parish Project is seven formation units for the core group and others about the basic topics of parish life and mission.<sup>255</sup>

It is emphasised that this process is an on-going, lifelong process of a deep conversion and growing into maturity as individuals and communities, which embraces all aspects of personal and communal life including the parish structures and decision-making and ministry styles. Various small groups in parish life and enabling collaborative leadership (core group) are seen as important places for living the process.

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<sup>252</sup> “It can be said that the Parish Project came to birth in one diocese but grew to maturity through the work and support of religious education advisers in many dioceses throughout the country.” O’Shea, *Parish Project*, 2.

<sup>253</sup> “A *programme* has a beginning and an end. A *process* does not end – it aims to accompany the parish on its journey, which began long ago, and assumes that the journey will continue long into the future. Good programmes can be of help at certain stages of the journey.” O’Shea, *Parish Project*, 14.

<sup>254</sup> Similar steps of pastoral reflection are used in the resource appendix of *The Sign We Give*: describe and explore; listen and reflect; act differently; pray and celebrate. The themes outlined in this appendix are as follows: Language and limitations; Exploring the Trinity; Parish leadership – whose task? Why choose collaborative ministry? Celebrating collaboration; Collaboration, conflict and growth. Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 2-1 to 2-13 in its appendices.

<sup>255</sup> The themes of these units are as follows: Preliminary Meeting: Introducing the Formation Process to the Core Group; Unit One: The Listening Parish; Unit Two: Calling the Parish to Prayer; Unit Three: The Parish: A People with a Mission; Unit Four: Faith and Life in the Parish; Unit Five: The Parish: Called to Serve; Unit Six: The Parish: The People of the Kingdom of God.

### A 2.5.2 Diocese of Portsmouth, England

Beside these developments on the national level, some steps of pastoral reform and renewal in the Portsmouth diocese in the South of England are worth mentioning.<sup>256</sup> The pastoral planning processes started already in 1990 with clergy meetings, continued by organising the “Diocesan Summer Conference” in 1991, issuing the document *Under the Guidance of the Gospel* of 1992, and establishing of a Joint Council of Clergy and Laity (as a step towards re-establishing the Diocesan Pastoral Council)<sup>257</sup> in 1995. In 1997, the pastoral vision for the diocese was outlined in the document *A Church for the 21st Century*<sup>258</sup> and its implementation reflected on at the “Called by Christ” conference held in 1998. The last pastoral planning document, *Organising for Communion and Mission*,<sup>259</sup> is an integral part of this wide process and focus on the reform of the ‘Diocesan Curia’.

According to Bishop Crispian, “the diocese is the bishop and the communities that make up parishes working in collaboration for communion and mission”. Therefore, the task of the Diocesan Curia is “to address the needs and priorities that people and clergy have identified and then to provide support, training and resources to enable those needs to be addressed”. All the work, ministry and structures of the Diocesan Curia have to be guided and inspired by this common vision. After emphasising the high priority in continuing formation of clergy and lay people, Bishop Hollis names some specific expressions of the ministry of the Diocesan Curia in its task of being “service of communion”,<sup>260</sup> “stimulus for mission”<sup>261</sup> and “model of collaboration”.<sup>262</sup>

<sup>256</sup> The following information is based on the review of two documents by the Portsmouth bishop: Crispian Hollis, “Collaborative Ministry,” Bishop Hollis’ opening address to the Joint Council of Priests and Laity of Portsmouth diocese, 20 October 1995 (<http://www.tasc.ac.uk>; 10 Oct. 2001) and Crispian Hollis, “Organising for Communion and Mission,” A proposal by Bishop Crispian for the restructuring of the ‘Diocesan Curia’ (a summary in <http://www.portsmouth-dio.org.uk/Organising.html>; 11 July 2002).

<sup>257</sup> This decision was commented on by the diocesan bishop in this way: „It is the experience of many in the diocese that diocesan meetings are more usefully and constructively conducted when clergy and laity meet together... There will certainly be occasions when the Council of Priests will have its own particular business to discuss and the same will be true of the Council of Laity. For this reason, it has been arranged that the clergy should meet earlier on the Friday afternoon while the laity can gather for their special business after lunch on the Saturday. The core of our meeting, however, will be the time that we spend together... The days are gone when the affairs, the direction, the decision-making and the planning and implementing of pastoral strategies can be solely the preserve of the clergy and the bishop... My hope has always been that, sooner or later, the Council of Priests and the Council of Laity should be able to come together to form a new style of Diocesan Pastoral Council... I want our meetings together to be, therefore, a forum for discussion about and planning of the pastoral strategy of the diocese.” Crispian Hollis, “Collaborative Ministry,” Bishop Hollis’s opening address to the Joint Council of Priests and Laity of Portsmouth diocese, 20 October 1995 (<http://www.tasc.ac.uk>; 10 Oct. 2001)

<sup>258</sup> In this document, Bishop Hollis stated: “There are two vital words which have been current in all that I have been saying over the last few years and they define precisely for me what I understand the Church to be. It has to be a Communion and it has to have a Mission. We need to be a community with a sense of purpose. Everything else depends on that.” (p.2) See the summarising article by Crispian Hollis, “Organising for Communion and Mission” (*Diocese Portsmouth*, <http://www.portsmouth-dio.org.uk/Organising.html>; 11 Jan. 2002).

<sup>259</sup> Its summary can be found in Crispian Hollis, “Organising for Communion and Mission”.

<sup>260</sup> “At the service of communion by supporting the Diocesan vision; enhancing and enabling the work of the parishes; affirming and supporting the work of the laity and clergy by supplying resources and training; facilitating the ministry of priests and deacons having clear priorities; offering better communication; encouraging mutual trust; respecting canon and civil law.” Crispian Hollis, “Organising for Communion and Mission”.

<sup>261</sup> „A stimulus to mission by being more visionary; distinguishing between evangelisation and administration - the latter being at the service of the former; being geared to serving and supporting the parishes in their "front-line" ministry; being dynamic and developing to meet the changing needs of the local Church.” Crispian Hollis, “Organising for Communion and Mission”.

<sup>262</sup> „A model of collaboration by encouraging a collaborative way of working and being fully collaborative at all levels; displaying a sense of unity and shared purpose through effective communication and co-operation; existing

All the structures of the Curia and its relationship with the consultation bodies have to be reformed in order to be able to fulfil collaboratively these tasks.<sup>263</sup> The Moderator of the Diocesan Curia will be the vicar general who should “work with the heads of the departments and together with them be accountable to the bishop and the parishes.”

## A 2.6 FRANCE

The information about the processes of pastoral restructuring in French dioceses is based on an account of the vicar general of the Diocese of Besançon *Pastoral Restructuring in France*.<sup>264</sup> He stated that the way of his own diocese had not been unique. In 1997, similar processes had already been completed in 25 of the French dioceses and a further 44 were at that time in the middle of such restructuring processes. Nevertheless, each single diocese had to find its own specific way within this general process.

### A 2.6.1 Diocese of Besançon, France

The origins of these processes in the Besançon diocese<sup>265</sup> were in a wide consultation and formation process focused on the 40<sup>th</sup> anniversary of the Vatican II in 1990 called “Horizon 90” (questionnaire about main issues of Church life, education activities about the Council, 21 working groups, one year long spiritual preparation). On 10 July 1990, this process (which activated around 10,000 people) led to a big diocesan meeting with 20,000 participants. The leading working group of this process distilled seven important lines that should guide pastoral developments in the French Church in the following years. One of these lines was the restructuring of parish pastoral ministry. From the very beginning of this work, it was emphasised that the restructuring of parishes and deaneries is only a tool for being faithful to the mission of the Church. However, the same clarity was about the necessity to shape the parish structures of today in another way than at the time of their origins one hundred years ago. It was acknowledged that the shortage of priests had been one of the important circumstances that triggered the process of thinking about restructuring, but, at the same time, it was emphasised that the main reason had to be seen as the question of an appropriate, proactive and vivid presence of the church communities in modern society. From its very beginning, the process of parish restructuring was seen more as a spiritual experience rather than mere administrative reorganisation. It was clear that the change has to happen first of all in the minds of people and that the process will need great patience and sensitivity. Therefore, appropriate resources had to be available for

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in a simplified and streamlined form; sharing buildings and offices; working in harmony; being subject to appraisal and evaluation; ensuring security of employment for those at present employed by the diocese.” Crispian Hollis, “Organising for Communion and Mission”.

<sup>263</sup> Five departments will enable the bishop’s ministry of teaching and sanctifying: Mission, Catechesis, Liturgical Ministry, Collaborative Ministry, Schools – Ethos and Personnel. Three Departments will assist the Bishop in his ministry of Governing: Schools – Governance, Finance, Liturgical and Historical Buildings.

<sup>264</sup> Louis Mauvais, “Pastorale Neustrukturierungen in Frankreich: Das Beispiel der Erzdiözese Besançon.” *Theologisch-praktische Quartalschrift* 147,2 (1999): 163-170 (Pastoral Restructuring in France: An Example of the Diocese of Besançon).

<sup>265</sup> While the area of the diocese is the same as in the case of Pilsen diocese (10,000 km<sup>2</sup>), the population (living mostly in countryside) is smaller (slightly over 500,000 comparing with the 800,000 in the Pilsen diocese). There is one larger city (Besançon) and several middle-sized towns in the diocese. The past pastoral structure consisted of 10 pastoral areas, 36 deaneries and 771 parishes (with the population between 20,000 and 15). The parishes were administrated by around 350 priests in active ministry (average age of 69). Some of them administrated three, four, even ten excurrent parishes without changing the style of their ministry. Later, some parishes were administrated by pastoral teams of laity moderated by an appointed priest (according to the can. 517 par. 2 of the Canon Law).

managing it. One priest, a former bishop vicar, was appointed for five years solely to facilitate this process. He was helped by other priests ministering simultaneously in a parish.

The initial consultative process (1991 – 1992) was similar to any other diocesan planning process described above.<sup>266</sup> Two principles crystallized: 1) in the new pastoral units, all the basic dimensions of Church life will have to be present; 2) pastoral ministries of parishes should remain accessible. After organising additional wide consultation of parishioners and clergy throughout the whole diocese, the shape of the future structure became clear.<sup>267</sup> Finally, after consulting the Council of Priests, the diocesan bishop announced the new structure of the diocese in 1997.

However, the implementation part of the process needed to be guided just as carefully as the consultation one. All the people affected by this process had to be reminded of the mission dimension and the necessity of rootedness in the mystery of Trinity and in the life of today's people. The priests had to be sensitively guided in their struggles with searching for a new definition of their leadership and minister identity as part of a wider ministering community, all the ministers needed quality theological, pastoral and spiritual formation, supervision and guidance. According to the vicar general, some ways of engaging new ecclesial movements and communities more deeply in this process have still to be found and another appropriate pastoral structure has to be developed for the diocesan centre, Besançon.

## A 2.7 GERMANY

The Church in Germany is well known for its elaborated organisation and management. Because the style of the planning process is often very similar to the styles described above (mainly in the case of the Australian and American dioceses), only some specific issues emphasised in the pastoral plans of two German dioceses will be mentioned.

### A 2.7.1 Diocese of Rottenburg-Stuttgart, Germany

The pastoral plan of the diocese of Rottenburg-Stuttgart,<sup>268</sup> called *Pastoral Orientations in the Diocese*,<sup>269</sup> emphasised not only the cultural shift in the society and the shortage of priests, but also the “shortage of parishes”<sup>270</sup> as reasons for the current crisis in pastoral ministry. This crisis, however, is seen as a chance for the Church to change its pastoral perspectives for the future.<sup>271</sup> The document is divided into two main sections, about

<sup>266</sup> Pastoral, sociological, cultural, economical, geographical and managerial consultations, research questionnaires, theological reflections...

<sup>267</sup> The first architectonic lines were as follows: 1) constitution of 66 “pastoral units” in 13 deaneries instead of the original 771 parishes in 36 deaneries (theses units should later become canonical parishes); 2) appointment of “coordination pastoral teams”, with average size of 7 members (one priest as its moderator with the jurisdiction of the parish priest, other assistant priests and lay men and women); 3) only one parish council and one finance council in each “pastoral unit”; 4) one “deanery pastoral council” in each deanery; 5) “pastoral contact points” in each larger village.

<sup>268</sup> The diocese is one of the biggest German dioceses. It has over 2 million Catholics in 1,050 parishes and 44 deaneries. Around a half of the parishes has less than 1,500 Catholics, around a third is without a residential parish priest. There are 960 priests (including 162 religious) in active ministry in the diocese, 113 permanent deacons, 177 pastoral referents and 270 parish referents.

<sup>269</sup> Diocese of Rottenburg-Stuttgart, “Pastorální perspektivy v diecézi,” Czech translation of the material from the Diocese Rottenburg-Stuttgart, no dated.

<sup>270</sup> Lack of collaboration, co-responsibility, communitarian dimension of parishes...

<sup>271</sup> The main outlines of these perspectives can be summarised as follows: awakening of the personal vocation of each baptised; pastoral, spiritual and priestly co-responsibility of each parish as a whole; new evangelisation an all

“Evangelisation of the Church” (based mainly on *Evangelii Nuntiandi*<sup>272</sup> of Paul VI) and “Perspectives of parish pastoral ministry” (based on the “Communio-Ecclesiology” of the Vatican II).<sup>273</sup> It is strongly emphasised that the subject of pastoral ministry is the parish community, which should still remain open to all the baptised. The personal relationships of the parishioners expressed in various forms of small groups, communities or fellowships and co-responsibility and collaboration in ministry and parish leadership are seen as essential dimensions of parish life. In the whole ministerial and leadership structure can be found rather strong emphasis on full-time ministers without eliminating the voluntary ministry and cooperation of all parishioners.

### A 2.7.2 Diocese of Regensburg, Germany

The pastoral planning document of the Regensburg diocese<sup>274</sup> called *Pastoral Planning 2000*<sup>275</sup> completed a five-year long period of wide diocesan consultation and planning work. After describing in detail the current pastoral situation of the diocese and its cultural context, *cooperative pastoral ministry*<sup>276</sup> is strongly recommended as the way forward. The emphasis here is more on the voluntary activities and participation of all the faithful. It is clearly acknowledged that effective pastoral ministry needs appropriate structures, which respect the situation of the local community and its natural links.

Therefore, constitution of larger “pastoral units” is planned which would be led by a pastoral team of full-time ministers appointed by the bishop. Its task is to cooperate with various ministries in the parishes clustered into the pastoral unit and to enable voluntary ministers and all parishioners engage in cooperative *pastoral ministry*. Each “pastoral unit” should consist of two or more parishes, which would retain both their status of “canonical parish” and their consultative bodies (parish and finance councils). One priest will be appointed as the leader of each “pastoral unit”. He will fulfil the responsibilities of a parish priest for all the parishes clustered in the pastoral unit.<sup>277</sup> A constitution of an inter-parish pastoral council is strongly recommended.

The deanery is seen as an important pastoral structure in the service of the single parishes or pastoral units with the task of coordinating and supporting their ministry

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areas including restructuring of sacramental ministry; renewed understanding of ministry and leadership in the church; renewed shape of the Church and its parishes: Church as communion, focusing on the Kingdom of God, finding a way from the maintenance to mission, from ministry as solely activity of the ordained priests to the activity of the whole Christian community.

<sup>272</sup> Paul VI, *Evangelii Nuntiandi: Post-Synodal Apostolic Exhortation on Evangelisation in the Modern World* (London: CTS, 1976).

<sup>273</sup> Walter Kasper, *Die Communio-Ekklesiologie als Grundlage für eine erneuerte Pastoral* (Communio Ecclesiology as the Foundation for a Renewed Pastoral Ministry) (Rottenburg, 1990).

<sup>274</sup> The area of the diocese is 1.5 times larger than the Pilsen diocese (almost 15,000 km<sup>2</sup>), the total population is 2 times so big (1.6 million), with 83% of Catholics. The diocese has 770 parishes in 33 deaneries and 8 regions. 242 of the parishes do not have their residential parish priest. There are almost 1,000 priests in the diocese (including 107 religious), 72 permanent deacons, 102 pastoral referents (assistants) and 127 parish referents (assistants).

<sup>275</sup> Diocese of Regensburg, “Pastorale Planung 2000 im Bistum Regensburg” (Pastoral Planning in the Diocese of Regensburg) (*Bistum Regensburg*, <http://www.kath.de/bistum/regensburg/html/pastoraleplanung1.htm>; 11 Jan. 2002).

<sup>276</sup> “The task or role of *cooperative pastoral ministry* is to deepen the awareness that all the faithful together build the Church and each of them can effectively contribute to the life of the parish community. It should make clear that ministry can happen only in communion with all in the parish community and that it is not a sole task of the full-time ministers but that it essentially builds on various voluntary commitments. Therefore, it is necessary that as many in the parish community as possible find a life from faith, uncover their charisms and are ready for collaboration. This should be seen as a specific responsibility of the leadership roles in the Church.” Diocese of Regensburg, “Pastorale Planung 2000,” Number 2.1; working translation from German by Petr Hruška.

<sup>277</sup> Under various canonical modes, see CIC, can 526 par. 1 and 517 par. 1 and 2.

and complementing them by special groups oriented ministries, which the single parishes or pastoral units would not be able to fulfil on their own.

## **A 2.8 SUMMARY**

In order to sharpen the focus of a further research, the review of the various approaches to pastoral planning and reform processes in dioceses worldwide could be summarised in the following way:

In the worldwide Church of today, pastoral planning is seen as an important or even necessary tool for finding the appropriate way of fulfilling the fundamental Church's mission in (post)modern society.

The processes of pastoral planning or restructuring are understood multidimensionally: on the levels of spiritual conversion, theological and pastoral transition, wide participative synodal-like consultation and effective strategic planning.

The reshaping of community life, change in ministry and leadership styles and reform of Church structures are generally seen both as necessary consequences of the renewed ecclesiology and theology of ministry and as an appropriate reaction to various cultural shifts and practical issues such as the shortage of ordained ministers, population growth, cultural diversity or declining numbers of practicing Catholics.

Essential ingredients of the pastoral planning process were almost always as follows: quality pastoral analysis, good theological foundation in Trinitarian and *communio* ecclesiology, wide consultation with both specialists and all the baptised, both spiritual and managerial guidance and support and some structures supporting the implementation.

The common final outcomes of the planning processes can be summarised as follows: strong emphasis on mission and evangelisation, collaborative ministry as the way forward, renewed understanding of the leadership roles of ordained ministers and all the baptized, the communion dimension of parish life including small communities and groups of various types, quality communication, participation, education, formation and support systems, deep and inclusive spirituality, unity with the wider Church and the structural reforms as a necessary part of a wider renewal process.

### Appendix 3: LITERATURE REVIEW

This Appendix contains a selective review of the Church documents and theological literature, which deal with some of the themes emerging in the summary of Appendix 2 (such as pastoral planning, pastoral reform and renewal, ecclesiology, Church structures, small communities, collaborative ministry, mission and evangelisation). In the third part, some key insights into modern organisational theory are presented.

#### A 3.1 CHURCH DOCUMENTS

##### A 3.1.1 Vatican Documents

Pius XII's *Mystici Corporis* (1943): "So in the Church the individual members do not live for themselves alone, but also help their fellows, and all work in mutual collaboration for the common comfort and for the more perfect building up of the whole body."<sup>278</sup>

Vatican II (1963 – 1965): The rediscovery of the Church as People of God and Body of Christ (*Lumen Gentium*), emphasis on mission and the recovery of laypeople's full share in the life and mission both in the world and within the Church (*Lumen Gentium* and *Apostolicam Actuositatem*), the openness of the Church in an authentic dialogue with the world (*Gaudium et Spes*) and the concept that local eucharistic parish congregations represent the whole Church in the concrete locality (*Sacrosanctum Concilium* 42).

Paul VI's *Evangelii Nuntiandi* (1976): The emphasis on the ongoing and complex process of evangelisation (both within and outside the Church community, see Number 57) as the essential mission of the church (Number 14), the Basic Ecclesiastical Communities which are in unity with the whole Church as very efficient places of evangelisation (Number 58), the necessity of aggiornamento in particular churches (Number 63) and the emphasis not only on the common vocation of lay people to be Christian witnesses in the world, but also on the possibility of their vocation to participate in the collaboration in ministry within the Church community (Number 73).<sup>279</sup>

John Paul's II *Catechesi tradendae* (1979): The concept of parish as "familiar, fraternal and hospitable home" (Number 67).

*Codex Iuris Canonici* (1983): The emphasis on the "real equality" of all the baptized in the Body of Christ (can. 208), the communitarian concept of the parish as a "certa communitas christifidelium" (a certain community of the Christifideles faithful) which can be defined either by its territory or by a special group of people (can. 515, see 518),<sup>280</sup> the confirmation of the laypeople's active necessary participation in the pastoral mission of the whole community (can. 519) to be supported by the parish priest (can. 529 par. 2), some new canonical ways of their participation in both liturgical and

<sup>278</sup> Pius XII, *Mystici Corporis*, 1943, Number 13; quoted in Catholic Bishops' Conference of England and Wales, *The Sign we Give*, i.

<sup>279</sup> "The laity can also feel called, or be in fact called, to cooperate with their pastors in the service of the ecclesial community, for the sake of its growth and life. This can be done through the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them." Paul IV, *Evangelii Nuntiandi*, 73.

<sup>280</sup> According to the old canon law, the parish was seen as "a territorial division of ecclesiastical property, entrusted to a parish priest as a benefice or endowment: the pastoral care of souls is? a responsibility flowing from the benefice, in return for which the parish priest enjoys the fruits deriving from the benefice as his source of income" (can. 216, par. 1 CIC 1919). The new Canon Law states: "A parish is a definite community of the Christian faithful established on a stable basis within a particular Church." Canon Law Society of Great Britain and Ireland, ed. *The Code of Canon Law* (London: Collins, 1983) can. 515.

pastoral ministries (for example, can. 230, 517, 1112 and 766), the recommendation of the diocesan and parish pastoral councils (can. 511 and 536) and the obligation of the diocesan and parish finance councils (can. 492 and 537), the Councils of Priests (can. 495) and the Collegium of Consulters (can. 502).

*Message to the People of God of the Extraordinary Synod* (1985): The so-called “ecclesiology of communion” developing further the theme of the Church as communion present already in the main documents of Vatican II, necessary structures in accord with this communion and emphasis on “collaboration between laypeople and clergy” as one of the “best benefits of the Council” and a “new experience of the fact that we are all the Church”.<sup>281</sup>

John Paul II’s *Christifideles Laici* (1988): The emphasis on the common vocation of all members of the Church (Number 2); theology of laity first of all active in the world (Number 8 – 17); the Church as “communio” rooted in “mysterium” and lived out its “missio” in complementarity of various “hierarchic and charismatic gifts” (Number 19 – 24); “shared responsibility”, “co-operation”, “collaboration”, “consultation” and “participation” of laypeople in the pastoral planning processes (both as consultation and decision-making) in particular churches (Number 25); the emphasis on the parish as the “concrete form of the local realization of the Church” and the basic pastoral unit with flexible enough structures supporting small vibrant communities as “true expressions of ecclesial communion and centres of evangelisation” (Number 26);<sup>282</sup> the mission of all (the “missionary communion”; Number 32) to proclaim the gospel in the process of “new evangelisation” (that is, bringing the Gospel to the people again in countries which were traditionally Christian, but today secularised) (Number 32 – 44) where general co-responsibility and collaboration is seen as the necessary condition (Number 35).

John Paul II’s *Redemptoris Missio* (1990): The emphasis on the remaining value of the “initial evangelisation” or the “mission ad gentes”; the awareness of the partial overlap and “interdependence” between the “specific missionary activities”, “pastoral care of the faithful” and “new evangelisation” (Number 34);<sup>283</sup> the acknowledgment of the necessity of “initial evangelisation” even in some “traditionally Christian countries”

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<sup>281</sup> “Since Vatican II, a new type of collaboration between laypeople and the clergy has happily come about in the Church. The spirit of readiness in which a great number of laypeople have offered themselves for the service of the Church must be counted among the best benefits of the Council. In this there is a new experience of the fact that we are all the Church.” Final Report of the Extraordinary Synod C 6, quoted in Catholic Bishops’ Conference of England and Wales, *The Sign we Give*, 12.

<sup>282</sup> The full text of this paragraph is: “So that all parishes may be truly communities of Christians, local ecclesial authorities ought to foster the following: a) adaptation of parish structures according to the full flexibility granted by canon law, especially in promoting participation by the lay faithful in pastoral responsibilities; b) small basic or so-called ‘living’ communities, where the faithful can communicate the Word of God and express it in service and love to one another, these communities are true expressions of ecclesial communion and centres of evangelisation, in communion with their pastors.” John Paul II, *Christifideles Laici*, Number 26.

<sup>283</sup> “On the other hand, the boundaries between *pastoral care of the faithful*, *new evangelization* and *specific missionary activity* are not clearly definable, and it is unthinkable to create barriers between them or to put them into watertight compartments... Also to be noted is the real and growing *interdependence* which exists between these various saving activities of the Church. Each of them influences, stimulates and assists the others... The churches in traditionally Christian countries, for example, involved as they are in the challenging task of new evangelization, are coming to understand more clearly that they cannot be missionaries to non-Christians in other countries and continents unless they are seriously concerned about the non-Christians at home. Hence missionary activity *ad intra* is a credible sign and a stimulus for missionary activity *ad extra*, and vice versa.” John Paul II, *Redemptoris Missio: Encyclical letter on the Permanent Validity of the Church’s Missionary Mandate* (London: CTS, 1991) Number 34.

(Number 37);<sup>284</sup> and the importance of “Ecclesial Basic Communities” (known under other names as well) as places of experiencing community, a “means of evangelisation” and a “source of new ministries” (Number 51).<sup>285</sup>

John Paul II's *Pastores Dabo Vobis* (1992): The theology of priestly ministry in the light of *communio ecclesiology* and the statement that the priest should have “the ability to coordinate all the gifts and charisms of the community, to discern them and put them to good use for the upbuilding of the Church in constant union with the bishops” (Number 26).

*Catechism of the Catholic Church* (1994): The paragraphs 871 – 933 summarise the teaching of the previous documents about the various groups in the Church (clergy, laity and religious) with a strong emphasis on their equality, unity, and interdependency (Number 871 – 873). With regard to the clergy, it is emphasised the “service character”, “collegial character” and “personal character” of hierarchy (Number 876 – 879). While the secular character of the special vocation of laity (Number 898 and 899) and their mission to communal and personal apostolate or evangelisation (Number 900 and 905) is emphasised, the possibility of their vocation to collaboration and co-responsibility in pastoral ministry within the Church community is clearly acknowledged and supported (Numbers 906, 907, 910 - 913). The very essence of the ordained priesthood is seen in empowering of the gifts of the laity (Number 1547).<sup>286</sup>

*Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests* (1997):<sup>287</sup> The underlying image of the Church is still the Church as *communio*, but the document warns of some distortions of the real concept of Church *communio* as consequence of some hasty solutions of the shortage of priests; the instruction lists some practical limitations of developing “lay ministries”; it seems that the whole instruction is carried by an anxiety of disruption of the profile of the priest vocation and ministry and the distinction between clerics and laity,<sup>288</sup> however,

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<sup>284</sup> “Even in traditionally Christian countries there are regions that are under the special structures of the mission *ad gentes*, with groups and areas not yet evangelized. Thus, in these countries too there is a need not only for a new evangelization, but also, in some cases, for an initial evangelization.” John Paul II, *Redemptoris Missio*, Number 37.

<sup>285</sup> “These communities decentralize and organize the parish community, to which they always remain united. They take root in less privileged and rural areas, and become a leaven of Christian life, of care for the poor and neglected, and of commitment to the transformation of society. Within them, the individual Christian experiences community and therefore senses that he or she is playing an active role and is encouraged to share in the common task. Thus, these communities become a means of evangelization and of the initial proclamation of the Gospel, and a source of new ministries. At the same time, by being imbued with Christ's love, they also show how divisions, tribalism and racism can be overcome.” Ibid., Number 51.

<sup>286</sup> “... the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians.” *Catechism of the Catholic Church* (Washington, DC: U.S. Catholic Conference, 1995) Number 1547.

<sup>287</sup> The instruction was signed by heads of eight Vatican agencies including the heads of the Congregation for the doctrine of the Faith, the Congregation for Bishops, the Congregation for the clergy, and the Pontifical Council for the Laity. The comments are based on Josef Dolista, *Perspektivy církve: Vybrané kapitoly z eklesiologie* (Kostelní Vydří: Karmelitánské Nakladatelství, 2000) 97-99 and Russell Shaw, *Ministry or Apostolate? What Should the Catholic Laity Be Doing?* (Our Sunday Visitor Publishing: Huntington, Indiana, 2002) 69-73.

<sup>288</sup> The instruction insists on the use of “appropriate terminology” and declares it “unlawful” for laypeople to assume titles like “pastor”, “chaplain”, “moderator” or “coordinator”, and the like, which can seem to equate their role with the role of a priest. It lays down restrictions on things like preaching and pastoral work (the collaboration of laypeople in pastoral ministry is said to be appropriate where there is a shortage of priests, but ‘not for reasons of convenience or ambiguous advancement of the laity’), liturgical services, and sacramental functions.” The instruction says, for example: “It is necessary that all who are in any way involved in this collaboration exercise particular care to safeguard the nature and mission of sacred ministry and the vocation and secular character of the lay faithful.” Shaw, *Ministry or Apostolate*, 70-71.

the instruction still acknowledges that when laypeople collaborate in the ministry of the Church's pastors, the resulting relationship is "not one merely of assistance but of mutual enrichment of the common Christian vocation".<sup>289</sup>

John Paul's II *Novo Millennio Ineunte* (2000): The invitation for each local church to "Duc in altum" ("Put out into the deep!") (Numbers 1 and 58) and to "contemplation of Christ's face" (Numbers 16 – 28); the connection of the concept of a "local church" with the "principle of incarnation" (Number 3);<sup>290</sup> the repeated emphasis on the importance of *pastoral planning* (Numbers 3; 15; 29; 31; 34; 38; 42): it should be rooted in the "movement of incarnation" (Number 3), "adapted to the circumstances of each community" (Number 29),<sup>291</sup> "profoundly rooted in contemplation and prayer" (Numbers 15 and 38) and in the "new commandment" "the domain of communion" (Number 42), focused on "holiness" (Number 31), having its "key-point" in "education in prayer" (Number 34), inspiring "a commitment to practical and concrete love for every human being" (Number 49) and collaborating in cooperation and mutuality of various ways and forms (Number 31)<sup>292</sup> (including "genuine 'schools' of prayer", Numbers 32 – 34, "sharing in the Eucharist" as "the heart of Sunday", Numbers 35 – 36, "lectio divina", Number 39, "new evangelisation",<sup>293</sup> "inculturation" and "the pastoral care of young people", Number 40). Another central themes are "spirituality of communion" as the base for every pastoral planning, based on the theology of the Church as sharing in the life of Trinity in the unity of the Mystical Body (Number 42)<sup>294</sup> the concept of the Church as "the home and the school of

<sup>289</sup> Quoted in Shaw, *Ministry or Apostolate*, 85.

<sup>290</sup> "In the final analysis, this rooting of the Church in time and space mirrors *the movement of the Incarnation itself*. Now is the time for each local Church to assess its fervour and find fresh enthusiasm for its spiritual and pastoral responsibilities, by reflecting on what the Spirit has been saying to the People of God in this special year of grace, and indeed in the longer span of time from the Second Vatican Council to the Great Jubilee. It is with this purpose in mind that I wish to offer in this Letter, at the conclusion of the Jubilee Year, the contribution of my Petrine ministry, so that the Church may shine ever more brightly in the variety of her gifts and in her unity as she journeys on." John Paul II, *Novo Millennio Ineunte: Apostolic Letter on the Closing of the Jubilee Year 2000* (London, CTS, 2001) Number 3.

<sup>291</sup> "It is not therefore a matter of inventing a "new programme". The programme already exists: it is the plan found in the Gospel and in the living Tradition, it is the same as ever. Ultimately, it has its centre in Christ himself, who is to be known, loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfilment in the heavenly Jerusalem. This is a programme which does not change with shifts of times and cultures, even though it takes account of time and culture for the sake of true dialogue and effective communication. This programme for all times is our programme for the Third Millennium. But it must be translated into *pastoral initiatives adapted to the circumstances of each community*... With its universal and indispensable provisions, the programme of the Gospel must continue to take root, as it has always done, in the life of the Church everywhere. It is *in the local churches* that the specific features of a detailed pastoral plan can be identified – goals and methods, formation and enrichment of the people involved, the search for the necessary resources – which will enable the proclamation of Christ to reach people, mould communities, and have a deep and incisive influence in bringing Gospel values to bear in society and culture." Ibid., Number 29.

<sup>292</sup> "This training must integrate the resources offered to everyone with both the traditional forms of individual and group assistance, as well as the more recent forms of support offered in associations and movements recognized by the Church." Ibid., Number 31.

<sup>293</sup> "This passion will not fail to stir in the Church a new sense of mission, which cannot be left to a group of "specialists" but must involve the responsibility of all the members of the People of God. Those who have come into genuine contact with Christ cannot keep him for themselves, they must proclaim him. A new apostolic outreach is needed, which will be lived as *the everyday commitment of Christian communities and groups*." Ibid., Number 40.

<sup>294</sup> "This is the other important area in which there has to be commitment and planning on the part of the universal Church and the particular Churches: *the domain of communion (koinonia)*, which embodies and reveals the very essence of the mystery of the Church... Before making practical plans, we need *to promote a spirituality of communion*, making it the guiding principle of education wherever individuals and Christians are formed, wherever ministers of

communion” which lead to a real consensus decision-making in various kinds of the (formally “consultative rather than deliberative”)<sup>295</sup> pastoral councils (Numbers 43-45); the renewed strong emphasis on the “active responsibility of all baptised and confirmed in the Church’s life”,<sup>296</sup> “promoting vocations to the priesthood and consecrated life”, the “promotion of forms and associations, whether of the more traditional kind or the newer ecclesial movements”, “pastoral care of the family” (Number 46) and ecumenism (Number 47).

### A 3.1.2 Episcopal Documents

In 1990s, various Bishops’ Conferences or single bishops issued many pastoral documents that reflect most of the emphases outlined above in the light of the pastoral situation in their local churches. Collaborative ministry and its spiritual and communitarian dimensions can be seen as a ‘refrain’ of all the Church documents listed (chronologically) in the Bibliography. Because of the relative similarity between the situation of the Catholic Church in Britain and in the Czech Republic (it is a minority church in both the countries) and its ability to reflect and summarise wider current theological and pastoral trends, one document will be reviewed more in detail: the report from the working party of Catholic Bishops’ Conference of England and Wales on Collaborative Ministry called *The Sign We Give*.<sup>297</sup>

### A 3.1.3 The Sign We Give

The document develops a basic conviction of the Bishops’ Conference of England and Wales expressed clearly in 1993: “We are convinced that the manner and style of relationships in the Church are part of the sign it gives, and for this reason we must develop patterns of collaborative ministry as a key feature of Church life to come. We wish to encourage all those, women and men, who have been trying to implement and explore such new relationships, with all their difficulties and promises.”<sup>298</sup>

### A Church in Mission: The Context for Collaborative Ministry

In the Part One, after reviewing the development of this topic in various Church documents, some important pastoral developments in the worldwide Church, which

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the altar, consecrated persons, and pastoral workers are trained, wherever families and communities are being built up. A spirituality of communion indicates above all the heart’s contemplation of the mystery of the Trinity dwelling in us, and whose light we must also be able to see shining on the face of the brothers and sisters around us. A spirituality of communion also means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as ‘those who are a part of me.’” John Paul II, *Novo Millennio Ineunte*, Numbers 42 – 43.

<sup>295</sup> “... yet this does not mean that they are less meaningful and relevant. The theology and spirituality of communion encourage a fruitful dialogue between Pastors and faithful: on the one hand uniting them *a priori* in all that is essential, and on the other leading them to pondered agreement in matters open to discussion.” Ibid., Number 45.

<sup>296</sup> “Such a vision of communion is closely linked to the Christian community’s ability to make room for all the gifts of the Spirit. The unity of the Church is not uniformity, but an organic blending of legitimate diversities. It is the reality of many members joined in a single body, the one Body of Christ (see *1 Cor* 12:12). Therefore the Church of the Third Millennium will need to encourage all the baptized and confirmed to be aware of the their active responsibility in the Church’s life. Together with the ordained ministry, other ministries, whether formally instituted or simply recognized, can flourish for the good of the whole community, sustaining it in all its many needs: from catechesis to liturgy, from the education of the young to the widest array of charitable works.” Ibid., Number 46.

<sup>297</sup> Catholic Bishops’ Conference of England and Wales, *The Sign We Give: Report from the Working Party on Collaborative Ministry* (Chelmsford: Matthew James Publishing, 1995).

<sup>298</sup> Bishops’ Conference of England and Wales, *Reflection*, 1993; quoted in Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, i.

influenced the Church in England and Wales, are reflected on.<sup>299</sup> It is frankly acknowledged that these new developments have been not only welcomed, but also evoked much resistance, anxiety, conflicts and tensions. “In a real sense, they have led the Catholic community into a process of conversion.”<sup>300</sup>

Secondly, some important changes of pastoral circumstances in the country are mentioned which are very similar to the changes in the Czech Republic: While the number of priests is declining, the church attendance is gradually falling as well. “This suggests the need to think about how we organise parish life with smaller and more disparate communities and what we do with our resources, including our buildings and money.”<sup>301</sup>

Thirdly, it is acknowledged “collaborative ministry is not the only focus for growth or renewal in the Church today. Rather, it is one way of expressing how the Church renews itself.” It is stated, that all various specific activities in the Church “need the larger perspective of communion and mission”. In summary, the process of growth in the Church is seen as a complex and variable process, which “happens in the interplay between various different influences, both theological and practical”<sup>302</sup> and is deeply rooted in the “action of the Spirit discerned through prayer and reflection as well as work and planning”.<sup>303</sup>

### **Collaborative Ministry: Experience and Theology**

In the Part Two, the document describes the experience of collaborative ministry,<sup>304</sup> explores some aspects of the theology of ministry<sup>305</sup> as well as unanswered questions in

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<sup>299</sup> In summary: New structures of shared responsibility at all levels; the steady development of new roles and ministries open to laypeople; growing number of laypeople and religious employed in full-time pastoral work; a new understanding of what parish is and different image of pastoral leadership; focus on developing pastoral planning or overall pastoral strategy; adoption of the RCIA; and closer ecumenical partnership. Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 13-15.

<sup>300</sup> Ibid., 15.

<sup>301</sup> This reflection is concluded in the following fundamental conviction: “Whilst many stress that collaborative ministry should not simply be a pragmatic solution to a problem, others recognize that it is often practical pressures which bring about changes. Whilst this may sometimes be true, it is not the best foundation for moving towards collaboration. If people do not desire to collaborate, or do not find that desire in those with whom they must work, directives or policy alone will not be sufficient for collaborative work.” Ibid., 15.

<sup>302</sup> For example, Church’s official teaching, changing practical circumstances, vision and commitment of individuals, change in society and culture...

<sup>303</sup> Ibid., 16.

<sup>304</sup> In summary, collaborative ministry is seen as a way of relating and working together which express the essential Church communion, as an ecclesial activity bringing together various vocations in partnership. It demands conscious commitment to fundamental Christian values such as shared but differentiated responsibility, equality, complementarity of different vocations and gifts and mutual accountability. “Collaborative ministry begins from a fundamental desire to work together because we are called by the Lord to be a company of disciples, not isolated individuals. It grows through a mutual process of conversion and formation. It also requires a willingness to face and work through conflict because of the attraction and value of a common good, supported by an awareness of participating in the work of the Spirit in the Church.” Finally, collaborative ministry is “ministry committed to mission”, not simply concerned with the internal life of the Church. “It shows to the world the possibility of transformation, of community and of unity within diversity.” Ibid., 17.

<sup>305</sup> The ambivalence of the term *ministry* is acknowledged and the need for further theological exploration stated. On the one hand, “Ministry” is rightly understood as the service based on baptism and confirmation to which all are called. In this sense, it overlaps with, and flows into, mission. It is the forms of life and activity through which the baptized express their discipleship, in the various areas of their life; home and family; neighbourhood and wider society; parish and diocese (*Christifideles Laici* 59). The word ‘ministry’ has come to be used almost to signal that these daily activities are indeed mission.” On the other hand, “Ministry” can also be seen as some particular public roles or actions to which individuals are called by the Church and which they carry out for and on behalf of the whole body.” Ibid., 18.

this area<sup>306</sup> and outlines some important insights of the ecclesiology that underpins collaborative ministry.<sup>307</sup>

In the context of the new images of pastoral leadership mentioned above, the document reflects on an interesting paradox: While the idea of “the leader as the moderator of the aspirations and plans and priorities of the community” is seen as very fruitful and important, it can, however, “not always be practical. It could limit growth or change if this was the only kind of leadership given... a strong lead from bishop or priests is one of the factors which most eases the path towards collaborative ministry... Collaborative ministry may need to be introduced strongly ‘from the front’, so it can then develop in a collaborative way.”<sup>308</sup> However, it is boldly acknowledged that “one of the most painful experiences taking place in parishes and pastoral teams today is when progress is made, and then halted or reversed by a new priest arriving.”<sup>309</sup>

### Collaborative Ministry in Practice

In the Part Three, after some examples of practical forms of collaborative ministry were explored, the process of development toward a more collaborative ministry is outlined. “Collaborative ministry does not happen just because people work together or cooperate in some way.<sup>310</sup> It is a gradual and mutual evolution of new patterns, new attitudes and new self-understanding, which will not happen by accident. It must be chosen and consciously pursued from conviction. It will not work if those involved do not really want to do it, or feel it has been imposed.”<sup>311</sup> The necessary openness to change of all the involved asks for a renewed understanding of Church Tradition as a

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<sup>306</sup> “In this evolving situation, a number of questions arise: Which tasks are formal public ministries, and which are simply forms of service, spontaneously given? In which ministries should laypeople be formally commissioned and why? Which ministries should have the more formal and stable kind of recognition known as institution, at present only available in Canon Law for lectors and acolyte, and then only for men? Why Eucharistic ministers formally commissioned, but not catechists? What is the relationship between ministries exercised by the baptised, and the role of priests? As long as these questions remain unanswered, there can be a danger of creating a two tier pattern of formal ministries and other ministries.” It is stated that “documents of the Church do not yet provide answers to all these questions, but they do provide principles to guide development and reflection”. Apart from the foundational documents of Vatican II, the John Paul II’s *Christifideles Laici* is quoted: “The ministries laypeople exercise ‘find their foundation in the Sacraments of baptism and confirmation’ (*Christifideles Laici* 20) and ‘exist in communion and on behalf of communion’ (*Christifideles Laici* 20). They should be acknowledged and fostered by pastors (*Christifideles Laici* 23), who should entrust to laypeople those offices and roles ‘that do not require the character of orders’ (*Christifideles Laici* 23). These include exercising the ministry of the Word, presiding over liturgical prayers, conferring baptism and distributing communion (*Christifideles Laici* 23).” Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 18-19.

<sup>307</sup> “The vocation of the Church is to be a communion, a living source of Trinitarian relationships.” *The Sign We Give*, 20. The basic insights are then mentioned as follows: The Church as communion sharing in the Trinitarian life of God; hierarchical structure which ensures unity and faithfulness in diversity; the not sufficient and one-sided images of a ‘pyramid Church’ and a ‘circle Church’; a renewed understanding of hierarchy as a structure for ordering and unifying relationships and gifts, a service to communion; a concept of authority in the context of communion (the complementary authorities of all the baptised and of orders or office); leadership both truly consultative and strong, which should build communion; the role of priests as servants of communion; the role of the bishop as a model for collaborative ministry; radical and true equality among all including appropriate terms and financial valuing; inclusiveness of all the baptised; focus on mission. *Ibid.*, 19-27.

<sup>308</sup> *Ibid.*, 23.

<sup>309</sup> *Ibid.*, 24.

<sup>310</sup> “There may be parishes with strong lay involvement but little genuine collaboration. There may be great advances in opening particular liturgical roles to laypeople, but without any change in parish structures or wider consultation in decision-making.” *Ibid.*, 28.

<sup>311</sup> *Ibid.*, 28.

living and unfolding process.<sup>312</sup> Some essential elements of the pathway forward<sup>313</sup> and some barriers to growth in collaborative ministry<sup>314</sup> are then suggested for deeper reflection and practice. Finally, collaborative ministry is presented as a deep spirituality living out the faith in the Trinity, opening people mutually in personal and communal “collaborative” prayer, connecting them with their daily experiences and with the joys and sorrows of the world and supporting them by mutual spiritual ministry and pastoral care.<sup>315</sup>

### **Collaborative Ministry In Five Settings**

In the final, Fourth Part, the document presents some special issues of developing collaborative ministry in various situations: the parish, the seminary, diocesan pastoral development, pastoral planning for a Church with fewer priests and full-time pastoral teams. In the following paragraphs, some issues important for reflecting on the situation of the Pilsen diocese will be summarised.<sup>316</sup>

**The Parish:** “A shared vision of what the parish can be if all the members realize to the full their baptismal vocation and mission, both as individuals and as community,” is seen as the most important element in developing collaborative ministry at parish level. The document recommends the resource book *Parish Project* (reviewed in section A 2.5.1 na stránce 117) as an important tool for supporting this development towards a “collaborative parish”.<sup>317</sup>

**The Seminary:** Although there is no seminary in the Pilsen diocese, some remarks from this section can be inspiring for a process of continuing ministerial formation as well and for practical formation of the diocesan students in pastoral placements. It is emphasized, “collaborative ministry is not merely a subject for study, rather, it is a perspective which needs to be present in many aspects of priestly formation”.<sup>318</sup> The

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<sup>312</sup> “Tradition, according to the Fathers of the Church, is in fact just the opposite of a burden of the past. It is a vital energy, a propulsive as much as a protective force, acting within an entire community at the heart of each of the faithful.” Henry de Lubac, *Motherhood of the Church*, quoted in Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 29.

<sup>313</sup> They are as follows: building mutual trust, personal relationships and personal identity; developing common vision and accountability; developing personal skills for collaboration; learning to deal with conflict; practicing shared decision-making (both by consultations and by consensus); combining various styles of meeting (using both various managerial methods and steps supporting prayer and spiritual discernment); celebrating collaboration in liturgical life; creating a culture of collaboration in many small things (including language). *Ibid.*, 29-33.

<sup>314</sup> The barriers are the converse of many of the elements described in the previous footnote. Some of them can be described as follows: fear among priests or laypeople that collaboration will undermine priests or leave them with little to do, often in combination with a sense of loss of identity of priests; financial pressures and very low salaries of laypeople in full-time ministry; rigid behaviour or sectarian and overcritical attitudes of some members of collaborative teams; stereotypes in attitudes in the parish; lack of continuity in parishes or teams; adversarial attitudes which assume that the goal is winning a point or a battle rather than finding the common good. *Ibid.*, 34.

<sup>315</sup> “Collaborative ministry draws deeply upon faith in the Trinity. It is not simply a way of re-organising work or structures. It is a way of expressing in our life together what God asks of us and calls us to be. It is therefore a spirituality in itself... Collaborative patterns need to learn collaborative prayer. There is room for mutual spiritual ministry as well as pastoral care in collaborative working... Teams and partners need to work out together a pattern of prayer and shared worship with which all are comfortable.” *Ibid.*, 35.

<sup>316</sup> The summaries are based on Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 36-44.

<sup>317</sup> Such parish is characterised as a community with inclusive parish ministries and responsibilities, quality communication, developed structures of communal decision-making and good feedback, able to celebrate its collaboration and strengthen its mission in liturgical celebrations and prayer, with deep sense of sharing and equality in attitudes and relationships. *Ibid.*, 36-37.

<sup>318</sup> Such as good models of leadership in practice, study of relevant areas of theology, pastoral placements with developed collaborative ministry, participation of parishes and pastoral teams in formation, collaborative skills training... See *Ibid.*, 37.

formation of ministry students should be a matter of the whole Church, not only the seminary. Therefore, “opportunities for some joint formation of students for priesthood alongside people preparing for lay ministry are among the most valuable ways in which this can happen”.

**Diocesan pastoral development:** The basic common features of such processes in the dioceses of England and Wales have been already outlined in section A 2.5 (nastrance 117). In addition, the document mentions “two ways in which diocesan processes help a diocese to move towards collaborative ministry”: by “providing an experience of a collaborative Church” and by “enabling a gradual formation of ideas and attitudes across the diocese”. Some important “lessons” learned from experience are as follows:

- These processes need visible leadership, involvement and encouragement from the bishop.<sup>319</sup>
- Diocesan clergy are very mixed in their attitudes to diocesan projects of this kind.<sup>320</sup>
- For an effective diocesan process, the groundwork and onward planning is probably more important than the large gathering in which it culminates.<sup>321</sup>

**Pastoral planning for a Church with fewer priests:** The document mentions the most obvious response to the shortage of priests, “clustering” of neighbouring parishes, as an often-necessary development. However, it warns against the temptation “to see the situation simply as a matter of re-organising” without coping with deeper theological, spiritual and pastoral issues and processes.<sup>322</sup> It is frankly acknowledged that some of theological and pastoral questions remain unanswered.<sup>323</sup>

**Full-time pastoral teams:** Some important questions are necessary to be answered as well in the context of the most visible form of collaborative ministry, the full-time pastoral teams. These are: the question of employment and financial resources; the question of personal and professional boundaries; the question of men and women working together; and the question of interface with the parish and wider Church.

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<sup>319</sup> It is clearly stated that “when this happens, the level of motivation is very high.” However, the bishop has “to cope with people’s expectations, which can become unrealistic, and their frustrations and even anger from the past.” Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 40.

<sup>320</sup> “Some are enthusiastic, and a fair proportion will give moderate support, but others are pessimistic or cynical... It is important to acknowledge these feelings and to see them as opening possibilities for growth. It is also important to note how quickly the negative responses of priests may cause laypeople to become hurt and disillusioned in their turn.” Therefore, it is recommended that dialogue among priests alone should precede or accompany the diocesan pastoral process. *Ibid.*, 40.

<sup>321</sup> “Skilled local leadership is needed to enable all this to happen.” *Ibid.*, 41.

<sup>322</sup> Two sets of questions are recommended for deeper reflection: 1) How to consult the people who make up the parish in a way that enables them to become better informed, to think through various possibilities, to discern prayerfully what is the best way forward, and to make sound practical plans. 2) How to draw together at diocesan level some strategies to respond to the situation flexibly, taking account of the diversity of situations and people. *Ibid.*, 41-42.

<sup>323</sup> “Some of these are as follows: Can a priest be a leader of a parish in a real sense if he does not live there? He may be the canonical pastor, but what happens to the link between presiding at the Eucharist and leading the community? Can a layperson be a leader of a parish community if he or she cannot preach or preside at sacramental worship? What happens to the bonds of ecclesial communion which ordination symbolises? And what kind of authority does she or he have? What kind of commissioning or recognition is appropriate? What kind of parish council or parish forum will be effective when there is no resident priest? What kind of authority will it have? *Ibid.*, 42.

## Conclusion

The whole document is concluded by very strong appeal for substantial unity of Church communion in diversity of various pastoral approaches, concepts and methods: “The very basis of collaboration, the reality and desire for communion between us because of our sharing in God’s own life, demands that we include, accept and value different paces of growth and varying convictions.”<sup>324</sup>

### A 3.2 THEOLOGICAL AND PASTORAL SOURCES

The main lines and important themes which were distilled in the various approaches to diocesan pastoral planning around the world (see Appendix 2 and its summary in Chapter 2, section 2.1) and found confirmed in reviewing Church documents (see the review in the previous section, summarised in section 2.2 of the main text) were prepared and further widely developed in theological literature. In this section, some of these works will be reviewed in order to have a clearer picture of the theological backgrounds of the current pastoral trends.

Some broad criteria were used by this selection process. Beside the practical and language availability criterion (English, Czech, German), three questions were always posed: (1) Does this document or book have anything concrete to say to the particular pastoral situation of the Pilsen diocese in its specific context? (2) Is the author competent, experienced or inspiring enough for transmitting a quality expertise in his or her area? (3) Is this theological document or book a part of the widely accepted approach, which deeply respects both faithfulness to the traditional theological sources and openness to the authentic experience of the men and women of today?

This theological literature review is divided into three overlapping areas: ecclesiology, theology of ministry and parish renewal. In the last part, some sources of the sparse Czech theological literature will be reviewed. Further references are to be found in the Bibliography (na stránce 83).

#### A 3.2.1 Ecclesiology

From the rich ecclesiological literature, only some examples can be briefly mentioned. As a foundational work reflecting on the area of the relationship between Church and society, Richard Niebuhr’s book *Christ and Culture*<sup>325</sup> has to be mentioned, with its already classic description of the five kinds of typical Christian reactions towards society.<sup>326</sup> The foundations of the ‘*communio ecclesiology*’ (which is so fundamental

<sup>324</sup> “Some people regard collaborative ministry as an option. Others see it as a necessity, an unavoidable aspect of what the Church essentially is. Some see it as a process of mild evolution, a gentle adjustment of how work is done, and others as a radical re-shaping of all that the Church is. It is not possible, or desirable, to exclude any of these views, nor to prove any one of them definitively correct. The very basis of collaboration, the reality and desire for communion between us because of our sharing in God’s own life, demands that we include, accept and value different paces of growth and varying convictions. Ultimately, what matters is that we live communion in the Church, drawing life from each other in and through our relationship. If the Church is a communion of love, we will be better able to build a civilisation of love, communicating to our work through what we are, the deepest truths about persons and society.” Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 45.

<sup>325</sup> H. Richard Niebuhr, *Christ and Culture* (New York: Harper, 1951).

<sup>326</sup> Niebuhr distinguishes the following five “types” of the relationship between Christianity and the world: (1) “Christ fulfils culture” (emphasising the continuity); (2) “Christ above culture” (emphasising the synthesis); (3) “Christ transforms culture” (emphasising the change); (4) “Christ and culture in paradox” (emphasising the “both-and” in tension); (5) “Christ against culture” (emphasising the opposition). According to Joseph McCann, these types can be seen as an appropriate elaboration of practical theological orientations sociologically discovered in different American denominations (a “dualism” of the secular and spiritual dimensions connected with a pessimism towards the world and a “unitary view” of the world connected with social optimism) and three models

for the currently prevailing image of the Church) and the emphasis on the necessary balance between the internal dimensions (*communion / sacrament*) and external dimensions (*herald / servant*) of the Church within its hierarchical boundaries (*institution*) can be found already in Avery Dulles' classic *Models of the Church* (1978; in the fourth edition from the year 1987, an integrating model of *community of disciples* was added).<sup>327</sup> An example of a further development of the 'communio ecclesiology', already based on a Trinitarian foundation can be found in the systematic theology works of another of today's cardinals, Walter Kasper.<sup>328</sup> Direct relation between Trinitarian *perichoresis* and the style of thinking about the Church is finally developed, for example, in Leonardo Boff's *Holy Trinity, Perfect Community* (1989),<sup>329</sup> Catherine Mowry LaCugna's *God for Us: The Trinity and Christian Life* (1991)<sup>330</sup> or Miroslav Volf's *After Our Likeness: The Church as the Image of the Trinity* (1998).<sup>331</sup> Another basic ecclesiological work, emphasising strongly the rootedness of the Church in its Jewish history, the incarnational character of church structures and the importance of small intentional communities as environments for handing over the faith is Gerhard Lohfink's book *Does God Need the Church?* (1999).<sup>332</sup>

### A 3.2.2 Theology of Ministry

#### 'Theology of Ministry' by Thomas F. O'Meara

The basic work in the area of the theology of ministry used in the background of this thesis and influencing most of the documents reviewed above is the already classic book by a well-known American Dominican Thomas F. O'Meara, *Theology of Ministry* (1983 / 1999).<sup>333</sup> While rooted in a solid reflection on the Pauline theology of the Body of Christ ("2. Primal Ministry: Spirit, Freedom, Charism, and Ministry"), strongly influenced by the theology of Thomas Aquinas and developing Karl Rahner's theology of grace, it reflects on both the context of the current expansion of ministries ("1. Ministry: Between Culture and Grace") and on the changing shape and theologies of

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of God's relationship to the world suggested by Margaret Kane (a salvation model, a creation model, and the two combined in an eschatological balance). Quoted in: Joseph McCann, *Church and Organization: A Sociological and Theological Enquiry* (Scranton: University of Scranton, 1993) 81-82; see Margaret Kane, *What Kind of God? Reflections on Working with People and Churches in North-East England* (London: SCM, 1986).

<sup>327</sup> Avery Dulles, *Models of the Church*, 2<sup>nd</sup> ed. (Dublin: Gill and Macmillan Ltd, 1987).

<sup>328</sup> See Walter Kasper, *Kirche als communio: Überlegungen zur ekklesiologischen Leitidee des II. Vatikanischen Konzils* (The Church as Communio: Reflections on the Ecclesiological Leitmotif of the Vatican II), Walter Kasper, *Theologie und Kirche* (Matthias-Grünwald-Verlag: Mainz, 1987) 272-289; and Walter Kasper, *Die Communio-Ekklesiologie als Grundlage für eine erneuerte Pastoral* (Communio Ecclesiology as the Foundation for a Renewed Pastoral Ministry) (Rottenburg, 1990).

<sup>329</sup> Leonardo Boff, *Holy Trinity, Perfect Community* (New York: Orbis, 1989).

<sup>330</sup> Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (HarperCollins: New York, 1991).

<sup>331</sup> Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Michigan: Erdmaus Publishing, 1998).

<sup>332</sup> Gerhard Lohfink, *Does God Need the Church?* (Collegeville, Minnesota: The Liturgical Press, 1999).

<sup>333</sup> Thomas Franklin O'Meara, *Theology of Ministry*, Completely Revised Edition (New York: Paulist Press, 1999).

Already the first edition of this book from 1983 was seen as a necessary foundation for each serious discussion about ministry. According to O'Meara, the first edition of his book "had a certain success in the United States, Canada, and abroad. It was written after a decade in which thousands of Catholics sought education and positions in church ministry. It was not a prescription for what should be done in the church nor an insistent prediction of the future, but a reflection on diocese and parish as they were changing after 1968. It tried to explain why the ministry in the Catholic Church had been expanding since Vatican II, and how this new ecclesiology was related to the New Testament's views of ministry and to the historical metamorphoses of church forms. It did not challenge the ministries of bishop and presbyter but located them centrally in churches where other ministries were now present." O'Meara, *Theology of Ministry*, 1.

ministry throughout the whole of Church history (“3. The Metamorphoses of Ministry”).

After all these reflections, the author comes to some clear characteristics of every ministry which however do not limit the variety of its cultural forms (“4. A Ministering Church”). He suggests a “functional” definition of ministry as follows: “Christian ministry is the public activity of a baptised follower of Jesus Christ flowing from the Spirit’s charism and an individual personality on behalf of a Christian community to proclaim, serve, and realise the kingdom of God.”<sup>334</sup> The subject of ministry is seen clearly in the “ministering community” of all the baptised. The role of the priest or bishop is the role of the community leader “presiding at the eucharist because their ministry is one of leadership and spiritual discernment in nourishing and building up the community”.<sup>335</sup> Although day-to-day Christian life is not a part of O’Meara’s definition of ministry, it is still seen as its necessary foundation and can be “ministerial”.<sup>336</sup> In addition, what is not explicitly ministry (maintenance, bookkeeping and such) can be an integral part of the team ministry of a group or an institution.<sup>337</sup>

Because of the original diversity of ministries and the necessarily renewed direction towards diversification of ministries today, it seems that the presently still remaining distinction between two clearly divided groups in the Church, the clergy and the laity, is not helpful and defensible any more.<sup>338</sup> It is suggested to see various ministries rather as concentric circles according to the different degrees of intensity without denying the central importance of the ordained ministries. It can be imagined as in Figure 8 na stránce 136<sup>339</sup> (“5. Ministers in the Church”).

Such an image of diverse ministries in the Church calls, according to O’Meara, for some change in the pattern of ministry, such as enhancing of the ministerial image of all the baptised and emphasising the identities of bishops and presbyters to be in community leadership enabling other Christians to a life in ministering community.<sup>340</sup> The diversity of ministries legitimated by O’Meara’s research into Scripture and history should be based “upon the needs and priorities of a local church (parish, diocese, region, country),” because “needs and opportunities may indicate God’s will while offered talents may indicate charism.”<sup>341</sup> Later, O’Meara mentions briefly different

<sup>334</sup> O’Meara, *Theology of Ministry*, 150. The author itself comments on this definition in the preface of his book: “Both advocates and critics cited its definition of ministry: not all agreed fully with that definition but apparently approved of the attempt to clarify, apart from academic trends and ecclesiastical ghosts, just what Christian Ministry is.” O’Meara, *Theology of Ministry*, 1. See the description of ministry mentioned in Catholic Bishops’ Conference of England and Wales, *The Sign We Give*, 18 (see footnote 305).

<sup>335</sup> O’Meara, *Theology of Ministry*, 165.

<sup>336</sup> “Being, being-a-Christian, has a place in a theology of ministry. Being is the ground of all that is done, and so the Christian life is deeper and broader than its services. Although ministry is more than the day-to-day life of a Christian, the daily life of every Christian can be ministerial.” Ibid., 186.

<sup>337</sup> Ibid., 188.

<sup>338</sup> Ibid., 172-181; see also Peter Neuner, *Der Laie und das Gottesvolk* (The Laity and the People of God) (Frankfurt am Main, 1988).

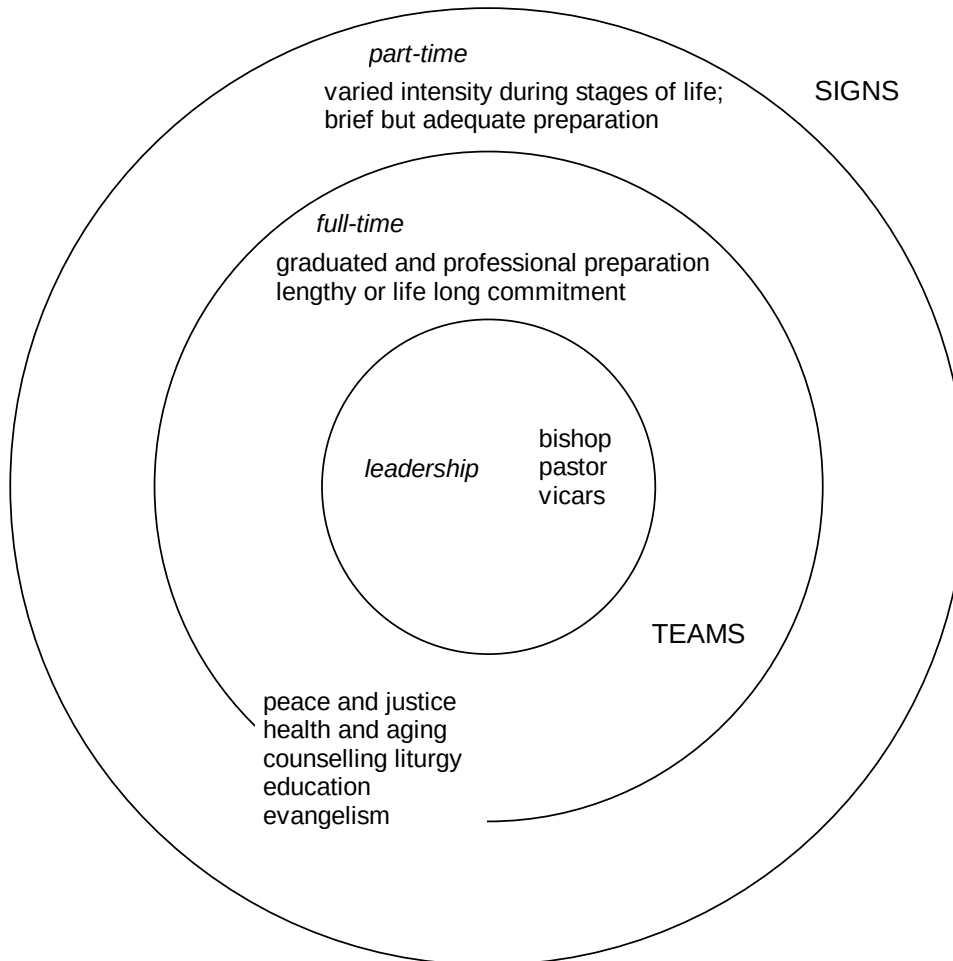
<sup>339</sup> “A realistic theology of ministry in today’s churches includes Christians who are in the ministry in quite limited and temporary ways ... as well as Christians in weekly ministry, those in the full-time ministry, and those ordained. Part-time ministries are also part of the global expansion of ministry and there is a wide spectrum of these. Each ministry should include some preparation and some public commissioning ... Ultimately, every Christian at times would be involved in such services. The pastor and the bishop are responsible for developing the theology of ministry and the identities of the ministers.” Ibid., 183.

<sup>340</sup> According to O’Meara, other alternatives could be widening the acceptance of other ministries as professional ministries with a serious installation or ordination in the church or widening the concept of permanent diaconate into various areas (deacon for education, deacon for peace and justice...), for both women and men.

<sup>341</sup> Ibid., 192.

developments in this formal diversification of ministries in Germany,<sup>342</sup> France<sup>343</sup> and the United States,<sup>344</sup> points out some of their limitations and states: “The pastor has not been threatened by the diversification of his world of ministries but in a way has been set free and given a clearer identity.”<sup>345</sup>

Figure 8: Circles of Ministries



<sup>342</sup> The German bishops set up three full-time lay ministries: the pastoral assistant (teaching and personal counselling); the community assistant (helps the pastor in his work, both in the parish and liturgy); the administrative assistant (relieves both pastors and ministers of the burdens of administration). O'Meara comments: "Here rather than establish clear ministries in the parish, the single minister has been given assistants. The overall impact of the German plan is a pool of random ministerial services." Ibid., 194.

<sup>343</sup> "France tends to expand ministry through teams, looking to goals and areas that need service, but not particularly focusing on identity and education of particular ministers." O'Meara comments on some anxiety of underestimating the activities of lay people in the world as their "proper field" in this way: "At the same time, there is still an overtone of a separation of ministries, which is not always true. For instance, the minister of peace and justice in a parish is involved in aiding society on behalf of a worshipping and ministering parish." Ibid., 195.

<sup>344</sup> "The United States, in a second stage of the expansion of ministry, has been marked by two directions beyond the general increase of ministers. There is the emergence of parishes with large staffs and the increase of parishes directed by a man or a woman who is not a presbyter." The latter development is, however, dubious, because "the priest or pastor remains central, for the leader of the community must be a presbyter and not vice-versa." Ibid., 195 and 197.

<sup>345</sup> Ibid., 197.

In the next chapter (“6. Sources of Ministry”), the author reflects on the Spirit’s Gifts or charisms, the individual vocation and personality, sacraments of baptism and ordination, and the local community as distinct but interdependent sources for ministry. Developing the theology of ordination (ordination as the “liturgical and communal bridge between personal charism and a particular ministry”),<sup>346</sup> he sees the way forward in diversity in ordinations, which should be expanded to various full-time ministries.<sup>347</sup>

In the last chapter (“7. The Spirituality of Ministry”), O’Meara strongly emphasises spirituality as an important and necessary “source” of ministry. However, he speaks rather about “spiritualities of ministry” (because there are many various types of spirituality lived out in various kinds of ministries<sup>348</sup> in the context of the original spirituality – the spirituality of the Christian community), without any artificial attempts at defining a special “lay” spirituality.<sup>349</sup>

As a conclusion, the author summarises a few principles emerging from these chapters:<sup>350</sup>

- the dynamic of a theology of ministry of today is not decline but expansion
- the context of ministry is grace, that Jesus calls God’s “kingdom”
- the church is ministerial; ministry is not a rare vocation or a privileged office, but an aspect of every Christian’s life
- the diversity within the church comes from the choice of levels of ministerial activity according to personal charisms and the needs, structures, leadership and discernment of the community
- the ministry of leadership in parish, team and diocese exists to serve ministry as catalyst and coordinator; it grounds the responsibility of presiding at Eucharist and of focusing and maintaining union with the church’s tradition and universality

### **‘Ministry or Apostolate’ by Russell Shaw**

Some critical reactions to the kind of theology of ministry represented by Thomas O’Meara necessarily followed. For example, Russell Shaw<sup>351</sup> in his small book *Ministry*

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<sup>346</sup> O’Meara, *Theology of Ministry*, 220. In the following definition, the author sees a summary of a theology of ministry: “Ordination is a sacramental liturgy performed by a Christian community and its leaders during which a baptized, charismatically called, and professionally prepared Christian is commissioned into a public ministry within and on behalf of the local church.” Ibid., 218.

<sup>347</sup> “It may be that different levels of service should be distinguished by levels of ordination. As with baptismal and ordained ministries there is a problem of terminology. Words such as *installation* or *ordination* ultimately reflect not rules and sacral states but degrees of service, all grounded in baptism. Perhaps one should speak of three kinds of activities by which an individual is commissioned in the church: ordination, installation, and presentation... (In some parishes,) installation is for ministers who have an extensive education and whose ministry is full-time in the parish and diocese, while presentation is for readers, acolytes, visitors of the sick, assistants to other ministries. Nonetheless, there would be some sacramental inception for each ecclesial service.” Ibid., 224.

<sup>348</sup> “The spirituality of ministry will itself be diverse depending upon the social context of ministry, whether the ministry is peace and justice or health care; whether the minister is married or single, man or woman will influence the Christian life from which ministry is done. Ministry brings chastity but not celibacy for all, commitment to the eschaton but not poverty, responsibility but not blind obedience. Just as there have been many spiritualities of monastic life, so there will be a number of spiritualities for contemporary ministers, and the church will learn again the lesson that no one spirituality or mode of community life is the sole ideal.” Ibid., 236-237.

<sup>349</sup> “There can be no spirituality of baptized ministers that is primarily and mainly ‘lay’ and only secondarily and condescendingly ministerial.” Ibid., 237.

<sup>350</sup> O’Meara, Ibid., 259-260.

<sup>351</sup> Russell Shaw, United States, is currently a consultant to the Pontifical Council for Social Communications.

or *Apostolate?* (2002)<sup>352</sup> expresses his deep anxiety that “lay ministry has been emphasised in American Catholicism *at the expense* of lay apostolate”.<sup>353</sup> Although he emphasises that both of them are “admirable ways for Catholic laypeople to participate in the Church’s mission”, he states that “the apostolate of the laity – the effort to carry Christ’s message into the highways and byways where people live and work – was seriously neglected... and disproportionate attention was lavished on lay ministries – various functions and services performed by laypeople in religious institutions or on behalf of the Church.”<sup>354</sup>

The author tries to collect some examples of such developments and sees O’Meara’s *Theology of Ministry* as one of them.<sup>355</sup> In contrast to O’Meara, Shaw says that “‘ministry’ as such is properly the work of bishops, priests, and deacons” and points out that “‘ministry’ used in the context of referring to the activities of laypeople has an essentially analogical meaning”.<sup>356</sup> However, the practical consequences of his approach seems to be similar to the O’Meara’s one, when Shaw says: “In parishes functioning as parishes should, not just a small number of paid staff and volunteers but *everyone* (except, of course, those prevented by age, health, family duties, or job) would be working together with their pastors to supply the mutual service and forms of help that we lately have taken to calling ‘ministries’.”<sup>357</sup>

Finally, Shaw suggests some directions, which should help towards better integration of both ministry and apostolate in Church life and practice:

- to promote a better idea of personal vocation as a complete life plan which includes everything in the person’s life
- to develop a totally integrated formation of laypeople in the context of unity of life<sup>358</sup>
- to reintegrate the “social” and “ecclesial” emphases of some movements in the Church<sup>359</sup>

<sup>352</sup> Russell Shaw, *Ministry or Apostolate? What Should the Catholic Laity Be Doing?* (Our Sunday Visitor Publishing: Huntington, Indiana, 2002).

<sup>353</sup> In his terminology, while “lay ministry” is carried on in parishes and other ecclesiastical settings, within the framework of the Church and on its behalf, “lay apostolate” is carried out in the world, outside the confines of the Church (also called evangelisation), living-out the Gospel in ordinary life. Shaw, *Ministry or Apostolate*, 9-10.

<sup>354</sup> *Ibid.*, 10.

<sup>355</sup> “*Theology of Ministry* has been influential in elite circles eager to push ministry. A *National Catholic Reporter* review of a revised edition, published in 2000, says the book ‘became a standard text in many seminaries and new lay ministry programs at a time when ministry in the church was evolving and expanding so rapidly that even official church policy adopted a wait-and-see stance.’” *Ibid.*, 32.

<sup>356</sup> He argues it by mentioning the work of another Dominican theologian Romanus Cessario. Shaw, *Ministry or Apostolate*, 16. After quoting the Los Angeles Archbishop Cardinal Mahony (who refers to “lay ecclesial ministry” as “Church ministry in the strict and formal sense”), Shaw says: “Technically speaking, though, that is not correct. ‘Ministry’ in a ‘strict and formal sense’ pertains properly to persons who are ordained ... Laypeople, as we saw earlier, participate analogically in ministry ... It is important to insist on the point, in order to avoid a kind of de facto reactivizing of ordained ministry – as if there were one fundamental thing called ‘ministry’, of which ordained and non-ordained ministries are accidentally different but essentially alike expressions.” *Ibid.*, 77-78.

<sup>357</sup> Shaw, *Ministry or Apostolate*, 84. Another important congruity in opinions of these two theologians can be seen in the following statement from Shaw: “The involvement of non-ordained persons in ecclesial ministries is, however, more than just an interim response to a shortage of priests. It is a good thing in itself – for laypeople, an expression of their role in the Church. To some extent, at least, it marks the recovery of an earlier view of the laity that was largely lost sight of during centuries of clericalist thinking.” *Ibid.*, 85.

<sup>358</sup> See John Paul II, *Christifideles Laici*, Number 58 – 63.

<sup>359</sup> “The Newman Centre’s Daniel Cere notes two different types of lay groups visible in the Church: the ‘social’ and the ‘ecclesial’. Although it is common to think of them as being in conflict, he says, both have important contributions to make to serious reflection on the role of the laity and the question of lay formation... The temptation of the ecclesial groups, Cere suggests, is to become ‘too exclusively ecclesial’ – too churchy and

- to build a new Catholic subculture as a basis for new evangelisation<sup>360</sup>
- to promote an appropriate spirituality for apostolate *and* ministry

### **‘Transforming Church’ by Robin Greenwood**

An important source of theology of ministry and its connection with Church structures from the ecumenical perspective is the last book by Robin Greenwood, *Transforming Church: Liberating Structures for Ministry* (2002).<sup>361</sup> In the first chapter (“Taking Stock”), the author examines the situation of the Church of today and, using sources from various Christian churches, he centres his focus on the renewed search for a Church identity grounded in the trine God, as a necessary foundation for asking questions that are more practical.<sup>362</sup> He welcomes the trends in many parishes, communities and dioceses to see the Church primarily in terms of “sharing in God’s mission”. He sees the hope for the Church in the “seeds of regeneration to be found in those provisional communities that are prepared to lose everything in discovering again how to follow Christ.”<sup>363</sup> One of these “seeds” is seen in the Local Ministry<sup>364</sup> movement, which flourishes in the majority of Anglican dioceses over recent decades. While spirituality and worship are keys to the Church’s future for Greenwood,<sup>365</sup> the structural development and diversification of ministries in partnership must not be neglected.<sup>366</sup>

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clericalist in their thinking, one might say; their strength is their rootedness in vocation and faith. The temptation of the social action groups is to lose sight of the need for ‘ongoing conversion and transformation’; their strength is to reject ‘the compartmentalization of work from faith.’ Each expression of lay mission and activism can learn a lot from the other.” Shaw, *Ministry or Apostolate*, 106 and 108.

<sup>360</sup> “Cardinal Avery Dulles makes both of these points. On the one hand, he says, ‘because the secular world is preponderantly antithetical to Christian revelation, faith requires for its growth an alternative environment.’ At the same time, he says, ‘the entire Church must commit itself to the project of a new evangelization, new in ardour, methods, and expression.’” Ibid., 111-112.

<sup>361</sup> Robin Greenwood, *Transforming Church: Liberating Structures for Ministry* (Society for Promoting Christian Knowledge: London, 2002). Robin Greenwood, England, is a practical theologian of the Anglican Church with over 30 years’ experience of reflecting strategically on the character and task of the Church. Currently, he is Ministry Officer for the Church in Wales and a director of the Edward King Institute for Ministry Development. He is a member of the Third Order of the Society of St Francis. He is married and has three adult children.

<sup>362</sup> “Asking questions about the Church’s identity and responsibility is often given lower profile than asking ‘How can we do this better?’ ... International and ecumenical debates on the Church in recent decades have helped us to understand the Church’s task in terms of a ‘learning community’, expressing as stewards as much of the life and action of the Trinitarian God as it has so far perceived. So it matters intensely how we answer the prior question, ‘What God do we serve?’ ... In the last few decades, in the Church of England as in other Churches there has been an undoubted shift towards a more thorough grounding of ecclesiology in the trine God, together with a fresh interest in the specific action of the Holy Spirit.” Greenwood, *Transforming Church*, 20.

<sup>363</sup> “I find some of the greatest clues for a Church’s identity now in a rich mixture of worship, order and spontaneity; wrestling with life of many boundaries; entering into creative, joyful power; weaving emotion with intellect; manifesting commitment to those on the edge of society and Church; giving attention to detail in care; and relishing the community life of the Society of St Francis, the Iona Community, the base church communities and the Local Ministry movement. If institutional Christianity has a future it lies in paying attention to the seeds of regeneration to be found in those provisional communities that are prepared to lose everything in discovering again how to follow Christ. We need to ask, ‘What ways of being Church will best enable the resurrection life of apostolic faith to be lived, recognized, embraced and shared among the mass of people in our country in the present circumstances?’” Ibid., 23.

<sup>364</sup> “Local ministry” is one of more labels for collaborative ministry in Anglican Church (also “total ministry”, “common ministry”, “mutual ministry”, “partnership in ministry”); for the purpose of this thesis, we will still use the term “collaborative ministry”.

<sup>365</sup> “Where there is concentrated attention given to prayer by a high proportion of a church community, institutional problems fade.” Ibid., 24 and 35-38.

<sup>366</sup> “The Church’s identity now as a foretaste of God’s desire for the identity of all creation requires the recognition and development of a wide differentiation of ministers in partnership... The particular work of bishops and archdeacons is not to leave this to chance but help to form considered strategies and deployment policies to

However, in order to sustain this diversification in unity in the local and universal Church, a new leadership style of bishops and priests is demanded.<sup>367</sup>

The second chapter (“Seeing the Whole”) is an interesting and important attempt to explore some contemporary theories of connectedness<sup>368</sup> as potential partners in searching for a renewed Church identity.<sup>369</sup>

In the third chapter (“Partnership in God’s Mission”), Greenwood explores theological grounding of collaborative ministry as an appropriate “grammar or way of perceiving a renewed paradigm of Church”.<sup>370</sup> He sees collaborative ministry not as an inward-looking practical strategy for survival but as an expression of the very identity of the Church and a way of living out the fundamental mission of the Church.<sup>371</sup> Reviewing both Anglican and Catholic authors (including Vatican II), he sees its theological grounding in four interrelated themes:

- echoing the Trinity
- incarnated – working with God’s life in the world
- sharing God’s mission
- baptism – keystone of the Christian experience of communion

The fifth chapter (“Five Diocesan Ministry Strategies”) is an overview of the various approaches to strategic planning and collaborative ministry development in five dioceses worldwide.<sup>372</sup> He stresses the “importance of inventing new models of collaboration and continuity in diocesan structures to give encouragement to laity and clergy attempting to find workable and sustainable structures locally.”<sup>373</sup> After commenting on the various approaches, the author concludes: “Throughout much of the world now, in varying contexts, in a huge variety of vocabularies, spellings, technical phrases, and theological perspectives, the phenomenon exists of carefully

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nurture the conditions in which a true diversification of ministry can flourish.” Greenwood, *Transforming Church*, 27.

<sup>367</sup> “Priests and bishops, shying away from former autocratic styles, often fail to offer leadership and the resultant power vacuum can result in immobility, blame and frustration. Much work is needed now to explore how the many leaderships within the Church’s organization can be held together by the overall leader, given freedom, encouragement, trust and where necessary inhibition.” Ibid., 32.

<sup>368</sup> He reviewed René Girard’s interdisciplinary insights on ‘mimetic rivalry’, conflict and the scapegoat offer, ‘quantum field theory’, Gestalt theory, Freeman J. Dyson’s holistic approach to quality of human life on the planet, Timothy Jenkins’ ‘total self-definition’ approach in social anthropology, Elizabeth Johnson’s Trinitarian theology of mystery of relation and Gavin D’Costa’s concept of interfaith prayer based on perichoretic Trinitarian understanding of Christian prayer.

<sup>369</sup> The author is convinced that such “opening of doors” into these highly specialist areas is helpful. “Some will be further exploring these and other avenues for re-imagining order, structure and relationality, which will encourage the mature articulation and practice of fundamentally new structures in church life.” Ibid., 70.

<sup>370</sup> Ibid., 75.

<sup>371</sup> At the end of the fourth chapter, the author says: “It has been a recurrent theme of this book that collaborative ministry in the Church is more than a better way of getting things done at a time of financial and clergy recruitment shortage. the way we choose to be Church is for the growing up in wholeness of all who take part and as a sign to the world of a better way.” Ibid., 129.

<sup>372</sup> Diocese of Pretoria, Southern Africa, with the emphasis on self-supporting ordinations (that is, priests having another job, ordained as a part of a local community) which denigrated the ministry of the laity; Diocese of Newcastle, Australia (moving from the concept of ‘parish’ to ‘ministering communities’ and home groups); Diocese of Derby, England (developing clear strategy for Local Ministry and supporting Local Ministry teams); Diocese of Northern Michigan, USA (replacing the traditional ministry with ‘a plan for mutual ministry’ in a long-term process of transforming congregations into ministering communities supported by Local Ministry supporting teams); Diocese of Chelmsford, England (with the concept of ‘ministry as partnership’ publicly accepted and promoted by the bishops and debated at synods and with the experience that “small beginnings in one part of a diocese become a critical mass, so realising new energy more widely”).

<sup>373</sup> Ibid., 93-94.

planned partnership in ministry for mission.”<sup>374</sup> Greenwood remarks “some dioceses are very directive while others lay out principles, giving freedom to local churches to respond”.<sup>375</sup> He concludes that “to promote an ordered spontaneity, moving away from inherited and stifling patterns of benign hierarchy is an important task”.<sup>376</sup>

Concluding the whole book, Greenwood express his conviction that “the Church as we know it is gradually collapsing – it cannot survive in its old forms much longer” and that “unrenovated churches become bored, despairing, redundant for most people and must face death”.<sup>377</sup> However, his hope is that the dying churches can experience resurrection. According to the author, the Holy Spirit seems now to be inviting us to be a Church:-

- where everyone in the whole of life can make an equal but different response to the call to be part of Christ’s united but kaleidoscopic ministry;
- that ‘cuts ice’ with the poorest and the excluded and with those growing parts of ourselves that yearn for intimacy, demand honesty and need to walk with others;
- that stops playing at centuries past;
- that echoing ‘Godself’ meets people at their point of pain and remains there;
- that shows the way in not treating the planet as the mere background for increasing our personal prosperity at the cost of another;
- that is shaped by God’s regenerative power and restorative healing and that can help others to know what we already partially experience;
- that shows the world its true life by daring to choose to be at one with the risky, distributive and serving energy we call God’s Spirit.<sup>378</sup>

### **‘Finding New Structures for Ministry’ by Robert Warren**

Another ecumenical contribution to the debate about collaborative ministry can be found in a paper prepared by a working group of The Mission in England Committee called *A Time for Sharing: Collaborative Ministry in Mission* (1995).<sup>379</sup> The working party sees “shared ministry as being crucial to furthering God’s mission in the dioceses, deaneries and parishes of the Church of England”.<sup>380</sup> Because the strong emphasis on the necessity of a quality theology of ministry (Part One)<sup>381</sup> and the importance of enabling leadership styles (Part Three)<sup>382</sup> are very similar to the previously reviewed sources and documents, only one article from the Part Two on various perspectives of collaborative ministry called *Finding new structures for ministry* by Canon Robert Warren<sup>383</sup>

<sup>374</sup> Greenwood, *Transforming Church*, 128.

<sup>375</sup> The author sees the particular way of promoting collaborative ministry or changing diocesan structures as an expression of the respect of the spiritual maturity of all and of the understanding of the Church’s identity.

<sup>376</sup> “If the latent energy of local churches, arising out of the generous blessings of God’s provision, is to be creatively engaged, then some security and ‘parenting’, including much freedom to explore, need to be available.” Ibid., 131.

<sup>377</sup> Ibid., 150 and 147.

<sup>378</sup> Ibid., 147.

<sup>379</sup> The Mission in England Committee of the Board of Mission of the General Synod of the Church of England, *A Time for Sharing: Collaborative Ministry in Mission*, A paper prepared by a working group of The Mission in England Committee (Board of Mission Occasional Paper Number 6. Church House Publishing, 1998).

<sup>380</sup> The Mission in England Committee, *A Time for Sharing*, 1.

<sup>381</sup> The main themes of the theology in the background of this paper are as follows: Trinity; Body of Christ; world as the sphere of God’s activity; ordained ministry as a support for all ministry; collaboration as a continuing process; collaborative ministry as a means to security in risk.

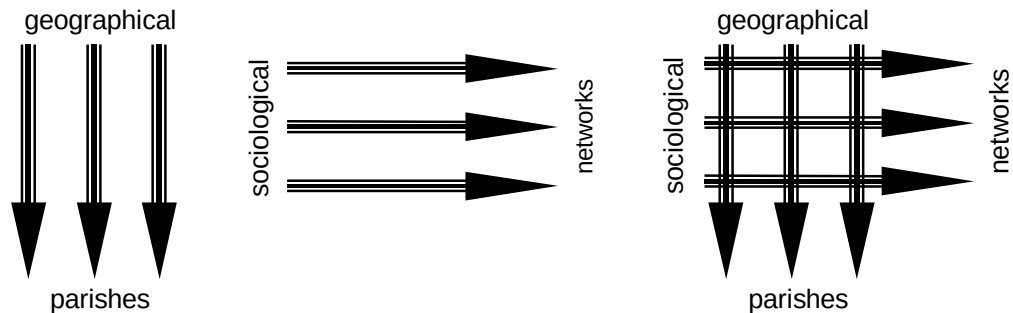
<sup>382</sup> The headings of this part of the paper are as follows: Being a conductor rather than director; Becoming a facilitator rather than a provider; Permission-giver rather than permission-withholder; Steering rather than rowing; Being a person rather than a parson.

<sup>383</sup> The Mission in England Committee, *A Time for Sharing*, 20-24.

will be mentioned. The author explores two particular interrelated, changes important in today's society for finding appropriate structures in today's Church.

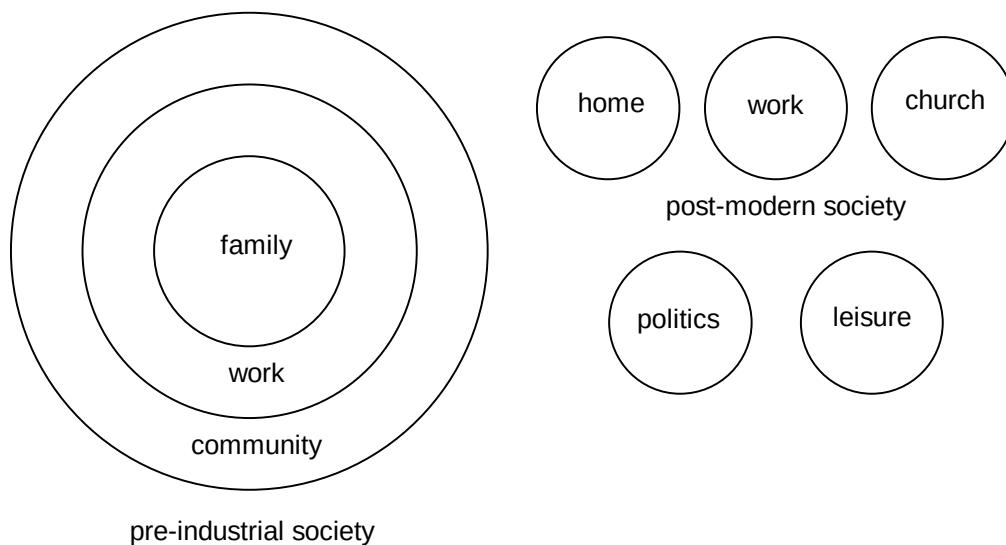
Firstly, the old “geographical basis” for people's relating (the people relate to others who are ‘nearest to them’) which has found its expression in the classical parish structure, has been gradually exchanged by a rather “sociological basis” for people's relating (the people relate to others who are ‘most like them’). In today's pastoral ministry, both patterns have to be respected and supported (see Figure 9 pod).<sup>384</sup>

Figure 9: Geographical and Sociological Relating Structures



Secondly, the image of the world in which each network of relationships was built on the succeeding one has been gradually changed to a network of disconnected communities (see Figure 10 pod).<sup>385</sup>

Figure 10: Concentric and disconnected peoples' worlds



The disconnected mosaic of ‘worlds’, overlaid with a mosaic of cultures, is to be respected in each parish and each ministry structure, because “each parish is set in a geographical area in which different groups function in various, and often sharply differentiated, people-groups”<sup>386</sup> and members of such a postmodern society will be attracted more easily to the church living in similar networks and communities. The

<sup>384</sup> Ibid., 21.

<sup>385</sup> Ibid., 22.

<sup>386</sup> The Mission in England Committee, *A Time for Sharing*, 21.

author expresses his hope that “this could lead to a more energised church, collaborative in the whole of its life, not just in its leadership structures... In such groupings people are likely to function as ‘employees’ of the church (actively working at creating community and participating in mission) rather than as consumers (coming, in the double sense, for the services on offer)”.<sup>387</sup>

### ‘Collaboration’ by Loughlan Sofield & Carroll Juliano

Although the latest book by Loughlan Sofield & Carroll Juliano,<sup>388</sup> *Collaboration: Uniting Our Gifts in Ministry* (2000),<sup>389</sup> is more about practical steps in developing collaborative ministry, it is still an expression of a quality theology of ministry in background.<sup>390</sup> According to the authors, the question about *whether* we should develop collaborative structures is already clearly and positively answered.<sup>391</sup> The fundamental convictions based on the personal experience of the authors are stated in the Introduction to their book as follows:<sup>392</sup>

- The Church founded by Jesus Christ is a Church of and on a mission. It is an apostolic Church; an evangelising Church.
- The greater the collaboration, the greater the growth of this apostolic Church.
- Failure to develop a more collaborative approach to ministry condemns the Church to mere survival. A non-collaborative Church is a Church of maintenance rather than a Church of mission.
- Collaborative ministry is messy, sometimes difficult, and at times, painful.

In the first chapter (“A Model for Collaborative Ministry”), the authors define collaboration as “the identification, release, and union of all the *gifts* in *ministry* for the sake of *mission*.” They are convinced that “collaboration evolves through a rather clear, predictable, and developmental process”<sup>393</sup> and some necessary steps towards

<sup>387</sup> “Larger parish groupings, with lay and ordained collaborative-style leadership teams, are likely to enable the church both to maintain traditional parochial structures, and develop new models of being church alongside them. These new structures will be network-type expressions of the Christian faith, functioning with very light and fluid structures.” Ibid., 23-24.

<sup>388</sup> Br. Loughlan Sofield, ST, United States, an internationally well-known writer and lecturer, the senior editor of *Human Development* magazine, a member of the Missionary Servants of the Most Holy Trinity, works as a leading consultant on ministry and personal development. Sr. Carroll Juliano, SHCJ, United States, a member of the Society of the Holy Child Jesus and co-author of numerous articles and books, is currently serving on the congregation’s formation team of the American Province. In the Foreword to the book reviewed, Howard J. Hubbard, the Bishop of Albany, praises both of the authors: “There are none in church leadership today who have given more commitment, passion, and scholarship to a vision of collaborative ministry than Br. Loughlan Sofield and Sr. Carroll Juliano... They call us to be a church which is more alive, apostolic, and faith-filled by committing ourselves to ‘release all the gifts in ministry for the sake of the mission of Jesus Christ.’” Loughlan Sofield & Carroll Juliano, *Collaboration: Uniting Our Gifts in Ministry* (Notre Dame: Ave Maria Press, 2000), 9.

<sup>389</sup> Loughlan Sofield & Carroll Juliano, *Collaboration: Uniting Our Gifts in Ministry* (Notre Dame, Indiana: Ave Maria Press, 2000).

<sup>390</sup> Other, even more practical books by these authors are, for example: Loughlan Sofield & Carroll Juliano, *Collaborative Ministry: Skills and Guidelines* (Notre Dame, Indiana: Ave Maria Press, 1987); Loughlan Sofield, Rosine Hammett & Carroll Juliano, *Building Community: Christian, Caring, Vital* (Notre Dame, Indiana: Ave Maria Press, 1998) and Loughlan Sofield & Donald H. Kuhn, *The Collaborative Leader: Listening to the wisdom Of God’s People* (Notre Dame, Indiana: Ave Maria Press, 1995).

<sup>391</sup> “At this time, the question is not *whether* we will develop collaborative structures, but rather *how*. The time is long past to debate the value and merits of working together for the kingdom.” Sofield, *Collaboration*, 13.

<sup>392</sup> Ibid., 11.

<sup>393</sup> These various levels of collaboration are described as follows: 1) Co-existence (separate existence independently of each other); 2) Communication (mutual interaction and dialogue, sharing calendars, programmes, and activities); 3) Cooperation (one “lead agent”, the other as auxiliary); 4) Collaboration (mutuality, partnership, unifying of various gifts, common mission and goals); Sofield, *Collaboration*, 18.

collaboration are suggested.<sup>394</sup> The second chapter (“Myths of Collaborative Ministry”) tries to dispel some frequent myths about collaborative ministry<sup>395</sup> and expresses the conviction that collaboration is to develop from small team up to wide civic collaboration.<sup>396</sup>

For the topic of theology of ministry, the third chapter is very important (“Evolution of Collaborative Ministry”). Reviewing many Church documents (*Vatican II*, *Christifideles Laici*, *This Sign We Give* and other),<sup>397</sup> the authors outline four main “principles of collaboration”: universal call to ministry; giftedness as the essence and motivating force of collaborative ministry; mission (evangelisation and the transformation of the world) as the goal of collaborative ministry; a developing theological rationale for fostering collaborative ministry (theological concepts of Trinity, sacrament and *communio*).

The rest of the book is quite practical. It explores some obstacles to collaborative ministry (Chapter 4),<sup>398</sup> the psychological readiness for collaborative ministry (Chapter 5),<sup>399</sup> spirituality for collaborative ministry (Chapter 6)<sup>400</sup> and development of skills necessary for collaboration such as group leadership (Chapter 7), conflict (Chapter 8) and confrontation (Chapter 9).

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<sup>394</sup> The so-called “Four C’s”: Clarification (understanding the fundamental essence of collaborative ministry in the succession of Gifts – Ministry – Mission); Conviction (understanding the theological and practical reasons for collaborative ministry); Commitment (overcoming fears and obstacles); Capacity/Capability (developing skills, spirituality, process, and personal developmental readiness); Ibid., 20.

<sup>395</sup> The myths explored are as follows: Collaboration is easy; Membership in a group constitutes collaboration; Collaboration is an end in itself; Collaboration is primarily about decision-making, power, and authority; Consensus is the only appropriate decision-making process in a collaborative group; Collaboration is egalitarian, there is no place for a designated leader; Collaboration is limited to staff / team; Sofield, *Collaboration*, 31.

<sup>396</sup> Collaboration has to be developed from a narrow staff or team to all the people in a larger pastoral unit (parish, diocese) to collaboration between units (parishes, departments) to interdisciplinary, ecumenical and wider civic collaboration; Ibid., 37.

<sup>397</sup> After reviewing all the Church documents, the authors draw an important conclusion: “Ecclesial and other church leaders have, in many different ways, spoken compellingly about the need for collaborative ministry. Their pronouncements give form, shape, and substance to the concept of collaborative ministry. The rhetoric is forceful. What remains is for all the people of God, including the ecclesial leaders, to activate the words in a more intentional and committed fashion.” Ibid., 50.

<sup>398</sup> The major obstacles to collaborative ministry are outlined as follows: low self-esteem (inordinate competitiveness, parochialism); arrogance and self-righteousness; burnout; hostility (anger as feeling – hostility as behaviour); failure to deal with conflict; lack of forgiveness; failure to deal with loss (termination, separation; real and symbolic level); lack of knowledge of gifts; failure to share faith (shared prayer and sharing faith – discovering common call); lack of integrated sexuality (fear and obsession; denial of strong feelings; supervision); learned helplessness (attitude that constantly results in a feeling of being victimised); Sofield, *Collaboration*, 53. In one of their previous books (*Collaborative Ministry: Skills and Guidelines*. Notre Dame, Indiana: Ave Maria Press, 1987), the authors add the lack of commitment or training.

<sup>399</sup> This chapter is based on the Erikson’s eight-stage model for psycho-sexual development; Sofield, *Collaboration*, 75.

<sup>400</sup> The basic insights about spirituality are outlined as follows: 1. There is not just one systematically formed model of spirituality for ministry; 2. There are some clearly discernable elements of a spirituality for collaborative ministry; 3. People hunger for a spirituality, a deep personal relationship with God; 4. Spirituality is primarily one’s relationship with God as it affects every aspect of a person’s life; 5. Spirituality is relational and affects one’s relationship with others and with the environment; 6. Two core elements of a life-giving spirituality for collaborative ministers are compassion and forgiveness; Ibid., 86. The distilled elements of a spirituality for collaborative ministry are as follows: 1. It moves to compassionate action; 2. It encompasses forgiveness; 3. It is reflective (nurtures through reflection); 4. It is shared (has communal dimension); 5. It fits the person (male – female; culture background; personal development; circumstances); 6. It is affective; 7. It is able to integrate failure; Sofield, *Collaboration*, 87. In one of their previous books (*Collaborative Ministry*), the authors add two other elements: it integrates the total person and it is balanced.

From the perspective of diocesan or parish pastoral planning, the following conviction of the tenth chapter (“Structure and Process for Collaborative Ministry”) is quite important: “The implementation of collaborative ministry demands a process and adequate structures.”<sup>401</sup> The key elements of this implementation process are outlined as follows:<sup>402</sup> examining attitudes and beliefs; developing a vision with concrete objectives;<sup>403</sup> discerning gifts of the community members;<sup>404</sup> clarifying roles; empowering a group to implement collaboration skills (for example, pastoral council); nurturing the spiritual foundation on which collaboration rests.

After reviewing some practical experiences of collaborative ministry in various settings (Chapter 11), the authors conclude their book by suggesting concrete and practical tasks for various groups in the Church in order to support and strengthen the development of collaborative ministry.<sup>405</sup>

### A 3.2.3 Parish Renewal

There are plenty of practically oriented books which apply the general theological and pastoral principles outlined in the previous part to some concrete settings, such as parish, schools, pastoral teams, religious congregations and other church organisations. In this section, only some of them will be selected, focusing on parish as the basic pastoral unit of a diocese and small communities and groups as the basic environment for both personal and ministerial relationships.

#### ‘Parish Renewal’ by Donal Harrington

The book *Parish Renewal* (1997)<sup>406</sup> by Donal Harrington<sup>407</sup> is a practical pastoral reflection based on the experience of the Dublin archdiocese (Chapter 1),<sup>408</sup> quality

<sup>401</sup> Sofield, *Collaboration*, 147. In one of their previous books (*Collaborative Ministry*), the authors sketch some usual stages in the real implementation of collaborative ministry: 1) no collaboration (the “we should” attitude); 2) obsession by speaking about collaboration (“we want to”); 3) ambivalence towards collaboration after realising that it is not so easy (“we can”); 4) action (“we will”).

<sup>402</sup> Ibid., 148.

<sup>403</sup> Criteria for developing a vision: 1) A vision gives a general direction. In order to be effective, visions need to be accompanied by specific goals; 2) A vision is expansive, rather than restrictive; 3) A vision must be owned by those who are affected by it; 4) An effective vision moves to action as a result of concrete implementation steps; Ibid., 150. “Visions will bear fruit when: there are goals to accompany the vision; the vision is more externally focused than narrowly defined; everyone affected by the vision has been included in the process of developing it; concrete methods for implementing the vision have been developed; Ibid., 152.

<sup>404</sup> Three things are important: creating a climate in which people feel free to discern their gifts (“climate”); developing a method for sharing and clarifying the individual gifts (“sharing”); examining ways these gifts can be used in ministry (“using”); Ibid., 154.

<sup>405</sup> *Hierarchy* is encouraged “to teach, to model, to challenge, and to establish the structures for facilitating collaborative ministry at every level of the church”. The diocesan *bishop* can make some decisions which will facilitate collaboration, such as: 1) arranging for and mandating programmes to sensitise and train all ministers in the diocese for collaboration; 2) establishing priorities within the budget which reward those departments who function most collaboratively; 3) establishing diocesan offices and providing resources to foster the ongoing development of collaborative efforts; 4) assuring that collaboration is an integral part of all formation programmes within the diocese; and 5) creating methods for accountability. According to Pope Paul VI, *deacons* are seen as a group, with primary responsibility to animate the rest of the Christian community for ministry and service, being “instigators” with ministerial responsibility “to be the animator and promoter of the church’s service in the local community”. With regard to *laity*, it is said that “the future success of collaborative ministry is more dependent on the laity than on any other group in the church”. While the “venues for the laity’s ministry are seen in the “workplace, the home, and the neighbourhood”, it is clearly stated that “the collaborative church does not only need lay ministers. It requires lay *leaders*.” *Priests* are seen to be in a “unique position to facilitate or hinder the development of collaborative ministry, especially at parish level”. It is stressed that “the very essence of priesthood” is to be seen in “empowering of the gifts of the laity”. Ibid., 178-182.

<sup>406</sup> Donal Harrington, *Parish Renewal. Volume I: Reflecting on the Experience* (Dublin: Columba Press, 1997).

cultural analysis and solid theological foundations with deep spiritual dimension (Chapters 2 – 3). The author argues that the very task of the Church today is “to address itself to the spiritual hunger in people and to speak to people about how the Christian gospel offers a ‘way’ for their spiritual quest”. He sees the parish as “a locus for this task”.<sup>409</sup> After outlining a new vision of parish (Chapter 4) and emphasising the priority of mission orientation and collaborative ministry (Chapter 5), he makes an important point that concrete strategies in the Church have to be found in a development and support of two interdependent dimensions of Church life (Chapter 6): outreach (mission, evangelisation) and witness (renewal, communion). In the following three, rather theological chapters (Chapters 7 – 9), the author persuasively shows that collaboration or shared responsibility is not only a practical ministerial strategy, but that it is “intrinsic to God’s design or plan of salvation”.<sup>410</sup> He concludes that “Christianity *is* collaboration”, “collaboration *is* a spirituality” and “all are called”. In addition, Harrington suggests avoiding the dividing terminology of clergy / laity and to discern between “discipleship” (as the basic Christian vocation), “ministry” (as more specific, more public and more official involvement of some parishioners) and “collaborative leadership” (as small group of parishioners together with the priests and other staff of the parish engaged in pastoral planning and leadership). The last four, quite practical chapters (Chapters 10 – 13), are focused on various collaborating groups, the process of developing collaboration and some practicalities with regard to leadership group’s meetings.

### **‘The Parish as Covenant’ by Thomas P. Sweetser**

The newest book by Thomas P. Sweetser,<sup>411</sup> *The Parish as Covenant* (2001),<sup>412</sup> comes up with an interesting idea. The author<sup>413</sup> suggests that the best system of managing and leading parishes and other pastoral units is the so-called “dual focus system” of the pastor and the administrator (or: pastoral director and the parish director; the presider and the chairperson of a pastoral council; the diocesan bishop and the vicar general and so on).<sup>414</sup>

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<sup>407</sup> Donal Harrington, Ireland, one of the first members of the team of full-time pastoral coordinators of the Parish Development and Renewal process in the Dublin archdiocese, teaches pastoral theology in Carlow and at All Hallows College, Dublin. He wrote some other important articles on the topic of collaboration, such as “One heart at a time: Renewing the parish,” *Priests & People* (April 1998): 144-148; “Collaborative Ministry – The Way Forward,” *NCPI News Bulletin*; and “Parish Pastoral Councils – do they work?” *The Furrow* Vol. 50 Number 5 (May 1999): 269-277.

<sup>408</sup> See section A 2.4 in Chapter 1 of this thesis.

<sup>409</sup> Harrington, *Parish Renewal*, 61.

<sup>410</sup> “All the history of salvation is a story of God and humankind working together, sharing responsibility for the future of creation.” *Ibid.*, 110.

<sup>411</sup> Thomas P. Sweetser, S.J., United States, is a writer, popular conference presenter, and the founder and director of the Milwaukee-based Parish Evaluation Project.

<sup>412</sup> Thomas P. Sweetser, *The Parish as Covenant: A Call to Pastoral Partnership* (Franklin, Wisconsin: Sheed & Ward, 2001).

<sup>413</sup> Exploring many concrete examples and experiences made in American parishes, developing a “system thinking” and mentioning some managerial leadership systems of the world of business such as CEO / COO.

<sup>414</sup> There are many other practical areas developed in the book, such as pastoring the modern parish, time-management, pastoral planning, communal worship, wider mission of the parish and managing the parish. All of these areas, however, are penetrated by the idea of “dual focus” or “dual responsibility” in every possible pastoral setting, both large units and small groups and teams. The whole approach is based on a sound theology of covenant.

### **‘The Parish of the Next Millennium’ by William J. Baush**

William J. Baush,<sup>415</sup> in his book *The Parish of the Next Millennium*,<sup>416</sup> offers an important “parish futurology”. According to the author, the parish of the next millennium will be defined by shared and collaborative ministry, grounded in baptism and charism, relationally defined, will be a *koinonia* community, less programme-oriented and more spiritually oriented, will focus on intergenerational education, operate on the principles of subsidiarity and collegiality, and redress the male-female imbalance on its way to true partnership.

### **‘Re-Imagining Evangelization’ by Patrick J. Brennan**

The book *Re-Imagining Evangelization* (1995)<sup>417</sup> by Patrick J. Brennan<sup>418</sup> is a good example of quite a common approach to parish renewal which emphasises the importance of Small Christian Communities as an integral part of the renewed “communal<sup>419</sup> parish”<sup>420</sup> or diocesan<sup>421</sup> structures. Beside of the obvious emphases such as listening to people’s needs, proclaiming the Reign of God, evangelisation, conversion, formation, collaboration, ministerial training, spirituality, social justice and

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<sup>415</sup> William Baush, United States, retired pastor and nationally recognised speaker, storyteller, and workshop leader, is author of over 10 books on Catholic ministry, history and pastoral practice, such as *The Hands-On Parish: Reflexions and Suggestions for Fostering Community* (Twenty-Third Publications, 1989); *The Total Parish Manual. Everything you Need to Empower Your Faith Community* (Mystic, Connecticut: Twenty-Third Publications, 1994); and *Brave New Church: From Turmoil to Trust* (Mystic, Connecticut: Twenty-Third Publications, 2001).

<sup>416</sup> William J. Bausch, *The Parish of the Next Millennium* (Mystic, Connecticut: Twenty-Third Publications, 1997).

<sup>417</sup> Patrick J. Brennan, *Re-Imagining Evangelization: Toward the Reign of God and the Communal Parish* (New York: The Crossroad Publishing Company, 1995).

<sup>418</sup> Patrick J. Brennan, an author of several books (for example, *Re-Imagining the Parish or Parishes that Excel*) is the President of the National Center for Evangelization and Pastoral Renewal in Chicago.

<sup>419</sup> Brennan uses the term “communal” for describing a parish type which is sometimes (for example, by McCann) called “associational”, that is, consisting from committed members (see section “Membership” in A 3.3.2; on the other hand, McCann uses the term “communal” in the meaning of a traditional parish open to all coming people).

<sup>420</sup> Other sources promoting this direction: Arthur R. Baranowski, *Creating Small Faith Communities* (Cincinnati, Ohio: St Anthony’s Messenger Press, 1988); Evelyn Whitehead and James Whitehead, *Community of Faith. Crafting Christian Communities Today* (Mystic, Connecticut: Twenty-Third Publications, 1992) with the Foreword by Arthur Baranowski; James O’Halloran, *Small Christian Communities: A Pastoral Companion* (Dublin: Columba Press, 1996) with a detailed overview of the history and current expansion of SCCs worldwide including their specifics in various countries; in Germany: Kurt Gartner, *Lieber Bruder Bischof: Briefe eines Pfarrers zur Reform der Gemeindepastoral* (Dear Brother Bishop: Letters by a Pastor on the Reform of Communal Parish Ministry) (Freiburg in Breisgau: Verlag Herder, 1989); in Ireland (in the form of so-called “Cell Groups” in the context of “Oikos-Evangelisation”): Michael Hurley, *Transforming Your Parish: Building a Faith Community* (Dublin: Columba Press, 1998); from the ecumenical perspective (the SCCs are called here “Home Churches”): Robert & Julia Banks, *The Church Comes Home* (Peabody, Massachusetts: Hendricson Publishers, 1998) with important distinctions between various kinds of small groups, such as “interest groups”, “action groups”, “support groups”, “accountability groups”, “cell churches” and “home churches” (also called “small Christian communities”, “small faith communities” or “basic ecclesial communities”). Two important sociological studies about the positive role of SCCs and small groups in American Church and society: Bernard J. Lee at al., *The Catholic Experience of Small Christian Communities* (New York: Paulist Press, 2000) and Robert Wuthnow, *Sharing the Journey: Support Groups and America’s New Quest for Community* (New York: Macmillan Free Press, 1994).

<sup>421</sup> There are many dioceses that integrate Small Christian Communities in their pastoral strategies. Same examples are as follows: Diocese of Tampa Bay (<http://gnm.org/DRcommunities/SCCs>); Diocese of Providence (<http://www.intap.com/~evanpro/SCC%27s.html>); Diocese of San Jose (<http://www.dsj.org/scc/scc.htm#Staff>); Diocese of Adelaide (<http://www.adelaide.catholic.org.au/BECs/default.htm>); most of Latin American dioceses (see A 2.2). In the U.S.A, there are many national or regional organisations promoting and networking various types of SCCs, such as NAPRC (National Alliance of Parishes Restructuring Into Communities; <http://naprc.faithweb.com>); Buena Vista (<http://www.buonavista.org>); RENEW (<http://www.renewintl.org/SmallChristianComm>); NAFSCC (North American Forum for Small Christian Communities; <http://home.catholicweb.com/nafscc>); Resources for SCC’s (<http://www.personal.psu.edu/users/d/d/ddz/faith.htm>).

stewardship, the author sees in small groups or communities “the emerging paradigm for future church”,<sup>422</sup> as much as many Church documents and leaders.<sup>423</sup> However, he is very clearly aware that “small groups cannot just be ‘sprung’ on a parish. The parish needs to be ministered and educated as the new paradigm emerges.”<sup>424</sup>

In the sixth chapter, the author describes a project called “The Communal Parish” which he directs out of the National Centre for Evangelization and Parish Renewal. The project is divided into three phases. Phase One: Getting Started in Small Groups and Theological Reflection;<sup>425</sup> Phase Two: Reanimating Religious Education;<sup>426</sup> Phase Three: Two Churches in One Parish (Parallel Development Toward the New Paradigm). During this phase (which can be quite long), two kinds of parish structures are coexisting simultaneously: the “program oriented parish”<sup>427</sup> and the “communal parish”.<sup>428</sup> However, the “programatic” side of the parish may always be present, re-imagined as an evangelisation “task force” integrated into a more communal parish.<sup>429</sup> Such process demands both patient sensitivity in promoting the new paradigm and clear strategy developed and supported by the parish council.

### **‘Charismatic Dimension of the Church’ by Norbert Baumert**

This “new communitarian paradigm” mentioned above, however, emerges not only in the so-called ‘Small Christian Communities’ and within local parishes, but also as an integral part of the various ‘new ecclesial movements’ and ‘covenant communities’ emerging in the Church in the last three or four decades.<sup>430</sup> Today, it is already

<sup>422</sup> Brennan, *Re-Imagining Evangelization*, 41-43.

<sup>423</sup> Only one voice for many: “Then there are the communities of our parishes and in particular our need for small communities. It seems to me, and I do not think I exaggerate, that most Catholics in the future, apart from their Sunday Mass, will need to belong to some form of small community. It could be the family, yes, it could be any particular parish or diocesan organization, or the small communities that develop or emerge from people themselves. Increasingly there will be people who come together to listen to the Word of God in Scripture, to reflect on their own lives and to pray. I often think these small communities are the secret for the future of the Church ... Basic communities can be the source of new inspiration, of new hope and new evangelisation for the Church of the future.” Cardinal Cormac Murphy-O’Connor, “The State of the Church in England and Wales,” A paper delivered by the Cardinal at the National Conference of Priests, Trinity and All Saints College, Leeds, at 5<sup>th</sup> September 2001 (*Archdiocese Westminster*, <http://www.westminsterdiocese.org.uk/arch/speeches.htm>; 11 Jan. 2002). Similarly: Paul VI, *Evangelii Nuntiandi*; John Paul II, *Christifideles Laici*, *Ibid.*, *Ecclesia in Oceania*, *Ibid.*, *Ecclesia in America* and other Church documents.

<sup>424</sup> Brennan, *Re-Imagining Evangelization*, 61.

<sup>425</sup> Beginning with the parish staff, training leaders for small group facilitation, starting and developing small groups, giving people basic skills for theological reflection (listening to the Scripture, tradition and experience), training people in human-relations and discussion skills, discerning roles in a group...

<sup>426</sup> Analysing the status quo in religious education and sacramental catechesis, re-imagining these ministries for the future (alternative models, lectionary-based catechesis, home-church ministries, multilevel family-based education, self-nurture, adult-focused groups, groups for family catechesis), developing communal dimension in sacramental catechesis done in small groups.

<sup>427</sup> With its various specialised full-time and volunteer ministries, activities, programmes and organisations coordinated by the parish staff and parish council.

<sup>428</sup> Living and ministering in small groups more and more becoming communities, finding a community dimension in all the older forms of ministry as well.

<sup>429</sup> “As I study Catholic, mainline Protestant, and evangelical models of congregations moving toward the communal, I have come to have a more realistic outlook about paradigm shift. Perhaps parish organizations, volunteer ministries, and programs targeting articulated needs will be pieces of parish life that will be constant, that is, to some degree always in place... But we need to encourage parishioners to see beyond to God’s dream, as revealed in Scripture and through Jesus: the communal, the more highly relational parish. Thus, what we now know as basic parish operations would, in the future, always be experienced as a kind of threshold to something more.” Brennan, *Re-Imagining Evangelization*, 92-93.

<sup>430</sup> Important theological and pastoral sources exploring the new movements in the Church life of today are, for example, the following books: Ian Ker, *The New Movements: A Theological Introduction* (London: Catholic Truth

commonly accepted that these movements can and should make a special contribution as a part of the parish understood as a 'community of communities'.<sup>431</sup>

On the other hand, some authors try to show that there are some core elements common in all of these movements<sup>432</sup> that can offer an important inspiration for the more general process of pastoral and spiritual renewal in a parish or diocese.<sup>433</sup>

A sound pastoral approach based on solid theological reflection can be found in the works by Norbert Baumert,<sup>434</sup> for example, in his book *The Gifts of the Spirit of Jesus: The Charismatic Dimension of the Church* (1986).<sup>435</sup> Some of the points important for the theme of this thesis can be summarised as follows:<sup>436</sup>

The basic structure of the Church is not only 'apostolic' or 'sacramental' (working largely through the ordained ministers), but also intrinsically 'pneumatic' or 'charismatic' (working through the charisms<sup>437</sup> of every individual member).<sup>438</sup> Both of these dimensions are inseparable, interdependent and necessary for a healthy and

Society, 2001) and Bruno Secondin, *Movimenti, associazioni, gruppi nella Chiesa* (Roma: Edizioni Paoline, 1991), in Czech translation: Bruno Secondin, *Nová hnutí v církvi* (New Movements in the Church) (Karmelitánské nakladatelství: Kostelní Vydří, 1999).

<sup>431</sup> "It is no wonder that Pope John Paul encourages the new movements, as I do myself. I think that these new movements - and I wish there were more - will find their rightful place in the Church in the West where parish communities themselves also become more a movement." Cardinal Cormac Murphy-O'Connor, "The State of the Church in England and Wales," A paper delivered by the Cardinal at the National Conference of Priests, Trinity and All Saints College, Leeds, at 5<sup>th</sup> September 2001.

<sup>432</sup> The common core of the new movements is mostly seen in the following elements: priority of a personal relationship with God (as a human response to a God's gift continuing in a permanent dialogue), both personal and communal prayer, small groups or communities, Bible as an important source of spirituality, rediscovery of charisms as a base for ministry, the emphasis on various kind of formation and catechumenate-like programmes, renewed openness towards social service, evangelisation and ecumenism.

<sup>433</sup> An important theological discussion about this theme of particularity and universality of the new movements (here especially of (the) Charismatic Renewal), can be found in the following works: Florian Kuntner, Josef Stimpfle & Otto Wüst (Auxiliary Bishop of Wiener Neustadt, Bishop of Augsburg and Bishop of Basel). *Erneuerung aus dem Geist Gottes: Ermutigung und Weisung* (Renewal in the Spirit of God: Encouragement and Orientation) (Mainz: Matthias-Grünwald-Verlag: 1987) with a commentary by Heribert Mühlen; Norbert Baumert, *Gaben des Geistes Jesu: Das Charismatische in der Kirche* (The Gifts of the Spirit of Jesus: The Charismatic Dimension of the Church) (Graz: Styria, 1986); K. McDonnell & G.T. Montague, *Christian Initiation and Baptism in the Holy Spirit*. (The Liturgical Press: Collegeville, Minnesota, 1994); Norbert Baumert, *Charisma, Taufe, Geisttaufe* (Charism, Baptism, Baptism in the Spirit), 2 Vol. (Würzburg, Germany: Echter-Verlag, 2001); a summary in English: Norbert Baumert, "Charism and Spirit-Baptism: Presentation of an Analysis" (*St. Gerogen*, <http://www.st-gerogen.uni-frankfurt.de/bibliogr/baumert7.htm>; 4 May 2002).

<sup>434</sup> Norbert Baumert, a Jesuit priest, an internationally well-known specialist in the area of the letters of St. Paul, teaches New Testament exegesis in St Georgen in Frankfurt am Main in Germany and is one of the leading theologians of Charismatic Renewal and in the area of ecumenical dialogue with Pentecostal churches.

<sup>435</sup> Norbert Baumert, *Gaben des Geistes Jesu: Das Charismatische in der Kirche* (The Gifts of the Spirit of Jesus: The Charismatic Dimension of the Church) (Graz: Styria, 1986).

<sup>436</sup> The summary is based on the article by Norbert Baumert, "Impulse zur charismatischen Erneuerung unserer Gemeinden" (Some hints for a charismatic renewal of our parishes), in *Gottes Volk, Bibel und Liturgie in der Gemeinde* (Lesejahr A1; KBW: Stuttgart, 1986) 94-103.

<sup>437</sup> Norbert Baumert's „proposal as to how to use the word today" is: „Charism is an ability that proceeds from the grace of God, given by God the Holy Spirit, specifically and personally in each case that is allotted for the life and service in the church as community of salvation, and in the world." This is stated in differentiation to „sacrament, office, and virtues" (*Lumen Gentium* 12). On the other hand, one should not confine the term to „for service" or „striking, extraordinary abilities." Baumert, "Charism and Spirit-Baptism"; see also Norbert Baumert, „Charisma und Amt bei Paulus" ("Charism and Office at Paul"), in *L'Apotre Paul. Personnalité, style at conception du ministere*, ed. A. Vanhoye (Leuven, 1986) and Baumert, *Gaben des Geistes Jesu*, 145-156.

<sup>438</sup> A summary of a more theological reflection can be found in Baumert, "Charism and Spirit-Baptism".

fruitful Church's life.<sup>439</sup> In this sense, a 'charismatic' renewal (as a perpetual renewal of the 'charismatic' dimension of the Church) is a process to which all parishes are called and challenged. Reflecting on some experiences of 'Charismatic Renewal' (as one of several special movements *within* the Church), the author suggests some principles, which could be important for all.<sup>440</sup>

### A 3.2.4 Czech Literature

There are only a few Czech theologians or pastoral practitioners who focus their works on ecclesiology, theology of ministry or pastoral reflection on structural transitions and renewal processes in the local Church.<sup>441</sup> However, some attempts at collecting various theological, ecclesiological<sup>442</sup> and pastoral perspectives on parish,<sup>443</sup> ordained ministry<sup>444</sup> and the Church and its mission in today's world were made by organising theological

<sup>439</sup> "This 'charismatic influence of the Holy Spirit' is a necessary complement of sacramental acts and it is not dependent on human will. Only by being open towards both of these kinds of the Spirit's influence are are (both as individuals and as a Church) spiritually capable of life. Many stagnations in our parishes are perhaps related to the neglect of the charismatic dimension of the Church and to the one-sided emphasis of sacramental actions ... Even the holder of a Church 'office', before his 'ordination', needs a 'charismatic' vocation and empowering for his ministry and doing this ministry, he needs to listen, again and again, to the Spirit (so-called 'office-charism')." Baumert, "Impulse," 95.

<sup>440</sup> "Immersing oneself into the Life" (Spirituality): Everybody in the Church community is called to be 'immersed into the Holy Spirit', that means to enter into a deep and personal relationship with all the persons of Trinity; "Creating a space for the Life" (Community): After entering into the new life, it is necessary to grow and mature in prayer, relationships and community life (mostly through spiritual guidance and a life in small communities); "Sharing the Life" (Charisms): A mature spiritual and communal life leads into discovering and sharing the personal gifts, listening to each other and collaborating with the other's charisms (staying in dialogue with the Word of the Bible, the Church community including the office and our own conscience, vocation and charisms); "Ministering to the Life" (Mission): Ministry, diaconal service, apostolate, evangelisation and other expressions of the Church's mission (both within and outside the Church community) are necessary consequences of the previous stages; Baumert, "Impulse," 98-102. There are many practical suggestions of how to support these four principles in practical and concrete ways; Baumert, "Impulse," 103. A concrete way of helping parishioners in opening themselves to the charismatic dimension can be found in the following 'Life in the Spirit Seminars' used in the Pilsen diocese, such as: Norbert Baumert, *Nový život v Duchu svatém* (New Life in the Holy Spirit); Ernest Sievers, *Život v Duchu* (The Life in the Spirit); and Petr Hruška, *Život v Kristu: Farní exercície všedního dne* (Life in Christ: Every-Day Parish Exercises) (Pastorační středisko při Arcibiskupství Pražském: Praha).

<sup>441</sup> From the older generation of theologians working in the unofficial Church structures during the Communist regime, two works have to be mentioned: The collection of Josef Zvěřina's essays *Otvaha být církví* (The Courage to be Church) (Opus Bonum: München, 1983) and two essays by Otto Mádr, "Modus moriendi církve" (Modus Moriendi of the Church) (*Studie* 1980 Number 69): 265-269 and "Jak církev neumírá" (On the Not Dying Church) (*Studie* 1986 Number 104-106): 93-133 in Otto Mádr, *Slovo o této době* (A Word on these Days) (Zvon: Praha, 1992) 244-288. These works, although reflecting on radically different pastoral, political and socio-cultural situations, can be seen as an important inspiration and example of critical theological reflection. These data are based on Aleš Opatrný, *Pastorace v postmoderní společnosti* (Pastoral Ministry in Postmodern society) (Kostelní Vydří: Karmelitánské nakladatelství, 2001) 14.

<sup>442</sup> For a more systematic overview of some basic ecclesiological topics see Josef Dolista, *Perspektivy církve: Vybrané kapitoly z eklesiologie* (Selected Chapters on Ecclesiology). Kostelní Vydří: Karmelitánské Nakladatelství, 2000.

<sup>443</sup> A short summary of some of the newer approaches to parish ministry including some references to the Scripture and Church documents can be found in Jaromír Neugebauer, *Farnost dnes a zítra* (Parish Today and Tomorrow) (Svitavy: Trinitas, 2000). The author sees the levers of change in (both adult and youth) catechesis, pastoral and financial councils, formation of competent lay collaborators, collaboration with new ecclesial movements, and dialogue with the wider public. The fundamental tasks of parish ministry are seen in developing trust in personal and communitarian relations, evangelisation, and collaboration and co-responsibility in pastoral ministry. The author finally outlines some pastoral principles: all are invited; the starting point is the man or woman and their current needs; the rhythm of ministry has to be determined by the "small"; old customs and tradition are not to be destroyed, but given meaning; as many people as possible given small tasks; slow, but consistent heading towards the end; the criterion of pastoral ministry is a better future.

<sup>444</sup> Basic questions of the theology of ordained ministry are explored in Josef Dolista, *O podstatě kněžské služby* (On the Foundations of Priest Ministry) (Kostelní Vydří: Karmelitánské Nakladatelství, 1998).

and pastoral conferences and publishing the texts of the lectures presented.<sup>445</sup> For the theme of this thesis, the following points made at these conferences and elsewhere are of some importance.

### Various Reflections

The biblical theologian *Jaroslav Brož*<sup>446</sup> shows clearly the communal character of God's vocation, the collaboration of various charisms and the importance of ministerial communities in the early church. The Franciscan systematic theologian *Ctírad V. Pospíšil*<sup>447</sup> develops an ecclesiology of a particular church as the "icon of the Trinity" and "communion of communities" and emphasises the importance of identification with the local and particular church<sup>448</sup> deepening in a continuing "synodal process" in the diocese. The systematic theologian *Josef Dolista*,<sup>449</sup> sketches some strokes of a theology of the parish, beginning by describing the Church as biblical "home community", religious "personal community" and the "basic community" of today and applying these characteristics to the life of a parish community which is (within a diocese) a concretisation of the Church itself.<sup>450</sup> The bishop of Hradec Králové, *Dominik Duka*,<sup>451</sup> after outlining three various concepts of the Church as universal worldwide community, local community (diocese) and local congregation (parish) states that all three perspectives are necessary for developing a sound approach to pastoral reform. He expresses the conviction that the structure of parishes in his diocese is to be changed and adapted to the current sociocultural and pastoral situation (which will demand both some administrative reforms and changes in the way of thinking about the parish and ministry). The bishop of Budweis, *Antonín Liška*,<sup>452</sup> although mentioning the necessity of creating pastoral teams of priests, deacons, pastoral assistants, catechists and other ministers, still discloses the classical concern about securing sacramental services as the main task of pastoral ministry. The archbishop of Prague, Cardinal *Miroslav Vlk*,<sup>453</sup> reflects on various Church documents, the image of the Church as communion, the current pastoral situation and his own

<sup>445</sup> In this or similar ways, three collections of various treatises were put together: Josef Dolista & Petra Lísková, eds., *Kněz – strážce majáku?* (The Priest – a Lighthouse Keeper?) (České Budějovice: Knihovna Setkání, 1997); *Farnost na přelomu století – Teologická reflexe* (The Parish at the Turn of two Centuries – Theological Reflection) (Svitavy: Trinitas, 2000); and *Identita církve – Identifikace s církví* (Identity of the Church – Identification with the Church) (Svitavy: Trinitas, 2002).

<sup>446</sup> Jaroslav Brož, "Význam komunity pro život podle Božího povolání v biblických pramenech" (The Importance of the Community for Life According to God's Vocation in Scriptural Sources), in *Identita církve – Identifikace s církví* (Identity of the Church – Identification with the Church) (Svitavy: Trinitas, 2002) 28-41.

<sup>447</sup> Ctírad V. Pospíšil, "Problematika partikulární církve v současné eklesiologii a její význam pro život diecéze" (The Problematic of the Particular Church in the Ecclesiology of today), in *Identita církve*, 70-79.

<sup>448</sup> He explains some terminological specifications made by the International Theological Commission in 1984 (*ecclesia universalis* as the universal Church, *ecclesia particularis* as the diocese and *ecclesia localis* as a union of several dioceses in a cultural region).

<sup>449</sup> Josef Dolista, "Pokus o teologii farnosti" (Towards a Theology of the Parish), in *Farnost na přelomu století*, 49-65.

<sup>450</sup> A similar concept of the parish as a place where the Church is being actualised by being connected with the particular Church (the diocese), open towards the universal Church and living in small relational communities is presented in Edward Górecki, *Církev se uskutečňuje ve farnosti: Kanonicko-pastorační příručka pro duchovní a laiky* (The Church is Being Actualised in the Parish: Canonical and Pastoral Handbook for Pastors and Laity) (Olomouc, Matice cyrilometodějská, 1996) 16-26.

<sup>451</sup> Dominik Duka, "Vize farní pastorace v Královéhradecké diecézi" (A Vision of (the) Parish Ministry in the Diocese of Hradec Králové), in *Farnost na přelomu století*, 10-17.

<sup>452</sup> Antonín Liška, "Nedostatek kněží: Kdo bude udělovat svátosti?" (The Shortage of Priests: Who will Celebrate the Sacraments?), in *Kněz – strážce majáku?*, 25-27.

<sup>453</sup> Cardinal Miroslav Vlk, "Spiritualita dnešního kněze: Kněžská společenství" (The Spirituality of the Priest of Today: Priest Communities), in *Kněz – strážce majáku?*, 69-73.

experience and strongly emphasises the importance or even necessity of presbyteral fellowships and communities for the life and ministry of each priest. Finally, the initiator and former presider of the Council of the Laity in the Diocese of Hradec Králové, *Jaromír Matěna*, conducted an extensive study on the laity in the Czech Republic,<sup>454</sup> coordinated the work on some pastorally important documents of the Council of the Laity<sup>455</sup> and, in his articles, expresses his conviction of the necessity of developing communitarian relationships and structures within the Church with a deep respect for the specifics of the spirituality and mission of the laity in the world and family.<sup>456</sup>

### **‘Theology of Renewal’ by Pavel Ambros**

The book *Where is the Czech Catholic Church Oriented? Theology of Renewal* (1999)<sup>457</sup> by the pastoral theologian Pavel Ambros<sup>458</sup> can be seen as one of the first serious attempts to reflect systematically on the pastoral, spiritual and cultural situation in the Czech Republic after the political shift. A detailed review of this extensive study<sup>459</sup> (which attempts to re-connect the Czech Church with its original Eastern Christianity inspirations) would exceed the scope of this thesis. Therefore, only the pastoral conclusions from the fifth chapter will be summarised.

Three elements of Eastern Church spirituality which correspond with the current needs of Czech culture are seen in the following themes: the renewed person; healing of the wounded memory; and culture in its spiritual dimension. “The unifying principle of any pastoral and theological effort is connected with the discovery of vivid person” based on the presence of the original person of Trinity.<sup>460</sup> Both evangelisation<sup>461</sup> and

<sup>454</sup> Jaromír Matěna, “Katoličtí křesťané laici v ČR: Studie pro projekt Aufbruch“ (Catholic Christian Faithful in the Czech Republic: A Study for the Project Aufbruch); *Osobní stránky Jaromíra Matěny* ([www.gybon.cz/matena](http://www.gybon.cz/matena); 13 Dec. 2001).

<sup>455</sup> The Council of the Laity of the Diocese of Hradec Králové, „Překládání kněží: Dokument Rady laiků HK č. 3 z února 2000“ (Changes in Appointments of the Priests: A document of the Council of the Laity Number 3, February 2000); „Uzdravení vztahů v církvi: Dokument Rady laiků HK č. 4 z února 2000“ (Healing of Relationships in the Church: A document of the Council of the Laity Number 4, February 2000); “Otevřít církev dnešnímu člověku: Dokument Rady laiků HK č. 5 z června 2000“ (Opening the Church towards the Today’s People: A document of the Council of the Laity Number 5, June 2000); all documents can be found on: *Královéhradecká diecéze* ([www.gybon.cz/~rlhk](http://www.gybon.cz/~rlhk); 13 Dec. 2001).

<sup>456</sup> For example: Jaromír Matěna, “Malá společenství v církvi” (Small Christian Communities in the Church) (*Perspektivy* 4/1998); Ibid., “Rodina – domácí církev?” (The Family – a Home Church?) (*Perspektivy* 10/1998); Ibid., “Laici v přední linii” (The Laity at the Front Line) (*Perspektivy* 9/1999); Ibid., “Církevní mýty a jejich důsledky” (Some Church Myths and their Consequences) (*Christ-Net Magazin* January 2002); all these articles and some other can be found on: *Osobní stránky Jaromíra Matěny* ([www.gybon.cz/matena](http://www.gybon.cz/matena); 13 Dec. 2001).

<sup>457</sup> Pavel Ambros, *Kam směřuje česká katolická církev? Teologie obnovy* (To where is the Czech Catholic Church Oriented? Theology of Renewal) (Velehrad: Refugium Velehrad-Roma, 1999).

<sup>458</sup> Pavel Ambros, a Jesuit priest and disciple of the well-known Jesuit theologian and expert in Eastern Christian spirituality Tomáš Špidlík, is the dean of the Theological Faculty at Palacký University in Olomouc and the head of the pastoral theology department.

<sup>459</sup> The author, doing a detailed and comprehensive cultural analysis of the newest history of the country from World War II up to now and a similarly comprehensive theological and spiritual analysis of the style of Czech way of thinking and national identity and analysing the current situation in the light of some Church documents, argues that one of the keys for understanding cultural, spiritual and pastoral situation in Bohemia and Moravia today has to be found in the spirituality of Eastern Christianity living in our countries in the tradition based on the work and mission of Constantine and Methodius.

<sup>460</sup> Ambros, *Kam směřuje česká katolická církev*, 263.

<sup>461</sup> “Evangelisation is characterised by the following message: You are beloved because for God of Jesus Christ, you are, by the mediation of the Spirit’s presence, the only person. By God’s love, the individual person is incorporated into the life of the Trinity: Only here, he or she can re-discover who he or she was from the beginning and become fully a person.” Ambros, *Kam směřuje česká katolická církev*, 263.

pastoral ministry<sup>462</sup> are defined as exclusively Trinitarian and relational. After describing some of the basic pastoral (rather personal) attitudes,<sup>463</sup> the last part of the study suggests five basic pastoral orientations:<sup>464</sup>

- Christian initiation and mystagogy as two dimension of evangelisation
- Spiritual fatherhood / motherhood and spiritual formation
- Unity of the life of culture and pastoral ministry as cultivation of accepted gifts
- Imagination and theological language as a way of incarnated communitarian love
- Unity of contemplation and praxis in both generative and intimate communion

### **‘Pastoral Ministry in Postmodern Society’ by Aleš Opatrný**

A rather practical approach to pastoral reflection can be found in the various lectures of the Prague pastoral theologian Aleš Opatrný.<sup>465</sup> The most important of them are collected in his two books: *Pastoral Situation in Our Country* (1996)<sup>466</sup> and *Pastoral Ministry in Postmodern Society* (2001).<sup>467</sup>

In addition to some important analyses of the current pastoral situation,<sup>468</sup> the author develops a concept of pastoral ministry which can be summarised as follows: *cooperative* (collaboration of as many parishioners as possible without their clericalisation and collaboration with other subjects), *mystagogic* (introduction into the mystery of spiritual life and Christian maturation) and *contextual* (working within the context of today’s society and the individual’s biography).<sup>469</sup> Other, more concrete emphases, which the author outlines, are, for example, as follows:

- The emphasis on the importance of seeing clearly and realistically the present situation (changed both in society and in the Church) without escaping into false consolations.<sup>470</sup>
- Warning against false pastoral “solutions”.<sup>471</sup>
- Encouragement to dare important shifts in our thinking and practice.<sup>472</sup>

<sup>462</sup> “We define pastoral ministry as a systematic and programatic activity of the Church which sees the beloved person from the perspective of new life, from the perspective of new God-human reality, from the perspective of the wisdom of faith.” Conversion is seen as the foundation for every pastoral activity and “the only pastoral challenge is the unity and integration of persons.” Ibid., 264.

<sup>463</sup> Such as “pastoral love”, “journey-community”, “mentality of hope”, “respect of diversity”, “mentality of humility”, “mentality of faith and mission”, “creative freedom of love without boundaries”; Ibid., 264-271.

<sup>464</sup> Ibid., 271-282.

<sup>465</sup> Aleš Opatrný, for long time working as a parish priest in the area of today’s Pilsen diocese, is a lecturer of pastoral theology at the Catholic Theological Faculty at Charles University in Prague, the director of the Pastoral Centre of the Prague diocese and the bishop’s vicar for pastoral ministry in the Archdiocese of Prague.

<sup>466</sup> Aleš Opatrný, *Pastorační situace u nás: Analýzy a výhledy* (Pastoral Situation in our Country: Analyses and Perspectives) (Kostelní Vydří: Karmelitánské nakladatelství, 1996).

<sup>467</sup> Aleš Opatrný, *Pastorace v postmoderní společnosti* (Pastoral Ministry in Postmodern Society) (Kostelní Vydří: Karmelitánské nakladatelství, 2001).

<sup>468</sup> These analyses were used as one of the sources for Chapter 1.

<sup>469</sup> See Aleš Opatrný, “Priority – farnost zítřka” (Priorities – the Parish of Tomorrow), A paper delivered at a Meeting of Priests at Velehrad, March 2002 (an unpublished working text) 2-3.

<sup>470</sup> The author lists some of these “false consolations”: large meetings which elicit an impression that there is Christian majority in the country; selective presentation of few positive phenomena, without seeing the more problematic and complex whole; the escape into a safe vertical pattern without communicating openly with the world; defamation of western society and theology as secularised, superficial and disobedient; the idea of the “small flock” which is inward-looking and self-contained. Opatrný, *Pastorace*, 26-28.

<sup>471</sup> Such as: the Church as a quiet (or, on the other hand, aggressive) ghetto; the Church behind a “Chinese wall”; or the “solution” of resignation and cynicism; Ibid., 28-30.

<sup>472</sup> Such as: from a self-contained, only on our own merits based, practice towards a trust in the coming Reign of God; from egoistic solutions towards Spirit-oriented attitudes; from the concept of an ideal individual towards the concept of functioning organism; from a monologue of a clergyman or layperson towards a dialogue in the

- Recommendation of important pastoral means to be applied according to the local situation.<sup>473</sup>
- Insistence on necessary elements of pastoral ministry that are, generally, important in all environments and situations.<sup>474</sup>

According to Opatrný, in the years to come the parish<sup>475</sup> will still remain a basic (although not the sole) and the most widespread pastoral unit in the Church. Suggesting a small “parish typology” and outlining some advantages and limitations of each of the various types,<sup>476</sup> he emphasises the importance of a sensitive adaptation of pastoral approaches to the actual parish type and calls for a thorough pastoral reflection on the rather non-classic types of parishes (excurrento, city centre, and suburban parishes or parishes not being able to fulfil the basic pastoral functions) which are extremely frequent in most of the Czech dioceses.

The author emphasises that the basic function of a parish is not only maintaining a *status quo* or providing sacramental and pastoral services. The basic tasks of the parish as a whole are to be seen in sharing in Christ’s triple mission (priest, prophet and king) or, according to a newer concept, in the five basic missions of the Church: *kerygma* (preaching of the God’s word), *leiturgia* (worship and liturgy), *koinonia* (community), *martyria* (testimony of faith) and *diakonia* (diaconal service and social justice).<sup>477</sup> By reflecting on the pastoral situation in a concrete parish, the questions should be asked how far these basic missions are fulfilled in the parish and what ways should be found to help the parish to fulfil them. In general, every parish should be:-

- a place of hospitality
- a centre of spreading the faith
- a place of the life of faith
- a place where conflicts are being born and overcome.<sup>478</sup>

The parish has to find a healthy balance mainly in the following three areas:<sup>479</sup>

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community of the Church; from a Church as fortified Jerusalem towards a Church as leaven or the light put on a candlestick; from perpetual grumbling and scepticism towards patient creative building and growth; Opatrný, *Pastorace*, 30-31.

<sup>473</sup> The pastoral means recommended: Scripture as the base for a dialogue with God; prayer as the place for dialogue with God; community as the place for dialogue with God in the Church; dialogue as the method for approaching the diversity in the Church and in the world; sharing of gifts as the fruit of an existential perpetual dialogue; Ibid., 31-33.

<sup>474</sup> Such as: Personal effort; spiritual foci (such as spiritual or pastoral centres, religious or communitarian houses, activities of new movements and communities...) complementing the basic parish structures; people modelling the way; the ministry of spiritual guidance or direction; patience in growth; opportunity of participating in an appropriate small community or group; perpetual formation and education; tolerance; the ability to endure the weaknesses of the Church and Christians; the ability to create space for non-conformists and dissenters in the Church; Ibid., 33-37.

<sup>475</sup> Understood in the ‘communitarian concept’ of the new Canon Law as “a definite community of the Christian faithful established on a stable basis within a particular Church” (can. 515 CIC).

<sup>476</sup> The countryside *traditional* parish (almost identical with the local community with a Catholic majority); the countryside *diaspora* parish (a parish with small Catholic minority); the *urban* parish (one of several parishes in a large town or city, including parishes administrated by religious communities); the *small town* parish (one parish in a town with small Catholic minority); the *city centre* parish, the *suburban* parish, the *excurrento* administrated parish and a parish not being able to realise some of the basic elements of parish life); Opatrný, *Pastorace*, 52-55.

<sup>477</sup> Opatrný outlines the following “tasks of the parish” (the additional labels in brackets are my own): worship (liturgy); care for its own members (pastoral care); care for people in need, both for its own members and the other (diaconal services); care for the spreading the good news of the Gospel (evangelisation and dialogue); care for social, communal and politic issues (social justice); care for distant Catholics (re-evangelisation and dialogue); care for our material and cultural heritage (stewardship); Ibid., 59.

<sup>478</sup> Opatrný, *Pastorace*, 60-63.

- *Missio* (the external relationship with the local community)
- *Communio* (the internal communitarian life of the parish)
- *Ministry* (collaboration and co-responsibility in ministry)

The author's further reflections<sup>480</sup> are largely congruent with the concepts and solutions already mentioned by reviewing other pastoral and theological literature above.<sup>481</sup> However, some unresolved questions still remain.<sup>482</sup>

### A 3.3 ORGANISATIONAL THEORY SOURCES

Because the importance of sociology and organisational theory for organising pastoral ministry is already widely accepted and theologically supported in most of the mainstream churches,<sup>483</sup> a selective use of some of such sources has to be made. This section is structured according to the structure of Charles Handy's<sup>484</sup> book *Understanding Organizations*<sup>485</sup> completed by some important topics in Joseph F. McCann's<sup>486</sup> "sociological and theological enquiry" *Church and Organization*.<sup>487</sup> Within this framework, topics of some additional sources will be mentioned.<sup>488</sup> Following

<sup>479</sup> Ibid., 64-70.

<sup>480</sup> They focus on some specific areas of pastoral ministry, such as ministry and role of priests and permanent deacons, ministry of lay assistants, specialized ministry, small communities as an integral part of a parish community, parishes administrated by a religious or new community, new movements in parishes, pastoral team in parish ministry, parishes administrated *in solidum* or administrated by a permanent deacon or pastoral assistant, social functions of a parish, private revelations, internet communication and parish economics.

<sup>481</sup> Including the emphasis on the importance of small communities, new understanding of ordained ministry, collaborative approach, spirituality, adult education, formation of collaborators and the emphasised, but not exclusive, place of laypeople in the mission in the secular world.

<sup>482</sup> We will complete the Czech literature review by quoting from some of them: *The priest (pastor) in the parish*: Should he be necessarily present in the parish (permanently? temporarily?), as an integral part of the parish or independently? What is his ministerial identity? Where is his life and relational base or home? What is his personal life goal within the plurality of situations and tasks? *The (permanent) deacon*: What is his identity? Will he be only an 'incomplete substitute for the missing priests' or will he find his own personal and permanent place in the life of a parish (together with its parish priest)? Or will he be, first of all, an ordained diaconal minister? Or will there be a plurality of various life forms of the permanent deacons in the Church? *Pastoral assistant*: Will his role develop into a proper 'church vocation'? Will he or she be only an 'incomplete secular priest'? Or will he or she be a maintenance-administrative worker with a noble label? Will he or she be a contact person in the local communities (the former parishes) which comprise an integral part of a large parish (which would be created by merging several small parishes with small population)? *Urban parishes* and *mission areas*: How will we manage the specifics of pastoral ministry in the large dynamic urban parishes and the specifics of pastoral ministry in the areas with very few small widespread groups of mostly older people in the countryside diaspora parishes? Opatrný, "Priority", 4.

<sup>483</sup> For example, from the Catholic side: Joseph McCann, *Church and Organization: A Sociological and Theological Enquiry* (Scranton: University of Scranton, 1993) 17-33; from the Anglican side: John Nelson, ed., *Management and Ministry: Appreciating Contemporary Issues* (Norwich: The Canterbury Press, 1996) 3-27; from the sociological side: Margaret Harris, *Organizing God's Work: Challenges for Churches and Synagogues* (Macmillan Press Ltd.: London, 1998).

<sup>484</sup> Charles Handy is a writer and broadcaster. He has been an oil executive, an economist, a professor at the London Business School and a consultant to a wide variety of organisations. His basic work, *Understanding Organizations* (first edition 1976), is established as one of the core business texts, can be seen as an extended 'dictionary' of the key concepts (culture, motivations, leadership, role-playing, co-ordinating and consultation). His later works develop further its key concepts: *Inside Organizations*, *Understanding Schools as Organizations*, *Understanding Voluntary Organizations*, *Gods of Management*, *The Age of Unreason*, *The Empty Raincoat* and *The Hungry Spirit*.

<sup>485</sup> Charles Handy, *Understanding Organizations*, 4<sup>th</sup> ed. London: Penguin Books, 1993.

<sup>486</sup> Joseph Francis McCann, a Vincentian priest, is the Chairperson of the Religion Department in St. Patrick's College Dublin and the lecturer of Sociology of Religion and Management in Pastoral Organisations at All Hallows College Dublin.

<sup>487</sup> Joseph F. McCann, *Church and Organization: A Sociological and Theological Enquiry* (Scranton: University of Scranton, 1993) 326.

<sup>488</sup> For example, Charles Handy, *Understanding Voluntary Organizations: How to make them function effectively* (London: Penguin Books, 1988); Margaret Harris, *Organizing God's Work: Challenges for Churches and Synagogues* (Macmillan

Handy's reflection on voluntary organisations,<sup>489</sup> the review was divided into three sections: 'People', 'Organisation' and 'Change'.

### A 3.3.1 People

Interestingly, not only did the churches come up with the renewed notion of community, so also did the organisational theorists: "Organizations are not machines ... they are communities of people."<sup>490</sup> Four overlapping areas of organisational theory seem to be very important for the purposes of this thesis: the theme of *motivation*, the *role theory*, the extensive area of the *group theory* and the newer *leadership theories*.

#### Motivation and Roles

The clarity of goals (based on a clear vision and mission) and opportunity for participation in setting these goals are seen as important conditions for completing motivation calculus;<sup>491</sup> a lack of these two dimensions in any organisation can partly explain why many people are not motivated enough to offer more energy for their work. In addition, the individual's needs and the self-concepts (based on his or her values) of each participant play an important role as well.

Another important concept for analysing organisations is the 'role theory'.<sup>492</sup> Various role definition problems could be listed as follows: role *ambiguity* (unclear role expectations), role *incompatibility* (expectations incompatible with the role), role *conflict* (conflicting roles in the same situation), role *overload* (too many roles), and role *underload* (role expectations are lower than one's own self-concept). All these role definition problems that result in role stress<sup>493</sup> and the inappropriate non-cooperative strategies of coping with this stress<sup>494</sup> have their serious consequences.<sup>495</sup> These problems are seen as the most insidious, but most ignored, and potentially very harmful both for the individual's self-concept and for the organisation.

#### Groups

'Group theory' is another useful tool for conducting a diagnosis of an organisation.<sup>496</sup> Today, using groups has a strong general, even if qualified, support as one of the

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Press Ltd.: London, 1998) and Gill Robinson Hickman, ed., *Leading Organizations: Perspectives for a New Era* (Thousand Oaks, California: Sage Publications, 1998).

<sup>489</sup> Handy uses these first two labels as headings for the two main parts of his book *Understanding Voluntary Organizations* (Part One: People in Organizations; Part Two: Organizing the Organization). The theme of "change" is then a prominent theme of any newer reflection on organisations.

<sup>490</sup> Handy, *Understanding Organizations*, 291. To understand the functioning of these communities, we have to start with reflecting on "how people think and behave, as individuals, in roles, in groups and in relationships generally. Only then can things be so arranged that the organization enables people's efforts rather than getting in their way." Handy, *Understanding Voluntary Organizations*, 25-26.

<sup>491</sup> See Handy, *Understanding Organizations*, 37-59 and *Understanding Voluntary Organizations*, 27-37.

<sup>492</sup> See Handy, *Understanding Organizations*, 60-95 and *Understanding Voluntary Organizations*, 39-49.

<sup>493</sup> Called 'role strain', with its symptoms: tensions (irritation, preoccupation with trivia, 'black-white', 'tunnel' or 'stereotyped' perception), low morale (low confidence, dissatisfaction, sense of futility), and communication difficulties. Handy, *Understanding Organizations*, 69.

<sup>494</sup> Repression and displacement (jocular behaviour, excessive drinking, smoking, eating, irritation, use of negative power...), filtering (screening out the long-term, the unusual or complex and becoming 'one solution man'), withdrawal (psychologically, physically, leaving organisation), rationalisation (rationally accepting the necessity of the role problems)

<sup>495</sup> For example, causing role problems elsewhere, carrying the strain outside the organisation, containing the stress within themselves with the result of breakdown or breakup, negatively influencing our perception of other people in their roles, and lessening the quality or even destroying interaction among people.

<sup>496</sup> Handy, *Understanding Organizations*, 88-95 and 150-179 and *Understanding Voluntary Organizations*, 50-64.

helpful and necessary dimensions of any successful organisation.<sup>497</sup> On the other hand, an inappropriate use of groups and collaborative approaches can result in deep frustration.<sup>498</sup> In many cases, the basic variables (such as the specific kind of the group,<sup>499</sup> the particular type of task<sup>500</sup> and the relevant style of leadership<sup>501</sup>) are not in the necessary balance.<sup>502</sup> In some groups, there may be not enough sensitivity to the various kinds of group members' roles,<sup>503</sup> nor the necessary balance between their homogeneity<sup>504</sup> and heterogeneity<sup>505</sup> or between the task functions and maintenance functions.<sup>506</sup> In other cases, there could well be a lack of insight into the process of group maturation with all its various stages.<sup>507</sup> Finally, a problem of inappropriate use of decision-making procedures<sup>508</sup> or styles of discussion<sup>509</sup> could also negatively affect

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<sup>497</sup> They are seen both as necessary in order to provide a psychological home for individual persons and as essential to organisation effectiveness. It was found out that they produce fewer ideas, in total, than the individuals of those groups working separately. However, these ideas are better evaluated and more thought through. Finally, groups take riskier decisions than their individual members would have done independently. Handy, *Understanding Organizations*, 154.

<sup>498</sup> Handy states the problem boldly: "If groups or committees are convened or constructed for an inappropriate task, or with impossible constraints; if they are badly led or have ineffective procedures; if they have the wrong people, too many people, too little power or meet too infrequently... frustration will set in and dissonance will be created. The result will either be an activation of *negative power* or a badly attended non-effective group, wasting people, time and space. The chances of this happening are, in fact, very high. Handy, *Understanding Organizations*, 178.

<sup>499</sup> Team, committee, basic community, commune, club, association, interest group, action group, support group, accountability group, cell-network, group of friends, or just 'my mates'...

<sup>500</sup> Problem-solving, decision-making, strategic planning, consulting, idea collection, formation, mutual support, co-ordination, involvement, conflict resolution, special ministry...

<sup>501</sup> For example, 'telling' (autocratic), 'selling' (paternalistic), 'participating' (consultative), or 'delegating' (participative), Handy, *Understanding Organizations*, 100.

<sup>502</sup> There could be confusion in the purposes of a particular group as well: strategic planning (a team), representation of various groups (a committee), coordinating various tasks (another type of a committee), or concrete work tasks (another type of a team). Handy precisely differentiates between 'teams' (groups of people with a common purpose, each lending a particular piece of expertise towards a goal from which they all benefit if it is achieved) and 'committees' (composed of people who are there as representatives of different constituencies, interests or sections, and as a whole, they hold the accountability of an organisation or of bits of it). He states, that "it is tempting to try to turn committees into teams... tempting, but unrealistic, because they are there for a different purpose". He adds that "it should not be tempting to turn a team into a committee. Yet that happens all too often, particularly in voluntary organizations." Consequentially, some project groups and working parties, with the purpose of a team, are 'elected' or composed as representative bodies. Another important distinction is then made by stating that while teams meet "only as a means to an end" (the real action takes place elsewhere), "for a committee, the meeting *is* the committee and is quite rightly the focus of the group". Handy states that "most organizations need more teams and fewer committees, but most organizations end up with many committees and very few teams and, as result, too many meetings..." Handy, *Understanding Voluntary Organizations*, 51.

<sup>503</sup> It was discovered, that a team composed of the brightest wouldn't be the best. The following eight roles are seen as needed for a fully effective group: 'the chairman', 'the shaper', 'the plant', 'the monitor-evaluator', 'the resource-investigator', 'the company worker', 'the team worker', and 'the finisher'. In small team, one person may have to perform more than one role. Handy, *Understanding Organizations*, 160-161.

<sup>504</sup> Homogeneity is necessary for the satisfaction of the group's members.

<sup>505</sup> Heterogeneity is necessary for the group's performance.

<sup>506</sup> Task functions: for example, initiating, information seeking, diagnosing, opinion seeking, evaluating, decision-making; maintenance functions: for example, encouraging, compromising, peace-keeping, clarifying, summarising, standard-setting

<sup>507</sup> For example, 'forming', 'storming', 'norming', and 'performing'; Handy, *Understanding Organizations*, 165; As a result, many of them gave up and disintegrated after arriving into the necessary period of 'storming'.

<sup>508</sup> For example, decision by authority, by expert, by majority, by consensus, by minority, by no response, Handy, *Understanding Organizations*, 173.

<sup>509</sup> For example, discussion in 'wheel', in 'circle', in 'web' Ibid., 174-175.

the effectiveness of a working group.<sup>510</sup> It is interesting, that groups can be even (mis)used by individuals or systems.<sup>511</sup> For successful integration of groups into the life of an organisation two further concepts seem to be important: the ‘common enemy’ and a strong inspiring and (bearing) shared vision.<sup>512</sup>

### Leadership

Regardless of their differences in defining the relationship between leadership and management,<sup>513</sup> almost all the authors, in various degrees, agree about the need to find some ways of *managing* a supporting structure,<sup>514</sup> but the priority is always seen in intentional development of the central characteristics or dimensions of good *leadership*:<sup>515</sup> (1) personal maturity, integrity, humility and willingness to be a servant (‘modelling’); (2) building close, solid one-to-one relationships (‘aligning’); (3) shaping and communicating a transforming shared vision and mission (‘pathfinding’); (4) trusting, empowering, enabling and encouraging people in their own leadership

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<sup>510</sup> If, for example, a council wants to discuss all issues by free participating of all people (‘web’) and to take all decision by consensus, it will surely lead to endless discussions and to deep dissatisfaction with the efficiency of such council. If, in another case, the only way of discussion in a council is the directed one (‘wheel’) and the only way of decision-making is by majority voting, than such council could be very efficient, but the minority part of its members could become very dissatisfied because their opinion was outvoted. Finally, if a president of a council uses the council only for communicating his or her own authoritative decisions and for helping in their implementation, such council members will be probably disappointed in their expectations with regard to participation and co-responsibility. In addition, it is, for example, not possible to decide by majority voting, when there is a deep disagreement about goals, and it is not rational to seek consensus in a case where the decision is predictable by simple computation.

<sup>511</sup> Handy states that “groups can be used by individuals, and by organizations, to diffuse, and even to lose, responsibility”, that “committees are often better ways of ‘recognizing’ problems than ‘solving’ problems”, and that the “conforming power of groups” (so-called ‘Group-think’, which overrides the conscience of each member by overemphasising harmony, loyalty and consensus) can sometimes “reduce to impotence even strong individuals”. Ibid., 178.

<sup>512</sup> “Times of emergency, of crisis and mutual peril, tend to make us all sink our differences. Then it is that the ‘common enemy’ is dominant, groups become much more cohesive and productive. It is a pity that we have to rely on outside events to produce this change in the individual calculus. It might not have to be so if more attention were paid to the collective purpose and more time devoted to improving the trust relationship.” Ibid., 162.

<sup>513</sup> For the purpose of this thesis, these terms are used in this last meaning: *leadership* as “an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes”; *management* as “an authority relationship between at least one manager and one subordinate who coordinate their activities to produce and sell particular goods and/or services”; Rost, *Leadership for the 21<sup>st</sup> Century*; quoted in Hickman, *Leading Organizations*, 108. In addition, the term *administration* is used for the “process of dispensing, executing, and organizing affairs as a steward or trustee”; Lecturers notes of the lecture “Church and Pastoral Organization and Management”, given by Joseph McCann at All Hallows College, 2002.

<sup>514</sup> Robert Greenleaf once made a very important point with regard to the relationship between leadership and structure: “The assumption here is that if an institution is well led, the nature of the formal structure is much less important than if it is poorly led. If leadership is exceptionally good, an institution sometimes operates without much reference to formal structure, even though it may have a well-defined one. In a well-led institution, the deed for structure may be minimal, but it is well to have some structure because even exceptional leaders sometimes falter and an understood structure serves as a ‘safety net’. Also, able leaders may be succeeded by mediocre or poor ones, and that contingency needs to be provided for.” Robert K. Greenleaf, *The Power of Servant Leadership*, ed. Larry C. Spears and Peter B. Vaill (San Francisco: Berrett-Koehler Publications Incl., 1998) 147.

<sup>515</sup> For example, Robert K. Greenleaf, *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977); James McGregor Burns, “True Leadership”, *Psychology Today* (Oct. 1978); Warren Bennis, *Managing People Is Like Herding Cats* (London: Kogan Page Limited, 1998); Warren Bennis, *Organizing Genius: The Secrets of Creative Collaboration* (Wesley: Addison, 1997); James M. Kouzes, & Barry Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1987)...

(‘empowering’); and (5) adapting the leadership style according to the particular situation, task, and people (‘adjusting’).<sup>516</sup>

According to Sean Ruth, leadership is understood as a way to liberation.<sup>517</sup> *The role of the allocated leader* is not to do the thinking for the group or to make decisions for them, but to facilitate the development of the community and of each person’s leadership to the fullest. Another part of his or her role could be to make decisions when consensus is not possible. Finally, three main interconnected challenges are stressed in this process: liberation from the internalised oppression; ‘cleaning-up’ one’s own identity; and managing diversity by nurturing, cherishing and celebrating it.<sup>518</sup>

### A 3.3.2 Organisation

Current trends in organisational theory stress that each organisation is a unique pattern of relationships between people and influencing factors like history, ownership, size, technology, goals, environment, and the kind of people involved.<sup>519</sup> This section will briefly reflect on the three most important of them, *environment*, *membership* and *task*, and on its specifics in church organisations. Various combinations of these factors result then in various organisational *types* (‘cultures’, ‘styles’) with various implications for appropriate organisational *structure* and *systems*.

#### Environment

According to organisational theory, the environment of an organisation is a very important factor, which has an influence upon the organisation and its structures; at the same time, some organisations can, on the other hand, actually influence their environment or even provide an environment for others (such organisations are commonly called “institutions”).<sup>520</sup> Henry Mintzeberg distinguishes four environmental dimensions: *stability* (from stable to dynamic); *complexity* (from simple to complex);

<sup>516</sup>The four catchwords (‘modelling’, ‘pathfinding’, ‘aligning’, and ‘empowering’) are from a lecture given by Stephen Covey; see Stephen Covey, “Corporate Responsibility to Communities,” in Harry Bahan and Gerard Kennedy, eds., *Working Towards Balance: Our Society in the New Millennium* (Dublin: Veritas, 2000) 63. The fifth characteristic is more a managerial one, inspired by the ‘situational leadership’ approach which stresses the necessity of “adjusting” the leadership style (“telling”, “selling”, “participating” or “delegating”) to the “readiness” (that is, ability and willingness) of the followers; See Paul Hersey, *Situational Leadership: A Summary* (San Diego, California: University Associates, 1988). In the terms of the four well-known ‘Quadrant II Time Management’, Stephen Covey states that top managers in successful organisations spend 65-80% (in the unsuccessful 15%) of their time in the ‘important – not urgent’ (‘leadership’) quadrant (containing the four roles of leadership: ‘modelling’, ‘aligning’, ‘pathfinding’, and ‘empowering’), and only 15% (the unsuccessful 50-60%! ) in the ‘not important – urgent’ (‘administrative’) quadrant (containing issues like needless interruptions, unnecessary reports, unimportant meetings, phone calls, mail, other people’s minor issues...); see Stephen Covey, “Corporate Responsibility,” in Bahan, *Working Towards Balance*, 63.

<sup>517</sup> According to Sean Ruth, the heart of all effective leadership is seen in the building of close, solid one-to-one relationships with the people around us. The leadership process is described as follows: (1) *Thinking clearly about people* (individually and collectively) and the *wider situation* facing them (previous experience; what is happening in the present; what is possible in the future); (2) *Getting other people’s thinking* (paying thoughtful attention to what they are thinking, feeling, experiencing and using it to fill in the gaps in leader’s own thinking); (3) *Taking initiative* (drawing proposals and getting agreements; decisive acting and organising; developing potential – creating new leaders). The consequences of such type of leadership are that leadership and authority are independent processes; that everyone is a potential leader; and that leadership is widespread. Ideally, everyone in the group would think about its functioning, but at least one person must do it. (The summary is based on the lecture in Psychology of Leadership given by Sean Ruth at All Hallows College in January 2002.)

<sup>518</sup> See Sean Ruth, “Facilitation on Community Relations Work,” Special Lecture at Graduation Weekend for P.A.C.E. Training Course in Self-Awareness and Group Facilitation Skills (Larne, 24<sup>th</sup> February 1996).

<sup>519</sup> See McCann, *Church and Organization*, 42 and Handy, *Understanding Organizations*, 191-200.

<sup>520</sup> See Harris, *Organizing God’s Work*, 62-67; McCann, *Church and Organization*, 73-82.

*diversity* (from integrated to diversified); *hostility* (from munificent to hostile).<sup>521</sup> It is commonly acknowledged that the Church's judgment on the world (defining its *mission*) is one of the key elements determinating the ways of today's structural transformation of its ministry.<sup>522</sup>

### Membership

Another important factor influencing the type and structure of an organisation is its organisational attitude to the member, client or general public, which can be either *broad and open* or *narrow and closed*.<sup>523</sup> A special ambiguity of the question of membership is commonly recognised in the case of church organisations: the laity can be seen and can see themselves either as 'members' (with varying degrees of commitment) or as 'clients' (taking advantage of various types of services).<sup>524</sup>

An expression of this ambiguity is the ongoing discussion about the "communal"<sup>525</sup> and the "associational"<sup>526</sup> type of a church or parish. In order to overcome some specific limitations of both of them,<sup>527</sup> some other organisational types of parishes or churches have been suggested,<sup>528</sup> such as an "associational church with a communal mission",<sup>529</sup> the concept of *zone humaine*,<sup>530</sup> the emphasis on specialised ministry directed to particular categories of people, intentional communities of various types, and "basic ecclesial communities" or "house churches". However, these "solutions", taken on their own, seems to be either too diffuse to offer a space for personal

<sup>521</sup> McCann, *Church and Organization*, 74. Another approach, developed by Emery and Trist, is here mentioned as well: Type One: placid, randomised; Type Two: placid, clustered; Type Three: disturbed, reactive; Type Four: turbulent. (p. 74-75).

<sup>522</sup> According to McCann, Niebuhr's five categories mentioned in footnote 326 "provide a fairly general dimension by which church people can rank or rate the environment as being favorable or unfavorable to the purposes of the church." McCann, *Church and Organization*, 82.

<sup>523</sup> Ibid., 82-88.

<sup>524</sup> "The laity, the people in the pews of our churches, can be regarded and can regard themselves as either members or clients; that is, they can think of themselves as consumers of religious services afforded by the professional clergy, or by contrast, they can see themselves and be recognized as real and active members of the church. A church which sees itself as consisting of a group of professionals surrounded by a body of clients will be quite different from a church comprising a membership body with its necessary officers." Ibid., 87.

<sup>525</sup> "The 'communal' church is described as the typical parish church in the old sense, accountable for the spiritual well-being of the entire community living in the parish. It is defined by its territory, usually possesses a religious monopoly for the community, is in many ways at the center for community life, and plays an important role in the social life of its area." Ibid., 90. For the different usage of the term "communal" by Brennan, see footnote 419.

<sup>526</sup> "The 'associational' church results from the free adherence of individuals opting to join it. Accordingly, it relies on individual choice and interest, is not in a monopoly situation, is in competition with other churches, and the basis for association is solely religious in nature." Ibid., 89-90.

<sup>527</sup> The "communal church", because of the changed sociocultural structures of today's society, is largely seen as not being able "to function as a community, nor as a territorial organisation, nor act as a symbolic centre for its society, nor play any part in important areas of public life." On the other hand, the "associational church" is faced with two temptations: "privatism" (the idea of a universal Christian mission can be lost) and "churchiness" (focused on inward-looking, more social rather than spiritual activities); Ibid., 89-90.

<sup>528</sup> Ibid., 90.

<sup>529</sup> This approach is advocated by an Anglican pastoral theologian John Tiller, who says: "It is possible to argue on the basis of this experience that a local church may have a fairly articulate associational basis for its membership while adopting a communal approach to its neighbourhood mission." John Tiller, "The Associational Church and its Communal Mission," in Giles Ecclestone, ed., *The Parish Church*, 96; quoted in: McCann, *Church and Organization*, 90.

<sup>530</sup> This approach is the one found in the literature of the World Council of Churches steaming from the "Missionary Structure of Congregation" movement. "The inspiration behind this line of thought is to include inside the boundary of the church organization all the areas in which people live, their traffic between work, leisure, residence and worship, as well as the manifold human needs and deprivations to which Christians should direct their social conscience." McCann, *Church and Organization*, 90.

relationships or too concentrated to be able to contribute to any transformation of wider society.

### Task

The third factor influencing the organisational structures is the nature of the work or task done in the organisation (sometimes referred to as “technology”).<sup>531</sup> It is commonly acknowledged that the most important tasks or organisational goals of church organisations (that is, their *mission*) are often rather ambiguous and unclear<sup>532</sup> and that churches often do not have any good procedures for discussing and clarifying the emerging differences.<sup>533</sup> Because the importance of a clear guiding vision for the whole organisation and goals for motivating individual people derived from it are sometimes less than clear,<sup>534</sup> some inspiration from the world of business organisations can be quite fruitful. An example of developing organisational vision and mission can be outlined as on Figure 11 (pod).<sup>535</sup>

However, the problem is that there are quite different approaches to the overall Church’s mission discussed in the Church of today (expressed, for example, in the emphasis on either “come structures” or “go structures”) which correspond clearly to the classic sociological functions of religion: the maintenance or priestly function and the adaptive or prophetic function.<sup>536</sup>

Figure 11: Organisational Vision and Mission Development

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<sup>531</sup> Ibid., 112.

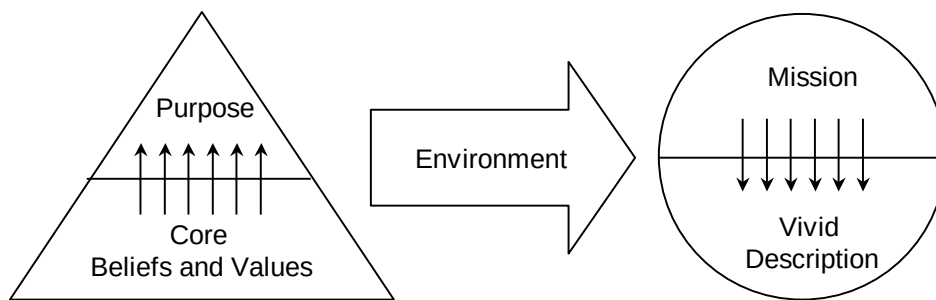
<sup>532</sup> Harris, *Organizing God’s Work*, 32-33. The author make a connection between these difficulties in clarifying purposes in churches and the often “unresolved debates and disagreements about overarching religious principles” (p. 32). She goes on to state that “even where religious values are not contentious, there may be practical difficulties in implementing them organizationally... Winter (1973, p. 21) for example, debates the structures needed to enable lay people to ‘fulfill their vocation as Christians’ and argues that the ‘ideal size’ for local churches is 20 to 30 people who should be based in homes rather than separate buildings; a recommendation likely to be found impractical by many lay people and clergy, however much they might agree with the underlying religious principle” (p. 33).

<sup>533</sup> Ibid., 34.

<sup>534</sup> See Handy, *Understanding Voluntary Organizations*, 127 and James C. Collins & Jerry I. Porras, “Organizational Vision and Visionary Organization,” in Gill Robinson Hickman, ed., *Leading Organizations: Perspectives for a New Era* (Thousand Oaks, California: Sage Publications, 1998) 234-248.

<sup>535</sup> According to Collins and Porras’ research of seventy-five organisations, a vision consists of two major components: a *guiding philosophy* that, taking into account the future environment, is translated into a *tangible image*. Clear and authentic *core values and beliefs*, which should always be preserved during any organisational change, are then at the ‘heart’ of the first component, the guiding philosophy. From this, relatively wide ‘core’, grows out the *purpose* of the organisation, which should be articulated in one or two sentences. It should be broad, fundamental, inspirational, and enduring (at least for the following 100 years). The second component, tangible image, consists of a *mission* and a *vivid description*. A ‘mission’ is a clear, challenging, yet achievable goal, clearly focuses the efforts of the organisation, with a specific time frame for its achievement. *Vivid description* (through which the mission is made more alive and engaging) is then an attractive specific description of what it will be like when the mission is achieved; Collins, “Organizational Vision,” in Hickman, *Leading Organizations*, 236-237. Common approaches of setting a mission are: *targeting* (to achieve this and this until this decade), *common enemy* (to defeat a rival organisation), *role model* (to become like this ‘model’ organisation), and *internal transformation* (to change in this and this way in this and this area); Ibid., 243-245.

<sup>536</sup> Although the general approach re-discovered at Vatican II (focused on Jesus’s mission, on the Kingdom of God as redemptive presence of God in the world) has been commonly accepted, there are still two possible practical realisations of it (present already in the Scriptures): the “centripetal” and the “centrifugal” movements, resulting in so-called “come structures” or “go structures”, a “maintenance” or “mission” approach, or the emphasis on “comforting” people in an unstable world or “challenging” them to take responsibility to change the world. McCann, *Church and Organization*, 115-116.



## Typologies

Charles Handy developed a typology of four 'organisational cultures' or 'styles': *club culture*, *role culture*, *task culture*, and *people culture*.<sup>537</sup> He states that while it is possible and necessary to have different cultures in different sections of one organisation, the problem is when they mix.<sup>538</sup>

Ross P. Scherer,<sup>539</sup> by researching American denominations, suggested another four-fold typology, especially apt for analysing religious organisations.<sup>540</sup> The main hypothesis based on this research is as follows: "Thus, we hypothesize that all organizations must somehow come to terms with the 'functional imperatives' of organized life: openness to environment (*market*), efficiency and control (*bureaucracy*), member loyalty (*clan*), and height of purpose (*mission*). The more organizations embody mixtures of elements, the greater their survival power." He continues that "religious organizations would mostly be hybrids of *clan* and *mission*."<sup>541</sup>

Joseph McCann,<sup>542</sup> following the Scherer's typology,<sup>543</sup> develops the concept of three basic dimensions (environment, membership, and task) as three variables influencing the type of a particular organisation. Finally, he comes up with a new organisational typology of four underlying 'structures': *hierarchy*, *clan*, *collegium*, and *arena* (combined according to the relevant fit of the levels of membership investment and environment hostility), each of them having its two 'regimes' (depending, in addition, on the level of task complexity).<sup>544</sup>

<sup>537</sup> *Club (power) culture* (organisation is there to extend the person of the head or the founder; image of a spider's web), *role culture* (organisations are sets of roles or job-boxes, joined together in a logical and orderly fashion; image of a organisational chart), *task culture* (a group or them of talents and resources should be applied to a project, problem or task; image of a net), and *person (existential) culture* (the individual talent is all-important and must be serviced by some sort of minimal organisation; image of loosely grouped stars); See Handy, *Understanding Voluntary Organizations*, 85-102; Handy, *Understanding Organizations*, 180-191 (the *club culture* is here called *power culture*); McCann, *Church and Organization*, 46-47 (the *people culture* is here called *existential culture*).

<sup>538</sup> Handy, *Understanding Voluntary Organizations*, 99.

<sup>539</sup> Ross P. Scherer is a Professor Emeritus of Sociology at Loyola University, Chicago

<sup>540</sup> Ross P. Scherer, „A New Typology for Organizations: Market, Bureaucracy, Clan and Mission, with Application to American Denominations,“ in *Journal for the Scientific Study of Religion*, 1988, 27 (4): 475-498.

<sup>541</sup> Scherer, „A New Typology,“ 483. However, there will be differences according to various organisational levels and sections: "On the *national* level, (American) denominations partly fit the rational, bureaucratic model, but on the *local* level, their local elements, the congregations, tend to be clanlike." Scherer, 484.

<sup>542</sup> Joseph Francis McCann, a Vincentian priest, is the Chairperson of the Religion Department in St. Patrick's College Dublin and the lecturer of Sociology of Religion and Management in Pastoral Organisations at All Hallows College Dublin.

<sup>543</sup> Only instead of 'bureaucracy' using 'hierarchy' and instead of 'mission' using 'collegium'; McCann, *Church and Organization*, 67-68.

<sup>544</sup> *HIERARCHY* (low environment hostility + low membership investment) with its two regimes of *fief* (low task complexity) and *bureaucracy* (high task complexity); *CLAN* (low environment hostility + high membership investment) with its two regimes of *familia* (low task complexity) and *guild* (high task complexity); *COLLEGIUM*

Analysing various dilemmas of local church organisation,<sup>545</sup> McCann, in his “balance theory for the parish”<sup>546</sup> comes to the conclusion that our local churches should be some combination of *familia* and *guild* (that is, clan) with some of the characteristics of a *coalition* or *market* (that is, arena). However, he makes a comment that if the local church moves into a more turbulent and hostile environment, it takes on characteristics of a *professional organisation* or a *team* (that is, collegium).<sup>547</sup> He emphasises as well that one local community (parish) is not able to fulfil all the ministries necessary for the full Church life and that a division into various levels (congregation, parish, diocese) is inevitable.<sup>548</sup>

### Structures

No large organisation is a uniform block of one culture and its cultures and types change over time by confronting its changing environment, membership and task. One source of organisational diversity is the fact that various activities are often present in one organisation and each of them has its own “preference” for a particular organisational type or culture. This diversity based on the diversity of internal goals and kinds of work is called *differentiation*.<sup>549</sup>

According to Handy, there are four main activity types in an organisation: *steady state* (role culture), *innovation* (task culture), *crisis management* (power culture), *policy making* (power/club culture).<sup>550</sup> “The suggestion is that organizations should differentiate their

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(high environment hostility + low membership investment) with its two regimes of *team* (low task complexity) and *professional organization* (high task complexity); and *ARENA* (high environment hostility + high membership investment) with its two regimes of *coalition* (low task complexity) and *market* (high task complexity); Handy, *Understanding Organizations*, 120. This ‘configuration’ is the best suitable for the typology of church organisations. We can, however, imagine these eight regimes in the shape of a cube and looking at this cube from the other side (with the main variables of ‘technology’ and ‘environment’), we will get another ‘configuration’ (favored by industrial organisational literature) with the main ‘structures’ called according to Harrison’s ideologies: *POWER* (*fief* and *familia*); *ROLE* (*bureaucracy* and *guild*); *TASK* (*team* and *coalition*); and *PERSON* (*professional organization* and *market*). In the case of the third ‘configuration’ (with the main variables of membership and task), the main ‘structures’ are called according to Hartford organisational typology of mission orientation of church congregations, in which the scale of membership investment would correspond with the scale between ‘member centered’ and ‘publicly proactive’, and the scale of task complexity would correspond to the scale between ‘this-worldly’ and ‘other-worldly’: *OFFICIAL/CIVIC* mission orientation (*bureaucracy* and *professional organization*); *PAROCHIAL/SANCTUARY* mission orientation (*fief* and *team*); *ENTREPRENEURIAL/ACTIVIST* mission orientation (*guild* and *market*); *COMMUNAL/EVANGELIST* mission orientation (*familia* and *coalition*). See McCann, *Church and Organization*, 164-172.

<sup>545</sup> For example, public proactive or members centred orientation; local community or world community oriented; this-worldly or other-worldly oriented; togetherness or inclusiveness oriented; associational or communal parish; Ibid., 193-194.

<sup>546</sup> In order to be able to offer a caring community as well as to trained leadership connecting disparate communities into universal Church, and to reach *out* as well as *in*; McCann, *Church and Organization*, 205-207.

<sup>547</sup> Ibid., 201.

<sup>548</sup> While at the *congregation* level (the key word: *assembly*; people gathered by preaching the Word to worship), *hierarchy* would be the basic organisational structure, at parish level (the key word: *communion*; various permanent services, local community, parish priest as listening leader), it would be *clan*, at the diocesan and the Bishops’ Conference level (the key word: *mission*; helping parishes with the tasks which go beyond their resources and connecting them with each other and the worldwide church), *collegium*. “The sociological premise here surely is: form follows function. Different kinds of actions require different structures of organizations to do them.” (p. 9). Joseph McCann, “Religious Authority and Church Governance in an Organizational Perspective” (Lecture at St Patrick’s College, not dated) 6-9 and Ibid., “Parish: Mission and Members,” *The Living Light* Spring (1994/3/30): 54-56.

<sup>549</sup> Handy, *Understanding Organizations*, 203.

<sup>550</sup> *Steady state* (programmed, routine activities; appropriate culture: role), *innovation* (activities directed to any organisational change; appropriate culture: task), *crisis management* (activities dealing with the unexpected; appropriate culture: power/club), *policy-making* (overall guidance and direction activities; appropriate culture: power/club); Handy, *Understanding Organizations*, 203.

cultures and structures according to the dominant kind of activity in that department, division or section.”<sup>551</sup> However, the greater the differentiation the greater potential for conflict and the greater need for integration.

The concept of the tension between ‘differentiation’ and ‘integration’<sup>552</sup> is only one case of the various sources of structural *diversity* in organisations<sup>553</sup> (resulting in *decentralisation*<sup>554</sup>). On the other hand, there are necessarily other pressures in the opposite direction for *uniformity* (or ‘integration’).<sup>555</sup> As a result, there is not only the question “How much diversity?”, but also “What kind of diversity?” Handy states boldly: “Decentralization without differentiation may well only lead to uniformity with complications.”<sup>556</sup>

On the other hand, diversity without some precise ways of integrating the different parts would end up with conflict, disintegration, break-up, and chaos. The three main ways of holding it together are seen in the *hierarchy of commands, rules and procedures*, and *co-ordinating groups*.<sup>557</sup> Finally, federalism<sup>558</sup> and external alliances<sup>559</sup> are favourite ways of handling diversity as well.

### Systems

“The structure may be the skeleton of an organization and the people its flesh and blood, but it is the systems which are its nerves.”<sup>560</sup> In organisational theory, three important dimensions of any organisation are understood under the term ‘systems’: *communication* systems,<sup>561</sup> *number* systems,<sup>562</sup> and *participation* systems.<sup>563</sup> The larger an organisation is, the more important these systems are.<sup>564</sup>

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<sup>551</sup> Ibid., 202.

<sup>552</sup> Based on the variety of organisational cultures caused by the various types of internal goals, time horizons, and working practices.

<sup>553</sup> The other pressures for structural diversity could be, for example, the variety of regions, markets, products, technologies, the need for identification with smaller groupings, the pull for disaggregated control from the local managers, the need to experiment; Ibid., 256-259.

<sup>554</sup> The term ‘decentralisation’ is used for describing the process of the division of the operations into work units caused by the various pressures for diversity (for example, various markets, regions, and products); See Ibid., 257 and 263.

<sup>555</sup> For example, the cheapness of standardisation, the needs for interchangeability, for control of process, for a standard product, for specialisation, and the desire for central control; Ibid., 255.

<sup>556</sup> Ibid., 264. He goes on: “For structural allocation in itself solves few problems; the sinews, nerves and muscles must change with the skeleton. Otherwise, role-oriented people, used to rules and regulations, unused to initiative, may find themselves heading up decentralized groups, expected to be entrepreneurial after a life of obedience, possessed of expert power without time to acquire it, leaders of groups instead of perusers of papers. It is one thing to prescribe the appropriate diversity, decentralization and differentiation, it is another to manage it.” Ibid., 264.

<sup>557</sup> Handy, *Understanding Voluntary Organizations*, 110-113. To the last of them, Handy adds: “Committees are there to regulate diversity. Without the diversity, they are an unnecessary nuisance.” Another list of the ways of promoting integration could be: direct managerial *supervision*, appeal to the *hierarchy*, *rules* and *procedures*, *standardization* of skills, *co-ordinators*, mutual *adjustment*, and *clustering* of the similar types in one unit. Handy, *Understanding Organizations*, 205.

<sup>558</sup> Very different from ‘decentralized? organisation’: the energy and initiative come here from the parts not from the centre; the centre does not command or direct, it co-ordinates, facilitates and enables. Handy, *Understanding Voluntary Organizations*, 115-116.

<sup>559</sup> Much of the work is now done outside the organisation by people, groups, or other organisations associated with the organisation but not owned or employed by it. Handy, *Understanding Organizations*, 271-274.

<sup>560</sup> Handy, *Understanding Voluntary Organizations*, 121.

<sup>561</sup> Every *communication* is affected to a large extent by the ways we perceive our partners, which is in turn affected, among others, by our roles, personalities, personal relationships, inter-personal skills, the structure of the situation, and the qualities of the leader. The main problems of communication are usually seen in distortion by the sender, lack of trust, distortion by the receiver, distance, and lack of clarity. Suggested methods of improving

In organisational theory, a substantial difference is made between participation in the work process ('collaboration') and in the accountability systems of the whole organisation ('co-responsibility'). If participation in the work process should serve as a way of gaining commitment, some criteria have to be fulfilled.<sup>565</sup> In the case of participation in the accountability systems, there are three main alternative types: direct democracy, representative democracy, and stakeholder democracy.<sup>566</sup> Each of these forms will work in its proper circumstances, only if, again, some basic principles are respected.<sup>567</sup> Participation in policy-making needs to be separated from participation in executive decision-making;<sup>568</sup> consultation, consent, and consensus are all forms of participation but different;<sup>569</sup> and real power is given to someone for only a fixed period of time.<sup>570</sup>

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communication are, for example, to use more than one medium and more than one net, to encourage two-way communication, to avoid links in the chain, and, first of all, to use personal face-to-face communication as often as possible.

<sup>562</sup> Organisational theory maintains that "no organization can function properly unless it has some way of knowing whether it is moving in the direction it wants to move and how fast and far it is moving"; Handy, *Understanding Voluntary Organizations*, 125. "People are more important than numbers. That feeling runs through the voluntary world and is an attractive part of its culture. To reverse it would be wrong, but to take it as permission to ignore the numbers would be foolish. To do that is, ironically, to raise to a false prominence those numbers which you have to have, usually the financial ones, but which may not be the crucial ones. Numbers beat words every time. So it is important that the key words end up with numbers attached to them. The number system cannot be left to chance, it is too important for that. Neglect it will distort the organizational effort." Handy, *Understanding Voluntary Organizations*, 132.

<sup>563</sup> Handy, *Understanding Organizations*, 83-92; 279-290 and Handy, *Understanding Voluntary Organizations*, 121-139.

<sup>564</sup> "Proper systems are pathways not prisons, telephone wires not fences. They are the discipline which gives purpose to liberty, which allows one to be free yet part of a bigger whole. They cannot be left to chance because the principles on which they are built are not instinctively obvious. A better understanding of these principles should make it easier to choose between the possibilities." Handy, *Understanding Voluntary Organizations*, 121-122.

<sup>565</sup> 1) The invitation to participate must be genuine; 2) The problem must be worth the time and the effort in the eyes of all concerned; 3) It must be in advance clear whether it is a consultation or collective decision matter; 4) The individuals concerned must have the skills and the information to enable them to participate effectively; 5) The manager must want participation and not indulge in it because he feels he ought to.

<sup>566</sup> *Direct democracy* (the pure collective or autonomous group; usually small membership organisation); *representative democracy* (with an elected council of members; usually larger successful membership organisations); *stakeholder democracy* (a management committee, representing members, clients, funding agencies, the community at large, and an executive team; usually service organisations).

<sup>567</sup> Handy, *Understanding Voluntary Organizations*, 135.

<sup>568</sup> "What is policy and what is execution is, unfortunately, never clear... One of the key choices that people at the center of an organization have to make is whether something is a policy matter or an executive decision. To take the easy way out and make every executive act a policy matter is to bog down the organization in trivia and often to neglect to spend enough time on the bigger and longer-term issues of true policy." Ibid., 135.

<sup>569</sup> "*Consultation* means that the leader listens, pays heed but then decides. Obviously any leader who, having consulted, ignores the advice and the preferences is living dangerously. But in theory this is possible in extreme situations where the leader rates his or her opinion or knowledge as of overriding importance. *Consent* means that the group has a power of veto on any decision, but it is the leader's, or someone's job to put the decision to the group. Consent cannot operate in a vacuum. *Consensus* means that the group has to go beyond not vetoing something but has positively to agree it. Apathy, indifference or just equanimity is not enough. Consensus is the toughest form of participation." Handy, *Understanding Voluntary Organizations*, 136-137.

<sup>570</sup> "Paradoxically it follows that democracies often work best with strong leaders. The people feel safe because they can get rid of their leader if they disapprove... The voluntary world does well to remember the principle of limited tenure. Without it, it is hard to trust one's leader. Without it, consent is not enough, consensus it has to be, in small things as well as big. Leaders should trust their people, but people need to trust their leaders too lest the whole world becomes an endless meeting or a prolonged election campaign. That was never the democratic intention." Ibid., 138-139.

### A 3.3.3 Change

Because of rapidly changing organisations in the rapidly changing world, the theme of change or transition is one of the prominent topics of the organisational theory of today.<sup>571</sup> Only few thoughts important for the situation in the Pilsen diocese will be mentioned:

- Some authors (for example William Bridges) distinguish between an external “change” or “situational shift” and the internal “transition”.<sup>572</sup> If the transition is reactive, it is caused by a change. If “developmental”, it can be a cause for a later outer change. The problem is seen not in the question of change, but in the frequent inability to sustain the process of transition (mainly in its so-called “neutral zone” between its “endings” or “lettings go” and “new beginnings”) necessary for completing a change.<sup>573</sup>
- Every substantial change of structures necessarily evokes quite a high level of resistance because of the many blinkers and filters in our thinking, the need for safety and predictability and the strength of various coalitions interested in the preservation of the status quo.<sup>574</sup>
- The whole process of change or transition has to be very flexible and participative.<sup>575</sup>
- On the other hand, a desired change can be supported and the space necessary for its development can and should be created,<sup>576</sup> better before it is too late.<sup>577</sup>
- Even if it is sometimes not possible to implement all the elements of the treatment strategy at once, or if it is necessary to be patient and sensitive to the possible pain resulting for many people from the transformation process itself, it is still important to be clear about the direction, about what should and could be done.
- An important framework for thinking about change can be found in the well-known ‘Seven Ss Diagram’ (see Figure 12 pod).<sup>578</sup>

Figure 12: The Seven Ss Diagram for Organisational Analysis

<sup>571</sup> “Differences are inevitable; differences are good. Change, too, is inevitable and should properly be seen as growth or learning. A good organization is always learning and always growing (better, not necessarily bigger). We should not wait until change is forced upon us, as individuals or as organizations because change then is hurried, unpleasant and often beyond our control. We should ‘learn to love change’ as the adage has it or, more positively perhaps, ‘learn to keep moving’. Such movement, always into an uncertain future, cannot be planned or prescribed from the top. No one, however clever, is omniscient. The movement has to come from within, from a proper understanding of things like competition and experiment, of territory and trust, of communication and healthy conflict.” Handy, *Understanding Organizations*, 319

<sup>572</sup> William Bridges, *The Way of Transition: Embracing Life’s Most Difficult Moments* (Cambridge, Massachusetts: Perseus Publishing, 2001) 4 and 12.

<sup>573</sup> Bridges, *The Way of Transition*, 5.

<sup>574</sup> Handy, *Understanding Voluntary Organizations*, 141-150.

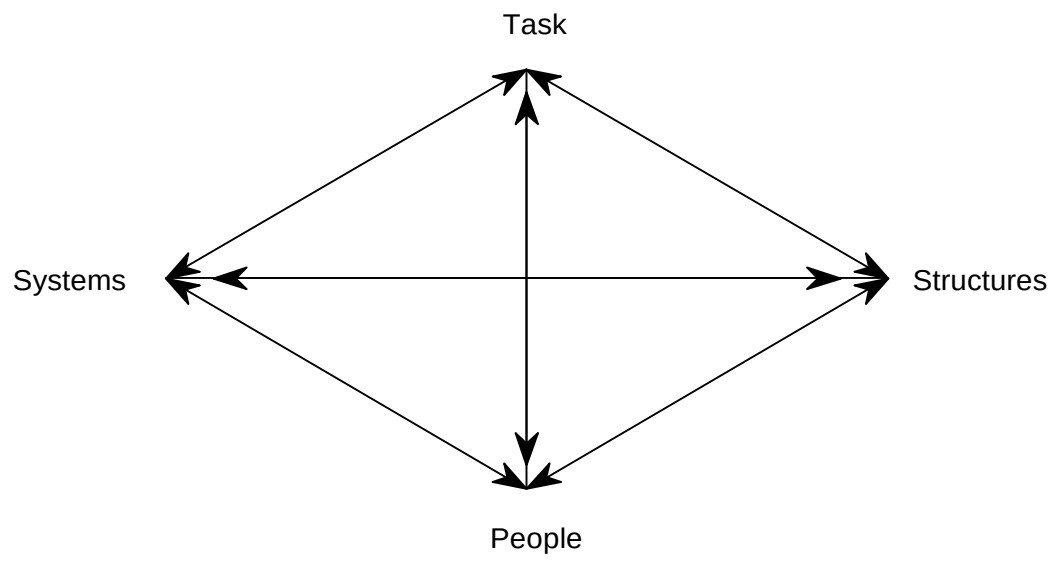
<sup>575</sup> Handy, *Understanding Organizations*, 318-319.

<sup>576</sup> “...only power culture can override the tendency of the role culture which predominates in such large organizations to change things by changing the rules and procedures. You need power to change the balance of power.” Ibid., 318.

<sup>577</sup> Ibid., 318.

<sup>578</sup> The interconnected “cold triangle” of three “hard Ss” (‘strategy’, ‘structure’, and ‘systems’), and the “warm square” of four “soft Ss” (‘shared values’, staff, skills, and style). “The hard Ss are easier to change, but the change can be illusory if the soft Ss remain unaffected because each of the seven variables are interconnected one with the other... These (soft) Ss are much harder to change, particularly to change quickly.” Handy, *Understanding Organizations*, 187 and 327-328. A Similar but simpler framework is then suggested elsewhere: “the levers of change” (task definition, systems, structures, people), where the classic “warm square” is summarised under ‘people’; Handy, *Understanding Voluntary Organizations*, 151.





## Appendix 4: RESEARCH METHODOLOGY

### A 4.1 OVERALL RESEARCH STRATEGY

The overall strategy of the conducted research was aimed at responding the second of the three main questions of this thesis: What are the current issues of organising pastoral ministry in the Pilsen Diocese? It seemed that the most appropriate strategy would be the “case study strategy” as a “process of discovery rather than the testing of hypotheses”<sup>583</sup> focusing on the diocese as a whole. Because the rather general research question, this strategy had to involve in-depth study focusing on relationships and processes and using multiple sources and multiple methods (so-called ,triangulation’).<sup>584</sup> The case selection was, of course, made on a rather pragmatic basis (as a part of a wider pastoral reflection on the situation of a specific diocese). However, this case could be seen as both an ,extreme‘ and ,typical‘ instance as well, because it is one of the most atheistic dioceses of the world and similar processes of pastoral restructuring are going on in many other dioceses.

The methods used during this research were selected on the basis of their suitability in offering different kinds of data on the same topic, allowing different perspectives in order to understand the topic in a more rounded and complete fashion. This approach allowed enhancing the validity of the data by checking the findings from one method against the findings from the other (so called ,corroboration’).<sup>585</sup> On the other hand, the feasibility of the whole research (with one exception of a week of conducting focus groups accomplished during a postgraduate study in a foreign country by using e-mail contacts) had to be respected.

Considering all these demands and constrains, four research steps were selected as follows: Diocesan Statistics (a secondary analysis of various statistics and other unofficial sources from the Bishop’s Office); 2) Parish Questionnaire (a questionnaire about the style of life and ministry in the parishes in the diocese); 3) Focus Groups (focus groups about the overall pastoral situation in the diocese as a whole); and 4) Ministers Questionnaire (a questionnaire about the ministry styles and attitudes of both the professional and voluntary ministers in the diocese).

The data from the diocesan statistics and the questionnaires was then used for the final quantitative analysis (presented in detail in Appendix 7), the responses to the open-ended questions of the Parish Questionnaire and the Focus Groups transcriptions for the qualitative one (presented in detail in Appendix 8). In addition, in Chapter 1, a documentary review approach (of some sociocultural and pastoral analyses, population censuses, sociological researches and diocesan pastoral documents) was used as well.

### A 4.2 SECONDARY ANALYSIS

In order to gain some basic background statistical information about the diocese and some additional data for crosstabulations and correlations with the data from the Parish Questionnaire, a secondary analysis of various statistical resources available in the Bishop’s Office in Pilsen was made.

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<sup>583</sup> Denscombe, *The Good Research Guide for small-scale social research projects* (Buckingham: Open University Press, 1998) 57-58.25

<sup>584</sup> Ibid., 30-31

<sup>585</sup> Ibid., 84-85

The *selection of the resources* used for this secondary analysis was made as follows: “Annual Diocesan Statistics 1994 - 2001”;<sup>586</sup> “Sunday Mass Participants Census 1999”;<sup>587</sup> “Ad Limina Statistics 1998”;<sup>588</sup> “Bishop’s Office 2001” = the overall title for various additional data from the Bishop’s Office in Pilsen (that is, “List of Clergy in Ministry in the Pilsen Diocese”;<sup>589</sup> “Mailing List of the Clergy in the Diocese”;<sup>590</sup> “List of Catechists and Pastoral Assistants”, “List of Lectors and Acolytes” and “Mailing List of the New Movements in the Diocese”;<sup>591</sup> “Consecrate Life and Lay Ministers in the Diocese”;<sup>592</sup> “List of Parishes in the Pilsen Diocese”;<sup>593</sup> “Diocesan Directory”;<sup>594</sup> “List of Parishes and Administration Types”;<sup>595</sup> “Mailing List of the Caritas Units in the Diocese”<sup>596</sup>).

The *authenticity* of the resources used was checked in various ways, for example, by comparing their printed copies with the electronic formats. In addition, all these resources were provided by trustworthy Bishop’s Office officials commissioned by the vicar general, some with the authorisation of the diocesan Chancellor. With regard to their *credibility*, the results of the “Sunday Mass Participants Census” can be seen (because of its precise census method) as very accurate for the specific Sunday (21.3.1999). Compared with the results obtained from the Parish Questionnaire, it is possible to see this data as generally accurate for the average attendance as well. On the other hand, the data from the “Annual Diocesan Statistics” has to be seen as less, but sufficiently accurate (because of the known imprecise style of filling the questionnaire forms by most of the parish priests). The data from the “Ad Limina Statistics 1998”

<sup>586</sup> Unpublished materials from the Bishop’s Office provided by the vicar general’s secretary in December 2001: “Diecéze Plzeňská: Hlášení o úkonech duchovní správy” (Diocese of Pilsen: Diocesan Statistics ) (summaries for the years 2001, 2000, 1999 and 1998, always one computer printed page A4; the years 1999 and 2000 as tables in electronic format with a column for each parish; the year 1997 as copies of 10 questionnaire form printed pages A4 completed by hand); “Statistika 96” (Statistics 96) (a summary for the year 1996, copies of computed tables, 10 computer printed pages A4); “Statistika 1994” (Statistics 1994) (a short summary for the year 1994, a copy of 1 handwritten page A4). The half of the sections is from the area of sacramental ministry, a quarter about catechesis, some personal sections, two sections about groups and some about Caritas ministry.

<sup>587</sup> Unpublished materials from the Bishop’s Office provided by the vicar general’s secretary in December 2001: “Diecéze Plzeňská – Sčítání návštěvníků bohoslužeb dne 21.3.1999” (Diocese of Pilsen – Sunday Mass Participants Census on 21. 3. 1999) (copies of 12 computer printed pages A4, dated 17.6.1999; a copy of a summary table, 1 computer printed page A4, dated 23.7. 1999, Number 1480/99, with the signature of V. Škach, Chancellor). A substantial computing mistake in the column of the deanery Klatovy was corrected after checking the data in the electronic format.

<sup>588</sup> A part of responses to the preparation questionnaire for “Ad Limina” visit of the Czech bishops in Rome in the year 1998. Without any title and date, copies of 10 computer printed pages, the last data were regarding 31.12.1997, obtained from the vicar general secretary.

<sup>589</sup> “Jmenný seznam duchovních působících na území Plzeňské diecéze a duchovních inkardinovaných do Plzeňské diecéze k 1. 9. 2001” (List of Clergy of the Pilsen Diocese at 1. 9. 2001) (copies of 6 computer printed pages A4, completed by hand, dated 1.9.2001), obtained from the vicar general’s secretary.

<sup>590</sup> “Adresář kněží” (Clergy Directory) (the official Website of the diocese, *Diecéze Plzeňská*, <http://plzen.cirkev.cz>; 25 Mar. 2002).

<sup>591</sup> Without any title, three computed tables in Excel format, obtained from the Pastoral Centre for Laity.

<sup>592</sup> “Laičtí asistenti placení biskupstvem Plzeňským” (Lay assistants employed by the Pilsen diocese) a “Zasvěcený život v diecézi” (Consecrated Life in the Diocese) (computed summaries in electronic format), obtained from the bishop’s secretary.

<sup>593</sup> “Seznam farnostní Plzeňské diecéze - 2001” (List of Parishes in the Pilsen diocese) (copies of 8 computer printed pages A4).

<sup>594</sup> Without any title (copies of 20 computer printed pages A4).

<sup>595</sup> A list with the types of parish administration and parish ministry in singular parishes (a computed table in Excel format), obtained from the bishop’s secretary.

<sup>596</sup> “Adresář charit a zařízení Diecézní Charity Plzeň” (Directory of Caritas Units in the Pilsen Diocese) (a table in electronic format), obtained from the Diocesan Caritas Office in Pilsen.

was actualised using the additional resources obtained in the Bishop's Office and verifying by both e-mail and personal contacts with the Bishop's Office officials. The *representativeness* of these resources can be seen as reasonably sufficient, because their selection covers all the important pastoral statistical resources available in the Bishop's Office. Finally, the *meaning* of the statistical data from these resources had to be interpreted repeatedly by their specific analysis.<sup>597</sup>

The *secondary analysis* of these resources was made by their transcribing or converting into electronic format of Excel and computing and crosstabulating by using this software. A part of this data was finally connected with the data from the Parish Questionnaire in order to compute relevant correlations. The steps of this quantitative analysis are described in detail below in section A 4.6).

### A 4.3 PARISH QUESTIONNAIRE

In December 2001, the *Questionnaire on the Style of Life and Ministry in Parishes* (referred to as "Parish Questionnaire") was conducted as a wide and inclusive survey of factual information about parishes in the diocese in order to 'map' the complexity of the pastoral situation. It was a postal *self-completion questionnaire*, which had to try to reach a large number of respondents in many various locations in the diocese.

For this purpose, the non-probability *snowball sampling* method seemed to be the most appropriate and effective. The questionnaire form was sent (by post and in many cases by e-mail as well) to all the parish priests and parish administrators in the diocese (68 in total) and to a relatively high number of lay ministers, Caritas directors and other active parishioners (156 in total). The enclosed "cover letter" asked them to pass the questionnaire on to everybody who had "good insight into style of the life and ministry in a particular parish" (the parish priests were particularly asked to pass the form on all their close collaborators in the parish). The respondents had the opportunity to state or not state their name or contact address and enough time (one month) was allowed, so that a social climate open enough to allow full and honest answers was created.

The questionnaire form was rather long by *design* (see A 5.1 na stránce 177 in Appendix 5) and challenging, but appropriate to the kind of expected respondents. It combined Yes-No questions, Likert-scale questions and open-ended questions. The content of the questions was based on the need to cover all the possible areas of parish life, however, still focusing specially on the dimension of collaboration, communion and co-responsibility in ministry. The form of the questions was checked by using a pilot questionnaire sent to some key personalities in ministry in the diocese.

Within the questionnaire, some tools of internal control of *reliability of the responses* were in-built (for example, Q. 24 to Q. 35; Q. 28 to Q. 33 and Q. 35, see Table 44, and Q. 33 and Q. 36, see Table 48, the lines in italics). This internal reliability was then highly confirmed by checking correlations of these control questions and comparing them with some data from the secondary analysis of the diocesan statistics (for example, Q. 13; Q. 26; Q. 29a; Q. 30a and Q. 36e, see Table 50). In addition, the *credibility of the respondents* was finally confirmed by analysing their *social profile* (detailed analysis see A 7.2 na stránce 195 in Appendix 7). The large majority of the respondents could be seen as educated, spiritually matured and pastorally active competent people with high knowledge of their parishes, able to reflect on the questions asked in quite a good

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<sup>597</sup> The understanding of the criteria used is based on John Scott, *A Matter of Record*, Polity Press: Cambridge, 1990.

fashion.<sup>598</sup> However, one *limitation* of the overall social profile of the respondents has to be acknowledged. Although the gender balance was reached completely, the references of priests about their parishes were rather low in numbers (92% of respondents were laypeople). Nevertheless, this limitation may have been corrected by the fact that the perspective of the parish priests was partly present in the responses sent by their close collaborators. In addition, in the case of asking about *attributes* of a particular parish (‘facts’) rather than about attitudes, beliefs or preferences of the respondents themselves (‘opinions’), this imbalance will be counter-acted without any deeper consequences.

The final, very *representative and reliable sample* of researched parishes (not of respondents!) was reached by clustering the individual responses according to parishes they referred to and by always creating one assessment unit about each parish.<sup>599</sup> In this way, 47 of the total of 68 residential parishes were covered (that is, 69% of the number of residential parishes, but even 87% of the Sunday Mass participants in these parishes), evenly in all ten deaneries of the diocese. In addition, 17 excurrent parishes were referred to, which is not a representative sample (17% of the Sunday Mass participants in these parishes) and can be used only for orientational comparisons.<sup>600</sup> After analysing various diocesan statistics of all residential parishes in the diocese, any important difference between the “responding” and “non-responding” residential parishes was not found.<sup>601</sup> Therefore, the *bias* potentially caused by the non-responses rate can be seen as unimportant and the results of the analysis of the available sample can be stretched out to all the residential parishes in the diocese.

The steps of the quantitative *analysis* of the collected data and the qualitative analysis of the responses to the open-ended questions are described in detail below in sections A 4.6 and A 4.7.

#### A 4.4 FOCUS GROUPS

At the end of December 2001, still during the process of collecting data from the Parish Questionnaire, several focus groups<sup>602</sup> were conducted in order to collect more detailed, in-depth information and insights into the pastoral situation in the diocese from a smaller number of people actively participating in ministry in the diocese and to obtain qualitative data for using triangulation. In addition to the rather narrow and parish focused questions in the Parish Questionnaire, it was expected that the focus group approach could not only shed light on quantitative data collected from the questionnaire, but also would create an opportunity for emerging new ideas about the pastoral situation in the diocese in general directly from the groups.

<sup>598</sup> From the 154 responses collected, the respondents were young adult and middle-aged (80%), third or second level education (53% and 40%) and above-average pastoral formation (80%), resident in the described parish (85%), half and half male and female.

<sup>599</sup> Although 55% of the “responding” parishes were described by one response only, 35% were referred to by two to four responses and 12% by 5 or more responses.

<sup>600</sup> In total, the coverage percentage of the all Sunday Mass participants in the whole diocese (both in residential and excurrent parishes) is 66%. For detailed analysis, see A 7.1, on page 194, in Appendix 4.

<sup>601</sup> By comparing the Table 6 and Table 21, we see that there can be found some differences in the congregation size profile (residential parishes from 41 to 60 congregants are better represented in the Parish Questionnaire than in the whole diocese), but the results in general will be not importantly influenced by it (see Graph 32 and Graph 33).

<sup>602</sup> The methodology of conducting these focus groups was based on Richard A. Kruger & Mary Anne Casey, *Focus Groups: A practical guide for applied research*, 3<sup>rd</sup> ed. Thousand Oaks / London / New Delhi: Sage Publications, 2000.

In order to have the opportunity of comparing different perspectives of reflecting on the pastoral situation, it was decided to conduct three focus groups with three *different kinds of participants* (so called ‘multiple category design’) from *two different regions* (‘double-layer design’). Participation in Group A (in the analysis called the Bishop Group) was by invitation to the key people working in pastoral ministry on the diocesan level directly in the Bishop’s Office in Pilsen. Group B (called the Parish Group) consisted of lay ministers, priests and active parishioners working in parish ministry both in Pilsen and regionally. Group C (called the Community Group) was arranged with some members of an intentional ministerial community working regionally in youth and social justice ministry.

The focus groups questions were *designed* in a way which could allow space enough for free contribution of each of the participants, but which would be still focused on the main research question of describing the present situation of organizing pastoral ministry in the diocese (see the Focus Group Questions form in section A 5.2 of Appendix 5 na stránce 182). The point of departure of the main line of the question scheme was the personal situation, experience and vision of each of the participants (Q. 1 and Q. 2). This perspective was later connected with a more realistic description of the present pastoral situation in the diocese (Q. 3) and finally guided towards some outlooks into the near future and attempts of a kind of pastoral planning (Q. 4). In this way, the “strategic wisdom” of the key people in ministry in the diocese could be brought to light and collected.

After contacting the selected people and checking the feasibility of conducting such groups during Christmas time and after realising that some people would be freer in speaking up in smaller groups, it was decided to subdivide these three groups. The final situation, including the detailed analysis of the *social profile of participants*, is described in Appendix 8 (na stránce 225).

Because most of the participants were pastoral specialists or highly experienced people in pastoral ministry and the whole profile of the pastoral experience of the participants was very diverse, including various perspectives, a high degree of *credibility* and *plausibility* of the collected qualitative data (16 hours of tape-recording time in total) can be ascertained. With regard to the *objectivity* of the data collecting method and the role of the researcher in the groups (so called ‘interviewer effect’), it has to be acknowledged that the researcher knew all the participants personally, many of them as his collaborators and some as his superiors in pastoral ministry. However, the selection of the participants was, hopefully, not strongly influenced by this fact and the diversity of perspectives and attitudes was still maintained. On the contrary, the rather informal atmosphere of most of the groups can be seen as rather helpful for expressing the sincere opinions of the participants.

The steps of the transcript-based qualitative *analysis* of these data are described below in section A 4.7.

#### A 4.5 MINISTERS QUESTIONNAIRE

In June 2002, the *Questionnaire on Pastoral Ministry in the Pilsen Diocese* (referred to as “Ministers Questionnaire”) was conducted as a focused survey of attributes, opinions, attitudes, beliefs and preferences of both priests and lay ministers in the diocese in order to check the validity of the previously collected data and to complete the overall picture of the pastoral situation of the cross-section of attitudes and opinions of people active in ministry. It was again a postal *self-completion questionnaire*, however, in this case

one which focused on concrete people working in the wide area of parish and diocesan ministry.

For the purpose of this questionnaire, the *census approach* combined with the *purposive sampling* method seemed to be appropriate. The questionnaire form with the covering letter was sent (by post and in many cases by e-mail as well) to all the priests working actively in pastoral ministry in the diocese (100 in total), to all the pastoral assistants working full-time or part-time in the diocese (19 in total), to all the officially registered catechists working mostly part-time in schools or parishes (17 in total), to all the administrative and maintenance workers in the diocese (32 in total), to some purposely selected voluntary ministers working as liturgical assistants in parishes (11 in total) and to all the animators of the active 'synodal circles' in the diocese (9 in total).

This questionnaire was *designed* somewhat shorter than the Parish Questionnaire (see A 5.3 na stránce 183 in Appendix 3), but similarly challenging and focused on experienced and educated respondents. The style of its questions was similar to the Parish Questionnaire as well. The content of its questions was based on the basic analytical categories of the organisational theory<sup>603</sup> adapted for the pastoral analysis.

The internal *reliability of the responses* to some questions was checked (for example, by counting the total numbers of the percentage in the Q. 3). After analysing the *social profile* of the respondents (see A 9.1 na stránce 226 in Appendix 4), their high *credibility* could be confirmed: they were evenly both celibate and married, almost completely with second (25%) or third (74%) level of education, pastorally educated, working both on the parish and diocesan level and half of them are members of a consultation body of some kind.

Although the gender imbalance (71% males) is an expression of the real situation in ministry, one *limitation in representativeness* also has to be acknowledged: because of the responding rate (see Table 56, only 25% in the case of priests), the age profile of priests and religious is skewed towards the age category of 30 – 39 more than the age profile of all the priests in ministry (40%, instead of the general 30%; see Table 55 and Graph 62). Comparing the responses about the personal style of ministry with the results of Focus Groups and the Parish Questionnaire, it can be stated that this researched group of priests is, in general, younger, more collaborative and active in ministry and more open to new ways than the general "population" of priests in the diocese (this *bias* was probably caused by the reluctance of other, more traditionally oriented priests, to participate in research which they see as a part of the perhaps unwelcome or troublesome changes in the diocese). However, the other ministerial categories can be seen as highly representative of the whole group of active lay ministers (apart from the administrative workers, it is highly over 50%; together with the priests, it is 40%; for the detailed responding rates, see Table 56).

The steps of the quantitative *analysis* of the collected data are described in detail below in section A 4.6.

#### A 4.6 QUANTITATIVE ANALYSIS

The quantitative analysis was made in the same way for all the quantitative data collected from the Diocesan Statistics, the Parish Questionnaire and the Ministers Questionnaire. The basic steps were conducted as follows.

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<sup>603</sup> The "Seven Ss": staff, style, shared values and skills (the "Soft Ss"), strategy, structures and systems (the "Hard Ss"); Handy, *Understanding Organizations*, 187 and 327

**First Step:** After transcribing or transmitting the pre-coded data into an Excel table, some additional categories were created by computing percentages comparing various connected columns and by clustering results into additional coded categories. Some new codes had to be created or rearranged. In the case of the Parish Questionnaire, two different “collaboration coefficients” were created by computing means of responses to some precisely selected Yes-No questions<sup>604</sup> and Likert-Scale questions.<sup>605</sup> By the multiplication of these two, a “General Collaboration Coefficient” was then created, finally divided into three “Collaboration Categories”.<sup>606</sup> In the case of the Ministers Questionnaire, some parts of the open-ended questions were clustered and coded for the quantitative analysis (Q. 6 and Q. 9), other parts were worked out as quantitative data (Q. 7, Q. 8 and Q. 10).

**Second Step:** Descriptive statistics and reasonable correlations of all the collected data were computed by using statistical tools in Excel, SPSS<sup>607</sup> and STATISTICA 4.5). Because the Likert-Scale questions in the used form (small intervals from 1 to 7) can be seen (according to some researchers)<sup>608</sup> not only as ‘ordinal data’, but also as ‘interval’ ones, Pearson Correlation was used for exploring the strength of relationship between two variables (both continuous and dichotomous ones).<sup>609</sup> Because it was discovered that the congregation size (the number of the Sunday Mass participants) can be a quite strong influencing variable in some cases, all the correlations were computed as Partial Correlations,<sup>610</sup> controlling for the “congregation size” variable. The so-called ‘null hypothesis’ was presupposed, unless being convinced that the particular connection did not arise by chance (using the statistical significance  $p < 0.05$  or  $p < 0.01$ ).

**Third Step:** The descriptive statistics and correlations have been presented in graphs and tables as follows: the descriptive statistics from the Secondary Analysis of Diocesan Statistics in Appendix 6 (na stránce 186), the descriptive statistics from the Parish Questionnaire in Appendix 7 (na stránce 194), the correlations within the Parish Questionnaire and between the Parish Questionnaire and the diocesan statistics in section A 7.8 of Appendix 7 (na stránce 211), the Ministers Questionnaire in Appendix 9 (na stránce 226). All these quantitative data were, finally, analysed in detail in Appendix 10 (**Chyba! Záložka není definována.**).

#### A 4.7 QUALITATIVE ANALYSIS

For the purposes of this qualitative analysis, the qualitative data from the Focus Groups and from the open-ended questions of the Parish Questionnaire were used. The basic steps were conducted as follows.

<sup>604</sup> Q. 20a, 29a, 30a, 34, 35a-c and 37: the “Objective Collaboration Coefficient” in the range from 1.0 to 2.0

<sup>605</sup> Q. 28d-f, 29b, 30b, 33d+e and 36a-g: the “Subjective Collaboration Coefficient” in the range from 1 to 7

<sup>606</sup> 1 = Good; 2 = Average; 3 = Poor; more in detail see A 7.7, on page 210, in Appendix 7.

<sup>607</sup> By using this software, the following book was very useful: Julie Pallant, *SPSS Survival Manual: A step by step guide to data analysis using SPSS* (Buckingham, Philadelphia: Open University Press, 2001).

<sup>608</sup> For example, Denscombe, *The Good Research Guide*, 178-180

<sup>609</sup> “Pearson correlation is used when you want to explore the strength of the relationship between two continuous variables. This gives you an indication of both the direction (positive or negative) and the strength of the relationship... This function is designed for interval level (continuous) variables. It can also be used if you have one continuous variable and one dichotomous variable.” Pallant, *SPSS Survival Manual*, 90 and 115

<sup>610</sup> “Partial correlation is an extension of Pearson correlation – it allows you to control for the possible effects of another confounding variable. Partial correlation ‘removes’ the effect of the confounding variable, allowing to get a more accurate picture of the relationship between two variables of interest.” Pallant, *SPSS Survival Manual*, 90

**First Step:** For analysing the Focus Groups transcriptions (altogether 113 pages), the computer version of the so-called “Long-Table Approach” was used.<sup>611</sup> That means that the transcriptions were marked by different colours according to their source (the relevant group and the difference between clergy and laypeople voices), cut and arranged according to the basic questions, compressed into shorter summaries and re-categorised, according to some newly emerged themes and basic organisational categories, into thematic subgroups. The responses to the open-ended questions of the Parish Questionnaire and the Ministers Questionnaire (Q. 7, Q. 8 and Q. 10) were finally clustered according to the same categories.

**Second Step:** A descriptive summary was made of what each focus group or questionnaire respondents said in response to the relevant theme. Because in the case of qualitative analysis, it is not possible to turn the various voices into percentages and to project them into the whole population, this descriptive summary was not done using numbers, but comments such as “no one, a few, some, several, many, most, all...”. By comparing the voices of different groups or subgroups, special attention was paid to the sometimes-emerging variety of perspectives on some particular themes.

**Third Step:** The summaries were illustrated by selected translations of word-for-word quotations taken from the transcriptions and questionnaire responses. The social profile of the Focus Groups has been presented in tables in Appendix 8 (na stránce 225) and the complete analysis of the Focus Groups’ results, combined with the analysis of the open-ended questions from the Parish Questionnaire and the Ministers Questionnaire are in Appendix 11 (na stránce 247).

#### A 4.8 TRIANGULATION

The findings from various methods were checked against each other in order to enhance the validity of the data (so-called ‘triangulation’ = locating a true position by referring to two or more other coordinates)<sup>612</sup> and to find relevant interconnections and important relationships. A part of this process was accomplished already by combining the Focus Groups data with the responses to the open-ended questions from the Parish Questionnaire and the Ministers Questionnaire in the qualitative analysis in Appendix 11 (na stránce 247) and the main task of finding important interconnections will be fulfilled in the analytical Chapter 4 (na stránce 53). However, the synthesis of all the mutually confirming and complementary sources are presented in Chapter 3 (section 3.2 na stránce 35).

#### A 4.9 ORGANISATIONAL ANALYSIS

Finally, all the data were analysed in the light of some of the main themes of organisational theory outlined in section A 3.3 (na stránce 155) and summarised in section 2.4. The detailed analysis can be found in Appendix 12 (na stránce 263), its summary at the end of the third chapter (section 3.3).

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<sup>611</sup> Kruger, *Focus Groups*, 125-144.

<sup>612</sup> Denscombe, *The Good Research Guide*, 84-85.

## Appendix 5: QUESTIONNAIRE FORMS

### A 5.1 PARISH QUESTIONNAIRE FORM (SCALED DOWN)

#### Questionnaire on the Style of Life and Ministry in Parishes

##### A part of a wider research about Organising Ministry in the Diocese of Pilsen

© for everybody who has good insight into style of the life and ministry in a particular parish ©

✉ please, post, fax, or e-mail, using the address below, until 30. 11. 2001 ✉

Petr Hruska, All Hallows College – Post Box 142, Grace Park Road, Dublin 9, IRELAND

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The purpose of this questionnaire is to describe the style of life and ministry in parishes of the diocese of Pilsen. Therefore, choose one particular parish that you know relatively well. You do not have to sign the form but if you state your name, it is guaranteed that your personal data will not be misused or passed on. Please, make your choice by ticking the square at the relevant answer (for example: ☒ Yes) or by ticking one of the 7 squares on the scale. In this way, you will define the approximate position of your opinion in the span between two extremes, which are always newly defined. The square that is the first from the left usually means “maximum”, the square in the middle means “average”, and the first square from the right means “minimum” (for example, the choice ☐ Always ☒ ☐ ☐ ☐ ☐ ☐ Never would mean: “fairly often”).

#### A) The Social Profile of the Respondent

*At first, I will ask you for some personal data.*

1. The name of your chosen parish (necessary): \_\_\_\_\_
2. Your name, surname, contact (optional): \_\_\_\_\_
3. Gender: ☐ Male ☐ Female \_\_\_\_\_
4. Age: ☐ Under17 ☐ 18–29 ☐ 30–39 ☐ 40–49 ☐ 50–59 ☐ 60–69 ☐ Above70
5. Status: ☐ Laity ☐ Priest (diocesan or religious) ☐ Deacon ☐ Religious ☐ Other: \_\_\_\_\_
6. The level of completed education: ☐ First ☐ Second ☐ Training ☐ Third ☐ Other: \_\_\_\_\_
7. Your theological and pastoral education: ☐ Professional ☐ ☐ ☐ ☐ ☐ ☐ None ☐ Don't Know
8. Your role in the church: \_\_\_\_\_
9. In your opinion, how important for the Catholic Church (a Church you would like to live in) are the attitudes and activities listed below?
 

|                                      |                                                                                                                                                                                                                                   |                                     |
|--------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| a) Mass and liturgical prayer        | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
| b) Faithfulness to own conscience    | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
| c) God's word and personal testimony | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
| d) Listening to your own heart       | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
| e) Direction by the Holy Spirit      | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
| f) Defence of faith and Church unity | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
| g) Social justice issues and dialog  | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
| h) Spontaneous prayer                | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
| i) Tradition and Church teaching     | Very Important <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Peripheral <input type="checkbox"/> | <input type="checkbox"/> Don't Know |
10. When you are attending a Sunday Mass in the chosen parish,
  - a) approximately, how many people do you know by name? Number: \_\_\_\_\_ ☐ Don't Know
  - b) how many people would you sometime speak to? Number: \_\_\_\_\_ ☐ Don't Know
11. Please, tick all that apply:
  - ☐ I live permanently in the chosen parish.
  - ☐ I attend the Sunday Mass at least once a month in the chosen parish.
  - ☐ I participate frequently in meetings in the chosen parish.
  - ☐ I have a permanent ministry or responsibility in the chosen parish.
  - ☐ I would sum up my involvement in the chosen parish as follows: \_\_\_\_\_
12. If you would like to add more information about yourself, please, use the following lines or the other side of this sheet.

**B) Spiritual Life in the Parish***The description of the parish life style, begin, please, looking at liturgy, prayer life and spirituality.*

13. How large is the average Sunday Mass congregation in the chosen parish?  
The total number of the Sunday Mass attendants: \_\_\_\_\_ ☐ Don't Know
14. In your opinion, how do the parishioners experience various dimensions of the celebration of Sunday Eucharist in the chosen parish? Tick, please, one position on each scale.
- |                                    |                                                                                                                                                                                                                                 |                                     |
|------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| a) Understanding of God's Word     | Intensively <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Very Little | <input type="checkbox"/> Don't Know |
| b) Communion with the other        | Intensively <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Very Little | <input type="checkbox"/> Don't Know |
| c) Reverence for the Eucharist     | Intensively <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Very Little | <input type="checkbox"/> Don't Know |
| d) A feast for the entire parish   | Intensively <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Very Little | <input type="checkbox"/> Don't Know |
| e) Meeting Christ in the Sacrament | Intensively <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Very Little | <input type="checkbox"/> Don't Know |
| f) Encouragement for everyday Life | Intensively <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Very Little | <input type="checkbox"/> Don't Know |
| g) Any other dimension?            | Intensively <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Very Little | <input type="checkbox"/> Don't Know |
| h) Please, specify:                |                                                                                                                                                                                                                                 |                                     |
- \_\_\_\_\_
15. a) Is there a kind of biblical collective preparation for the Sunday Mass in the chosen parish?  
☐ Yes ☐ No ☐ Don't Know
- b) If yes, specify, please, the kind of preparation and the average attendance.
- \_\_\_\_\_
16. a) Are there some other forms of worship or common prayer in the chosen parish (except rosary, the way of cross, and litany)? ☐ Yes ☐ No ☐ Don't Know
- b) If yes, give, please, some examples and specify the average numbers of attendants:
1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_ 4. \_\_\_\_\_
17. a) Is there any regular form of biblical or spiritual adult education programmes? ☐ Yes ☐ No ☐ Don't Know
- b) If yes, give, please, some examples and specify the average numbers of attendants:
1. \_\_\_\_\_ 2. \_\_\_\_\_
3. \_\_\_\_\_ 4. \_\_\_\_\_
18. a) Is the spirituality of the chosen parish (or of some groups in the parish) in a way influenced by some of the traditional religious congregations ☐ Yes ☐ No ☐ Don't Know
- b) Is the spirituality of the chosen parish (or of some groups in the parish) in a way influenced by some of the new ecclesiastical movements ☐ Yes ☐ No ☐ Don't Know
- b) If in the first or the second case yes, please, specify: \_\_\_\_\_
- \_\_\_\_\_
19. What other joys and problems does your chosen parish experience in the area of prayer life, celebration of sacraments and faith formation? If you like, you can use the following lines or the other side of the sheet.
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

**C) Relationships in the Parish***Now, please, concentrate your attention to the communal dimension of the life in the chosen parish.*

20. a) Is there a formal parish register of all members of the community in the chosen parish?  
☐Yes ☐No ☐Don't Know
- b) If yes, state the number of parishioners according to this register. Number: \_\_\_\_ ☐Don't Know
- c) If not, please, estimate the number of parishioners. Estimated Number: \_\_\_\_ ☐Don't Know
21. a) On the basis of a cursory look at the parish community members, how would you estimate the average external "uniformity" and "diversity" of the parish as a whole?  

External Uniformity ☐☐☐☐☐☐
 External Diversity ☐☐☐☐☐☐

☐Don't Know
- b) On the basis of your knowledge of parishioners and their mutual relationships, how would you estimate the average "warmth" and "coldness" of these relationships in the parish as a whole?  

Relational Warmth ☐☐☐☐☐☐
 Relational Coldness ☐☐☐☐☐☐

☐Don't Know
22. State, please, how many people in the parish (including priests) have keys of (or free access into)
- a) the parish church? Estimated Number: \_\_\_\_\_ ☐Don't Know
- b) parish centre / presbytery? Estimated Number: \_\_\_\_\_ ☐Don't Know
23. a) Are there some groups in the area of the chosen parish that are similar to the groups usually called "Small Christian Communities"? ☐Yes ☐No ☐Don't Know
- b) If yes, please, give some examples and, if it is possible, on the other side state the approximate numbers and age group of members of these groups, the frequency and programme of their meetings, and their way of connecting with the entire parish or other wider community or movement.
1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_ 4. \_\_\_\_\_
24. Does the chosen parish communicate regularly with
- a) the wider local church (neighbourhood parishes, diocese...)? ☐Yes ☐No ☐Don't Know
- b) the non-Catholic communities? ☐Yes ☐No ☐Don't Know
- c) If in the first or in the second case yes, please, give some examples:
1. \_\_\_\_\_ 2. \_\_\_\_\_
3. \_\_\_\_\_ 4. \_\_\_\_\_
25. What other joys and problems does the chosen parish experience in the area of relationships, communication, and community? If you like, you can use the following lines or the other side of the sheet.
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

**D) Administration in the Parish***Followed questions will direct your attention to the internal and external organisational structure.*

26. State, please, the approximate population of the area of your chosen parish.  
Population: \_\_\_\_\_ ☐ Don't Know
27. Describe or sketch (on the other side) the basic organisational structure of the chosen parish.
28. How often are the ways of decision-making listed below used in the chosen parish?
- |                                                                                                             |                                                                                                                                                                                                                                                                                                               |
|-------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| a) Decisions are made by the parish priest alone                                                            | a) <input type="checkbox"/> Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| b) Decisions are made by the parish priest after individual or collective consultations.                    | b) <input type="checkbox"/> Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| c) Decisions are made by an expert or a group of experts entrusted by the parish priest.                    | c) <input type="checkbox"/> Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| d) Decisions are made by the majority vote of all concerned (for example, in the Parish Council and so on). | d) <input type="checkbox"/> Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| e) Decisions are made by consensus of all concerned (for example, in the Parish Council and so on).         | e) <input type="checkbox"/> Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| f) Decisions are made as the result of a spiritual discernment process.                                     | f) <input type="checkbox"/> Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| g) Decisions are made in other ways.<br>Please, specify: _____                                              | g) <input type="checkbox"/> Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
29. a) Does a "Pastoral Council" or a similar official consultation group exist in the chosen parish?  
☐ Exists ☐ In Preparation ☐ Doesn't Exist and Isn't Prepared ☐ Don't Know
- b) If exists, please, evaluate its usefulness for the life and development of the chosen parish.  
☐ Very Beneficial ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ Totally Useless ☐ Don't Know
30. a) Does a "Finance Council" exist in the chosen parish?  
☐ Exists ☐ In Preparation ☐ Doesn't Exist and Isn't Prepared ☐ Don't Know
- b) If exists, please, evaluate its usefulness for the economical management of the chosen parish.  
☐ Very Beneficial ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ Totally Useless ☐ Don't Know
31. a) Is the chosen parish given enough of organisational support from the Bishop's Office?  
☐ Yes ☐ No ☐ Don't Know
- b) If yes, please, give some concrete examples of this support and state the benefits.  
1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_
- c) If no, please, give some concrete examples of areas, where such support is lacking and what the parish would need.  
1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_
32. What other joys and problems does the chosen parish experience in the area of leadership, decision-making, structures, administration, and organisation? If you like, you can use the following lines or the other side of the sheet.

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**E) Ministry in the Parish**

*Finally, please, deal with the internal and external collaboration and ministry in your chosen parish.*

33. How often are the following styles of collaboration in the area of ministry practiced in the chosen parish? Tick, please, one position on each of the scales below.
- |                                                                                                                                               |                                                                                                                                                                                                                                    |
|-----------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| a) <i>Individual:</i> The administrator does everything alone, parishioners are served.                                                       | a) Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| b) <i>Advisory:</i> The administrator does everything alone, but he consults the parishioners.                                                | b) Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| c) <i>Assistant:</i> The administrator gives out the tasks for parishioners, they help him according to his instructions.                     | c) Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| d) <i>Collaborative:</i> The administrator collaborates with parishioners in mutual respect.                                                  | d) Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| e) <i>Enabling:</i> Parishioners do many task on their own, the administrator guides them, gives them advice and, if necessarily, helps them. | e) Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| f) <i>Independent:</i> Parishioners do their services alone without any contact with the administrator.                                       | f) Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
| g) Other styles of ministry:                                                                                                                  | g) Always <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Never <input type="checkbox"/> Don't Know |
34. a) Is there in progress a process of collective pastoral planning in the chosen parish  
☐ Yes ☐ No ☐ Don't Know  
 b) If yes, please, specify on the other side who and in what way is involved in it.
35. Does the chosen parish collaborate or cooperate in a concrete way in the pastoral ministry with  
 a) the pastoral agencies of the Bishop's Office? ☐ Yes ☐ No ☐ Don't Know  
 b) some other parishes or organisations? ☐ Yes ☐ No ☐ Don't Know  
 c) some non-Catholic communities? ☐ Yes ☐ No ☐ Don't Know  
 d) If in some cases yes, please, give some examples on the other side of the sheet.
36. In what measure is the collaboration of parishioners developed in the chosen parish in the ministerial areas listed below? Tick, please, one position on each of the scales below.
- |                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| a) Liturgy<br>(for example, participation in various ministries during the Mass, the Liturgy of the Hours, prayer group or other liturgies and common prayers; preparing various liturgies and prayers, sharing responsibility for preparing liturgical space and requisites...) | Very Developed <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Totally Undeveloped <input type="checkbox"/> Don't Know |
| b) Pastoral Formation<br>(for example, preparation various formation courses; godfather and godmother ministry; spiritual direction or conversation; pastoral counselling; mutual faith encouragement; guidance of small groups; retreat ministry...)                            | Very Developed <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Totally Undeveloped <input type="checkbox"/> Don't Know |
| c) Community Building<br>(for example, organising various social events; communication ministries; conflict facilitation; deepening atmosphere of mutual respect; welcoming and hospitality ministries; deepening communitarian relationships...)                                | Very Developed <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Totally Undeveloped <input type="checkbox"/> Don't Know |
| d) Administration<br>(for example, administrative services in the parish office; parish economy; bookkeeping; church building maintenance; sponsorship, fund-raising...)                                                                                                         | Very Developed <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Totally Undeveloped <input type="checkbox"/> Don't Know |
| e) Diaconal Service<br>(for example, Caritas groups; senior and sick people ministries; social counselling; justice and peace issues; crime prevention; drug abuse prevention; homeless and socially weak people; other services...)                                             | Very Developed <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Totally Undeveloped <input type="checkbox"/> Don't Know |
| f) Inculturation<br>(for example, engagement in politics, social systems, culture, media, schools; liaison ministry in the local community and other organisations; connecting the parish community with social life in the local community...)                                  | Very Developed <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Totally Undeveloped <input type="checkbox"/> Don't Know |
| g) Evangelisation<br>(for example, religion teaching and various talks about faith issues in schools and other organisations, various lecture activities; evangelisation events, courses and gatherings; personal evangelisation; parish mission; visitations...)                | Very Developed <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> Totally Undeveloped <input type="checkbox"/> Don't Know |
37. a) Is there in the chosen parish a systematic formation of parishioners for collaborative ministry?  
☐ Yes ☐ No ☐ Don't Know  
 b) If yes, please, give some concrete examples.
38. Please, add any further comments on the following line or on the other side of this sheet.

**Thank you for your cooperation. Your answers will be treated with maximum confidentiality.**

## A 5.2 FOCUS GROUP QUESTIONS

### Focus Groups on Pastoral Vision, Situation and Priorities

#### A part of a wider research about Organising Ministry in the Diocese of Pilsen

A schedule for focus groups conducted in the Pilsen diocese in December 2001

Petr Hruska, All Hallows College – Post Box 142, Grace Park Road, Dublin 9, IRELAND

#### **Q. 1: Social and Ministerial Profile of the Participants**

**a) *Personal data:*** Please, state some personal data about yourselves (for example, name, age, state, education, present occupation, residence...).

**b) *Pastoral horizon:*** Please, describe briefly your personal experience of the church and ministry in the diocese and state on what this experience is based.

#### **Q. 2: Personal Image of the Church**

**a) *Personal dream about the church:*** Please, if possible, could you describe your personal dream about the church in which you would like to live?

**b) *Vision of the church in the diocese in 10 years:*** Please, describe (now in more realistic way) the situation of the diocese, in which you would like to live in 10 years.

#### **Q. 3: Pastoral Situation in the Diocese**

**a) *Chances or “places of hope”:*** Please, name some of the characteristics or examples which positively correspond with your dream or vision and are in accordance with it. In other words: What “places of hope” do you see in the diocese?

**b) *Blocs or “places of pain”:*** Now, on the other side, name some of the characteristics or examples which block the fulfilment of your dream or vision. In other words: What “places of pain” do you see in the diocese?

#### **Q. 4: Pastoral Planning**

**a) *Pastoral priorities:*** Please, name one to three areas of pastoral ministry in the diocese, in which you would like to see something changed in the direction of your personal vision as soon as possible. In other words: On which areas should the ministry in the diocese focus in near future?

**b) *Ways towards fulfilment of the vision:*** Now try to imagine some feasible steps or measures which would lead to fulfilment of your vision in the areas you named in the last point.

#### **Q. 5: Further Comments**

### A 5.3 MINISTERS QUESTIONNAIRE FORM (SCALED DOWN)

## Questionnaire on Pastoral Ministry in the Pilsen Diocese

A part of a wider research about **Organising Ministry** in the Diocese of Pilsen

© for all full-time or part-time pastoral and administrative ministers or commissioned volunteers ©

☐ please, post, fax, or e-mail, using the address below, until 31. 5. 2002 ☐

Petr Hruska, All Hallows College – Post Box 142, Grace Park Road, Dublin 9, IRELAND

[illegible]

### Q. 1: The Social Profile of the Respondent

- a) Gender: ☐ Male ☐ Female
- b) Age: ☐ 18–29 ☐ 30–39 ☐ 40–49 ☐ 50–59 ☐ 60–69 ☐ nad 70
- c) Nationality: ☐ Czech ☐ Slovak ☐ Polish ☐ Other
- d) Status: ☐ Celibate ☐ Currently Single ☐ Married ☐ Divorced ☐ Widowed ☐ Other
- e) Ordinations and Vows: ☐ Deacon ☐ Priest or Bishop ☐ Vowed Religious
- f) Completed education: ☐ First Level ☐ Second Level ☐ Training ☐ Third Level
- g) Forms of your theological and pastoral education (tick all that apply):
- ☐ Various short-term courses or seminars
- ☐ At least one-year distance course for pastoral assistants, catechists, animators and so on
- ☐ Distance study of Theology or Pastoral Ministry
- ☐ Full-time study of Theology or Pastoral Ministry
- h) Type of employment or activity in the Church:
- ☐ Full-time ☐ Part-time ☐ Contractual ☐ Voluntary ☐ Other (please, specify):
- i) The organisational level of your ministry or work:
- ☐ Diocesan ☐ Deanery ☐ Parish ☐ Other (please, specify):
- j) Your official role in ministry (tick all that apply):
- ☐ Bishop or Bishop Vicar ☐ Parish Priest ☐ Parish Administrator ☐ Assistant Priest
- ☐ Curate ☐ Deacon ☐ Chaplain ☐ Specialised Ministry ☐ Pastoral Assistant
- ☐ Catechist ☐ Administrative or Maintenance Worker
- ☐ Liturgical Assistant ☐ Acolyte ☐ Lector ☐ Other (please, specify):
- k) Do you have an official Church commissioning for pastoral ministry?
- ☐ No ☐ Yes (please, specify):
- l) Are you a member of an official pastoral planning council or administrative body?
- ☐ No ☐ Yes (please, specify):

## Q. 2: Personal Theological and Pastoral Orientation

- a) Please, specify the degree of the presence of the following dimensions in your life and ministry (that means, you should express how much you are, both practically and spiritually, attracted by the following areas):
- > Spreading the Gospel to all people and bringing them to Christ and in a Christian community  
Very Intensively☐☐☐☐☐☐ Rather Marginally☐☐
  - > Deepening mutual relationships among Church's members and caring for their personal needs  
Very Intensively☐☐☐☐☐☐ Rather Marginally☐☐
  - > Liturgical celebration and deepening of the prayer life and holiness of Church's members  
Very Intensively☐☐☐☐☐☐ Rather Marginally☐☐
  - > Diaconal ministry to all in need and marginalised people and support of social justice in the whole society  
Very Intensively☐☐☐☐☐☐ Rather Marginally☐☐
- b) Please, specify the kind of your theological opinions and attitudes (that means, you should express how close the theological orientations mentioned below are to your own opinions):
- > Very conservative theological orientation (e.g. Catholic Report)  
Very Close☐☐☐☐☐☐ Totally Distant☐☐
  - > Conservative theological orientation (e.g. Communio)  
Very Close☐☐☐☐☐☐ Totally Distant☐☐
  - > Moderate theological orientation (e.g. Theological Texts)  
Very Close☐☐☐☐☐☐ Totally Distant☐☐
  - > Progressive theological orientation (e.g. Concilium)  
Very Close☐☐☐☐☐☐ Totally Distant☐☐
  - > Very progressive theological orientation (e.g. Gethsemane)  
Very Close☐☐☐☐☐☐ Totally Distant☐☐

**Q. 3: Personal Ministerial Role**

- a) Please, estimate how many hours a week you spend on average in your official ministry (in hours per week):  
☐ Up to 7 Hours   ☐ 7 to 21 Hours   ☐ 21 to 56 Hours   ☐ 56 to 84 Hours   ☐ More than 85 Hours
- b) Please, estimate how many hours a week of the time spent in your official ministry are dedicated to the following types of work (note, the individual categories are – in the Czech original version – explained below):
- Direct “Pastoral Care” for others: \_\_\_\_\_ Average Hours a Week
  - Various “Administrative Works”: \_\_\_\_\_ Average Hours a Week
  - Various “Pastoral Leadership” activities: \_\_\_\_\_ Average Hours a Week
  - Various kinds of “Church Management”: \_\_\_\_\_ Average Hours a Week
  - Your own “Training and Education”: \_\_\_\_\_ Average Hours a Week

**Q. 4: Personal Ministerial Competence**

If you take into account the demands on your official ministry in the Church, how would you assess your competencies (knowledge, skills, experience) in the following areas? Tick all that apply.

- Pastoral Care      ☐ More than sufficient   ☐ Sufficient   ☐ Insufficient
- Pastoral Leadership   ☐ More than sufficient   ☐ Sufficient   ☐ Insufficient
- Administration      ☐ More than sufficient   ☐ Sufficient   ☐ Insufficient
- Church Management   ☐ More than sufficient   ☐ Sufficient   ☐ Insufficient

**Q. 5: Personal Ministerial Styles**

- a) If you are working in the area of direct pastoral care or administration, do you prefer when:-
- you are clearly told what you have to do and then you do it on your own? Almost Always ☐☐☐☐☐☐ Almost Never
  - your work is a part of an intensive team decision-making and follows collaboration Almost Always ☐☐☐☐☐☐ Almost Never
  - you are intensively guided and supported for longer time in order to be able to work independently later Almost Always ☐☐☐☐☐☐ Almost Never
  - you can do your work totally on your own and the community or superior is interested only in its outcome Almost Always ☐☐☐☐☐☐ Almost Never
- b) If you are in a situation where you have responsibility for pastoral care or administrative works done by others, your real leadership or management style can be described in the following way:
- I assign clear tasks to the other or I ask them for clearly defined help. Almost Always ☐☐☐☐☐☐ Almost Never
  - I get people together for consultation about what is important and collaborate with them as partners. Almost Always ☐☐☐☐☐☐ Almost Never
  - I am closely available to people, guiding them, supporting them and encouraging to their own activities Almost Always ☐☐☐☐☐☐ Almost Never
  - I assume that everybody knows what is important and how to do it and I am interested only in the outcome Almost Always ☐☐☐☐☐☐ Almost Never

**Q. 6: Identification with the Diocesan Pastoral Strategy**

- a) How well do you know the pastoral strategy (conception, vision) of the current diocesan leadership?  
☐ Very Well   ☐ Relatively Well   ☐ On Average   ☐ Rather Not   ☐ Not at All
- b) If you know this pastoral strategy (conception, vision), please, describe it briefly on the few lines below.

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- c) If you know this strategy (conception, vision), how far do you identify with it?  
☐ Totally   ☐ For the Most Part   ☐ With Half of It   ☐ Only With Something   ☐ Not at All
- d) What three pastoral priorities of the diocese for the next ten years would you personally suggest?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

**Q. 7: Assessment of Diocesan Pastoral Structures**

a) If you think that the current pastoral structures in the diocese have some substantial advantages, please, give the one to three most important of them.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

b) If you think that the current pastoral structures in the diocese have some substantial disadvantages, please, suggest the one to three most important changes or improvements which you wish.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

**Q. 8: Assessment of Communication and Collaboration Styles in the Diocese**

a) If you are aware of some concrete examples or areas of particularly quality communication or collaboration among people who are working in pastoral ministry in the diocese, please, give one to three of them.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

b) If you are aware of some concrete examples or areas of particularly problematic communication or collaboration among people which are working in pastoral ministry in the diocese, give one to three of them.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

**Q. 9: Assessment of the Diocesan Leadership**

a) If you think that the current diocesan leadership as a whole (the bishop, the vicar general and bishop vicars) has some particularly positive characteristics, please, give one to three of them.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

b) If you think that the current diocesan leadership as a whole (the bishop, the vicar general and bishop vicars) has some particularly negative characteristics, please, suggest one to three improvements which you wish.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

**Q. 10: Further Comments and Suggestions**

If you like, you can use the following lines or the other side of the sheet for any further comments or suggestions.

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**Thank you for your cooperation. Your answers will be treated with maximum confidentiality.**

## Appendix 6: SECONDARY ANALYSIS RESULTS

Table 5: Sunday Mass Participants and Parishes in the Diocese

| Deanery     | Sunday Mass Participants<br>in the Diocese, 21. Mar. 1999 |            |        | Number of Parishes<br>in the Diocese, 2001 |            |       |
|-------------|-----------------------------------------------------------|------------|--------|--------------------------------------------|------------|-------|
|             | Residential                                               | Excurrento | Total  | Residential                                | Excurrento | Total |
| PM          | 1,932                                                     | 0          | 1,932  | 5                                          | 0          | 5     |
| PJ          | 408                                                       | 278        | 686    | 7                                          | 20         | 27    |
| PS          | 436                                                       | 513        | 949    | 8                                          | 40         | 48    |
| KV          | 796                                                       | 507        | 1,303  | 9                                          | 47         | 56    |
| CH          | 818                                                       | 469        | 1,287  | 5                                          | 26         | 31    |
| SO          | 435                                                       | 148        | 583    | 5                                          | 18         | 23    |
| KT          | 602                                                       | 380        | 982    | 7                                          | 23         | 30    |
| RO          | 270                                                       | 229        | 499    | 4                                          | 16         | 20    |
| TC          | 318                                                       | 271        | 589    | 7                                          | 33         | 40    |
| DO          | 1,834                                                     | 469        | 2,303  | 11                                         | 29         | 40    |
| Grand Total | 7,849                                                     | 3,264      | 11,113 | 68                                         | 252        | 320   |

Source: Sunday Mass Participants Census 1999 and Bishop's Office, 2001

Table 6: Parishes and Participants in Relation to the Congregation Size

| Sunday Mass<br>Participants | Parishes                |                         |                    | Sunday Mass Participants   |                           |        |
|-----------------------------|-------------------------|-------------------------|--------------------|----------------------------|---------------------------|--------|
|                             | Residential<br>(N = 68) | Excurrento<br>(N = 252) | Total<br>(N = 320) | Residential<br>(N = 7 849) | Excurrento<br>(N = 3 264) | Total  |
| No People                   | 0%                      | 38%                     | 30%                | 0.0%                       | 0.0%                      | 0.0%   |
| 1 - 10                      | 3%                      | 21%                     | 17%                | 0.1%                       | 11.0%                     | 3.3%   |
| 11 - 20                     | 7%                      | 19%                     | 17%                | 1.1%                       | 22.2%                     | 7.3%   |
| 21 - 40                     | 19%                     | 15%                     | 16%                | 5.1%                       | 33.9%                     | 13.5%  |
| 41 - 60                     | 19%                     | 4%                      | 8%                 | 8.4%                       | 17.2%                     | 11.0%  |
| 61 - 100                    | 22%                     | 2%                      | 6%                 | 15.0%                      | 11.8%                     | 14.1%  |
| 101 - 200                   | 13%                     | 0%                      | 3%                 | 16.0%                      | 3.9%                      | 12.4%  |
| 201 - 300                   | 7%                      | 0%                      | 1.6%               | 16.1%                      | 0.0%                      | 11.4%  |
| 301 - 400                   | 3%                      | 0%                      | 0.6%               | 8.4%                       | 0.0%                      | 6.0%   |
| 401 - 500                   | 3%                      | 0%                      | 0.6%               | 10.6%                      | 0.0%                      | 7.5%   |
| 501 - 600                   | 1.5%                    | 0%                      | 0.3%               | 7.3%                       | 0.0%                      | 5.2%   |
| 600+                        | 1.5%                    | 0%                      | 0.3%               | 11.8%                      | 0.0%                      | 8.4%   |
| Total                       | 100%                    | 100%                    | 320                | 100.0%                     | 100.0%                    | 100.0% |
| 201+                        | 19%                     |                         |                    | 54%                        |                           |        |

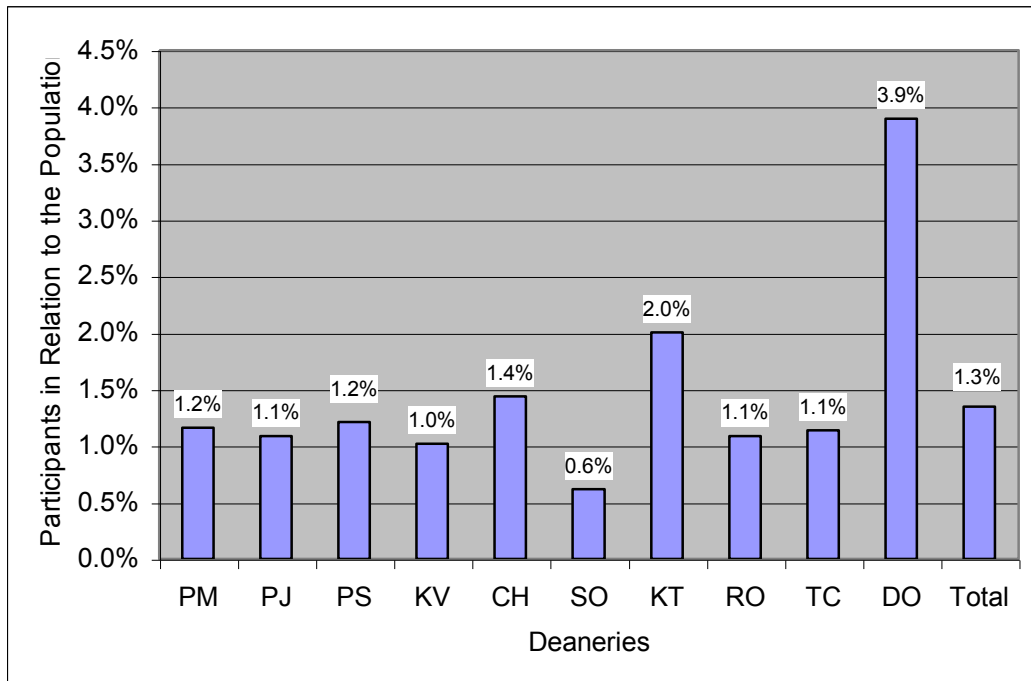
Source: Sunday Mass Participants Census 1999 and Bishop's Office 2001

Table 7: Parishes with Groups and Numbers of Participants

| Groups           | Residential Parishes | Percents | Participants | Percents |
|------------------|----------------------|----------|--------------|----------|
| Faith Initiation | 33                   | 49%      | 307          | 2.8%     |
| Youth Groups     | 20                   | 29%      | 319          | 2.9%     |
| Adult Groups     | 31                   | 46%      | 635          | 5.7%     |
| Caritas Groups   | 23                   | 34%      | 284          | 2.6%     |
| Diocese          | 68                   | 100%     | 11,113       | 100%     |

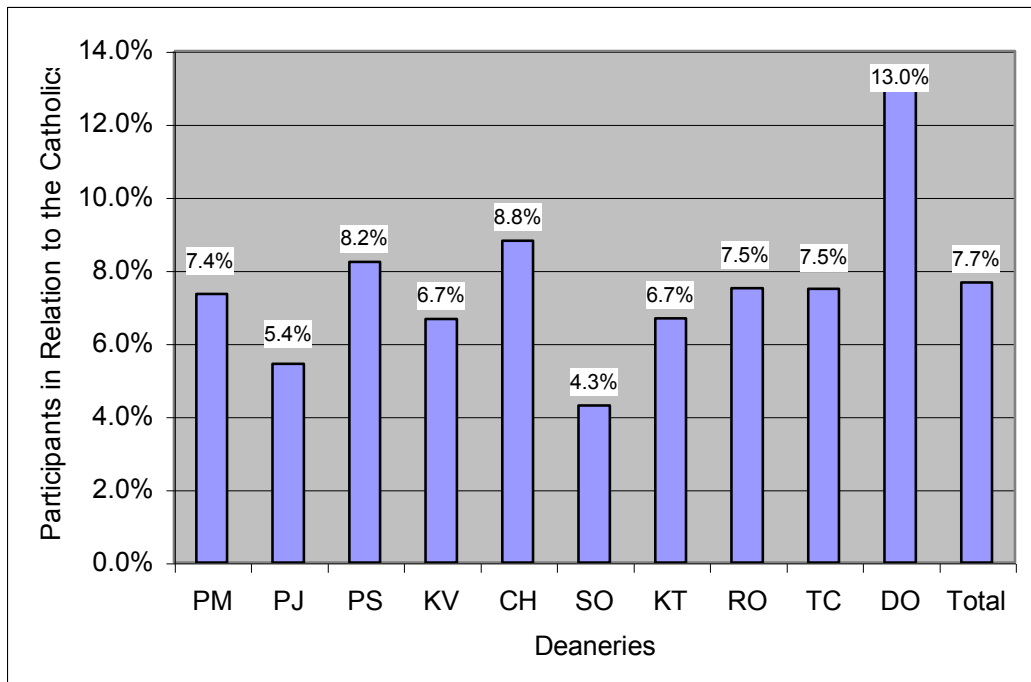
Source: Annual Diocesan Statistics 2000

Graph 18: Sunday Mass Participants in Relation to the Population in Deaneries



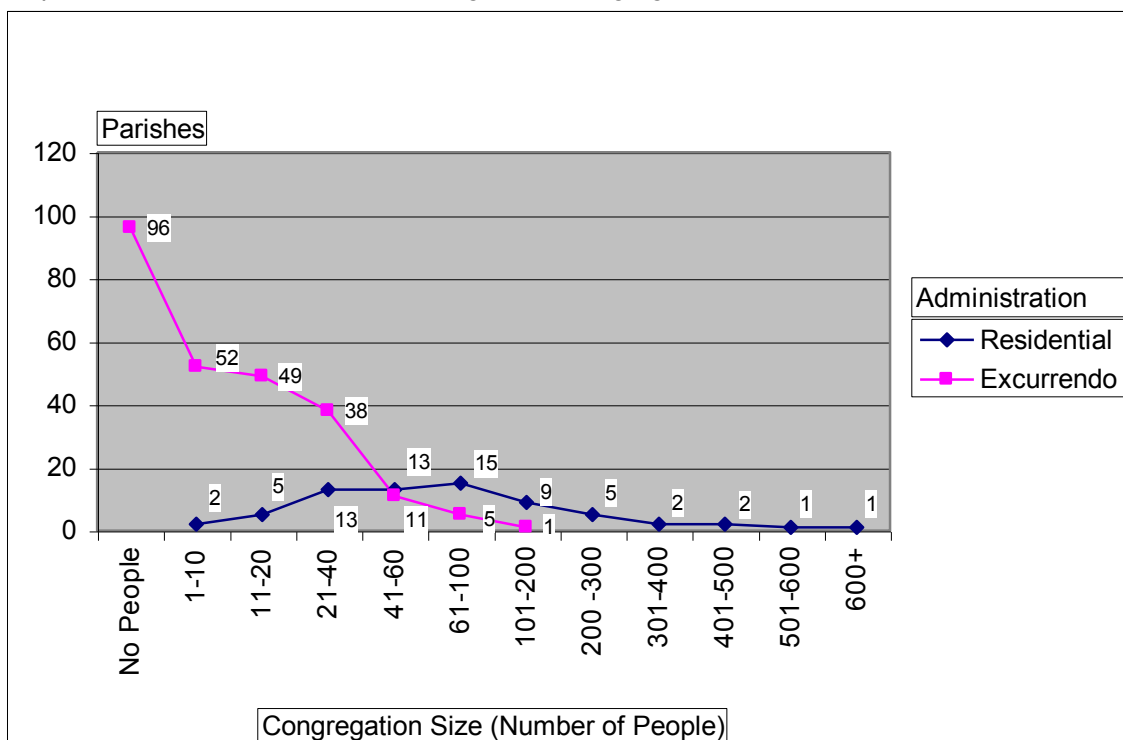
Source: Sunday Mass Participants Census 1999 and Population Census 2001

Graph 19: Sunday Mass Participants in Relation to the Number of Catholics in Deaneries



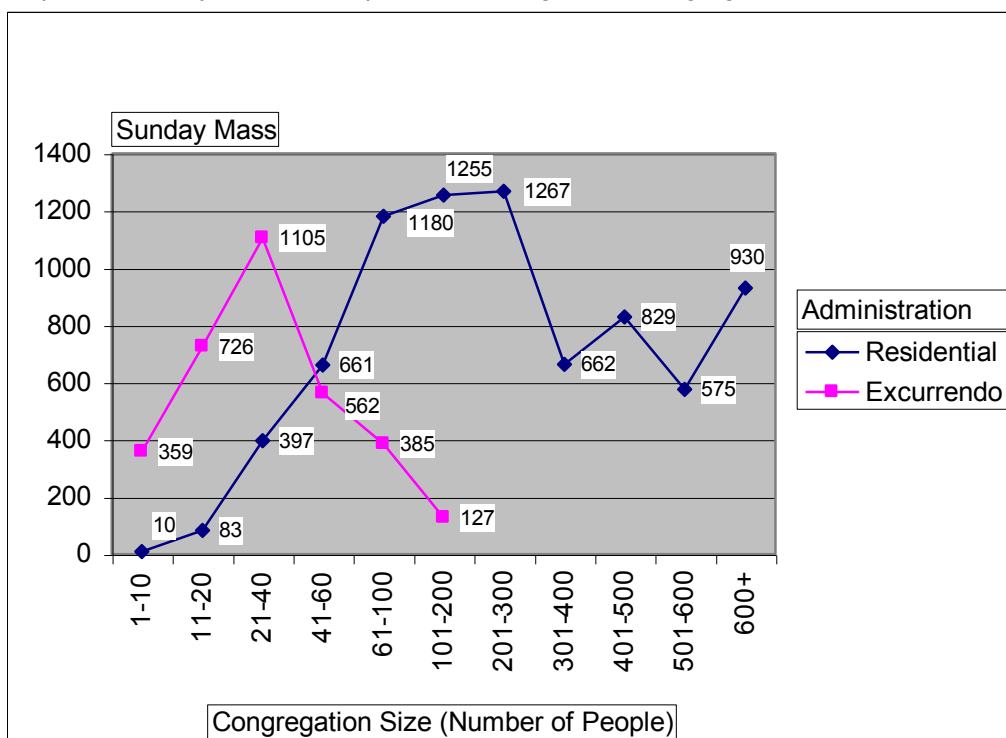
Source: Sunday Mass Participants Census 1999 and Population Census 2001

Graph 20: Number of Parishes according to the Congregation Size



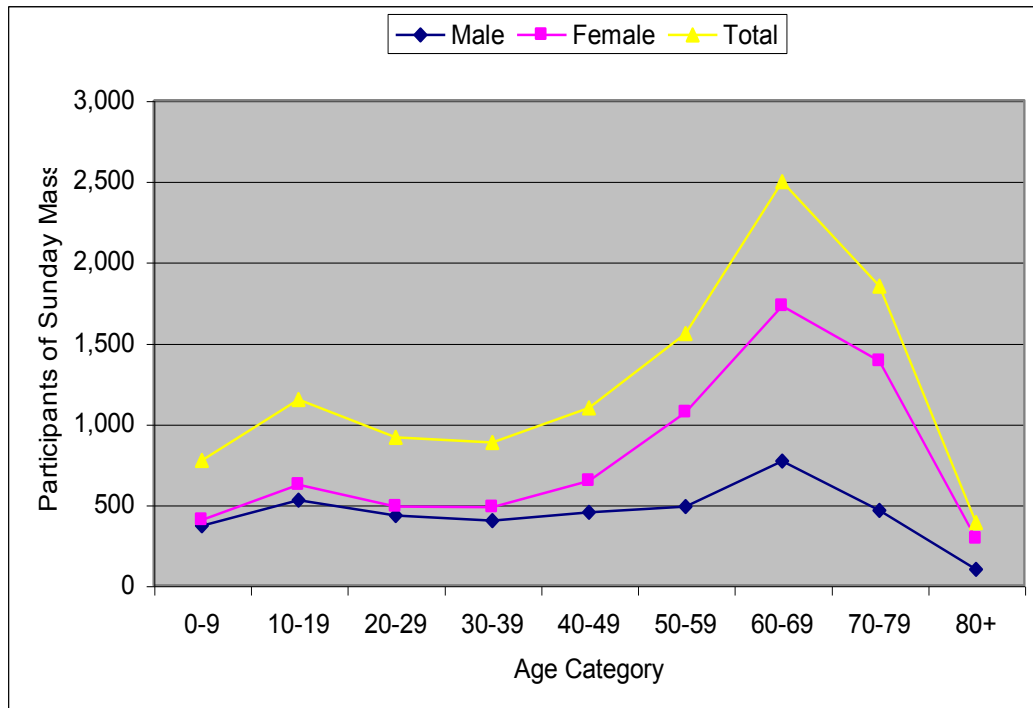
Source: Sunday Mass Participants Census 1999

Graph 21: Sunday Mass Participants according to the Congregation Size



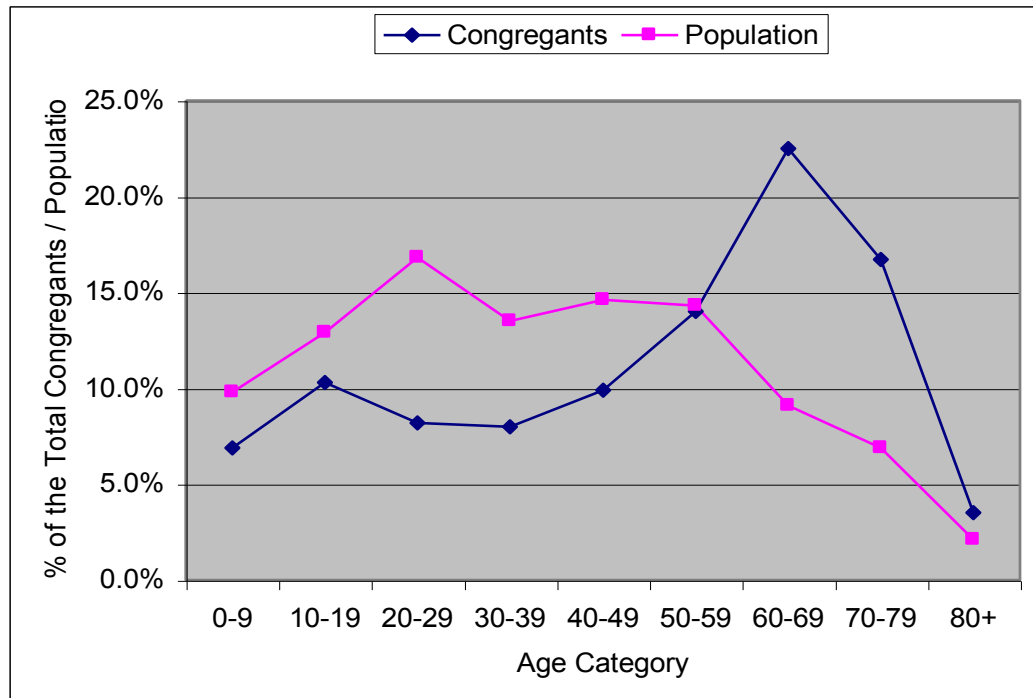
Source: Sunday Mass Participants Census 1999

Graph 22: Age Profile of Male and Female Sunday Mass Participants



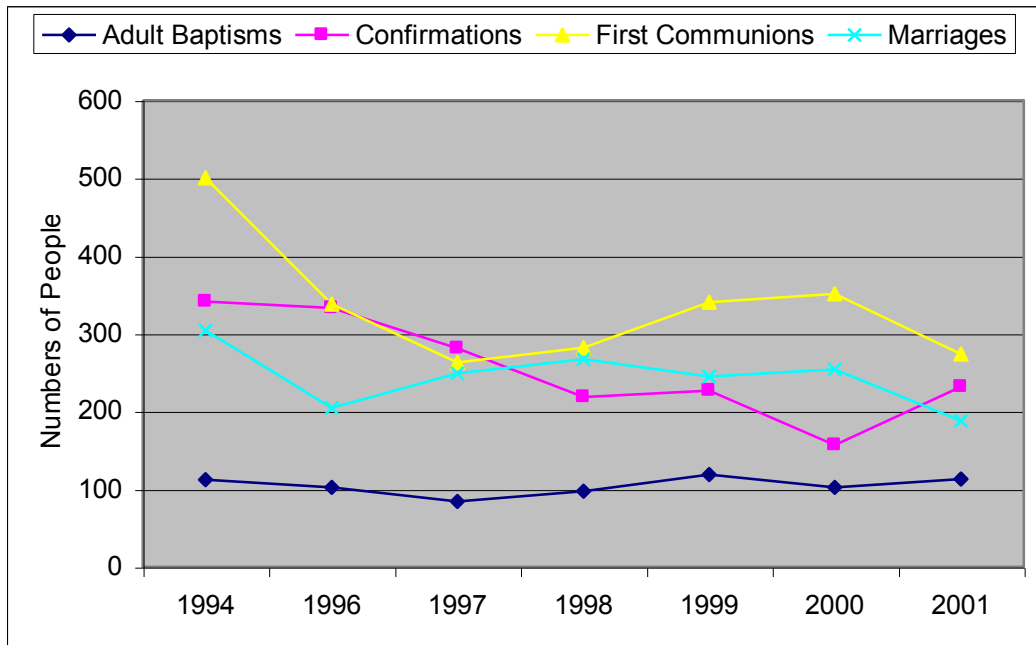
Source: Sunday Mass Participants Census 1999

Graph 23: Age Profile of Sunday Mass Participants and the Diocesan Population



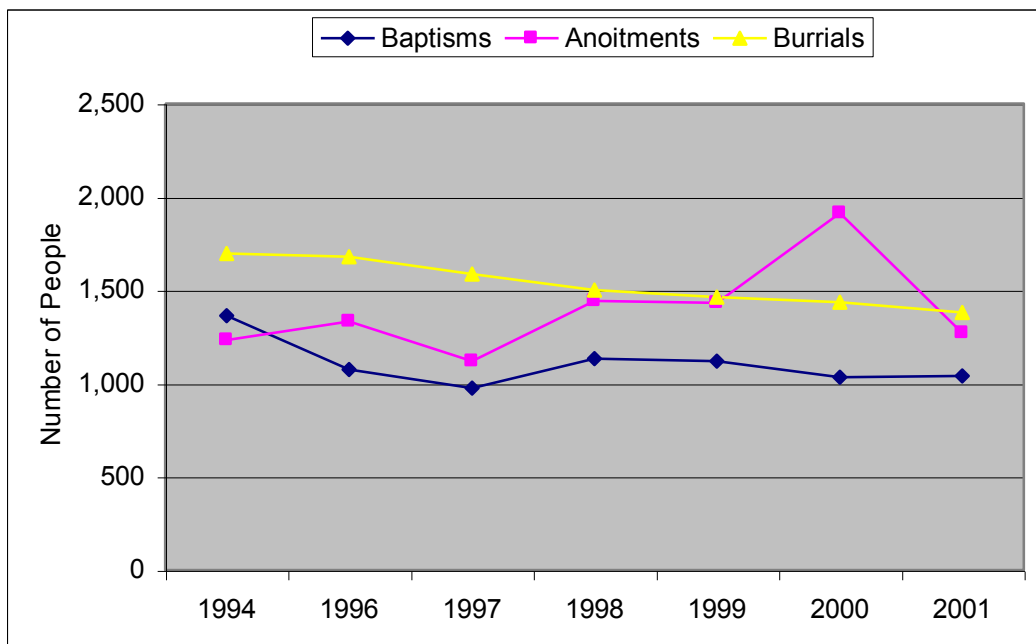
Source: Sunday Mass Participants Census 1999 and Population Census 2001

Graph 24: Initiation Sacraments and Marriages in the Diocese in 1994 - 2000



Source: Annual Diocesan Statistics 1994 – 2000

Graph 25: Baptisms, Anointments and Burials in the Diocese in 1994 - 2000



Source: Annual Diocesan Statistics 1994 – 2000

Table 8: Types of Parish Administration and Relevant Sunday Mass Participation

| Administration                      | Parishes | Practising Congregants |      |
|-------------------------------------|----------|------------------------|------|
| Residential                         | 68       | 7,849                  | 71%  |
| Excurrendo                          | 252      | 3,264                  | 29%  |
| Total in the Diocese                | 320      | 11,113                 | 100% |
| Type of Ministry                    | Parishes | Practising Congregants |      |
| Parish Priest Alone                 | 34       | 2,621                  | 24%  |
| Administrator Alone                 | 10       | 654                    | 6%   |
| Pastoral Team (at least two people) | 22       | 4,535                  | 41%  |
| Non Resident Administrator          | 254      | 3,303                  | 30%  |
| Total in the Diocese                | 320      | 11,113                 | 100% |

Table 9: Number of Excurrendo Parishes Administrated from one Residential

| Residential Parishes  | 6x | 8x | 11x | 12x | 13x | 5x | 3x | 4x | 4x | 2x | 1x | 68x |
|-----------------------|----|----|-----|-----|-----|----|----|----|----|----|----|-----|
| Excurrendo per Parish | 0  | 1  | 2   | 3   | 4   | 5  | 6  | 7  | 8  | 9  | 14 |     |
| Total Excurrendo      | 0  | 8  | 24  | 33  | 52  | 25 | 18 | 28 | 32 | 18 | 14 | 252 |

Table 10: Sunday Mass Offering per Person

| Parishes            | Percents of Parishes |                      |                 |
|---------------------|----------------------|----------------------|-----------------|
| Offering per Person | Residential (N = 66) | Excurrendo (N = 132) | Total (N = 198) |
| 1 - 4 Kč            | 9%                   | 16%                  | 14%             |
| 5 - 8 Kč            | 30%                  | 39%                  | 36%             |
| 9 - 12 Kč           | 24%                  | 26%                  | 25%             |
| 13 - 16 Kč          | 20%                  | 9%                   | 13%             |
| 17 - 20 Kč          | 8%                   | 5%                   | 6%              |
| 20+ Kč              | 9%                   | 5%                   | 6%              |
| Total (N = 198)     | 100%                 | 100%                 | 100%            |

Table 11: Economical Productivity of Sunday Mass Participants

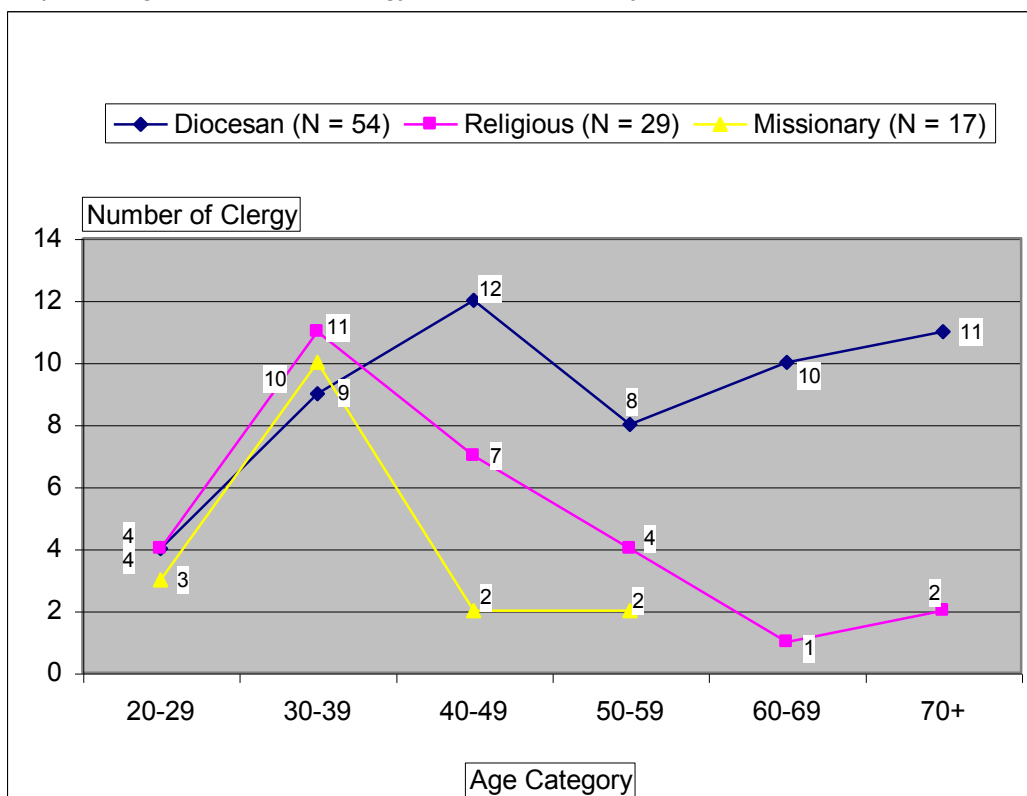
| Congregants    | Total in the Diocese | Percents |
|----------------|----------------------|----------|
| Productive     | 3,445                | 31%      |
| Non Productive | 7,659                | 69%      |
| Total          | 11,104               | 100%     |

Table 12: The Clergy in Pastoral Ministry in the Diocese and its Average Age

| Bishop                                                 | Parish Priests Administrators | Curates | Other Priests (teams) | Perm. Deacons | Deacons | Diocesan | Religious                     | Communities | Missionary | Diocesan Lev. | Parish Lev. | Czech | Slovak | Polish | Other |
|--------------------------------------------------------|-------------------------------|---------|-----------------------|---------------|---------|----------|-------------------------------|-------------|------------|---------------|-------------|-------|--------|--------|-------|
| Clergy in Pastoral Ministry (N = 100)                  |                               |         |                       |               |         |          |                               |             |            |               |             |       |        |        |       |
| 1%                                                     | 68%                           | 9%      | 10%                   | 4%            | 2%      | 54%      | 29%                           | 2%          | 15%        | 7%            | 93%         | 77%   | 4%     | 16%    | 3%    |
| Parish Priests, Moderators and Administrators (N = 68) |                               |         |                       |               |         |          |                               |             |            |               |             |       |        |        |       |
| -----                                                  | 100%                          | -----   | -----                 | 0%            | -----   | 60%      | 25%                           | 1%          | 13%        | -----         | 100%        | 79%   | 4%     | 15%    | 1%    |
| Average Age Diocesan Clergy                            |                               |         |                       |               |         | 53.3     | Average Age Missionary Clergy |             |            |               |             |       | 36.2   |        |       |
| Average Age Religious Clergy                           |                               |         |                       |               |         | 42.8     | Average Age Clergy in Total   |             |            |               |             |       | 47.3   |        |       |

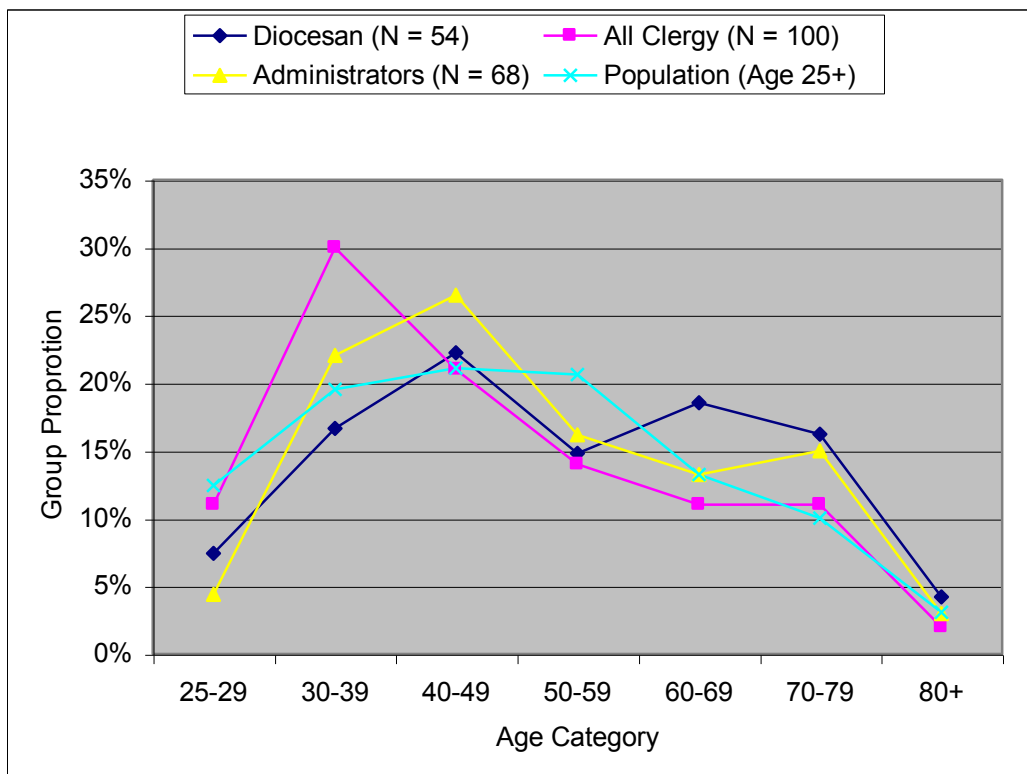
Source for Tables on this Page: Bishop's Office, 2001, and the Participant Census 1999

Graph 26: Age Profile of the Clergy in Pastoral Ministry in the Diocese



Source: Bishop's Office, 2001

Graph 27: Comparison of the Age Profiles of the Population and the Clergy



Source: Bishop's Office, 2001, and Population Census 2001

Table 13: Lay Ministers and Workers in the Diocese

|                                                                                                                                                                                                                                                                                                                                                                                                                      | Diocesan Level | Local Level | Total      |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|-------------|------------|
| Pastoral Assistants                                                                                                                                                                                                                                                                                                                                                                                                  | 10             | 9           | 19         |
| Administrative Workers                                                                                                                                                                                                                                                                                                                                                                                               | 15             | 16          | 32         |
| Catechists (can. 776 CIC)                                                                                                                                                                                                                                                                                                                                                                                            | 0              | 17          | 17         |
| Some administrative workers are working in various areas of pastoral ministry on the parish level as well. Catechists are (mostly part-time) employed directly by schools, some are working voluntarily in parishes as well.                                                                                                                                                                                         |                |             |            |
| <i>Paid Lay Ministers in Total</i>                                                                                                                                                                                                                                                                                                                                                                                   | <i>23</i>      | <i>38</i>   | <i>61</i>  |
| Lay Word Service Leaders                                                                                                                                                                                                                                                                                                                                                                                             | 0              | 15          | 15         |
| Lectors and Acolytes (can. 230 § 1 CIC)                                                                                                                                                                                                                                                                                                                                                                              | 0              | 42          | 42         |
| Commissioned (can. 230 § 2; 3 CIC)                                                                                                                                                                                                                                                                                                                                                                                   | 0              | 33          | 33         |
| Directors of Caritas Units                                                                                                                                                                                                                                                                                                                                                                                           | 1              | 14          | 15         |
| Synodal Circles Animators                                                                                                                                                                                                                                                                                                                                                                                            | 0              | 17          | 17         |
| From the "lay word service leaders" (mostly men, commissioned as lectors and acolytes), only 7 are in regularly ministry. In the case of the "lectors and acolytes" (only men) and the "commissioned" (both men and women), there is not clear how many of the stated number are in active ministry. From the 17 "synodal circles" in the diocese, only around 10 are actively participating on the synodal process. |                |             |            |
| <i>Voluntary Ministers in Total</i>                                                                                                                                                                                                                                                                                                                                                                                  | <i>0</i>       | <i>107</i>  | <i>107</i> |
| Grand Total                                                                                                                                                                                                                                                                                                                                                                                                          | 24             | 159         | 183        |

Source: Bishop's Office, 2001

Table 14: Consecrate Life in the Diocese

|                                            |    |
|--------------------------------------------|----|
| Cross Fathers                              | 3  |
| Praemonstratensian Fathers                 | 10 |
| Dominican Fathers                          | 4  |
| Franciscan Fathers                         | 4  |
| Salesian Fathers                           | 6  |
| Claretinian Fathers                        | 2  |
| Jesuit Fathers                             | 3  |
| Cistercian Monks of Strict Observance      | 5  |
| Benedictine Monks                          | 2  |
| Salesian Sisters                           | 4  |
| Sisters of Joseph Chamber                  | 3  |
| Holy Cross' Sisters                        | 2  |
| Sisters de Notre Dame                      | 2  |
| Urban Sisters                              | 1  |
| Secular Institute of Virgin Mary's Sisters | 1  |
| Consecrate Virgins                         | 3  |
| Total Males                                | 39 |
| Total Females                              | 16 |
| Grand Total                                | 55 |

Source: Bishop's Office, 2001

Table 15: Third Orders and New Movements in the Diocese

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Franciscan Third Order (28); Dominican Third Order (44); Carmelite Third Order (15); Barefoot Carmelite Third Order (4); Premonstratensians Third Order (5); Salesian Collaborators; Focolare (a few small groups); Charismatic Renewal (a few small communities); Community of John the Baptist (one "Oasis") and its Family Circle; Schönstatt Movement (singular people); Legion of Mary (active in one parish); Community Noah and its Friends (students charismatic community in Pilsen); Community Iceberg (small therapeutic community) and its Friends; Community John 10 (youth and social justice ministry) and its Collaborators |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Source: Ad Limina Statistics 1998 and Bishop's Office, 2001

## Appendix 7: PARISH QUESTIONNAIRE RESULTS

### A 7.1 COVERAGE OF THE DIOCESE

Table 16: Coverage of the Residential Parishes in the Diocese

| Deanery | Responding Parishes |            |       | Total in the Diocese | Responding  |
|---------|---------------------|------------|-------|----------------------|-------------|
|         | Residential         | Excurrento | Total | Residential          | Residential |
| DO      | 7                   | 2          | 9     | 10                   | 70%         |
| CH      | 5                   | 1          | 6     | 5                    | 100%        |
| KV      | 5                   | 4          | 9     | 9                    | 56%         |
| KT      | 5                   | 1          | 6     | 7                    | 71%         |
| PM      | 4                   |            | 4     | 5                    | 80%         |
| PS      | 5                   | 3          | 8     | 8                    | 63%         |
| RO      | 4                   | 1          | 5     | 4                    | 100%        |
| SO      | 3                   | 1          | 4     | 5                    | 60%         |
| TC      | 5                   | 2          | 7     | 7                    | 71%         |
| PJ      | 4                   | 2          | 6     | 8                    | 50%         |
| Total   | 47                  | 17         | 64    | 68                   | 69%         |

Source: Parish Questionnaire

Table 17: Coverage of the Sunday Mass Participants in the Diocese

| Deanery | Participants in Responding Parishes |            |       | Coverage    |            |       |
|---------|-------------------------------------|------------|-------|-------------|------------|-------|
|         | Residential                         | Excurrento | Total | Residential | Excurrento | Total |
| DO      | 1,570                               | 33         | 1,603 | 86%         | 7%         | 70%   |
| CH      | 818                                 | 100        | 918   | 100%        | 21%        | 71%   |
| KV      | 487                                 | 201        | 688   | 61%         | 40%        | 53%   |
| KT      | 549                                 | 37         | 586   | 91%         | 10%        | 60%   |
| PM      | 1,903                               |            | 1,903 | 98%         | 0%         | 98%   |
| PS      | 253                                 | 91         | 344   | 58%         | 18%        | 36%   |
| RO      | 270                                 | 5          | 275   | 100%        | 2%         | 55%   |
| SO      | 362                                 | 35         | 397   | 83%         | 24%        | 68%   |
| TC      | 279                                 | 41         | 320   | 88%         | 15%        | 54%   |
| PJ      | 319                                 | 10         | 329   | 78%         | 4%         | 48%   |
| Total   | 6,810                               | 553        | 7,363 | 87%         | 17%        | 66%   |

Source: Parish Questionnaire

Table 18: Number of Responses per Responding Parish

| Responses per Parish | Responding Parishes |      |
|----------------------|---------------------|------|
| 1x                   | 35                  | 55%  |
| 2x                   | 12                  | 19%  |
| 3x                   | 3                   | 5%   |
| 4x                   | 7                   | 11%  |
| 5x                   | 1                   | 2%   |
| 6x                   | 2                   | 3%   |
| 7x                   | 2                   | 3%   |
| 13x                  | 1                   | 2%   |
| 14x                  | 1                   | 2%   |
| Total                | 64                  | 100% |

Source: Parish Questionnaire

**A 7.2 SOCIAL PROFILE: Q. 1 – 12****Table 19: Respondents' Social Profile**

| Respondents in Total        | N = 154 |
|-----------------------------|---------|
| Deanery                     |         |
| DO                          | 6%      |
| CH                          | 8%      |
| KV                          | 14%     |
| KT                          | 10%     |
| PM                          | 22%     |
| PS                          | 8%      |
| RO                          | 8%      |
| SO                          | 8%      |
| TC                          | 6%      |
| PJ                          | 9%      |
| Contact Address Stated      | 85%     |
| Anonymous                   | 15%     |
| Male                        | 51%     |
| Female                      | 49%     |
| Age Category                |         |
| under 18                    | 1%      |
| 18 - 29                     | 18%     |
| 30 - 39                     | 25%     |
| 40 - 49                     | 16%     |
| 50 - 59                     | 21%     |
| 60 - 69                     | 13%     |
| 70+                         | 5%      |
| Laity                       | 92%     |
| Priests                     | 7%      |
| Deacons                     | 0.5%    |
| Religious                   | 0.5%    |
| Education                   |         |
| Elementary                  | 3%      |
| Training                    | 3%      |
| High School                 | 40%     |
| Academic                    | 53%     |
| No Information              | 1%      |
| Pastoral Ministry Formation |         |
| Above-Average               | 40%     |
| Average                     | 24%     |
| Below-Average               | 28%     |
| No Information              | 8%      |
| Connection to the Parish    |         |
| Residence                   | 85%     |
| Sunday Mass Participation   | 83%     |
| Some Regular Meetings       | 55%     |
| Ministry in the Parish      | 56%     |
| Another Connections         | 13%     |

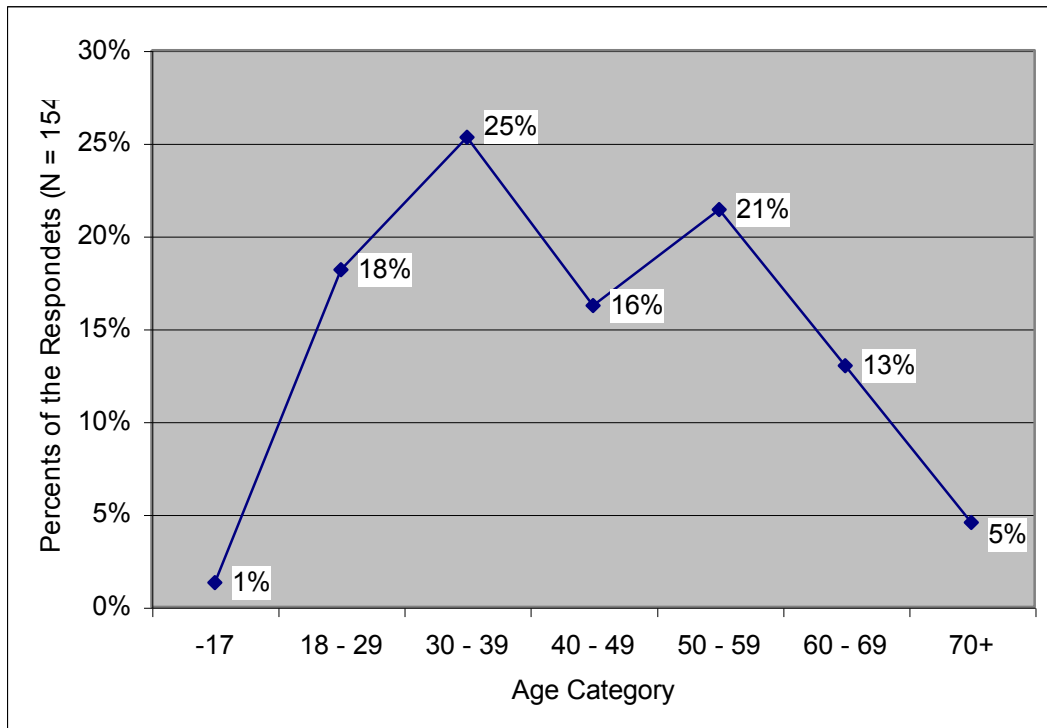
Source: Parish Questionnaire

**Table 20: Spiritual Priorities (Q. 9)**

| Respondents in Total                     | N = 154 |
|------------------------------------------|---------|
| 1 = "very important" to 7 = "peripheral" |         |
|                                          |         |
| <b>Programatic (mean of "a; f; l")</b>   |         |
| Mass and liturgical prayer               |         |
| Defence of faith and Church unity        |         |
| Tradition and Church teaching            |         |
| 1                                        | 40%     |
| 2                                        | 32%     |
| 3                                        | 15%     |
| 4                                        | 5%      |
| 5                                        | 5%      |
| 6                                        | 0%      |
| 7                                        | 0%      |
| No Information                           | 3%      |
|                                          |         |
| <b>Pneumatic (mean of "c; e; h")</b>     |         |
| God's word and personal testimony        |         |
| Direction by the Holy Spirit             |         |
| Spontaneous prayer                       |         |
| 1                                        | 51%     |
| 2                                        | 36%     |
| 3                                        | 8%      |
| 4                                        | 2%      |
| 5                                        | 1%      |
| 6                                        | 0%      |
| 7                                        | 0%      |
| No Information                           | 1%      |
|                                          |         |
| <b>Autogenic (mean of "b; d; g")</b>     |         |
| Faithfulness to own conscience           |         |
| Listening to one's own heart             |         |
| Social justice issues and dialog         |         |
| 1                                        | 42%     |
| 2                                        | 40%     |
| 3                                        | 14%     |
| 4                                        | 1%      |
| 5                                        | 0%      |
| 6                                        | 0%      |
| 7                                        | 0%      |
| No Information                           | 2%      |

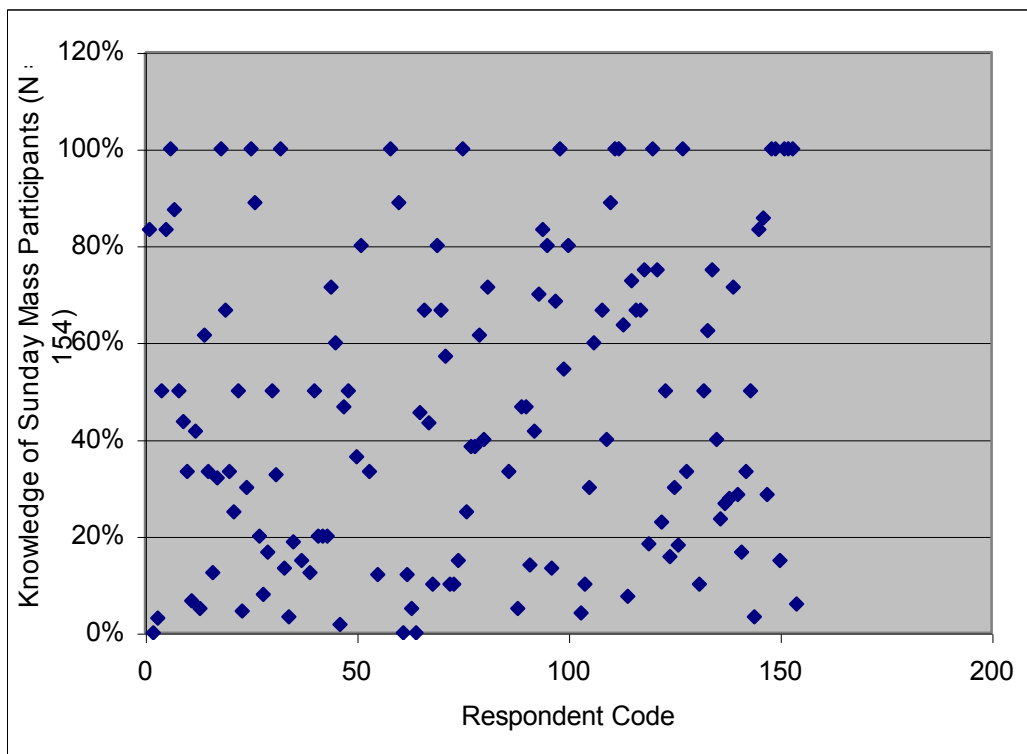
Source: Parish Questionnaire

Graph 28: Age Profile of the Respondents (Q. 4)



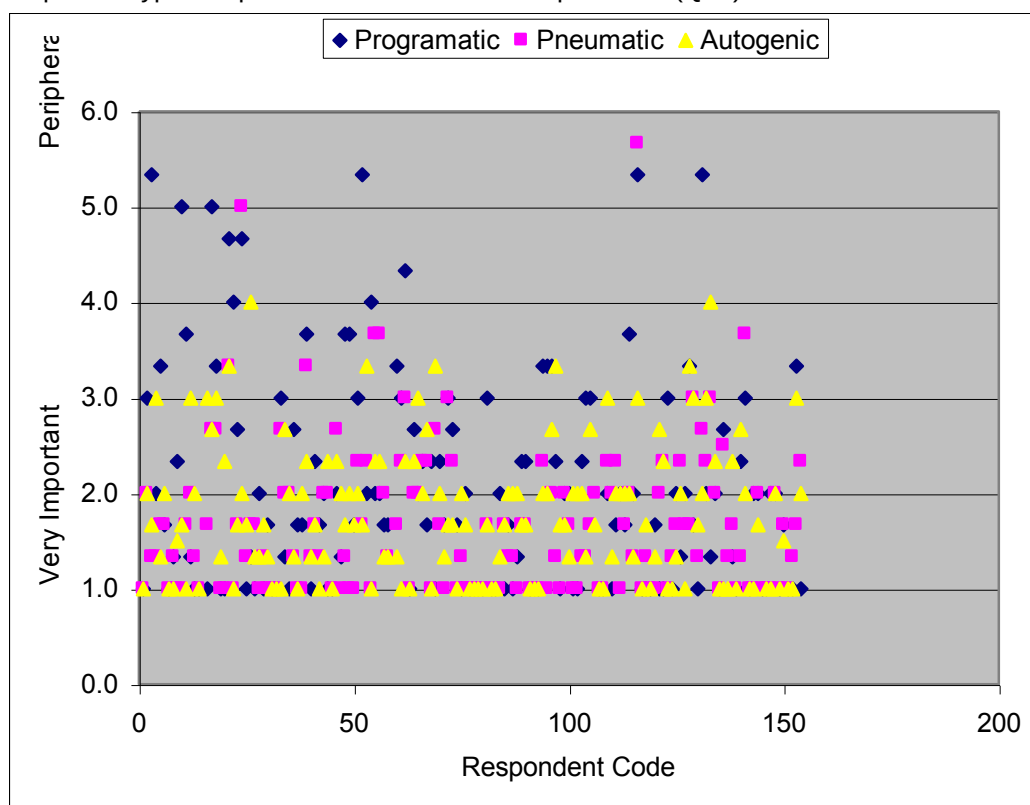
Source: Parish Questionnaire

Graph 29: Knowledge of Sunday Mass Participants in the Parish (Q. 10)



Source: Parish Questionnaire

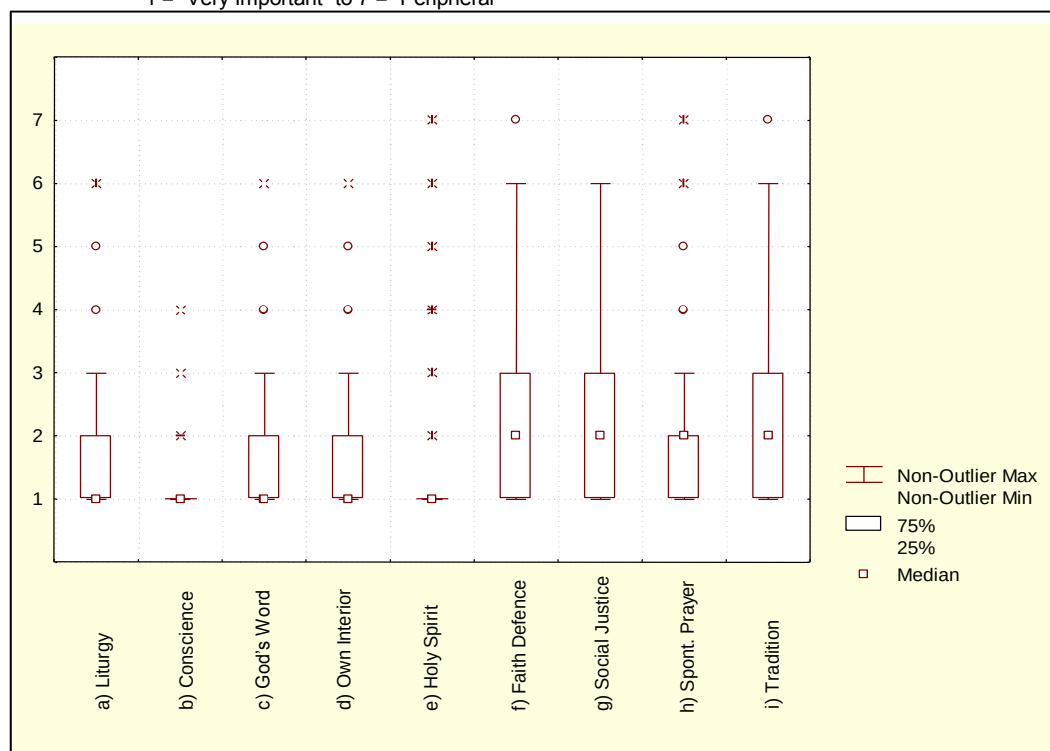
Graph 30: Type of Spiritual Priorities of the Respondents (Q. 9)



Source: Parish Questionnaire

Graph 31: Spiritual Priorities of the Respondents (Q. 9)

1 = "Very Important" to 7 = "Peripheral"



Source: Parish Questionnaire

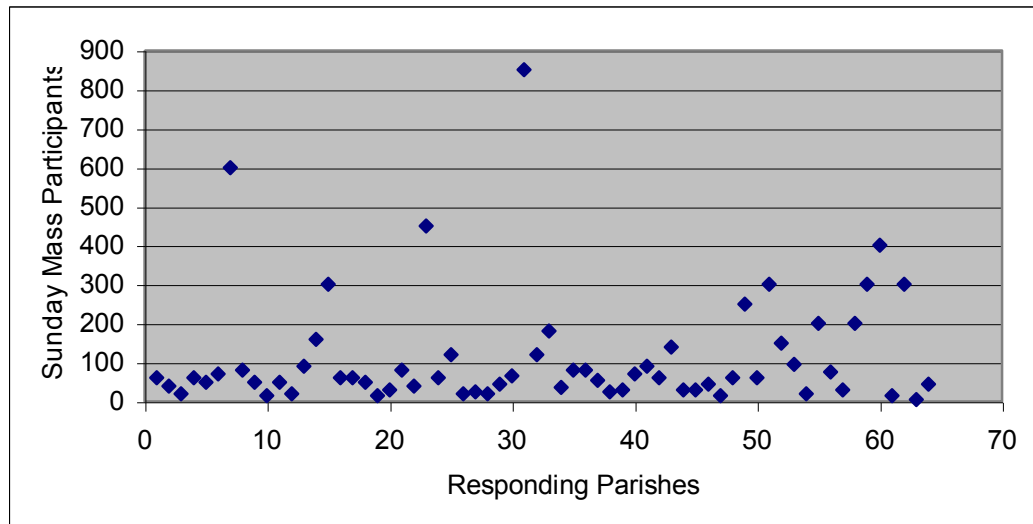
### A 7.3 SPIRITUAL LIFE: Q. 13 - 19

Table 21: Parishes / Sunday Mass Participants and the Congregation Size

| Q. 13                    | Parishes                |                        |       | Percents of Sunday Mass Participants |                         |                      |
|--------------------------|-------------------------|------------------------|-------|--------------------------------------|-------------------------|----------------------|
| Sunday Mass Participants | Residential<br>(N = 47) | Excurrento<br>(N = 17) | Total | Residential<br>(N = 6,540)           | Excurrento<br>(N = 705) | Total<br>(N = 7,245) |
| 1 - 20                   | 6%                      | 41%                    | 16%   | 1%                                   | 15%                     | 2%                   |
| 21 - 40                  | 9%                      | 35%                    | 16%   | 2%                                   | 26%                     | 4%                   |
| 41 - 60                  | 34%                     | 0%                     | 25%   | 13%                                  | 0%                      | 12%                  |
| 61 - 100                 | 17%                     | 18%                    | 17%   | 9%                                   | 37%                     | 12%                  |
| 101 - 200                | 15%                     | 6%                     | 13%   | 17%                                  | 21%                     | 18%                  |
| 200+                     | 19%                     | 0%                     | 14%   | 57%                                  | 0%                      | 52%                  |
| Total                    | 100%                    | 100%                   | 100%  | 100%                                 | 100%                    | 100%                 |

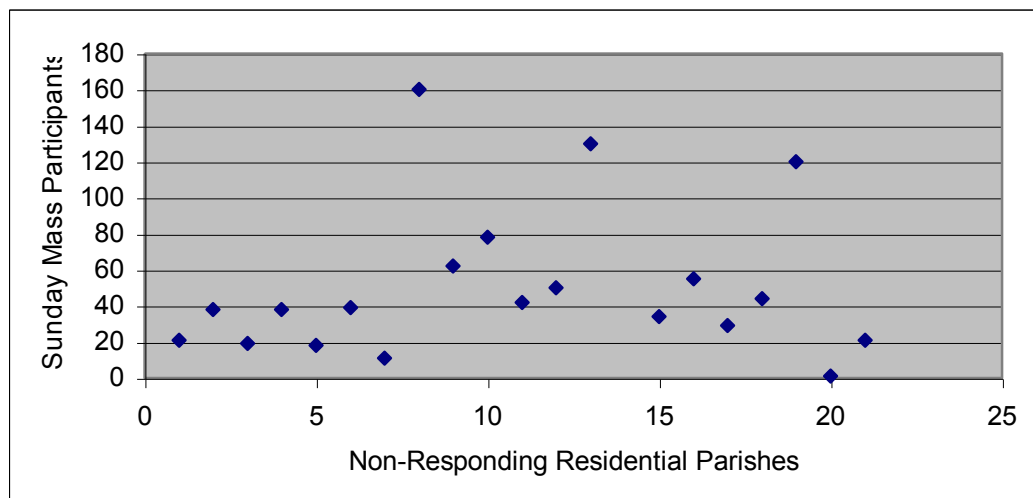
Source: Parish Questionnaire

Graph 32: Sunday Mass Participants in the Responding Parishes



Source: Parish Questionnaire

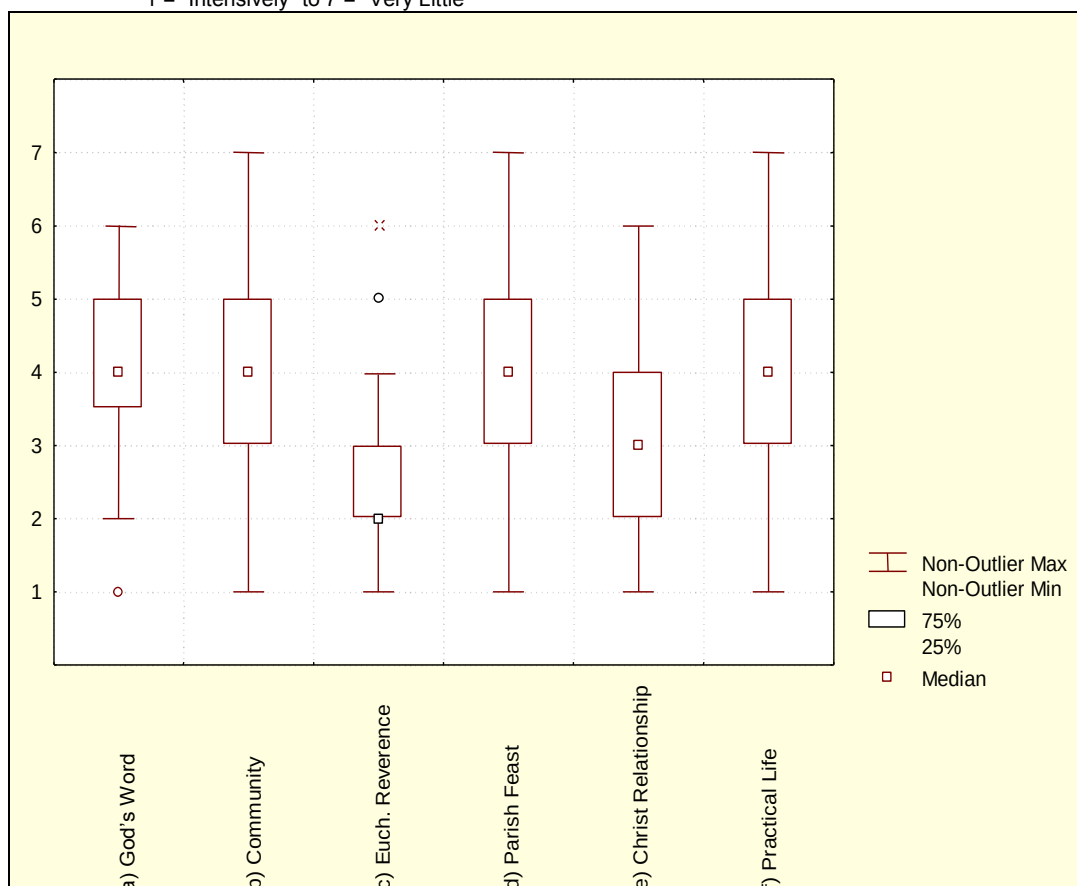
Graph 33: Sunday Mass Participants in the Non-Responding Parishes



Source: Parish Questionnaire

Graph 34: Quality of Sunday Mass Experience in Various Dimensions (Q. 14)

1 = "Intensively" to 7 = "Very Little"



Source: Parish Questionnaire

Table 22: Worship Diversity and Formation Programmes in Parishes (Q. 15 – 18)

|                                                                                                                                                                                                                                                                                                                                                     | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|---------------------|----------------|
| <b>Q. 15: Sunday Mass Preparation</b>                                                                                                                                                                                                                                                                                                               |                      |                     |                |
| Yes                                                                                                                                                                                                                                                                                                                                                 | 17%                  | 0%                  | 13%            |
| No                                                                                                                                                                                                                                                                                                                                                  | 81%                  | 94%                 | 84%            |
| No Information                                                                                                                                                                                                                                                                                                                                      | 2%                   | 6%                  | 3%             |
| In most parishes, the liturgical preparation usually consists of getting ready liturgical things and space, altar ministry training and practicing liturgical songs. In the "Yes" responses therefore, only the cases are included when parishioners come together for collaboration that is more creative, such as reflecting on scriptural texts. |                      |                     |                |
| <b>Q. 16: Worship Diversity</b>                                                                                                                                                                                                                                                                                                                     |                      |                     |                |
| Yes                                                                                                                                                                                                                                                                                                                                                 | 64%                  | 24%                 | 53%            |
| No                                                                                                                                                                                                                                                                                                                                                  | 32%                  | 71%                 | 42%            |
| No Information                                                                                                                                                                                                                                                                                                                                      | 4%                   | 6%                  | 5%             |
| The classical para-liturgical forms immediately preceding the Mass (for example, Rosary, Stations of Cross and Litany) are obvious in most parishes. In the "Yes" responses therefore, only more independent worship forms are included, such as eucharist adoration, breviary, or prayer meetings.                                                 |                      |                     |                |
| <b>Q. 17: Adult Education Programmes</b>                                                                                                                                                                                                                                                                                                            |                      |                     |                |
| Yes                                                                                                                                                                                                                                                                                                                                                 | 55%                  | 24%                 | 47%            |
| No                                                                                                                                                                                                                                                                                                                                                  | 45%                  | 59%                 | 48%            |
| No Information                                                                                                                                                                                                                                                                                                                                      | 0%                   | 18%                 | 5%             |
| Most of the formation programmes were specified as "bible study", "catechism study", "sacrament preparations", "retreats", "spiritual seminars" or "lectures".                                                                                                                                                                                      |                      |                     |                |

Source: Parish Questionnaire

Graph 35: Histograms of the Quality of Sunday Mass Dimensions (Q. 14a-f)  
1 = "Intensively" to 7 = "Very Little"

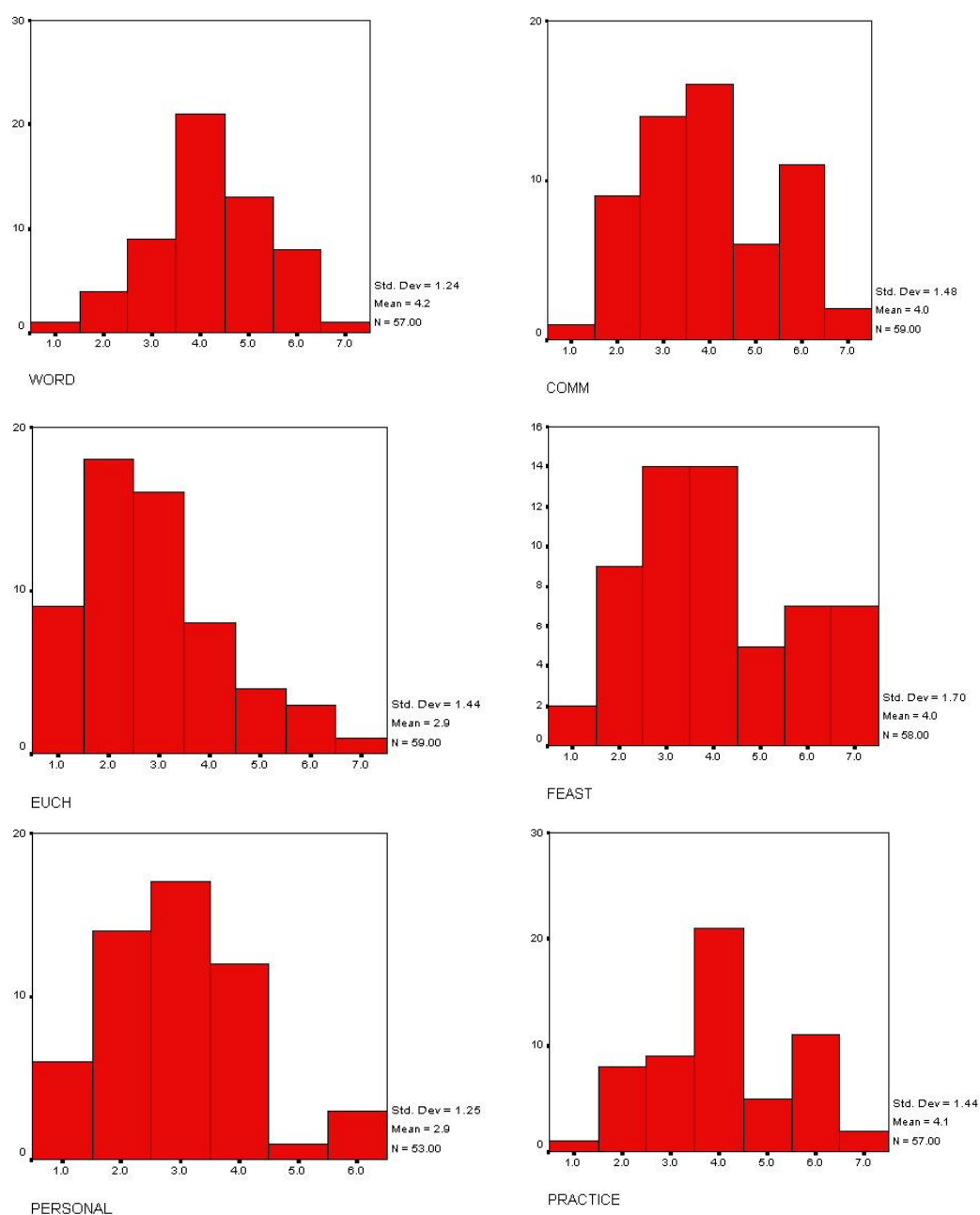


Table 23: Spiritualities Influencing Parishes (Q. 18)

| Q. 18a: Religious Spiritualities |     |     |     |
|----------------------------------|-----|-----|-----|
| Yes                              | 30% | 12% | 25% |
| No                               | 64% | 76% | 67% |
| No Information                   | 6%  | 12% | 8%  |
| Q. 18b: New Movements            |     |     |     |
| Yes                              | 30% | 6%  | 23% |
| No                               | 60% | 82% | 66% |
| No Information                   | 11% | 12% | 11% |

Source: Parish Questionnaire

Table 24: Specification of the Influencing Spiritualities in Parishes (Q. 18c)

| Religious Spiritualities | Parishes | New Movements          | Parishes |
|--------------------------|----------|------------------------|----------|
| Franciscans              | 2        | Focolare               | 6        |
| Dominicans               | 1        | Charismatic Renewal    | 6        |
| Cross Fathers            | 3        | John Baptist Community | 2        |
| Salesians                | 3        | Schönstatt Movement    | 3        |
| Premonstratensians       | 4        | Immaculate Family      | 2        |
| Carmelites               | 3        | Marian Priest Movement | 1        |
| Claretinians             | 1        | Legion of Mary         | 1        |
|                          | 17       | Taizé Movement         | 1        |
|                          |          |                        | 22       |

Source: Parish Questionnaire

Table 25: General Comments on Spiritual Life in the Parish (Q. 19)

| Q. 19) Comments on Spirituality                              | Parishes (N = 64) | Congregants (N = 7,245) |
|--------------------------------------------------------------|-------------------|-------------------------|
| 1 = "Very Positive Comments" to 7 = "Very Negative Comments" |                   |                         |
| 1 ("Very Positive Comments")                                 | 2%                | 2%                      |
| 2                                                            | 3%                | 2%                      |
| 3                                                            | 11%               | 12%                     |
| 4 ("Neutral Comments")                                       | 9%                | 16%                     |
| 5                                                            | 17%               | 15%                     |
| 6                                                            | 5%                | 3%                      |
| 7 ("Very Negative Comments")                                 | 0%                | 0%                      |
| No Comments                                                  | 53%               | 49%                     |

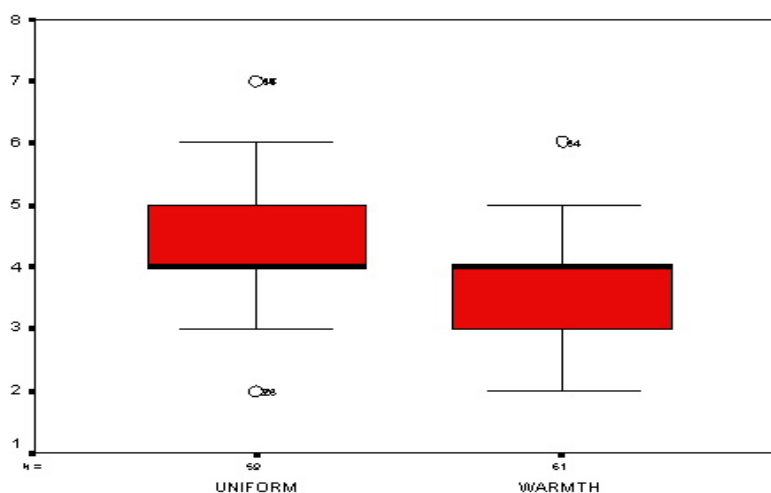
Source: Parish Questionnaire

#### A 7.4 RELATIONSHIPS: Q. 20 – 25

Table 26: Formal Parish Members Register (Q. 20)

| Q. 20a) Parish Members Register | Parishes (N = 64) |
|---------------------------------|-------------------|
| Yes                             | 8%                |
| No                              | 73%               |
| No Information                  | 19%               |

Graph 36: Uniformity / Diversity and Warmth / Coldness (Q. 21)



1 = External  
Uniformity  
to  
7 = External  
Diversity

1 = Relational  
Warmth  
to  
7 = Relational  
Coldness

Table 27: Accessibility of the Parish Church and Presbytery (Q. 22)

| Q. 22a) Church Keys     | Parishes             |                     |                |
|-------------------------|----------------------|---------------------|----------------|
| People having the Keys  | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| 1 - 2                   | 45%                  | 47%                 | 45%            |
| 3 - 4                   | 28%                  | 30%                 | 28%            |
| 5 - 6                   | 12%                  | 12%                 | 12%            |
| 7 - 8                   | 6%                   | 0%                  | 5%             |
| No Information          | 9%                   | 12%                 | 9%             |
| Q. 22b) Presbytery Keys | Parishes             |                     |                |
| People having the Keys  | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| 1 - 2                   | 51%                  | 24%                 | 44%            |
| 3 - 5                   | 22%                  | 0%                  | 15%            |
| 6 - 8                   | 8%                   | 12%                 | 10%            |
| 10+                     | 6%                   | 0%                  | 6%             |
| No Information          | 13%                  | 65%                 | 27%            |

Source: Parish Questionnaire

Table 28: Small Christian Communities in Parishes (Q. 23)

|                                                                                                                                                                                                                                                 | Parishes             |                     |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|---------------------|----------------|
| Q. 23) Small Communities                                                                                                                                                                                                                        | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| Yes                                                                                                                                                                                                                                             | 74%                  | 41%                 | 66%            |
| No                                                                                                                                                                                                                                              | 23%                  | 53%                 | 31%            |
| No Information                                                                                                                                                                                                                                  | 2%                   | 6%                  | 3%             |
| The "Yes" answers include, for example, prayer groups; biblical groups; family, married couple, youth or senior groups, groups of the "third orders" or new movements (but also Caritas groups and choirs groups), with mostly 8 to 15 members. |                      |                     |                |

Source: Parish Questionnaire

Table 29: Local and Ecumenical Contacts of Parishes (Q. 24)

|                               | Parishes             |                     |                |
|-------------------------------|----------------------|---------------------|----------------|
| Q. 24a) Local Church Contacts | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| Yes                           | 68%                  | 29%                 | 58%            |
| No                            | 30%                  | 65%                 | 39%            |
| No Information                | 2%                   | 6%                  | 3%             |
| Q. 24b) Ecumenical Contacts   | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| Yes                           | 32%                  | 6%                  | 25%            |
| No                            | 60%                  | 82%                 | 66%            |
| No Information                | 9%                   | 12%                 | 9%             |

Source: Parish Questionnaire

Table 30: General Comments on Relationships in the Parish (Q. 25)

| Q. 25) Relationships Comments                                | Parishes (N = 64) | Congregants (N = 7,245) |
|--------------------------------------------------------------|-------------------|-------------------------|
| 1 = "Very Positive Comments" to 7 = "Very Negative Comments" |                   |                         |
| 1 ("Very Positive Comments")                                 | 0%                | 0%                      |
| 2                                                            | 3%                | 2%                      |
| 3                                                            | 2%                | 1%                      |
| 4 ("Neutral Comments")                                       | 14%               | 21%                     |
| 5                                                            | 9%                | 9%                      |
| 6                                                            | 11%               | 6%                      |
| 7 ("Very Negative Comments")                                 | 0%                | 0%                      |
| No Comments                                                  | 61%               | 61%                     |

Source: Parish Questionnaire

## A 7.5 ADMINISTRATION: Q. 26 – 32

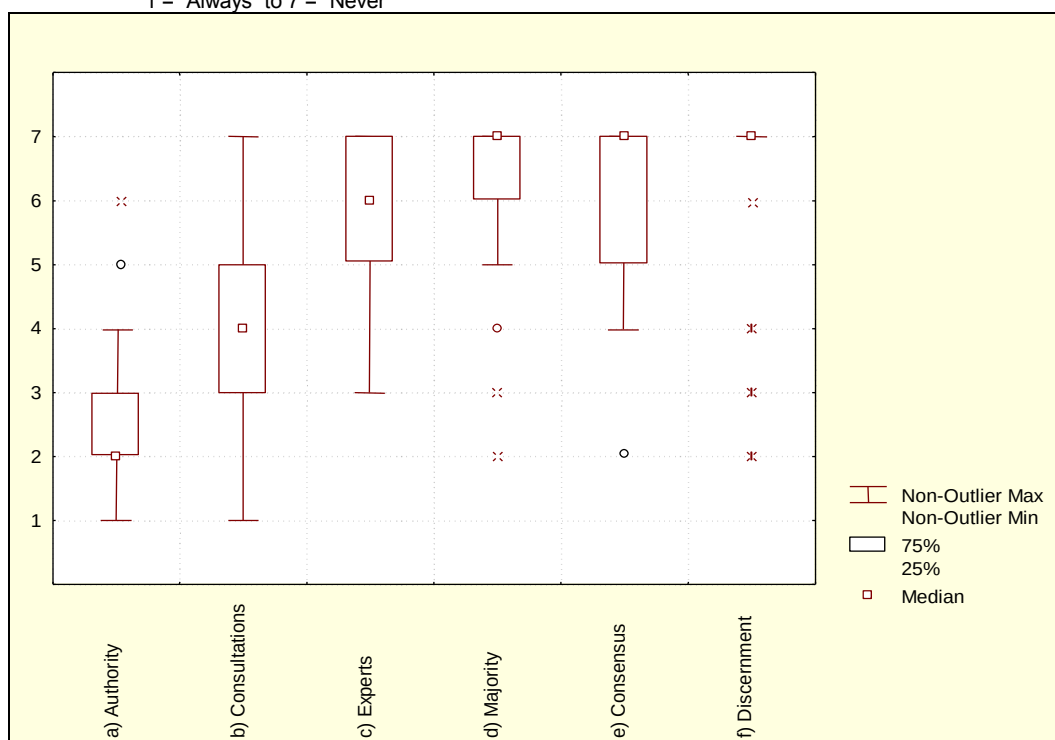
Table 31: Parishes and the Population of the Parish Area (Q. 26)

| Q. 26) Population<br>of the Parish Area | Parishes    |            |       |                         |                        |                   |
|-----------------------------------------|-------------|------------|-------|-------------------------|------------------------|-------------------|
|                                         | Residential | Excurrendo | Total | Residential<br>(N = 47) | Excurrendo<br>(N = 17) | Total<br>(N = 64) |
| 1-1,000                                 | 4           | 10         | 14    | 9%                      | 59%                    | 22%               |
| 1,001-2,000                             | 9           | 1          | 10    | 19%                     | 6%                     | 16%               |
| 2,001-5,000                             | 15          | 2          | 17    | 32%                     | 12%                    | 27%               |
| 5,001-12,000                            | 7           | 3          | 10    | 15%                     | 18%                    | 16%               |
| 12,001-35,000                           | 9           | 1          | 10    | 19%                     | 6%                     | 16%               |
| 35,000+                                 | 3           |            | 3     | 6%                      | 0%                     | 5%                |
| Total                                   | 47          | 17         | 64    | 100%                    | 100%                   | 100%              |

Source: Parish Questionnaire

Graph 37: Styles of Decision-Making (Q. 28)

1 = "Always" to 7 = "Never"



Source: Parish Questionnaire

Graph 38: Histograms of the Styles of Decision-Making (Q. 28a-f)  
1 = "Always" to 7 = "Never"

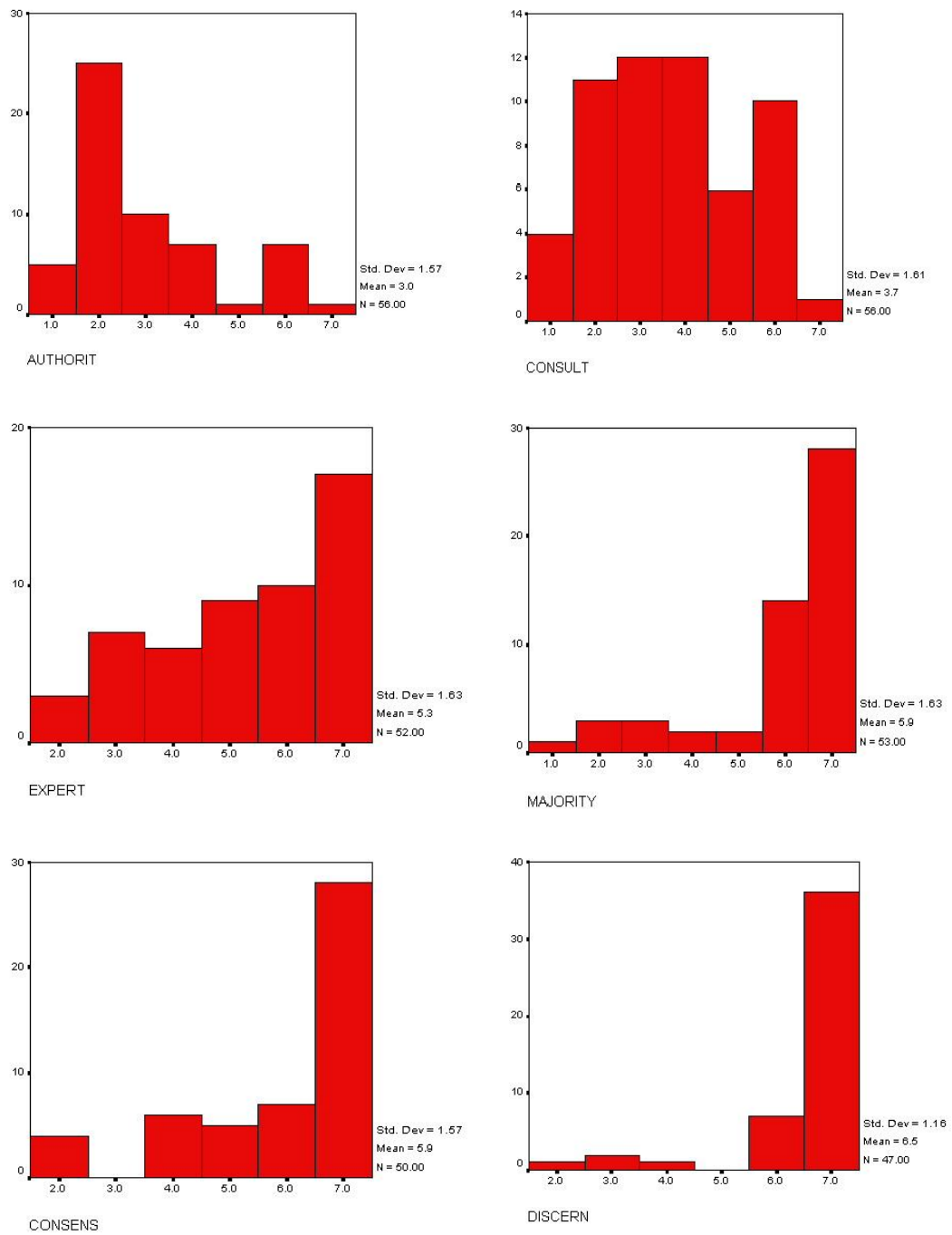
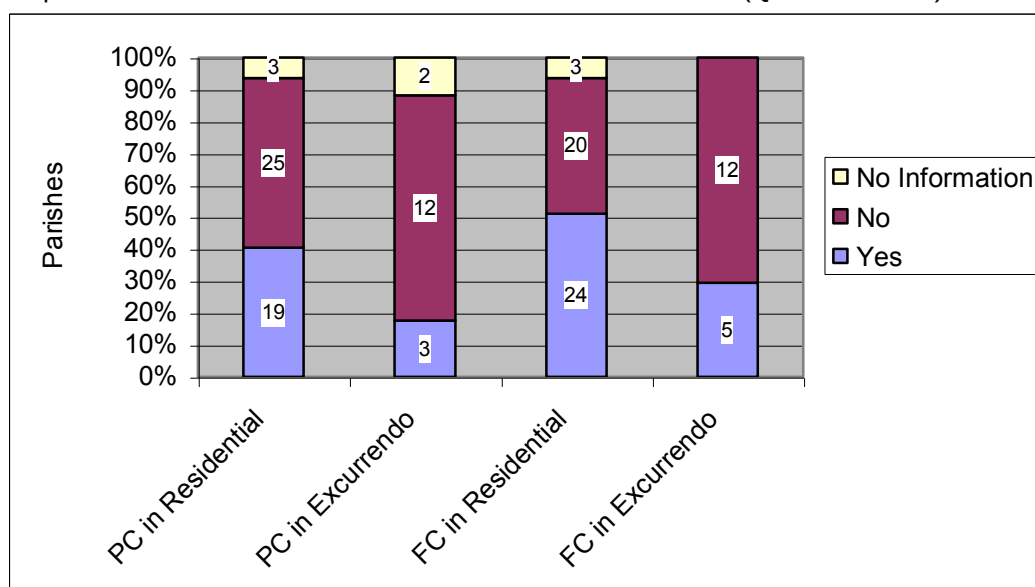


Table 32: Pastoral Councils and Finance Councils in Parishes (Q. 29a and 30a)

|                          | Parishes             |                     |                |
|--------------------------|----------------------|---------------------|----------------|
| Q. 29a) Pastoral Council | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| Yes                      | 40%                  | 18%                 | 34%            |
| No                       | 53%                  | 71%                 | 58%            |
| No Information           | 6%                   | 12%                 | 8%             |
| Q. 30a) Finance Council  | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| Yes                      | 51%                  | 29%                 | 45%            |
| No                       | 43%                  | 71%                 | 50%            |
| No Information           | 6%                   | 0%                  | 5%             |

Source: Parish Questionnaire

Graph 39: Pastoral Councils and Finance Councils in Parishes (Q. 29a and 30a)



Source: Parish Questionnaire

Table 33: Benefits of Pastoral Councils and Finance Councils (Q. 29b and 30b)

|                        | Parishes             |                     |                |
|------------------------|----------------------|---------------------|----------------|
| Q. 29b) Benefits of PC | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| 1 ("Very Beneficial")  | 6%                   | 0%                  | 5%             |
| 2                      | 28%                  | 0%                  | 24%            |
| 3                      | 6%                   | 33%                 | 10%            |
| 4 ("Average")          | 33%                  | 67%                 | 38%            |
| 5                      | 22%                  | 0%                  | 19%            |
| 7 ("Totally Useless")  | 6%                   | 0%                  | 5%             |
|                        | Parishes             |                     |                |
| Q. 30b) Benefits of FC | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| 1 ("Very Beneficial")  | 18%                  | 0%                  | 15%            |
| 2                      | 14%                  | 20%                 | 15%            |
| 3                      | 9%                   | 60%                 | 19%            |
| 4 ("Average")          | 27%                  | 0%                  | 22%            |
| 5                      | 9%                   | 0%                  | 7%             |
| 6                      | 14%                  | 0%                  | 11%            |
| 7 ("Totally Useless")  | 9%                   | 20%                 | 11%            |

Source: Parish Questionnaire

Table 34: Support from the Bishop's Office and the Type of Ministry (Q. 31)

| Q. 31) Support from the Bishop's Office | Type of Ministry in Parishes                                                                                                                                                      |                       |                        |                     | Total (N = 64) |
|-----------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|------------------------|---------------------|----------------|
|                                         | Parish Priest (N = 20)                                                                                                                                                            | Administrator (N = 8) | Pastoral Team (N = 18) | Excurrendo (N = 18) |                |
| Yes                                     | 44%                                                                                                                                                                               | 50%                   | 56%                    | 22%                 | 42%            |
| No                                      | 10%                                                                                                                                                                               | 13%                   | 11%                    | 22%                 | 14%            |
| No Information                          | 45%                                                                                                                                                                               | 38%                   | 33%                    | 56%                 | 44%            |
| From the „Yes“ responses:               | support is perceived in pastoral ministry issues: 18x (51%)<br>support is perceived in communication issues: 8x (23%)<br>support is perceived in administrative issues: 16x (46%) |                       |                        |                     |                |
| From the „No“ responses:                | support is missing in pastoral ministry issues: 10x (43%)<br>support is missing in communication issues: 5x (22%)<br>support is missing in administrative issues: 12x (52%)       |                       |                        |                     |                |

Source: Parish Questionnaire and Bishop's Office, 2001

Table 35: General Comments on Administration of the Parish (Q. 32)

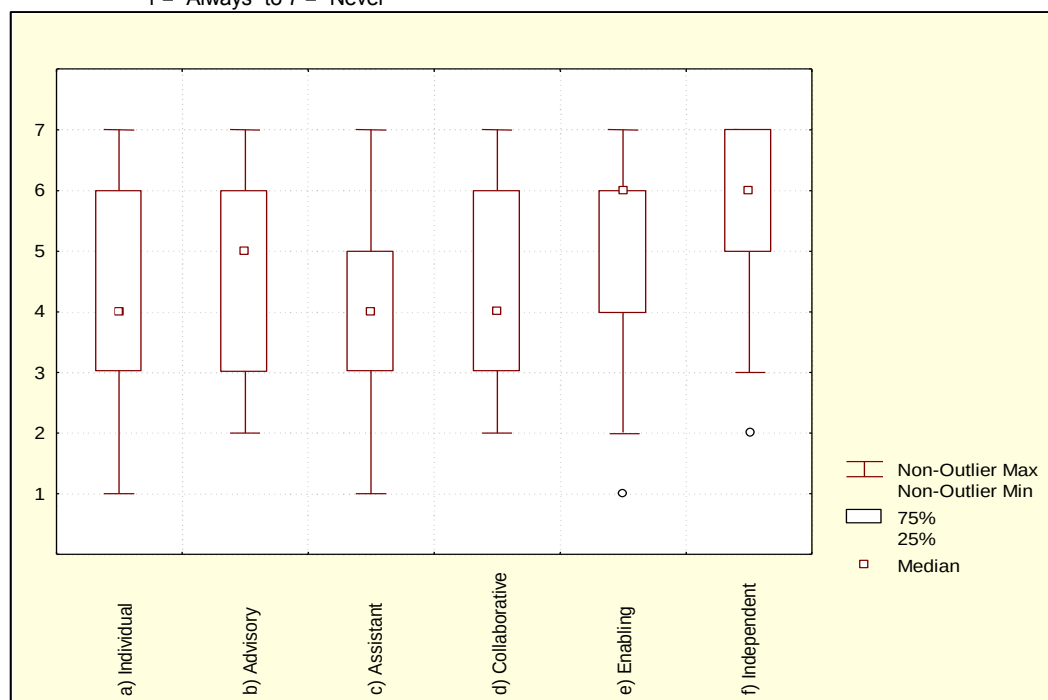
| Q. 32) Comments on Administration                            | Parishes (N = 64) | Congregants (N = 7,245) |
|--------------------------------------------------------------|-------------------|-------------------------|
| 1 = "Very Positive Comments" to 7 = "Very Negative Comments" |                   |                         |
| 1 ("Very Positive Comments")                                 | 0%                | 0%                      |
| 2                                                            | 2%                | 4%                      |
| 4 ("Neutral Comments")                                       | 8%                | 8%                      |
| 5                                                            | 13%               | 17%                     |
| 6                                                            | 13%               | 15%                     |
| 7 ("Very Negative Comments")                                 | 5%                | 3%                      |
| No Comments                                                  | 61%               | 53%                     |

Source: Parish Questionnaire

## A 7.6 MINISTRY: Q. 33 – 37

Graph 40: Collaboration Styles of Ministry in Parishes (Q. 33)

1 = "Always" to 7 = "Never"



Source: Parish Questionnaire

Graph 41: Histograms of the Collaboration Styles of Ministry (Q. 33a-f)  
1 = "Always" to 7 = "Never"

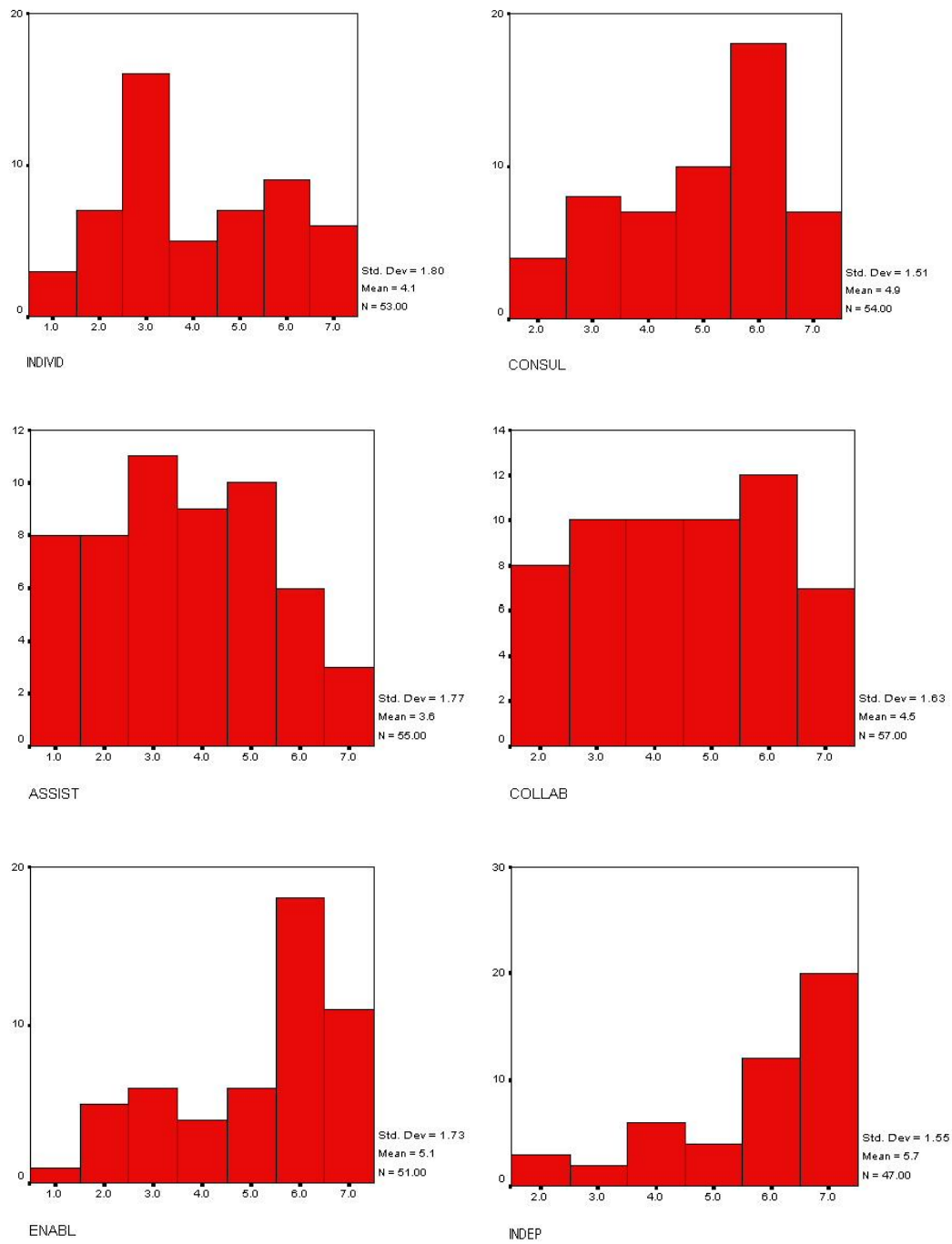


Table 36: Collaborative Activities in Parishes (Q. 34 – 35 and 37)

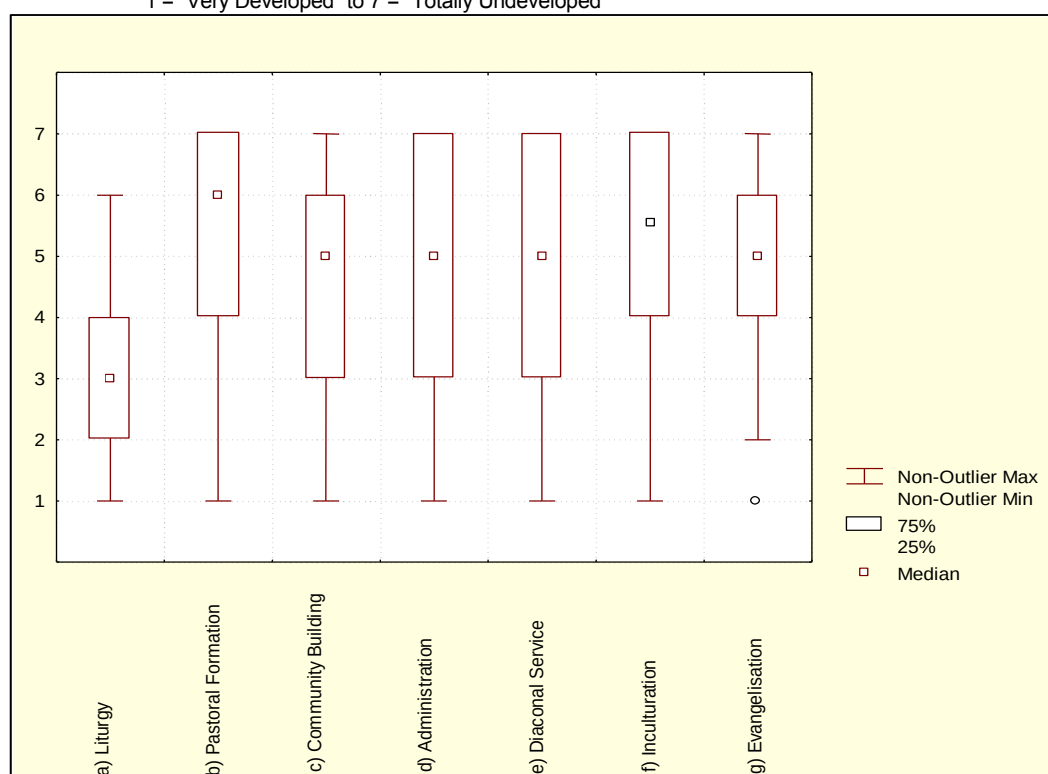
|                                                                                                                                                | Parishes             |                     |                |
|------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|---------------------|----------------|
| Q. 34) Pastoral Planning                                                                                                                       | Residential (N = 47) | Excurrendo (N = 17) | Total (N = 64) |
| Yes                                                                                                                                            | 13%                  | 0%                  | 9%             |
| No                                                                                                                                             | 77%                  | 65%                 | 73%            |
| No Information                                                                                                                                 | 11%                  | 35%                 | 17%            |
| Q. 35a) Diocesan Agencies                                                                                                                      |                      |                     |                |
| Yes                                                                                                                                            | 49%                  | 6%                  | 38%            |
| No                                                                                                                                             | 32%                  | 65%                 | 41%            |
| No Information                                                                                                                                 | 19%                  | 29%                 | 22%            |
| The specified areas were mostly youth ministry, adult education, formation of lay ministries and catechists and diaconal ministry ("Caritas"). |                      |                     |                |
| Q. 35b) Parishes and Organisations                                                                                                             |                      |                     |                |
| Yes                                                                                                                                            | 40%                  | 47%                 | 42%            |
| No                                                                                                                                             | 38%                  | 47%                 | 41%            |
| No Information                                                                                                                                 | 21%                  | 6%                  | 17%            |
| Q. 35c) Ecumenical Collaboration                                                                                                               |                      |                     |                |
| Yes                                                                                                                                            | 19%                  | 6%                  | 16%            |
| No                                                                                                                                             | 64%                  | 65%                 | 64%            |
| No Information                                                                                                                                 | 17%                  | 29%                 | 20%            |
| Q. 37) Formation for Ministry                                                                                                                  |                      |                     |                |
| Yes                                                                                                                                            | 11%                  | 0%                  | 8%             |
| No                                                                                                                                             | 77%                  | 88%                 | 80%            |
| No Information                                                                                                                                 | 13%                  | 12%                 | 13%            |

Only programmes organised directly by the parish itself are included in the "Yes" responses.

Source: Parish Questionnaire

Graph 42: Collaboration in Various Areas of Parish Ministry (Q. 36)

1 = "Very Developed" to 7 = "Totally Undeveloped"



Source: Parish Questionnaire

Graph 43: Histograms of Collaboration in Parish ministry (Q. 36a-g)

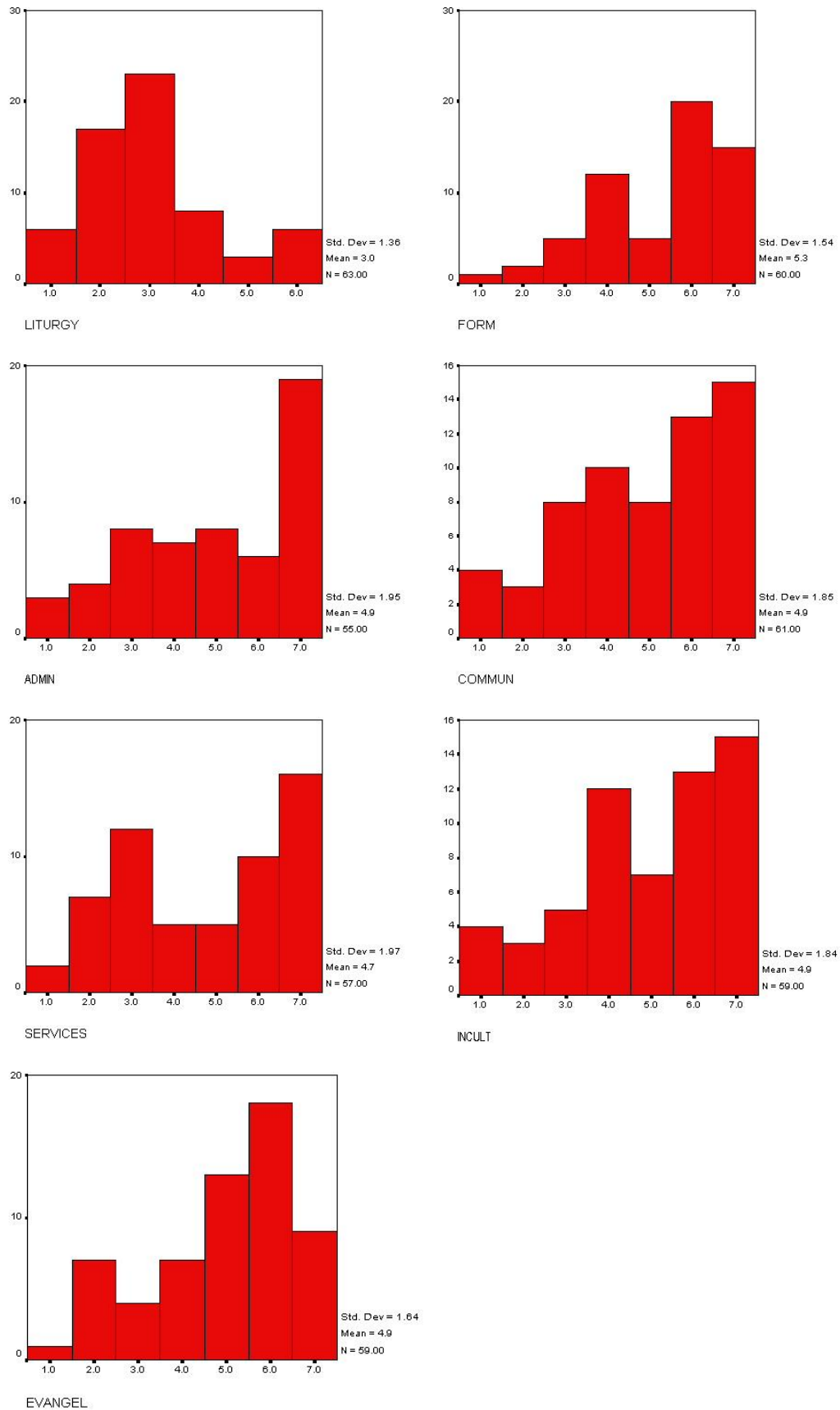


Table 37: General Comments on Parish Ministry and Further Comments (Q. 38)

| Q. 38. Comments on Collaboration                             | Parishes (N = 64) | Congregants (N = 7,245) |
|--------------------------------------------------------------|-------------------|-------------------------|
| 1 = "Very Positive Comments" to 7 = "Very Negative Comments" |                   |                         |
| 1 ("Very Positive Comments")                                 | 2%                | 2%                      |
| 2                                                            | 2%                | 1%                      |
| 3                                                            | 9%                | 8%                      |
| 4 ("Neutral Comments")                                       | 14%               | 6%                      |
| 5                                                            | 5%                | 5%                      |
| 6                                                            | 3%                | 14%                     |
| 7 ("Very Negative Comments")                                 | 3%                | 2%                      |
| No Comments                                                  | 63%               | 62%                     |

Source: Parish Questionnaire

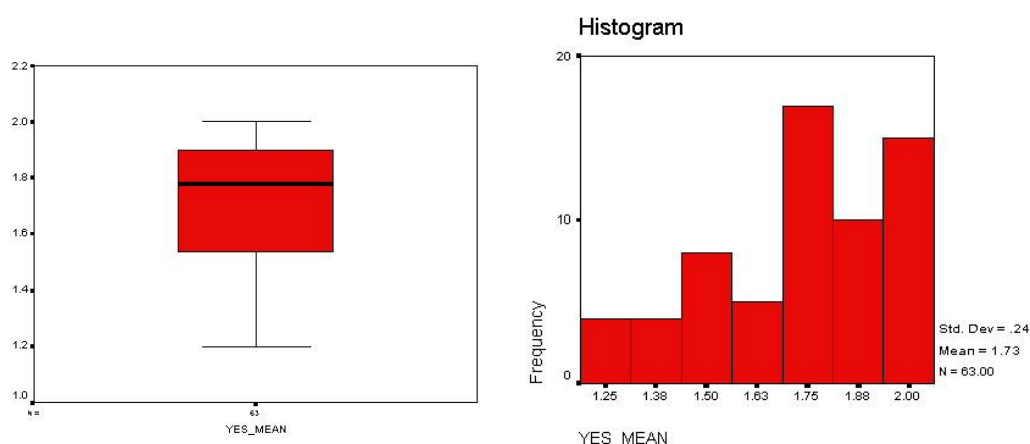
### A 7.7 COLLABORATION COEFFICIENTS

Table 38: General Collaboration Coefficients

**Objective Collaboration Coefficient:** Q. 20a Formal Registration; Q. 29a Pastoral Council; Q. 30a Finance Council; Q. 34 Pastoral Planning; Q. 35a-c Local Collaboration; Q. 37 Formation for Ministry; Internet Access  
**Subjective Collaboration Coefficient:** Q. 28d-f Participative Decision Making; Q. 29b and 30b Benefits of Pastoral and Finance Councils; Q. 33d-e Collaborative Ministry Styles; Q. 36a-g Collaboration in Ministry

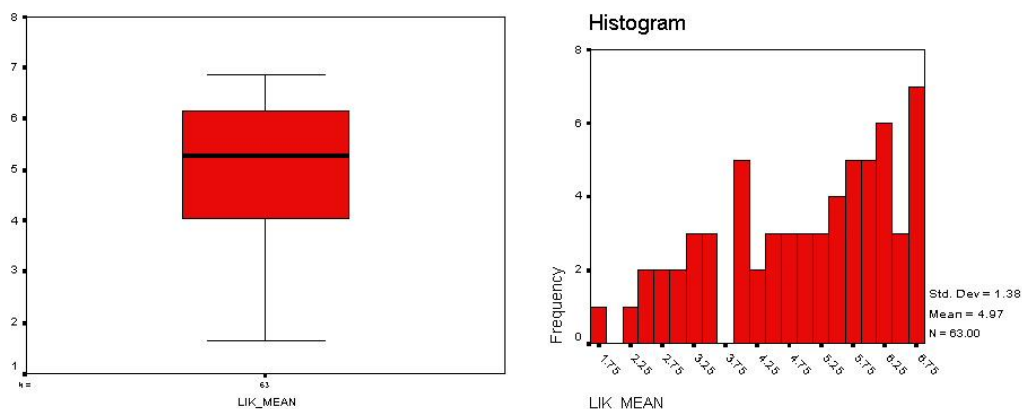
Graph 44: Objective Collaboration Coefficient for the Diocese as a Whole

1.0 = "All Monitored Indicators Positive" to 2.0 = "All Monitored Indicators Negative"



Graph 45: Subjective Collaboration Coefficient for the Diocese as a Whole

1 = "Very Good Collaboration" to 7 = "Very Poor Collaboration"



Source: Parish Questionnaire

### A 7.8 CORRELATIONS

Table 39: Reasonable Correlations to Sunday Mass Participants (Q. 13)

| Q. 13<br>Sunday Mass<br>Participants | 16. Worship Diversity | 17. Formation Programmes | 18.a) Religious Spiritualities | 18.b) Ecclesiastical Movements | 23. Small Communities | 24.b) Ecumenical Contacts | 29.a) Pastoral Council | 28.b) Consultations | 34. Pastoral Planning | 35.c+d) Ecumenical Collaboration | Type of Administration | E-Mail Address    | Website           | Objective Collaboration Coefficient | Subjective Collaboration Coefficient | Total Collaboration Coefficient | Collaboration Category |
|--------------------------------------|-----------------------|--------------------------|--------------------------------|--------------------------------|-----------------------|---------------------------|------------------------|---------------------|-----------------------|----------------------------------|------------------------|-------------------|-------------------|-------------------------------------|--------------------------------------|---------------------------------|------------------------|
| Pearson Correlation                  | <b>-.328 (**)</b>     | <b>-.348 (**)</b>        | <b>-.435 (**)</b>              | <b>-.343 (**)</b>              | <b>-.253 (*)</b>      | <b>-.409 (**)</b>         | <b>-.332 (*)</b>       | <b>-.344 (*)</b>    | <b>-.483 (**)</b>     | <b>-.317 (*)</b>                 | <b>-.293 (*)</b>       | <b>-.491 (**)</b> | <b>-.586 (**)</b> | <b>-.475 (**)</b>                   | <b>-0.031</b>                        | <b>-0.203</b>                   | <b>-0.281 (*)</b>      |
| Sig. (2-tailed)                      | 0.01                  | 0.006                    | 0.001                          | 0.009                          | 0.048                 | 0.001                     | 0.01                   | 0.011               | 0                     | 0.024                            | 0.019                  | 0                 | 0                 | 0                                   | 0.809                                | 0.11                            | 0.026                  |
| N                                    | 61                    | 61                       | 59                             | 57                             | 62                    | 59                        | 59                     | 54                  | 53                    | 51                               | 64                     | 64                | 64                | 64                                  | 63                                   | 63                              | 63                     |

Table 40: Reasonable Correlations to Spiritualities (Q. 18)

|                                                                                                                                               |                   |                              |                         |                   |                       |                           |                                      |                                  |
|-----------------------------------------------------------------------------------------------------------------------------------------------|-------------------|------------------------------|-------------------------|-------------------|-----------------------|---------------------------|--------------------------------------|----------------------------------|
| Partial Pearson Correlation<br>Controlling for Q. 13a) "Congregants"<br>* Significance LE .05 (2-tailed)<br>** Significance LE .01 (2-tailed) | 14.a) Word of God | 21.a) Uniformity / Diversity | 21.b) Warmth / Coldness | 22.a) Church Keys | 22.b) Presbytery Keys | 24.b) Ecumenical Contacts | 35.b+d) Other Parishes Collaboration | 35.c+d) Ecumenical Collaboration |
| Q. 18a) Religious Spiritualities                                                                                                              | .1836             | -.2541                       | -.2090                  | .1102             | .0101                 | .2550                     | -.0621                               | .1256                            |
| Q. 18b) New Movements                                                                                                                         | <b>.3925**</b>    | <b>.3997**</b>               | <b>.3249*</b>           | <b>-.3763**</b>   | <b>-.3424*</b>        | <b>.3989**</b>            | <b>.3190*</b>                        | <b>.3584*</b>                    |

Table 41: New Movements and Word of God in the Parish (Q. 18b / Q. 14a)

| Q. 14a) Understanding of God's Word    | Q. 18b) New Movements |             |                |
|----------------------------------------|-----------------------|-------------|----------------|
| 1 = "Intensively" to 7 = "Very Little" | Yes (N = 14)          | No (N = 37) | Total (N = 51) |
| 1 ("Intensively")                      | 0%                    | 3%          | 2%             |
| 2                                      | 14%                   | 3%          | 6%             |
| 3                                      | 43%                   | 5%          | 16%            |
| 4 ("On Average")                       | 36%                   | 38%         | 37%            |
| 5                                      | 7%                    | 30%         | 24%            |
| 6                                      | 0%                    | 19%         | 14%            |
| 7 ("Very Little")                      | 0%                    | 3%          | 2%             |

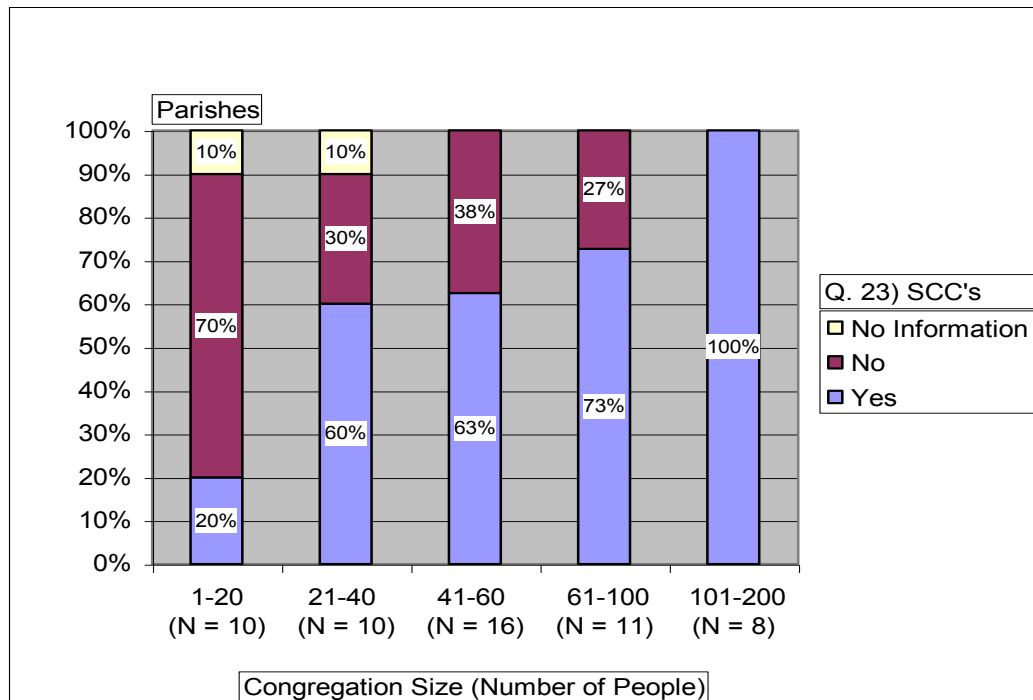
Table 42: New Movements and Local Collaboration (Q. 18b / Q. 24 and 35)

|                                      |  | Q. 18b) New Movements |             |                |
|--------------------------------------|--|-----------------------|-------------|----------------|
| Q. 24) Ecumenical Contacts           |  | Yes (N = 15)          | No (N = 42) | Total (N = 57) |
| Yes                                  |  | 60%                   | 14%         | 26%            |
| No                                   |  | 33%                   | 81%         | 68%            |
| No Information                       |  | 7%                    | 5%          | 5%             |
| Q. 35c) Ecumenical Collaboration     |  | Yes (N = 15)          | No (N = 42) | Total (N = 57) |
| Yes                                  |  | 40%                   | 7%          | 16%            |
| No                                   |  | 47%                   | 76%         | 68%            |
| No Information                       |  | 13%                   | 17%         | 16%            |
| Q. 35b) Other Parishes Collaboration |  | Yes (N = 15)          | No (N = 42) | Total (N = 57) |
| Yes                                  |  | 67%                   | 36%         | 44%            |
| No                                   |  | 20%                   | 52%         | 44%            |
| No Information                       |  | 13%                   | 12%         | 12%            |

Table 43: Reasonable Correlations to Small Christian Communities (Q. 23)

| Partial Pearson Correlation<br><br>Controlling for Q. 13a) "Congregants"<br>* Significance LE .05 (2-tailed)<br>** Significance LE .01 (2-tailed) | 13.b) % of Population    | 14.b) Community | 35.a) Diocesan Agencies Collaboration | Middle Aged in % | Objective Collaboration Coefficient |
|---------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|-----------------|---------------------------------------|------------------|-------------------------------------|
|                                                                                                                                                   | Q. 23) Small Communities |                 |                                       |                  |                                     |
|                                                                                                                                                   | .3911**                  | .2634*          | .3179*                                | .3146*           | .2661*                              |

Graph 46: Small Christian Communities and Congregation Size (Q. 23 / Q.13)



Source: Parish Questionnaire

Table 44: Reasonable Correlations to Decision-Making Styles (Q. 28)

| Partial Correlation Coefficients      | 28.d-f) Participative in General | 28.a) Authority | 28.b) Consultations | 28.c) Experts | 28.d) Majority | 28.e) Consensus | 28.f) Discernment |
|---------------------------------------|----------------------------------|-----------------|---------------------|---------------|----------------|-----------------|-------------------|
| Controlling for Q. 13a) "Congregants" |                                  |                 |                     |               |                |                 |                   |
| * Significance LE .05 (2-tailed)      |                                  |                 |                     |               |                |                 |                   |
| ** Significance LE .01 (2-tailed)     |                                  |                 |                     |               |                |                 |                   |
| 29.a) Parish Council                  | .2376                            | -.0360          | .2094               | .0579         | .2416          | .3700*          | .2299             |
| 29.b) Benefits of PC                  | .5226*                           | -.6458**        | .3721               | .3170         | .4088          | .5239*          | .4221             |
| 30.a) Finance Council                 | .2683                            | -.0428          | .2020               | .2214         | .1482          | .3763**         | .3395*            |
| 30.b) Benefit of FC                   | .5252**                          | -.4337*         | .5727**             | .1617         | .4491*         | .5501**         | .3510             |
| 31. Diocesan Agencies Support         | -.2486                           | .4284*          | -.3339              | .1664         | -.3166         | -.1859          | -.1882            |
| 33.d+e) Collaborative Ministry        | .6100**                          | -.4574**        | .5901**             | .3229*        | .4193**        | .6105**         | .3966**           |
| 33.a) Individual                      | -.3077*                          | .6412**         | -.3606*             | -.3692*       | -.2701         | -.1955          | -.0994            |
| 33.c) Assistant                       | .2542                            | .0315           | .3154*              | .1413         | .1984          | .2566           | -.0146            |
| 33.f) Independent                     | .3827**                          | -.2762          | .0362               | .1740         | .2895          | .0988           | .2254             |
| 33.d) Collaborative                   | .4391**                          | -.5113**        | .6274**             | .2692         | .3300*         | .4544**         | .2498             |
| 33.e) Enabling                        | .7205**                          | -.2820          | .3949**             | .4031**       | .4712**        | .7273**         | .5031**           |
| 34. Pastoral Planning                 | .2792                            | <b>-.3066*</b>  | .2356               | .1697         | .1516          | .1811           | <b>.4783**</b>    |
| 35.b) Other Parishes Collaboration    | <b>.4090**</b>                   | -.1586          | .3479*              | .4180**       | .3448*         | .2530           | .3331*            |
| 36.a-g) Collaboration in Ministry     | .5229**                          | -.4741**        | .2735*              | .3271*        | .4147**        | .4290**         | .3239*            |
| 36.a) Liturgy                         | .4259**                          | -.5222**        | .2893*              | .3198*        | .3320*         | .3102*          | .2443             |
| 36.b) Pastoral Care                   | .3571**                          | -.4346**        | .2892*              | .2469         | .4302**        | .0254           | .3590*            |
| 36.c) Community Building              | .4253**                          | -.3853**        | .2642               | .1884         | .3533*         | .2959*          | .5210**           |
| 36.d) Administration                  | .5410**                          | -.3603*         | .1914               | .3409*        | .4422**        | .3610*          | .3064*            |
| 36.e) Diaconal Service                | .4025**                          | -.2352          | .2126               | .5657**       | .3850**        | .2554           | .1773             |
| 36.f) Inculturation                   | .6100**                          | -.4283**        | .2807*              | .4634**       | .5098**        | .3726**         | .5839**           |
| 36.g) Evangelisation                  | .2428                            | -.3860**        | .2992*              | .2815         | .2679          | .1617           | .2126             |
| 37. Formation for Ministry            | .2159                            | -.2274          | .0112               | .1196         | .1066          | .2026           | <b>.5235**</b>    |
| E-Mail Address                        | .2127                            | -.3062*         | .1603               | .1575         | .1050          | .3668**         | .2870             |
| Youth Groups Participants             | -.1622                           | <b>.7409**</b>  | .2778               | -.0563        | -.2934         | -.1591          | .1907             |
| Adults - % of Congregants             | -.1507                           | .3253*          | -.1906              | -.2331        | -.3404*        | .0328           | -.1319            |
| Offering per Person                   | -.0745                           | -.1444          | -.0886              | .1341         | -.0699         | .0379           | <b>-.3233*</b>    |
| Objective Collaboration Coefficient   | .3422*                           | -.1725          | .2652               | .2484         | .2258          | .3287*          | .4792**           |

Source: Parish Quest., Sunday Mass Census 1999 and Bishop's Office, 2001

Table 45: Reasonable Correlations to Pastoral / Finance Councils (Q. 29 – 30)

| Partial Correlation Coefficients<br><br>Controlling for Q. 13a) "Congregants"<br>* Significance LE .05 (2-tailed)<br>** Significance LE .01 (2-tailed) | 29.a) Pastoral Council | 29.b) Benefits of PC | 30.a) Finance Council | 30.b) Benefits of FC |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|----------------------|-----------------------|----------------------|
| 14. Sunday Mass Quality                                                                                                                                | .1864                  | .3320                | .2510                 | <b>.3911*</b>        |
| 14.a) Word of God                                                                                                                                      | .0372                  | <b>.6176**</b>       | .1774                 | <b>.4057*</b>        |
| 14.e) Relation with Christ                                                                                                                             | .1126                  | <b>.6422**</b>       | .1374                 | <b>.4074*</b>        |
| 14.f) Practical Life                                                                                                                                   | .2915*                 | .2513                | .1273                 | <b>.4045*</b>        |
| 15. Sunday Mass Preparation                                                                                                                            | <b>.3526**</b>         | .0662                | .2937*                | .1208                |
| 16. Worship Diversity                                                                                                                                  | .2887*                 | .2518                | .3413**               | .3096                |
| 24.a) Local Church Contacts                                                                                                                            | -.0608                 | .0527                | .3212*                | .0949                |
| 24.b) Ecumenical Contacts                                                                                                                              | <b>.3207*</b>          | .1364                | .2004                 | .2069                |
| 28.d-f) Participative Decision Making                                                                                                                  | .2376                  | <b>.5226*</b>        | .2683                 | <b>.5252**</b>       |
| 28.a) Authority                                                                                                                                        | -.0360                 | <b>-.6458**</b>      | -.0428                | <b>-.4337*</b>       |
| 28.b) Consultations                                                                                                                                    | .2094                  | .3721                | .2020                 | <b>.5727**</b>       |
| 28.d) Majority                                                                                                                                         | .2416                  | .4088                | .1482                 | .4491*               |
| 28.e) Consensus                                                                                                                                        | .3700*                 | <b>.5239*</b>        | .3763**               | <b>.5501**</b>       |
| 28.f) Discernment                                                                                                                                      | .2299                  | .4221                | .3395*                | .3510                |
| 33.a) Individual                                                                                                                                       | -.0410                 | <b>-.7375**</b>      | -.2072                | -.3808               |
| 33.b) Advisory                                                                                                                                         | .0572                  | -.5525*              | .1000                 | .0160                |
| 33.d) Collaborative                                                                                                                                    | <b>.3950**</b>         | <b>.5005*</b>        | <b>.3057*</b>         | <b>.6669**</b>       |
| 33.e) Enabling                                                                                                                                         | <b>.4569**</b>         | .4847                | <b>.3284*</b>         | <b>.5122*</b>        |
| 34. Pastoral Planning                                                                                                                                  | .0796                  | .1920                | .3243*                | .2007                |
| 35.b) Other Parishes Collaboration                                                                                                                     | .3018*                 | .0127                | .2885*                | .2682                |
| 35.c) Ecumenical Collaboration                                                                                                                         | <b>.3905**</b>         | .2364                | .2659                 | .2163                |
| 36.a) Liturgy                                                                                                                                          | .2641*                 | <b>.4717*</b>        | .1675                 | <b>.4469*</b>        |
| 36.b) Pastoral Care                                                                                                                                    | .3109*                 | .1760                | .2865*                | .5138**              |
| 36.c) Community Building                                                                                                                               | <b>.3956**</b>         | <b>.5916**</b>       | .2249                 | <b>.4131*</b>        |
| 36.d) Administration                                                                                                                                   | <b>.3523*</b>          | .1546                | .2699                 | .3997                |
| 36.e) Diaconal Service                                                                                                                                 | <b>.3542**</b>         | <b>.5011*</b>        | <b>.4527**</b>        | .1952                |
| 36.f) Inculturation                                                                                                                                    | .2391                  | <b>.5124*</b>        | .2979*                | .3216                |
| 36.g) Evangelisation                                                                                                                                   | .2661*                 | .3775                | .2143                 | .3641                |
| Administrator's Nationality                                                                                                                            | -.0774                 | <b>.6512**</b>       | .0828                 | .1170                |
| Offering per Person                                                                                                                                    | <b>-.3724**</b>        | .0193                | -.0889                | -.1287               |
| <i>Subjective Collaboration Coefficient</i>                                                                                                            | <b>.3881**</b>         | <b>.8499**</b>       | <b>.4112**</b>        | <b>.8801**</b>       |

Source: Parish Quest., Sunday Mass Census 1999 and Bishop's Office, 2001

Table 46: Various Crosstabulations of Pastoral / Finance Councils (Q. 29 – 30)

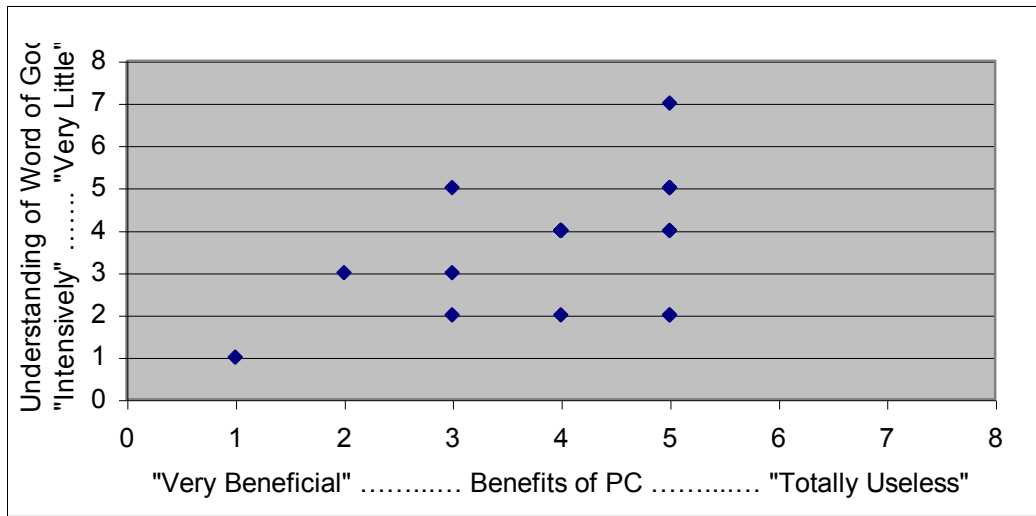
|                              | 29.a) Pastoral Council in Parishes |             |                        |                |
|------------------------------|------------------------------------|-------------|------------------------|----------------|
| 15. Sunday Mass Preparation  | Yes (N = 22)                       | No (N = 37) | No Information (N = 5) | Total (N = 64) |
| Yes                          | 27%                                | 3%          | 20%                    | 13%            |
| No                           | 68%                                | 97%         | 60%                    | 84%            |
| No Information               | 5%                                 | 0%          | 20%                    | 3%             |
| 16. Worship Diversity        |                                    |             |                        |                |
| Yes                          | 77%                                | 43%         | 20%                    | 53%            |
| No                           | 18%                                | 57%         | 40%                    | 42%            |
| No Information               | 5%                                 | 0%          | 40%                    | 5%             |
| 24.b) Ecumenical Contacts    |                                    |             |                        |                |
| Yes                          | 50%                                | 14%         | 0%                     | 25%            |
| No                           | 45%                                | 78%         | 60%                    | 66%            |
| No Information               | 5%                                 | 8%          | 40%                    | 9%             |
| 35.b) Local Collaboration    |                                    |             |                        |                |
| Yes                          | 59%                                | 35%         | 20%                    | 42%            |
| No                           | 23%                                | 51%         | 40%                    | 41%            |
| No Information               | 18%                                | 14%         | 40%                    | 17%            |
| 35.c) Ecumenical Collab.     |                                    |             |                        |                |
| Yes                          | 36%                                | 5%          | 0%                     | 16%            |
| No                           | 45%                                | 78%         | 40%                    | 64%            |
| No Information               | 18%                                | 16%         | 60%                    | 20%            |
|                              | 29.a) Pastoral Council in Parishes |             |                        |                |
| Type of Ministry             | Yes                                | No          | No Information         | Total          |
| Parish Priest Alone (N = 20) | 20%                                | 70%         | 10%                    | 100%           |
| Administrator Alone (N = 8)  | 38%                                | 63%         | 0%                     | 100%           |
| Pastoral Team (N = 18)       | 61%                                | 33%         | 6%                     | 100%           |
| Excurrento (N = 18)          | 22%                                | 67%         | 11%                    | 100%           |
|                              | 30.a) Finance Council in Parishes  |             |                        |                |
| 34. Pastoral Planning        | Yes (N = 29)                       | No (N = 32) | No Information (N = 3) | Total (N = 64) |
| Yes                          | 17%                                | 0%          | 33%                    | 9%             |
| No                           | 59%                                | 94%         | 0%                     | 73%            |
| No Information               | 24%                                | 6%          | 67%                    | 17%            |
| Type of Ministry             | Yes                                | No          | No Information         | Total          |
| Parish Priest Alone (N = 20) | 45%                                | 45%         | 10%                    | 100%           |
| Administrator Alone (N = 8)  | 13%                                | 88%         | 0%                     | 100%           |
| Pastoral Team (N = 18)       | 72%                                | 22%         | 6%                     | 100%           |
| Excurrento (N = 18)          | 33%                                | 67%         | 0%                     | 100%           |

Table 47: Benefits of Pastoral Councils and Administrator's Nationality (Q. 29b)

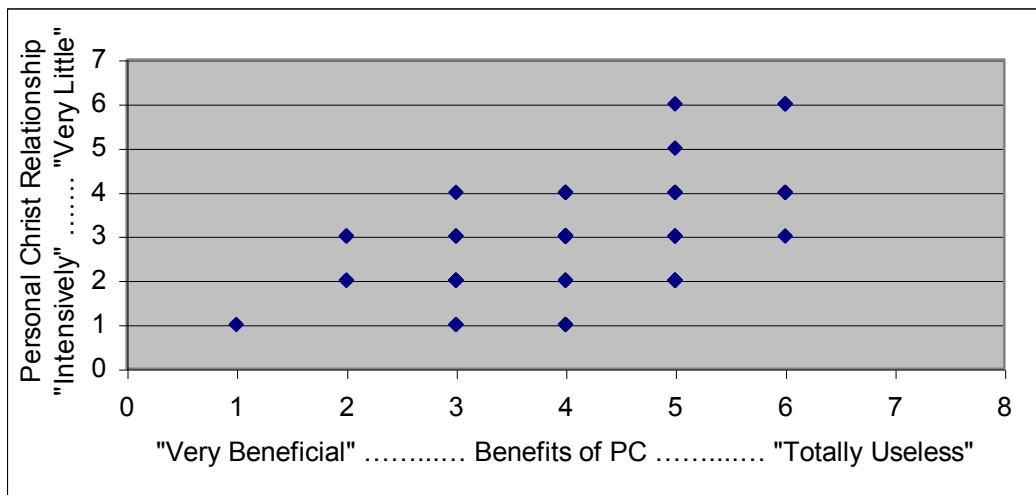
| Parishes              | Nationality of the Parish Administrator |                |                |                |
|-----------------------|-----------------------------------------|----------------|----------------|----------------|
| 29.b) Benefits of PC  | Czech (N = 47)                          | Slovak (N = 4) | Other (N = 13) | Total (N = 64) |
| 1 ("Very Beneficial") | 2%                                      | 0%             | 0%             | 2%             |
| 2                     | 11%                                     | 0%             | 0%             | 8%             |
| 3                     | 4%                                      | 0%             | 0%             | 3%             |
| 4 ("Average")         | 9%                                      | 75%            | 8%             | 13%            |
| 5                     | 4%                                      | 0%             | 15%            | 6%             |
| 7 ("Totally Useless") | 0%                                      | 0%             | 8%             | 2%             |
| No Pastoral Council   | 70%                                     | 25%            | 69%            | 67%            |

Source: Parish Questionnaire and Bishop's Office, 2001

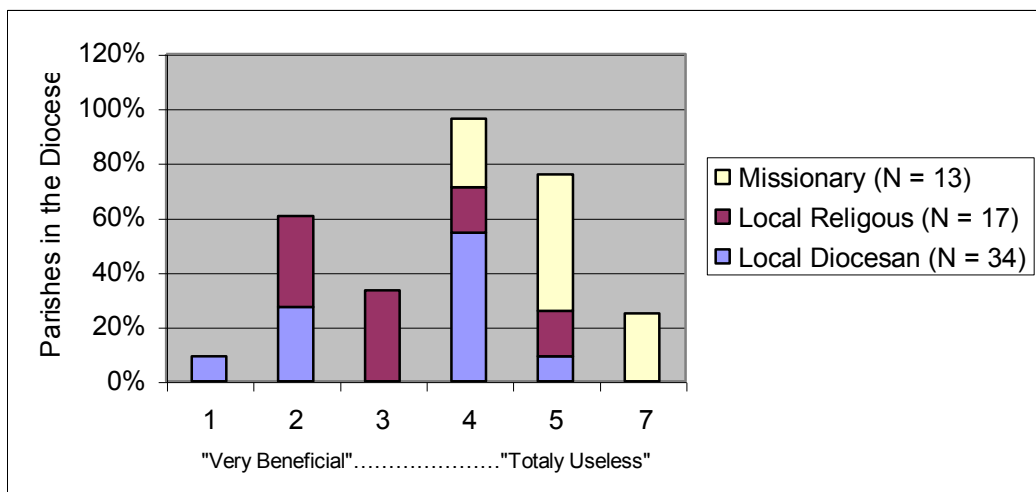
Graph 47: Correlation between Benefits of PC and Word of God (Q. 29b / 14a)



Graph 48: Correlation between Benefits of PC and Christ Relat. (Q. 29b / 14e)

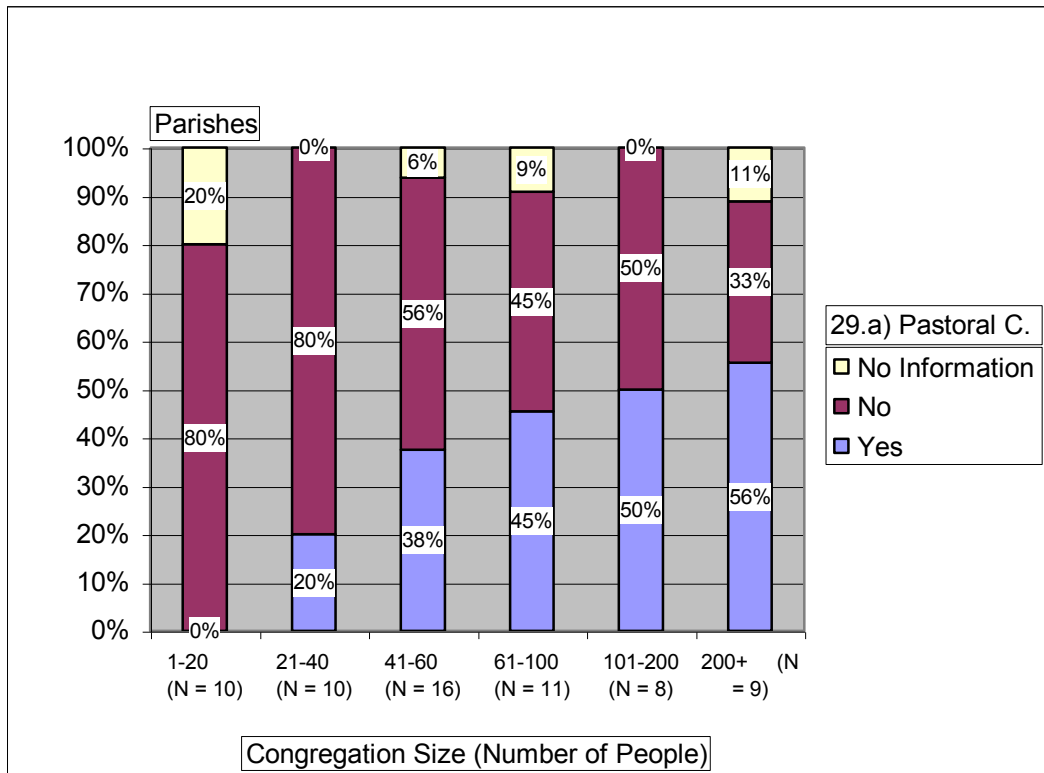


Graph 49: Benefits of Parish Councils and Type of the Clergy (Q. 29b)



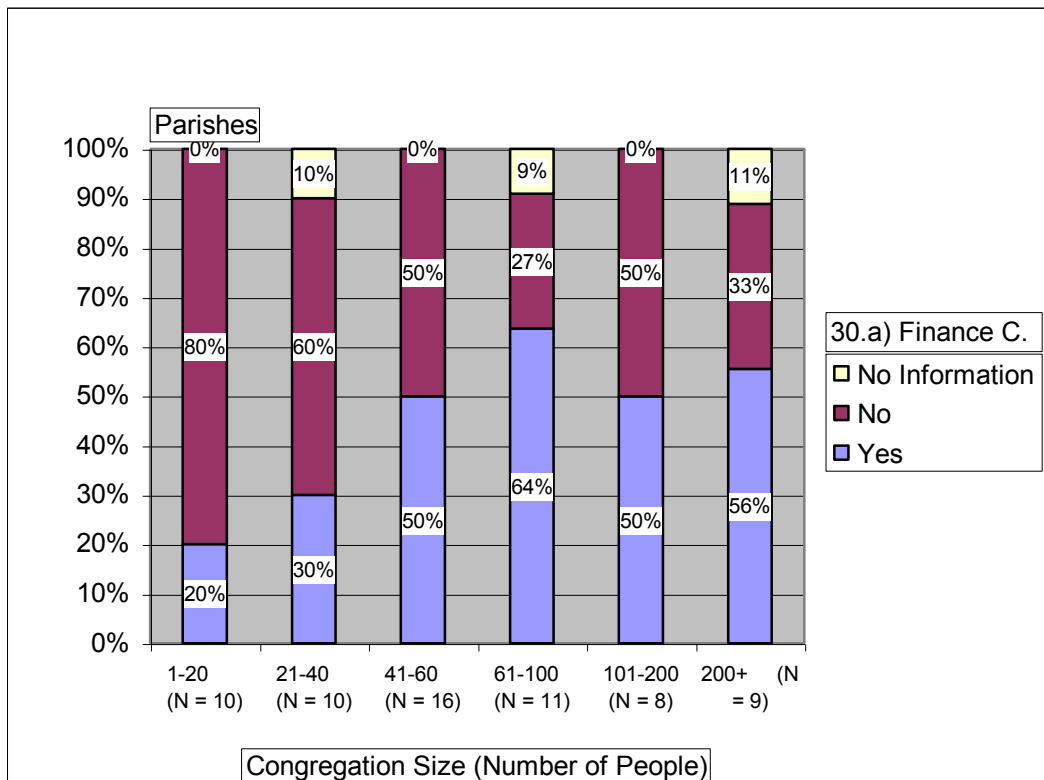
Source: Parish Questionnaire

Graph 50: Pastoral Councils and Congregation Size (Q. 29a / Q. 13)



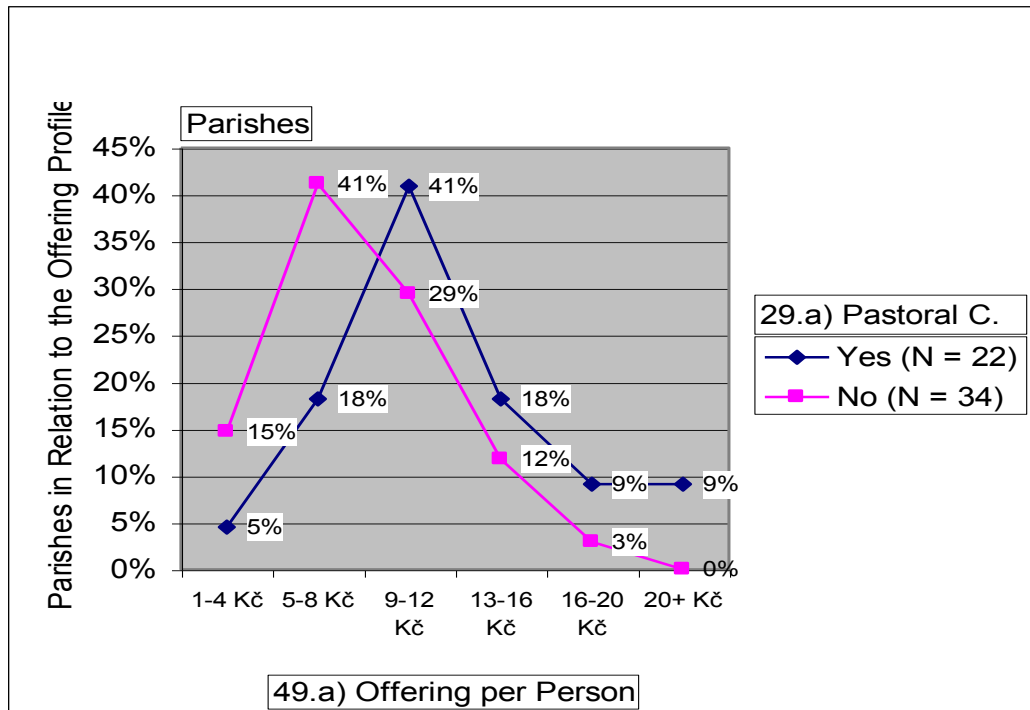
Source: Parish Questionnaire

Graph 51: Finance Councils and Congregation Size (Q. 30a / Q. 13)



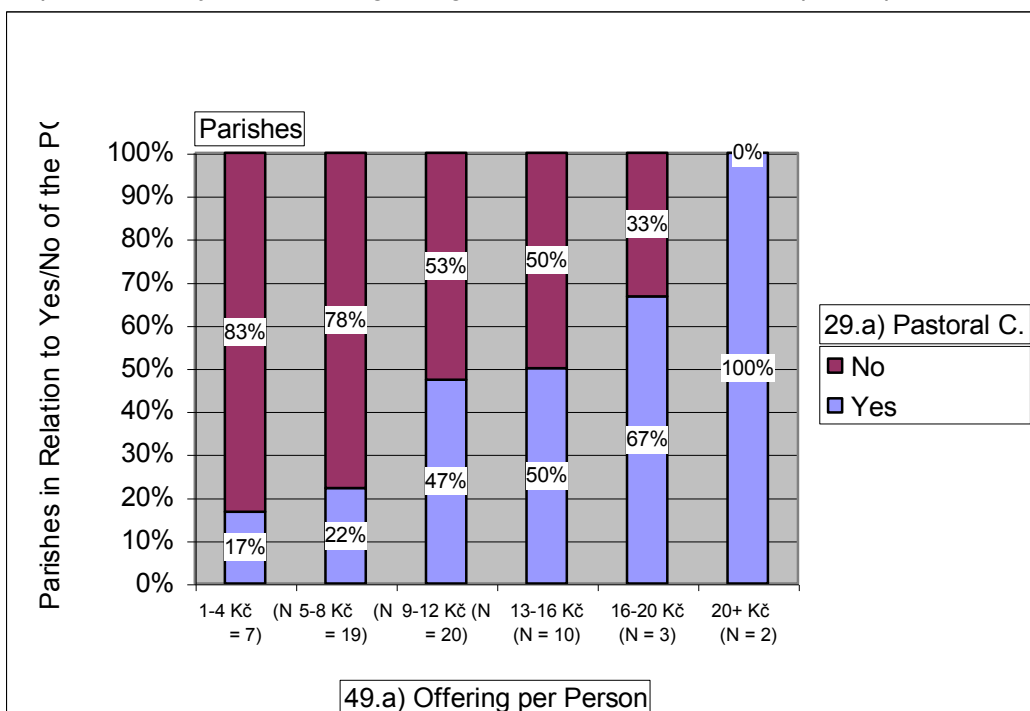
Source: Parish Questionnaire

Graph 52: Pastoral Councils and Sunday Mass Offering Profile (Q. 29a)



Source: Parish Questionnaire and Sunday Mass Participation Census 1999

Graph 53: Sunday Mass Offering Categories and Pastoral Councils (Q. 29a)



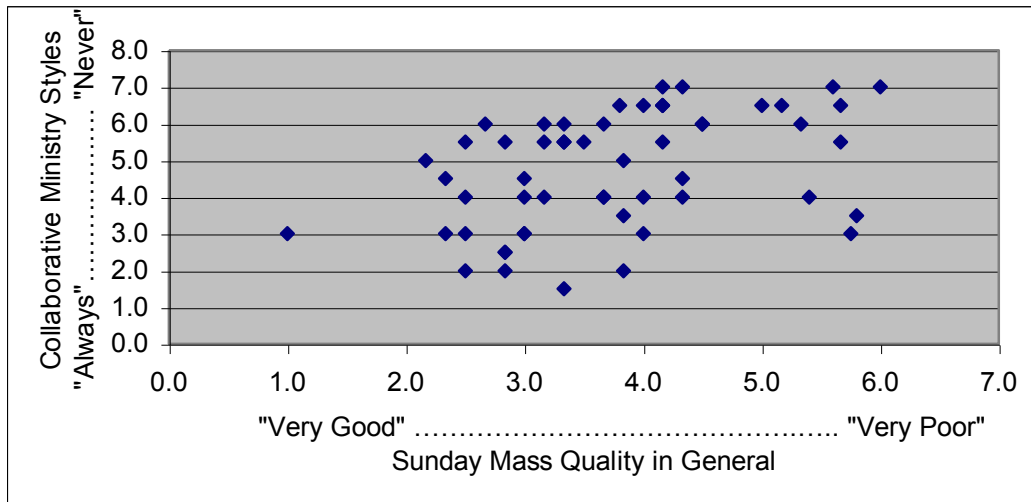
Source: Parish Questionnaire and Sunday Mass Participation Census 1999

Table 48: Reasonable Correlations to Collaboration Styles in Ministry (Q. 33)

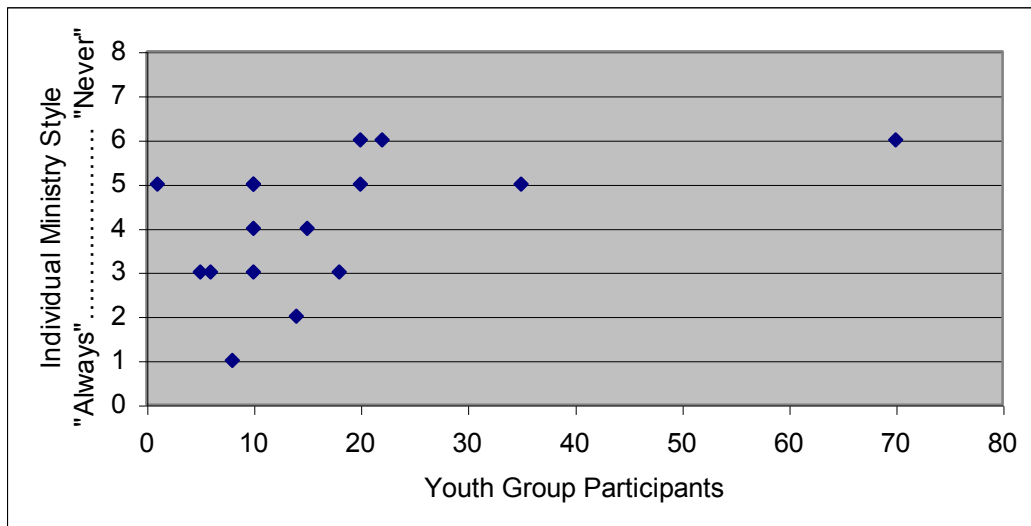
| Partial Correlation Coefficients    | 33.d+e) Collaborative Ministry | 33.a) Individual | 33.b) Advisory | 33.c) Assistant | 33.f) Independent | 33.d) Collaborative | 33.e) Enabling |
|-------------------------------------|--------------------------------|------------------|----------------|-----------------|-------------------|---------------------|----------------|
| Controlling for "13.a) Congregants" |                                |                  |                |                 |                   |                     |                |
| * Significance LE .05 (2-tailed)    |                                |                  |                |                 |                   |                     |                |
| ** Significance LE .01 (2-tailed)   |                                |                  |                |                 |                   |                     |                |
| 14.a-f) Sunday Mass Quality         | <b>.4199**</b>                 | <b>-.3568*</b>   | .2261          | .2646           | .1375             | <b>.4515**</b>      | <b>.3111*</b>  |
| 14.a) Word of God                   | <b>.3346*</b>                  | <b>-.3450*</b>   | .0533          | .0288           | .0878             | <b>.3986**</b>      | .1973          |
| 14.b) Community                     | <b>.3788**</b>                 | <b>-.4166**</b>  | .0781          | .1735           | .2164             | <b>.3871**</b>      | <b>.3728**</b> |
| 14.d) Parish Feast                  | <b>.5192**</b>                 | -.2616           | .2070          | .2981*          | .0786             | <b>.5327**</b>      | <b>.3649*</b>  |
| 14.f) Practical Life                | <b>.3403*</b>                  | -.1381           | .1746          | .2135           | .0445             | <b>.4538**</b>      | .1985          |
| 34. Pastoral Planning               | <b>.4201**</b>                 | -.2928           | .1267          | -.0193          | .1999             | <b>.4438**</b>      | <b>.3622*</b>  |
| 35.a) Bishop's Office Collab.       | .1590                          | -.0987           | <b>.4188**</b> | .2057           | .0651             | .2167               | .1604          |
| 35.b) Local Collaboration           | <b>.5023**</b>                 | -.1430           | .2716          | .1660           | .1206             | <b>.4975**</b>      | <b>.4909**</b> |
| 35.c) Ecumenical Collaboration      | .2845                          | -.1804           | .0605          | -.0698          | .2568             | <b>.3073*</b>       | .2700          |
| 36.a-g) Collaboration in Ministry   | <b>.5846**</b>                 | <b>-.4582**</b>  | <b>-.1173</b>  | <b>.0457</b>    | <b>.2954*</b>     | <b>.4801**</b>      | <b>.5972**</b> |
| 36.a) Liturgy                       | <b>.5863**</b>                 | <b>-.6187**</b>  | <b>-.1347</b>  | <b>.1358</b>    | <b>.2792</b>      | <b>.5167**</b>      | <b>.5635**</b> |
| 36.b) Pastoral Care                 | <b>.4686**</b>                 | <b>-.3911**</b>  | <b>.0575</b>   | <b>.1131</b>    | <b>.0785</b>      | <b>.4362**</b>      | <b>.3295*</b>  |
| 36.c) Community Building            | <b>.4714**</b>                 | <b>-.3185*</b>   | <b>-.0404</b>  | <b>.0635</b>    | <b>.2507</b>      | <b>.3517**</b>      | <b>.5014**</b> |
| 36.d) Administration                | <b>.4549**</b>                 | <b>-.4206**</b>  | <b>-.0458</b>  | <b>.0223</b>    | <b>.2886</b>      | <b>.3135*</b>       | <b>.5754**</b> |
| 36.e) Diaconal Service              | <b>.4337**</b>                 | <b>-.3403*</b>   | <b>.0375</b>   | <b>.1853</b>    | <b>.3026*</b>     | <b>.3579**</b>      | <b>.4668**</b> |
| 36.f) Inculturation                 | <b>.4850**</b>                 | <b>-.3173*</b>   | <b>-.0072</b>  | <b>.1864</b>    | <b>.2155</b>      | <b>.4140**</b>      | <b>.5279**</b> |
| 36.g) Evangelisation                | <b>.4409**</b>                 | <b>-.2185</b>    | <b>.0682</b>   | <b>.0508</b>    | <b>-.0558</b>     | <b>.4499**</b>      | <b>.2743</b>   |
| 37. Formation for Ministry          | <b>.3593**</b>                 | -.1420           | .0636          | -.2381          | .0636             | .2433               | <b>.4271**</b> |
| Excurrento Parishes                 | .2266                          | -.0380           | -.1805         | <b>-.3167*</b>  | -.0155            | .1683               | .2374          |
| Administrator's Age                 | <b>.2769*</b>                  | -.2189           | .1195          | -.1660          | .2397             | <b>.3182*</b>       | .2075          |
| E-Mail Address                      | .2664*                         | <b>-.4220**</b>  | .0825          | .0474           | .1871             | .2547               | .2777          |
| Faith Initiation                    | -.3564                         | .3051            | .0456          | -.0098          | -.0766            | <b>-.4005*</b>      | -.2594         |
| Youth Groups Participants           | -.3926                         | <b>.5510*</b>    | .1655          | .3278           | -.2137            | -.3695              | -.3398         |
| Caritas Groups Participants         | <b>.4851*</b>                  | -.0434           | .0355          | .3551           | <b>-.5371*</b>    | .3818               | <b>.4974*</b>  |
| Objective Collaboration Coef.       | <b>.5204**</b>                 | <b>-.2914*</b>   | <b>.2084</b>   | <b>.1628</b>    | <b>.1773</b>      | <b>.4824**</b>      | <b>.5111**</b> |
| Subjective Collaboration Coef.      | <b>.8582**</b>                 | <b>-.5419**</b>  | <b>-.0342</b>  | <b>.2126</b>    | <b>.3092*</b>     | <b>.7562**</b>      | <b>.8416**</b> |
| Total Collaboration Coefficient     | <b>.8433**</b>                 | <b>-.5059**</b>  | <b>.0828</b>   | <b>.2618</b>    | <b>.2715</b>      | <b>.7508**</b>      | <b>.8044**</b> |
| Collaboration Category              | <b>.7535**</b>                 | <b>-.4390**</b>  | <b>.0214</b>   | <b>.2223</b>    | <b>.2463</b>      | <b>.6160**</b>      | <b>.7863**</b> |

Source: Parish Quest., Annual Diocesan Statistics 2000 and Bishop's Office, 2001

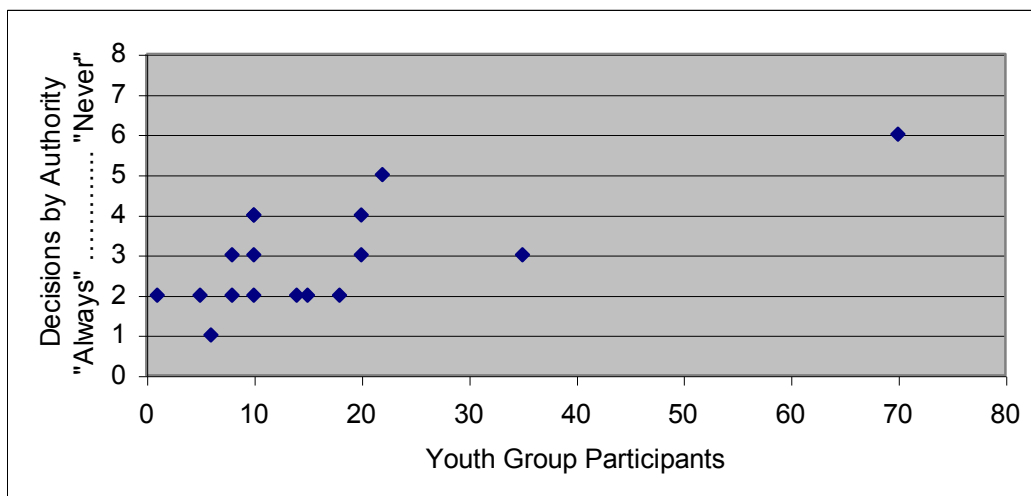
Graph 54: Collaborative Ministry Styles and Sunday Mass Quality (Q. 33d+e / 14)



Graph 55: Individual Ministry Style and Youth Group Participants (Q. 33a)



Graph 56: Authoritative Decisions and Youth Group Participants (Q. 28a)



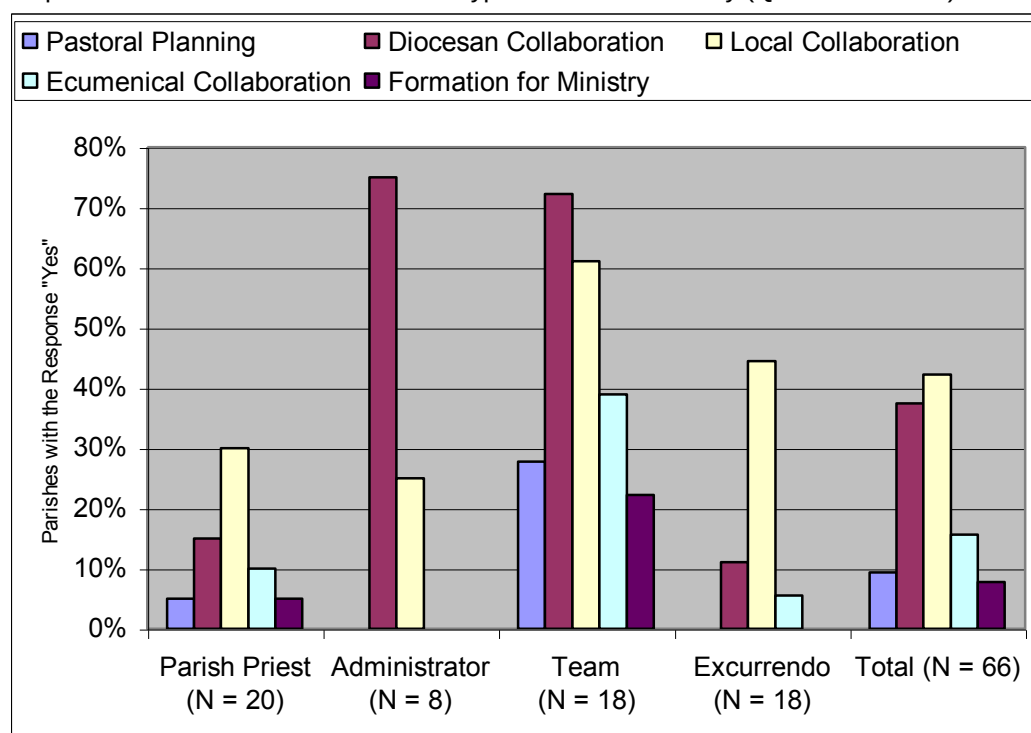
Source: Parish Quest., Annual Diocesan Statistics 2000 and Bishop's Office 2001

Table 49: Collaborative Activities and Types of Parish Ministry (Q. 34-35 and 37)

|                                                | Parish Priest<br>(N = 20) | Administrator<br>(N = 8) | Pastoral Team<br>(N = 18) | Excurrendo<br>(N = 18) | Total<br>(N = 66) |
|------------------------------------------------|---------------------------|--------------------------|---------------------------|------------------------|-------------------|
| <b>Q. 34. Pastoral Planning</b>                |                           |                          |                           |                        |                   |
| Yes                                            | 5%                        | 0%                       | 28%                       | 0%                     | 9%                |
| No                                             | 80%                       | 100%                     | 61%                       | 67%                    | 73%               |
| No Information                                 | 15%                       | 0%                       | 11%                       | 33%                    | 17%               |
| <b>Q. 35a) Diocesan Agencies Collaboration</b> |                           |                          |                           |                        |                   |
| Yes                                            | 15%                       | 75%                      | 72%                       | 11%                    | 38%               |
| No                                             | 55%                       | 13%                      | 17%                       | 61%                    | 41%               |
| No Information                                 | 30%                       | 13%                      | 11%                       | 28%                    | 22%               |
| <b>Q. 35b) Other Parishes Collaboration</b>    |                           |                          |                           |                        |                   |
| Yes                                            | 30%                       | 25%                      | 61%                       | 44%                    | 42%               |
| No                                             | 45%                       | 38%                      | 33%                       | 44%                    | 41%               |
| No Information                                 | 25%                       | 38%                      | 6%                        | 11%                    | 17%               |
| <b>Q. 35c) Ecumenical Collaboration</b>        |                           |                          |                           |                        |                   |
| Yes                                            | 10%                       | 0%                       | 39%                       | 6%                     | 16%               |
| No                                             | 80%                       | 63%                      | 50%                       | 61%                    | 64%               |
| No Information                                 | 10%                       | 38%                      | 11%                       | 33%                    | 20%               |
| <b>Q. 37. Formation for Ministry</b>           |                           |                          |                           |                        |                   |
| Yes                                            | 5%                        | 0%                       | 22%                       | 0%                     | 8%                |
| No                                             | 80%                       | 100%                     | 61%                       | 89%                    | 80%               |
| No Information                                 | 15%                       | 0%                       | 17%                       | 11%                    | 13%               |

Source: Parish Questionnaire and Bishop's Office, 2001

Graph 57: Collaborative Activities and Types of Parish Ministry (Q. 34-35 and 37)



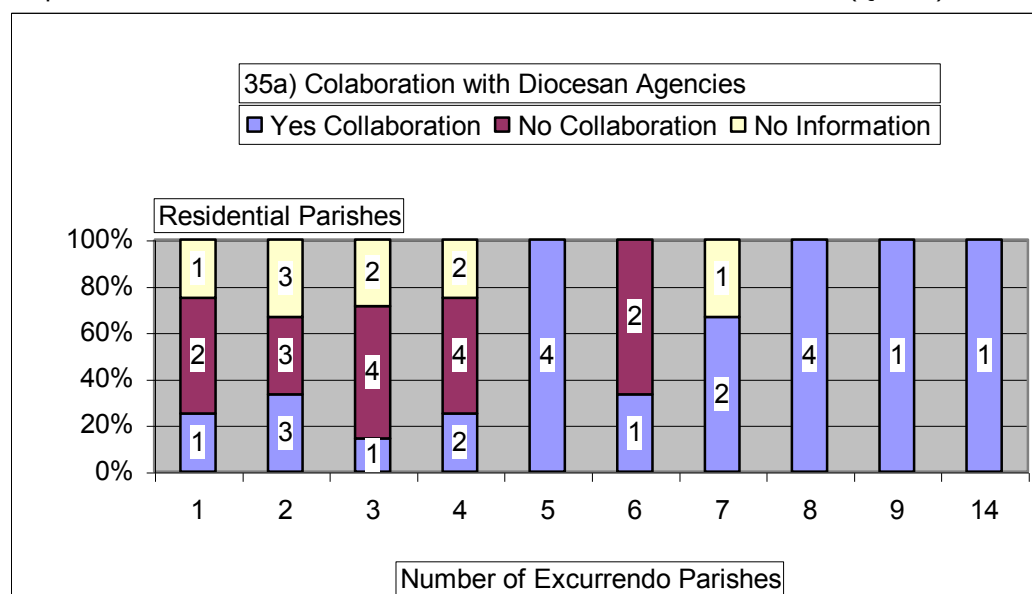
Source: Parish Questionnaire and Bishop's Office, 2001

Table 50: Reasonable Correlations to Collaboration Areas in Parishes (Q. 36)

| Partial Correlation Coefficients      | 36.a-g) Collaboration | 36.a) Liturgy  | 36.b) Pastoral Care | 36.c) Community Building | 36.d) Administration | 36.e) Diaconal Service | 36.f) Inculturation | 36.g) Evangelisation |
|---------------------------------------|-----------------------|----------------|---------------------|--------------------------|----------------------|------------------------|---------------------|----------------------|
| Controlling for Q. 13a) "Congregants" |                       |                |                     |                          |                      |                        |                     |                      |
| * Significance LE .05 (2-tailed)      |                       |                |                     |                          |                      |                        |                     |                      |
| ** Significance LE .01 (2-tailed)     |                       |                |                     |                          |                      |                        |                     |                      |
| 14.a-f) Sunday Mass Quality           | <b>.3368**</b>        | .2043          | <b>.4117**</b>      | <b>.5162**</b>           | <b>.2919*</b>        | <b>.4035**</b>         | <b>.4863**</b>      | <b>.3635**</b>       |
| 14.a) Word of God                     | <b>.2988*</b>         | .0578          | <b>.3342*</b>       | <b>.3252*</b>            | .2110                | <b>.3361*</b>          | <b>.3793**</b>      | <b>.4510**</b>       |
| 14.b) Community                       | .2538                 | <b>.3199*</b>  | <b>.3082*</b>       | <b>.4781**</b>           | <b>.3547*</b>        | <b>.3908**</b>         | <b>.3036*</b>       | .1971                |
| 14.c) Eucharistic Reverence           | <b>.2841*</b>         | -.0690         | <b>.2866*</b>       | <b>.2710*</b>            | .0688                | <b>.3412*</b>          | <b>.3160*</b>       | .2189                |
| 14.d) Parish Feast                    | <b>.3203*</b>         | <b>.4004**</b> | <b>.4622**</b>      | <b>.4975**</b>           | <b>.3463*</b>        | .2625                  | <b>.4544**</b>      | <b>.3314*</b>        |
| 14.e) Relation with Christ            | .2589                 | .2194          | .2723               | <b>.3218*</b>            | .1491                | .2758                  | <b>.3002*</b>       | .1667                |
| 14.f) Practical Life                  | .1008                 | -.0126         | .2720*              | <b>.4004**</b>           | .0998                | .1916                  | <b>.4034**</b>      | <b>.2929*</b>        |
| 15. Sunday Mass Preparation           | .0200                 | .1945          | .3093*              | .2071                    | .1677                | .2248                  | <b>.3496**</b>      | <b>.4033**</b>       |
| 17. Formation Programmes              | .2335                 | <b>.2974*</b>  | <b>.3146*</b>       | <b>.4656**</b>           | <b>.3393*</b>        | <b>.4359**</b>         | <b>.3806**</b>      | <b>.2844*</b>        |
| 21.a) Uniformity / Diversity          | .1436                 | .2277          | .1437               | .2346                    | .3343*               | .2176                  | .2759*              | .2321                |
| 22.b) Presbytery Keys                 | -.0815                | -.0664         | -.3053*             | -.1587                   | -.2390               | -.2007                 | -.1255              | -.0948               |
| 24.a) Local Church Contacts           | .1441                 | .0055          | .3222*              | .1374                    | .1213                | .2588                  | .2375               | .2833*               |
| 35.b) Other Parishes Collaboration    | .2597                 | .1846          | .4074**             | .3190*                   | .3133*               | .4365**                | .4479**             | .2921*               |
| 37. Formation for Ministry            | <b>.3250*</b>         | .2514          | <b>.3946**</b>      | <b>.4132**</b>           | <b>.3562*</b>        | .1903                  | <b>.3371*</b>       | .2414                |
| Initiation - % of Congregants         | .0048                 | -.1483         | -.1832              | -.0738                   | -.1416               | <b>-.3359*</b>         | <b>-.3572**</b>     | -.2025               |
| Adults - % of Congregants             | -.0880                | <b>-.2787*</b> | <b>-.3589**</b>     | <b>-.4492**</b>          | -.2736               | <b>-.3797**</b>        | <b>-.4294**</b>     | <b>-.3857**</b>      |
| Caritas - % of Congregants            | .0395                 | .1752          | .0501               | .0450                    | .1096                | -.3570**               | -.0174              | -.0411               |
| Objective Collaboration Coefficient   | <b>.2585*</b>         | .2474          | <b>.4441**</b>      | <b>.4771**</b>           | <b>.4080**</b>       | <b>.4233**</b>         | <b>.4118**</b>      | <b>.2921*</b>        |
| Subjective Collaboration Coef.        | <b>.8046**</b>        | <b>.6319**</b> | <b>.6341**</b>      | <b>.6291**</b>           | <b>.6250**</b>       | <b>.5796**</b>         | <b>.6350**</b>      | <b>.5292**</b>       |
| Total Collaboration Coefficient       | <b>.7198**</b>        | <b>.5916**</b> | <b>.6454**</b>      | <b>.6649**</b>           | <b>.6282**</b>       | <b>.5994**</b>         | <b>.6365**</b>      | <b>.5152**</b>       |
| Collaboration Category                | <b>.7202**</b>        | <b>.5838**</b> | <b>.6550**</b>      | <b>.6255**</b>           | <b>.5799**</b>       | <b>.5230**</b>         | <b>.5407**</b>      | <b>.4652**</b>       |

Source: Parish Questionnaire and Annual Diocesan Statistics 2000

Graph 58: Number of Excurrando Parishes and Diocesan Collaboration (Q. 35a)



Source: Parish Questionnaire and Bishop's Office 2001

Table 51: Reasonable Correlations to Administration and Administrators

| Partial Correlation Coefficients      | Type of Administration | Number of Excurrent Parishes | Administrator's Age | Administrator's Nationality (Missionaries) |
|---------------------------------------|------------------------|------------------------------|---------------------|--------------------------------------------|
| Controlling for Q. 13a) "Congregants" |                        |                              |                     |                                            |
| * Significance LE .05 (2-tailed)      |                        |                              |                     |                                            |
| ** Significance LE .01 (2-tailed)     |                        |                              |                     |                                            |
| 16. Worship Diversity                 | <b>.3022*</b>          | -.1377                       | .0754               | -.1549                                     |
| 24.a) Local Church Contacts           | <b>.3125*</b>          | -.2682*                      | -.2649*             | .0704                                      |
| 29.b) Benefits of Pastoral Council    | .1084                  | -.0537                       | -.1101              | <b>.6512**</b>                             |
| 33.d) Collaborative Style of Ministry | -.0996                 | .1683                        | <b>.3182*</b>       | .0471                                      |
| 35.a) Diocesan Agencies               | <b>.3957**</b>         | <b>-.4984**</b>              | <b>.3931**</b>      | -.1938                                     |
| 41.a) Administrator's Age             | .0636                  | -.0498                       | 1.0000              | <b>-.3574**</b>                            |
| 42. E-Mail Address                    | .2965*                 | -.1163                       | .3422**             | .0188                                      |
| 47.a) Caritas Groups Participants     | -.1328                 | <b>.5467**</b>               | -.1003              | .1585                                      |
| 47.b) Caritas - % of Congregants      | -.2075                 | <b>.4498**</b>               | .0141               | .1039                                      |
| 49. Offering per Person               | -.2200                 | .1948                        | -.1089              | -.1011                                     |

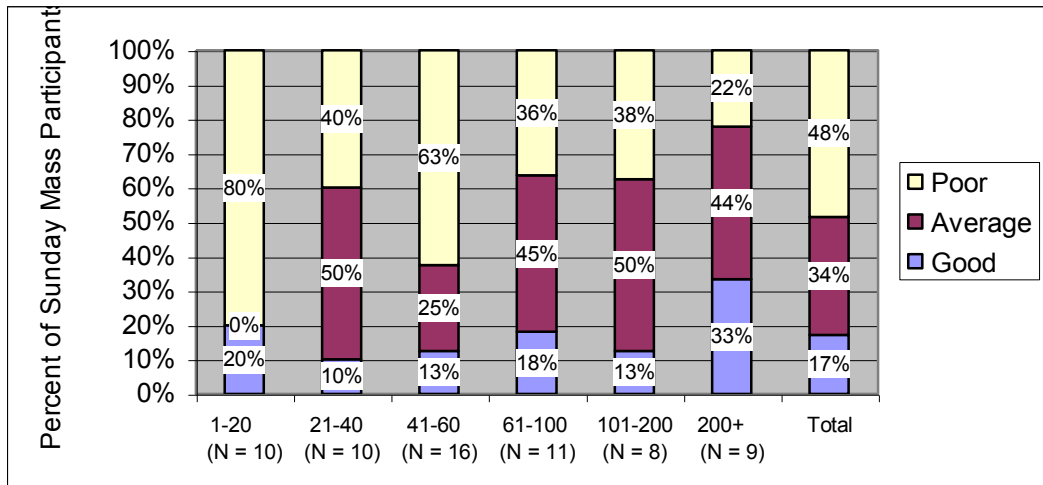
Source: Parish Questionnaire, Sunday Mass Census 1999, Annual Diocesan Statistics 2000 and Bishop's Office, 2001

Table 52: Reasonable Correlations to the General Collaboration Coefficients

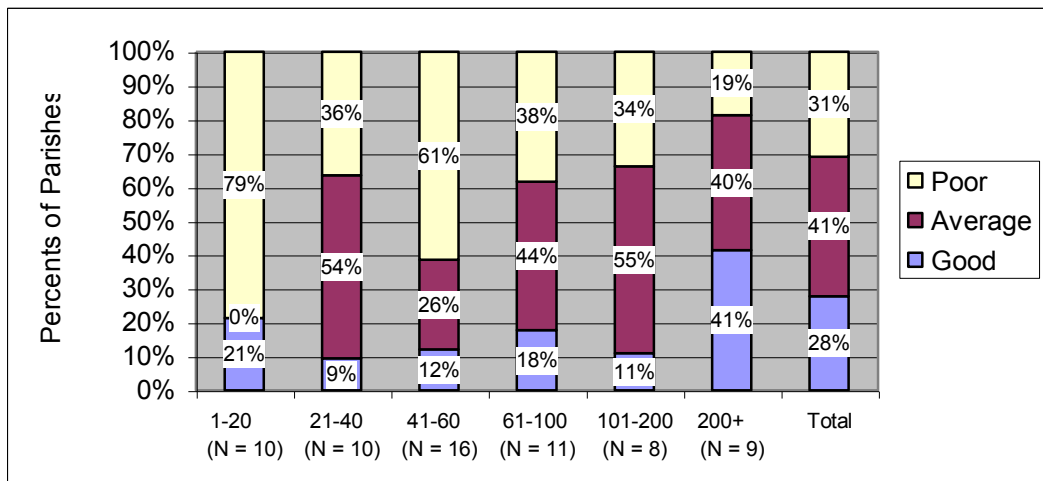
| Partial Correlation Coefficients       | Objective Collaboration Coefficient | Subjective Collaboration Coefficient | Total Collaboration Coefficient | Collaboration Category |
|----------------------------------------|-------------------------------------|--------------------------------------|---------------------------------|------------------------|
| Controlling for Q. 13a) " Congregants" |                                     |                                      |                                 |                        |
| * Significance LE .05 (2-tailed)       |                                     |                                      |                                 |                        |
| ** Significance LE .01 (2-tailed)      |                                     |                                      |                                 |                        |
| 13.b) % of Population                  | .3762**                             | .0169                                | .1367                           | .1379                  |
| 14.a-f) Sunday Mass Quality            | <b>.3954**</b>                      | <b>.4029**</b>                       | <b>.4584**</b>                  | <b>.3790**</b>         |
| 14.a) Word of God                      | <b>.3031*</b>                       | <b>.3109*</b>                        | <b>.3477**</b>                  | <b>.2930*</b>          |
| 14.b) Community                        | <b>.4323**</b>                      | <b>.3420**</b>                       | <b>.4125**</b>                  | <b>.3321*</b>          |
| 14.c) Eucharistic Reverence            | .1845                               | .1962                                | .2117                           | .2095                  |
| 14.d) Parish Feast                     | <b>.3882**</b>                      | <b>.4397**</b>                       | <b>.4919**</b>                  | <b>.4288**</b>         |
| 14.e) Relation with Christ             | .2069                               | <b>.3232*</b>                        | <b>.3328*</b>                   | <b>.2968*</b>          |
| 14.f) Practical Life                   | <b>.3323*</b>                       | .2587                                | <b>.3141*</b>                   | .2824*                 |
| 15. Sunday Mass Preparation            | <b>.3905**</b>                      | .1679                                | .2694*                          | .1995                  |
| 16. Worship Diversity                  | <b>.3227*</b>                       | <b>.2972*</b>                        | <b>.3528**</b>                  | <b>.3586**</b>         |
| 17. Formation Programmes               | <b>.3054*</b>                       | .2852*                               | <b>.3280*</b>                   | <b>.3674**</b>         |
| 22.a) Church Keys                      | <b>-.3531**</b>                     | .0122                                | -.0883                          | -.0850                 |
| 22.b) Presbytery Keys                  | <b>-.5540**</b>                     | -.1086                               | -.2839                          | -.2126                 |
| 22.b) % of Congregants                 | -.2646*                             | .0303                                | -.0604                          | -.0939                 |
| 23. Small Communities                  | .2661*                              | -.1888                               | -.0866                          | -.0336                 |
| 24.b) Ecumenical Contacts              | <b>.4247**</b>                      | .0930                                | .2042                           | .1013                  |
| 46.a) Adult Groups Participants        | <b>-.4467*</b>                      | -.1172                               | -.2558                          | -.2031                 |
| 47.a) Caritas Groups Participants      | <b>.4915*</b>                       | .2348                                | .3893                           | .3825                  |
| 46.b) Adults - % of Congregants        | <b>-.3627**</b>                     | -.1851                               | -.2707*                         | <b>-.3014*</b>         |

Source: Parish Questionnaire, Sunday Mass Census 1999, Annual Diocesan Statistics 2000 and Bishop's Office, 2001

Graph 59: Sunday Mass Participants in three Collaboration Categories

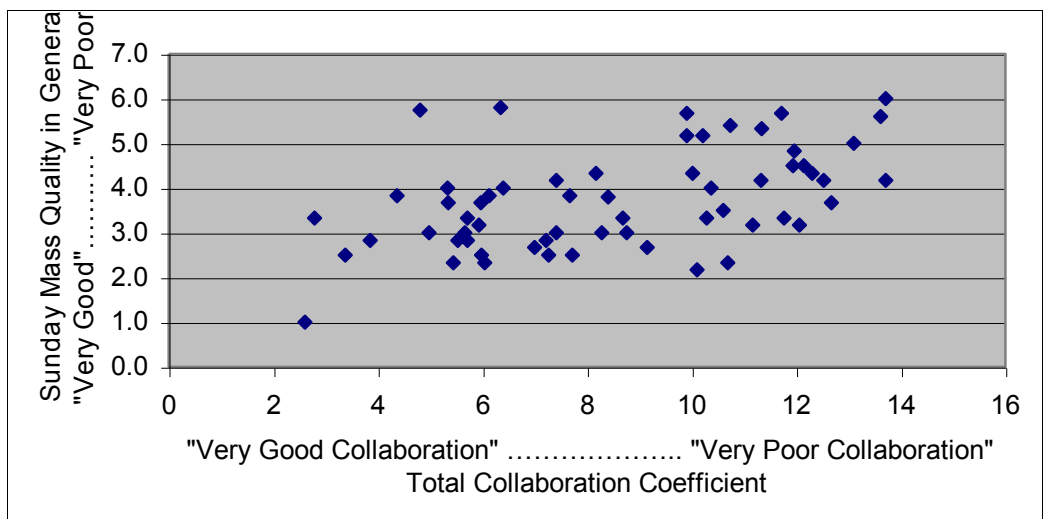


Graph 60: Percents of Parishes in three Collaboration Categories



Source: Parish Questionnaire and Sunday Mass Census 1999

Graph 61: Collaboration Coefficient and Sunday Mass Quality (Q. 14)



Source: Parish Questionnaire

## Appendix 8: FOCUS GROUPS' SOCIAL PROFILE

Table 53: Focus Groups' Social Profile

|                        |    |      |
|------------------------|----|------|
| Total                  | 23 | 100% |
| Male                   | 15 | 65%  |
| Female                 | 8  | 35%  |
| 20-29 of Age           | 3  | 13%  |
| 30-39 of Age           | 10 | 43%  |
| 40-49 of Age           | 2  | 9%   |
| 50-59 of Age           | 4  | 17%  |
| 60-69 of Age           | 1  | 4%   |
| 70+ of Age             | 3  | 13%  |
| Laity                  | 17 | 74%  |
| Clergy                 | 5  | 22%  |
| Religious              | 1  | 4%   |
| First Level Education  | 1  | 4%   |
| Second Level Education | 8  | 35%  |
| Third Level Education  | 14 | 61%  |
| Married                | 12 | 52%  |
| Currently Single       | 4  | 17%  |
| Celibacy               | 7  | 30%  |
| Pastoral Formation "1" | 7  | 30%  |
| Pastoral Formation "2" | 3  | 13%  |
| Pastoral Formation "3" | 7  | 30%  |
| Pastoral Formation "4" | 4  | 17%  |
| Pastoral Formation "5" | 2  | 9%   |
| Pastoral Formation "6" | 0  | 0%   |
| Pastoral Formation "7" | 0  | 0%   |
| Diocesan Perspective   | 9  | 39%  |
| Regional Perspective   | 9  | 39%  |
| Pilsen Perspective     | 5  | 22%  |
| Full-time Ministry     | 14 | 61%  |
| Voluntary Ministry     | 9  | 39%  |
| Bishop Group           | 8  | 35%  |
| Parish Group           | 10 | 43%  |
| Community Group        | 5  | 22%  |

Table 54: Focus Groups and Subgroups

|                                                                                      |
|--------------------------------------------------------------------------------------|
| <b>Focus Group A: Bishop Group</b><br><i>7 hours in total / 48 transcribed pages</i> |
| 1. diocesan bishop                                                                   |
| 2. vicar general                                                                     |
| 3. bishop vicar for education                                                        |
| 4. Bishop's Office chancellor                                                        |
| 5. bishop's secretary                                                                |
| 6. pastoral centre leader                                                            |
| 7. family centre leader                                                              |
| 8. education centre leader                                                           |
| <b>Focus Group B: Parish Group</b><br><i>6 hours in total / 35 transcribed pages</i> |
| 1. parish priest                                                                     |
| 2. pastoral assistant                                                                |
| 3. small community leader                                                            |
| 4. retreat centre collaborator                                                       |
| 5. media collaborator                                                                |
| 6. small community leader                                                            |
| 7. synodal circle leader                                                             |
| 8. small community leader                                                            |
| 9. religion teacher                                                                  |
| 10. active parishioner                                                               |
| <b>Focus Group C: Community Group</b><br><i>3 hours / 20 transcribed pages</i>       |
| 1. community leader                                                                  |
| 2. community chairman                                                                |
| 3. community board member                                                            |
| 4. community pedagogy advisor                                                        |
| 5. community collaborator                                                            |

The 23 interviewees were mostly lay people (74%), young adults (56%) or middle-aged (28%), third level (61%) or second level (35%) of education, with above-average (73%) or average (17%) pastoral formation, both men (65%) and women (35%), both married (52%) and currently single (17%) or living in celibacy (30%), with all pastoral perspectives: regional (39%), diocesan (39%) and Pilsen (22%), both in full-time (61%) and voluntary (39%) pastoral ministry. For the purposes of the analysis, they were divided into three focus groups, called "Bishop Group" (35%), "Parish Group" (43%), and "Community Group" (22%).

## Appendix 9: MINISTERS QUESTIONNAIRE RESULTS

### A 9.1 SOCIAL PROFILE: Q. 1

Table 55: Respondents' Social Profile

| Respondents                     | Diocesan Priest<br>(N = 14) | Religious Priest<br>(N = 11) | Consecrated<br>(N = 9) | Laity<br>(N = 41) | Total<br>(N = 75) |
|---------------------------------|-----------------------------|------------------------------|------------------------|-------------------|-------------------|
| Male                            | 100%                        | 100%                         | 11%                    | 66%               | 71%               |
| Female                          | 0%                          | 0%                           | 89%                    | 34%               | 29%               |
| 18-29                           | 7%                          | 9%                           | 11%                    | 12%               | 11%               |
| 30-39                           | 29%                         | 55%                          | 56%                    | 20%               | 31%               |
| 40-49                           | 14%                         | 18%                          | 0%                     | 37%               | 25%               |
| 50-59                           | 14%                         | 18%                          | 11%                    | 12%               | 13%               |
| 60-69                           | 21%                         | 0%                           | 22%                    | 12%               | 13%               |
| 70+                             | 14%                         | 0%                           | 0%                     | 7%                | 7%                |
| Celibate                        | 100%                        | 100%                         | 89%                    | 0%                | 44%               |
| Single                          | 0%                          | 0%                           | 0%                     | 12%               | 7%                |
| Married                         | 0%                          | 0%                           | 0%                     | 85%               | 47%               |
| Divorced                        | 0%                          | 0%                           | 0%                     | 2%                | 1%                |
| Widowed                         | 0%                          | 0%                           | 11%                    | 0%                | 1%                |
| Czech                           | 71%                         | 100%                         | 100%                   | 100%              | 95%               |
| Pole                            | 29%                         | 0%                           | 0%                     | 0%                | 5%                |
| First Level Education           | 0%                          | 0%                           | 0%                     | 2%                | 1%                |
| Second Level Education          | 0%                          | 0%                           | 44%                    | 37%               | 25%               |
| Third Level Education           | 100%                        | 100%                         | 56%                    | 61%               | 74%               |
| Short-Term Courses              | 0%                          | 0%                           | 11%                    | 47%               | 26%               |
| One-Year Pastoral Course        | 0%                          | 0%                           | 33%                    | 37%               | 24%               |
| Distance Study of Theology      | 0%                          | 0%                           | 33%                    | 16%               | 13%               |
| Full-Time Study of Theology     | 100%                        | 100%                         | 22%                    | 0%                | 38%               |
| Full-Time Employment            | 100%                        | 82%                          | 67%                    | 29%               | 55%               |
| Part-Time Employment            | 0%                          | 18%                          | 0%                     | 15%               | 11%               |
| Contractual Employment          | 0%                          | 0%                           | 0%                     | 7%                | 4%                |
| Voluntary Ministry              | 0%                          | 0%                           | 33%                    | 49%               | 31%               |
| Other Job or Study              | 0%                          | 18%                          | 11%                    | 34%               | 23%               |
| Hausfrau or Haushusband         | 0%                          | 0%                           | 0%                     | 37%               | 20%               |
| Church Ministry the Only Job    | 100%                        | 82%                          | 89%                    | 29%               | 57%               |
| Diocesan Level                  | 29%                         | 18%                          | 33%                    | 27%               | 27%               |
| Parish Level                    | 64%                         | 73%                          | 56%                    | 73%               | 69%               |
| Other Pastoral Level            | 7%                          | 9%                           | 11%                    | 0%                | 4%                |
| Pastoral Assistant              | 0%                          | 0%                           | 33%                    | 20%               | 15%               |
| Catechist                       | 0%                          | 0%                           | 22%                    | 22%               | 15%               |
| Administrative Worker           | 0%                          | 0%                           | 33%                    | 24%               | 17%               |
| Liturgical Assistant            | 0%                          | 0%                           | 0%                     | 24%               | 13%               |
| Synodal Circle Animator         | 0%                          | 0%                           | 11%                    | 10%               | 7%                |
| Parish Priest or Administrator  | 64%                         | 36%                          | 0%                     | 0%                | 17%               |
| Assistant Priest or Curate      | 36%                         | 64%                          | 0%                     | 0%                | 16%               |
| Official Pastoral Commissioning | 100%                        | 100%                         | 56%                    | 61%               | 73%               |
| Member of a Consultation Body   | 64%                         | 73%                          | 22%                    | 41%               | 48%               |

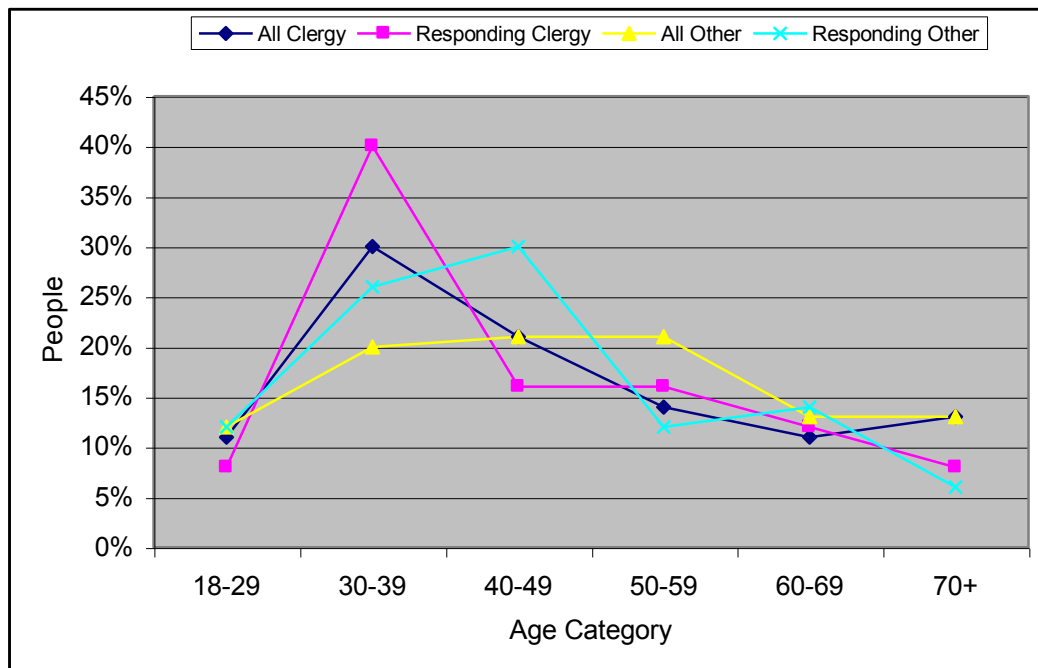
Source: Ministers Questionnaire

Table 56: Responding Rate of the Ministers Questionnaire

| Ministers                                       | Sent To | Responding | Responding Rate |
|-------------------------------------------------|---------|------------|-----------------|
| All the Priests in the Diocese                  | 100     | 25         | 25%             |
| All the Pastoral Assistants in the Diocese      | 19      | 11         | 58%             |
| All the Administrative Workers in the Diocese   | 32      | 13         | 41%             |
| All the Registered Catechists in the Diocese    | 17      | 11         | 65%             |
| Selected Active Liturgical Assistants           | 11      | 10         | 91%             |
| All the Animators of the Active Synodal Circles | 9       | 5          | 56%             |
| Total                                           | 188     | 75         | 40%             |

Source: Ministers Questionnaire

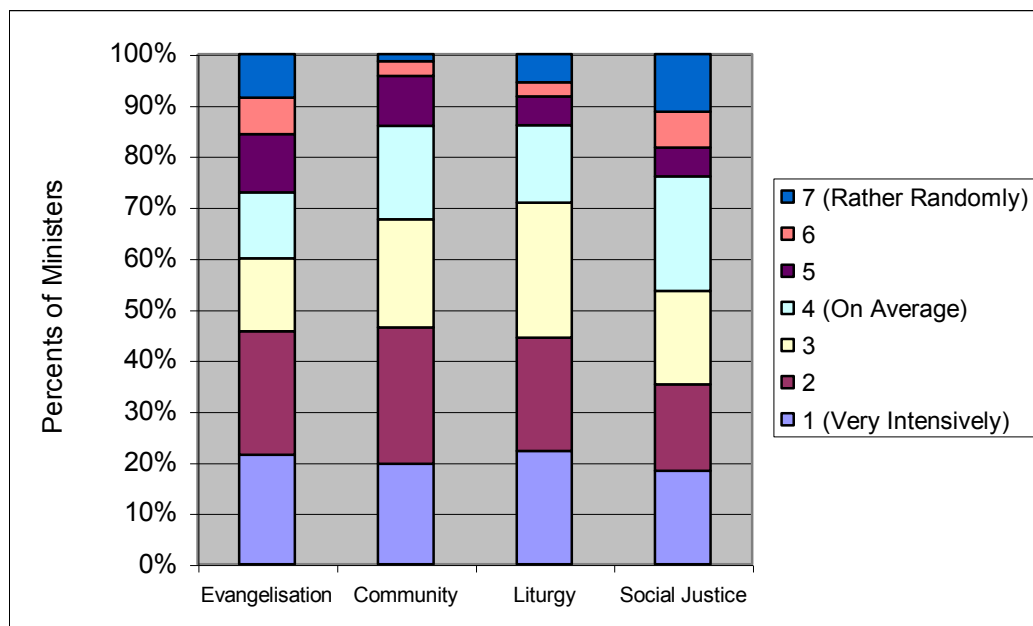
Graph 62: Age Profile of the Responding and Non-Responding Groups



Source: Ministers Questionnaire

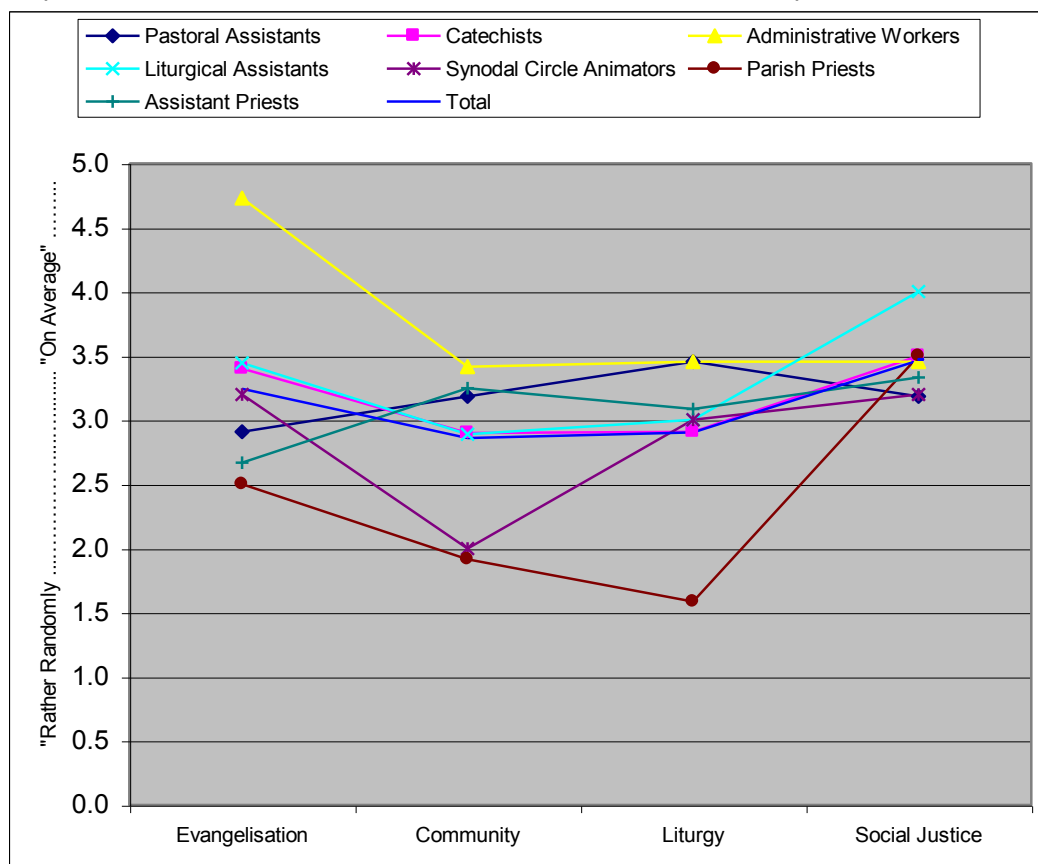
### A 9.2 PERSONAL PASTORAL-THEOLOGICAL ORIENTATION: Q. 2

Graph 63: Personal Pastoral Orientation of the Respondents



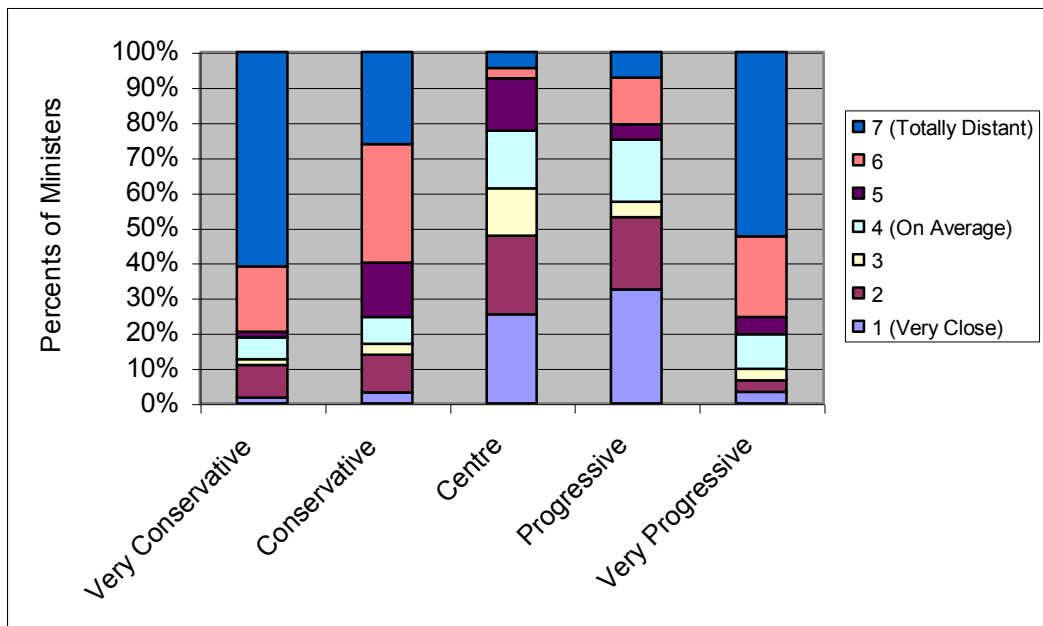
Source: Ministers Questionnaire

Graph 64: Personal Pastoral Orientation of Various Ministerial Groups



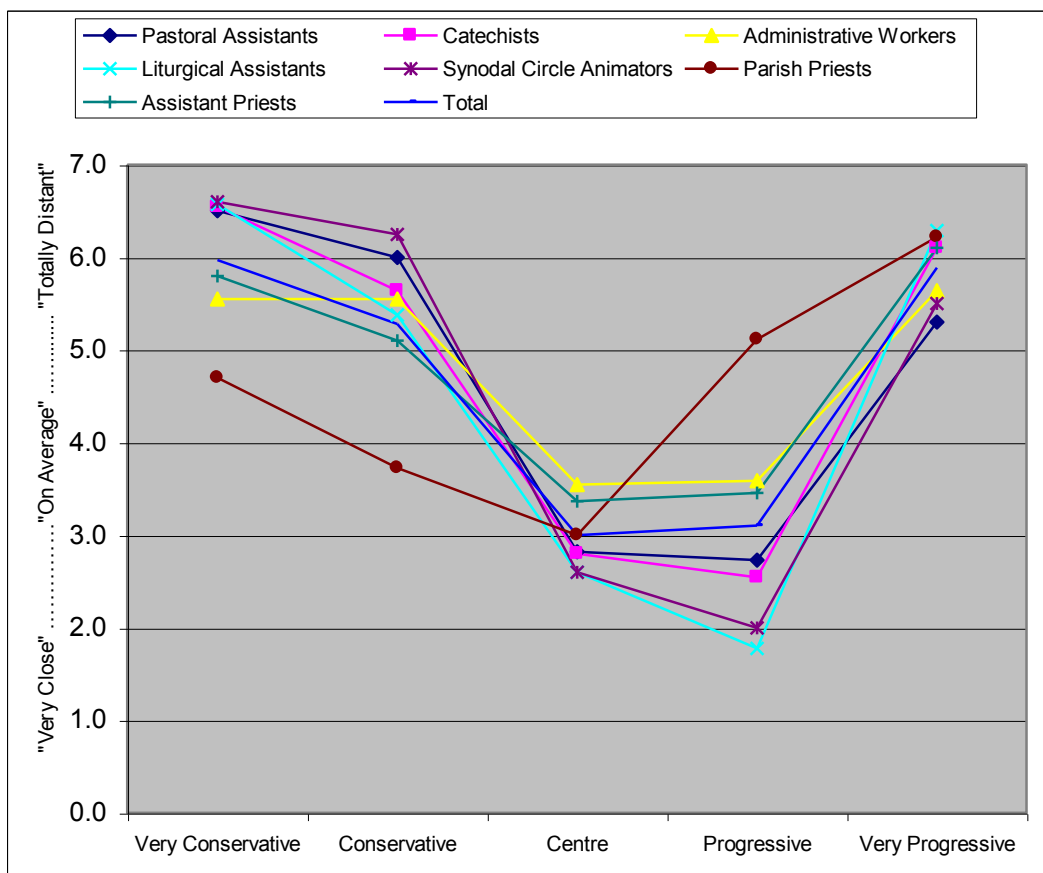
Source: Ministers Questionnaire

Graph 65: Personal Theological Orientation of the Respondents



Source: Ministers Questionnaire

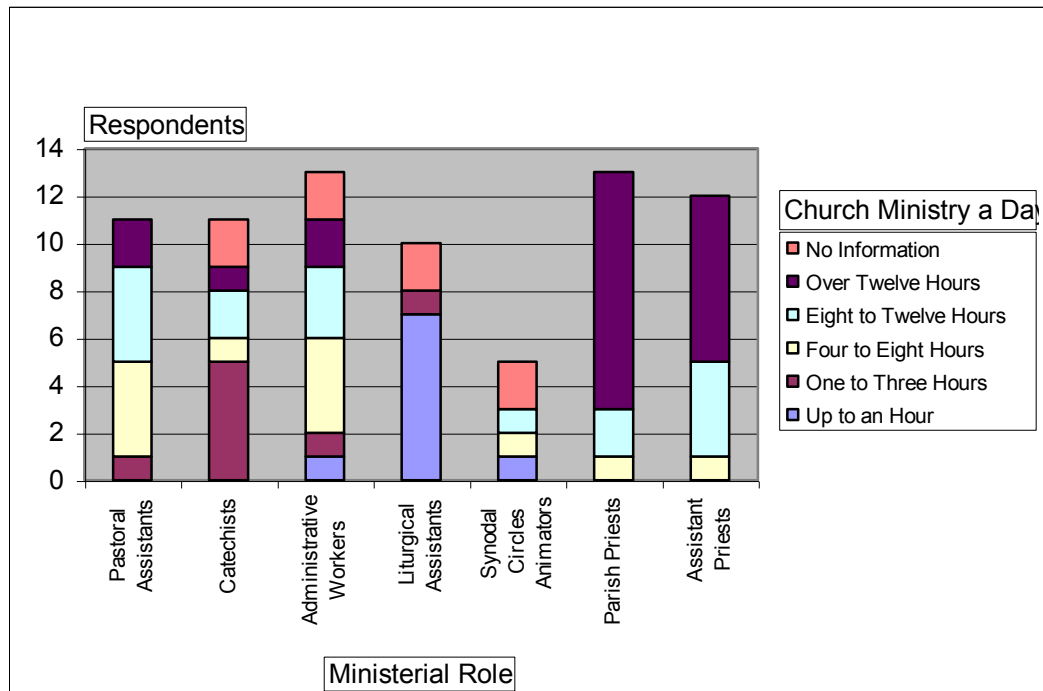
Graph 66: Personal Theological Orientation of Various Ministerial Groups



Source: Ministers Questionnaire

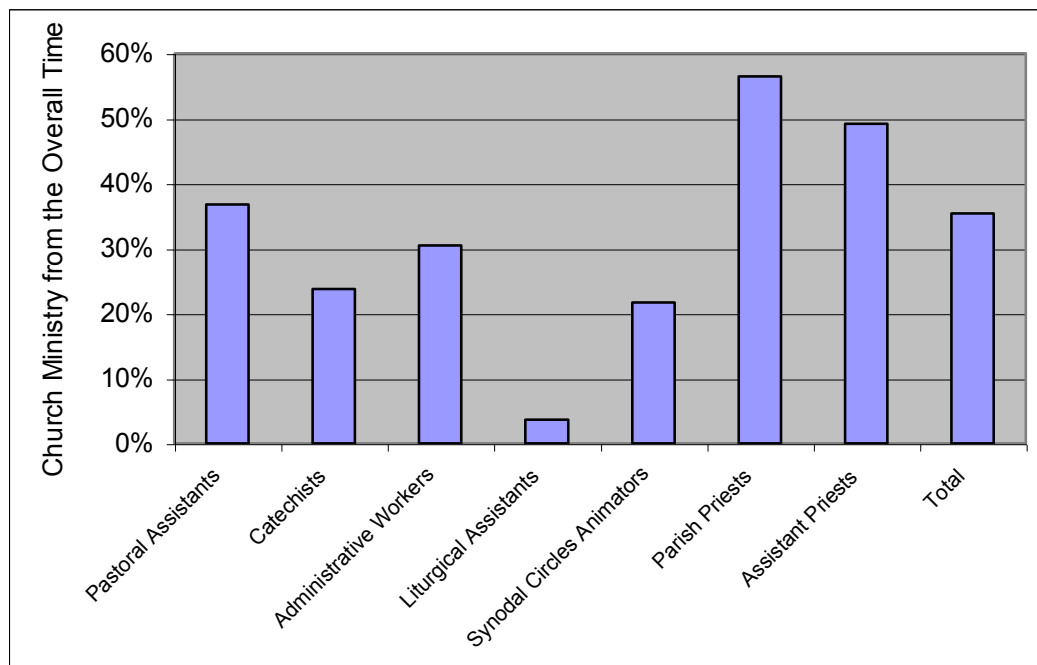
### A 9.3 PERSONAL PASTORAL ROLES: Q. 3

Graph 67: Time Spent in Church Ministry by Various Ministerial Groups



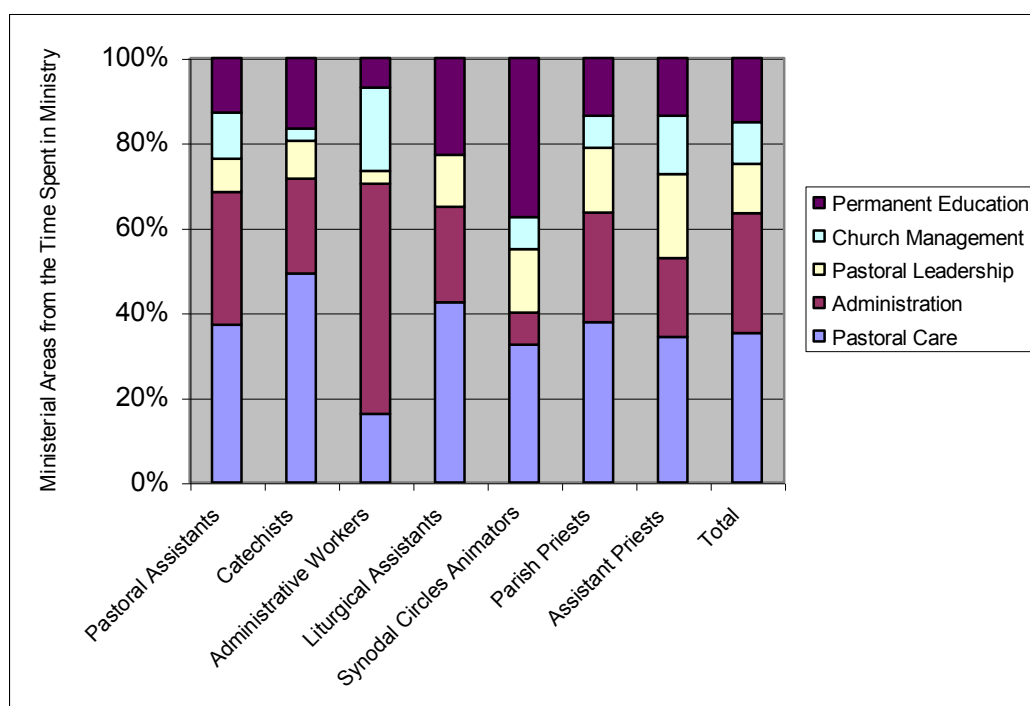
Source: Ministers Questionnaire

Graph 68: Average Proportion of the Time Spent in Church Ministry



Source: Ministers Questionnaire

Graph 69: Proportion of the Various Ministerial Areas in Church Ministry



Source: Ministers Questionnaire

#### A 9.4 PERSONAL PASTORAL COMPETENCE: Q. 4

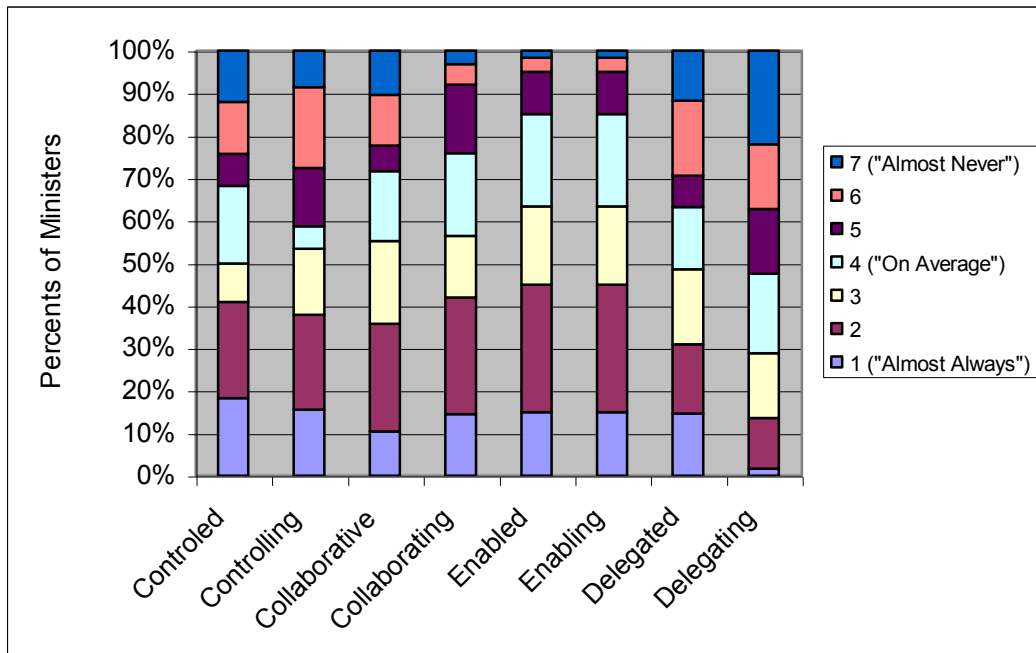
Table 57: Competence of Ministers in Various Ministerial Groups

| Ministerial Competency             | Pastoral Assistants | Catechists | Administration | Liturgical Assistants | Synodal Circle Animators | Parish Priests | Assistant Priests | Total | Total (N = 75) |
|------------------------------------|---------------------|------------|----------------|-----------------------|--------------------------|----------------|-------------------|-------|----------------|
| Very Good for Pastoral Care        | 1                   | 0          | 0              | 1                     | 1                        | 3              | 5                 | 11    | 15%            |
| Sufficient for Pastoral Care       | 8                   | 11         | 4              | 5                     | 1                        | 10             | 6                 | 45    | 60%            |
| Insufficient Pastoral Care         | 2                   | 0          | 6              | 0                     | 1                        | 0              | 1                 | 10    | 13%            |
| No Information                     | 0                   | 0          | 3              | 4                     | 2                        | 0              | 0                 | 9     | 12%            |
| Very Good for Administrative Work  | 0                   | 0          | 1              | 1                     | 0                        | 1              | 1                 | 4     | 5%             |
| Sufficient for Administrative Work | 6                   | 6          | 1              | 1                     | 2                        | 12             | 7                 | 35    | 47%            |
| Insufficient Administrative Work   | 5                   | 3          | 8              | 3                     | 2                        | 0              | 4                 | 25    | 33%            |
| No Information                     | 0                   | 2          | 3              | 5                     | 1                        | 0              | 0                 | 11    | 15%            |
| Very Good for Pastoral Leadership  | 2                   | 0          | 2              | 0                     | 0                        | 0              | 2                 | 6     | 8%             |
| Sufficient for Pastoral Leadership | 6                   | 5          | 9              | 4                     | 1                        | 9              | 8                 | 42    | 56%            |
| Insufficient Pastoral Leadership   | 3                   | 2          |                | 2                     | 0                        | 3              | 2                 | 12    | 16%            |
| No Information                     | 0                   | 4          | 2              | 4                     | 4                        | 1              | 0                 | 15    | 20%            |
| Very Good for Church Management    | 0                   | 0          | 0              | 0                     | 0                        | 0              | 0                 | 0     | 0%             |
| Sufficient for Church Management   | 6                   | 1          | 6              | 1                     | 1                        | 11             | 9                 | 35    | 47%            |
| Insufficient Church Management     | 4                   | 5          | 5              | 4                     | 0                        | 2              | 3                 | 23    | 31%            |
| No Information                     | 1                   | 5          | 2              | 5                     | 4                        | 0              | 0                 | 17    | 23%            |

Source: Ministers Questionnaire

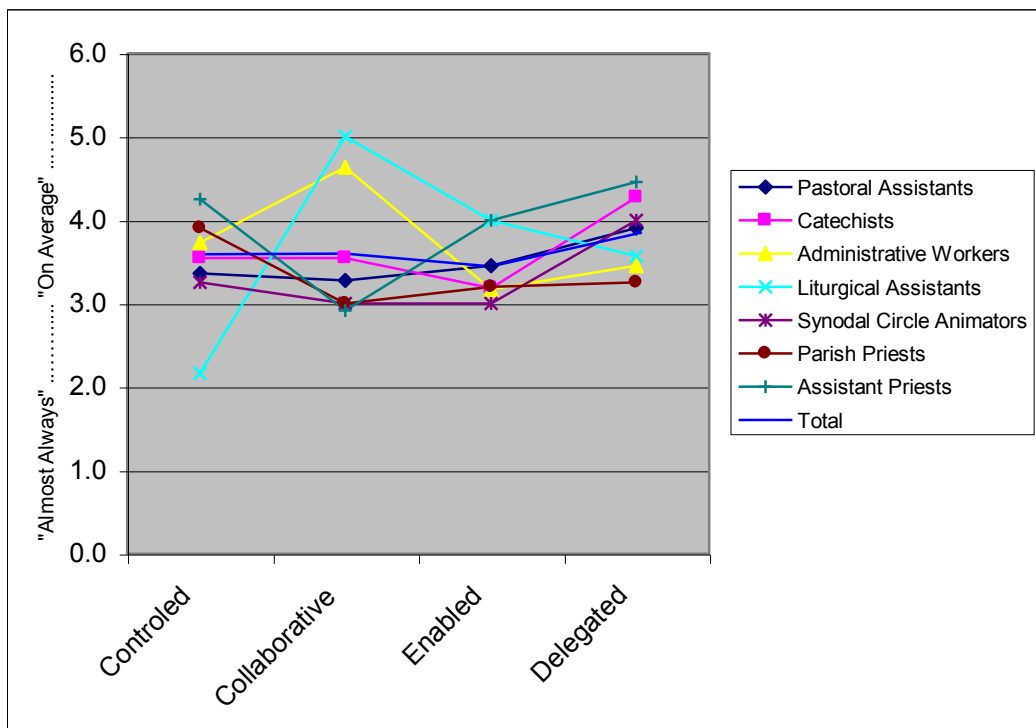
### A 9.5 PERSONAL PASTORAL STYLES: Q. 5

Graph 70: Preferred Ministerial and Leadership Styles of the Respondents



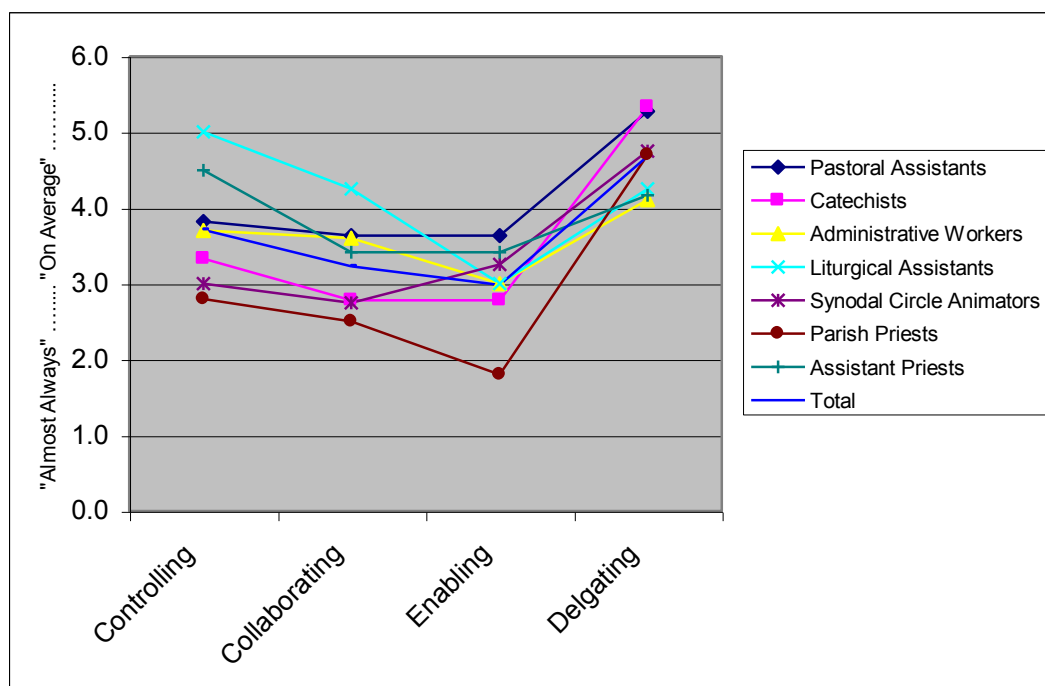
Source: Ministers Questionnaire

Graph 71: Average Ministerial Styles of Various Ministerial Groups



Source: Ministers Questionnaire

Graph 72: Average Leadership Styles of Various Ministerial Groups



Source: Ministers Questionnaire

## A 9.6 ATTITUDES TO THE DIOCESAN PASTORAL STRATEGY: Q. 6

Table 58: Familiarity with and Identification of the Official Pastoral Vision

|                                                                        | Pastoral Assistants<br>(N = 11) | Catechists<br>(N = 11) | Administrative Workers<br>(N = 13) | Liturgical Assistants<br>(N = 10) | Synodal Circles Animators<br>(N = 5) | Parish Priests<br>(N = 13) | Assistant Priests<br>(N = 12) | Total (N = 75) |
|------------------------------------------------------------------------|---------------------------------|------------------------|------------------------------------|-----------------------------------|--------------------------------------|----------------------------|-------------------------------|----------------|
| <b>Familiarity with the Official Pastoral Vision of the Diocese</b>    |                                 |                        |                                    |                                   |                                      |                            |                               |                |
| Well-Grounded                                                          | 9%                              | 0%                     | 8%                                 | 0%                                | 0%                                   | 15%                        | 0%                            | 5%             |
| Adequate                                                               | 27%                             | 9%                     | 0%                                 | 0%                                | 20%                                  | 38%                        | 33%                           | 19%            |
| Average                                                                | 18%                             | 36%                    | 23%                                | 20%                               | 40%                                  | 15%                        | 50%                           | 28%            |
| Rather Poor                                                            | 45%                             | 45%                    | 31%                                | 20%                               | 40%                                  | 15%                        | 8%                            | 28%            |
| None                                                                   | 0%                              | 9%                     | 23%                                | 20%                               | 0%                                   | 8%                         | 0%                            | 9%             |
| No Information                                                         | 0%                              | 0%                     | 15%                                | 40%                               | 0%                                   | 8%                         | 8%                            | 11%            |
| <b>Identification with the Official Pastoral Vision of the Diocese</b> |                                 |                        |                                    |                                   |                                      |                            |                               |                |
| Complete                                                               | 9%                              | 0%                     | 0%                                 | 10%                               | 0%                                   | 8%                         | 0%                            | 4%             |
| For the Most Part                                                      | 45%                             | 18%                    | 8%                                 | 20%                               | 0%                                   | 15%                        | 50%                           | 24%            |
| Half                                                                   | 18%                             | 27%                    | 23%                                | 0%                                | 20%                                  | 15%                        | 8%                            | 16%            |
| Only with Something                                                    | 9%                              | 18%                    | 15%                                | 10%                               | 20%                                  | 38%                        | 17%                           | 19%            |
| None                                                                   | 0%                              | 0%                     | 8%                                 | 0%                                | 0%                                   | 0%                         | 0%                            | 1%             |
| No Information                                                         | 18%                             | 36%                    | 46%                                | 60%                               | 60%                                  | 23%                        | 25%                           | 36%            |

Source: Ministers Questionnaire

Table 59: Proportion of Pastoral Priorities in Various Ministerial Groups

| Priority No. | Pastoral Assistants (N = 11)                                                                                                                                                                                                                                                                                                                                              | Catechists (N = 11) | Administr. Workers (N = 13) | Liturgical Assistants (N = 10) | Synodal Animators (N = 5) | Parish Priests (N = 13) | Assistant Priests (N = 12) | Total (N = 75) |
|--------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|-----------------------------|--------------------------------|---------------------------|-------------------------|----------------------------|----------------|
| 1            | 1 9%                                                                                                                                                                                                                                                                                                                                                                      | 3 27%               | 3 23%                       | 4 40%                          | 2 40%                     | 2 15%                   | 0 0%                       | 15 20%         |
| 2            | 1 9%                                                                                                                                                                                                                                                                                                                                                                      | 2 18%               | 2 15%                       | 1 10%                          | 1 20%                     | 3 23%                   | 5 42%                      | 15 20%         |
| 3            | 2 18%                                                                                                                                                                                                                                                                                                                                                                     | 4 36%               | 1 8%                        | 1 10%                          | 1 20%                     | 1 8%                    | 3 25%                      | 13 17%         |
| 4            | 5 45%                                                                                                                                                                                                                                                                                                                                                                     | 0 0%                | 1 8%                        | 1 10%                          | 2 40%                     | 1 8%                    | 2 17%                      | 12 16%         |
| 5            | 2 18%                                                                                                                                                                                                                                                                                                                                                                     | 1 9%                | 2 15%                       | 1 10%                          | 2 40%                     | 2 15%                   | 1 8%                       | 11 15%         |
| 6            | 4 36%                                                                                                                                                                                                                                                                                                                                                                     | 3 27%               | 0 0%                        | 0 0%                           | 1 20%                     | 0 0%                    | 2 17%                      | 10 13%         |
| 7            | 0 0%                                                                                                                                                                                                                                                                                                                                                                      | 3 27%               | 1 8%                        | 2 20%                          | 1 20%                     | 1 8%                    | 2 17%                      | 10 13%         |
| 8            | 3 27%                                                                                                                                                                                                                                                                                                                                                                     | 0 0%                | 3 23%                       | 0 0%                           | 1 20%                     | 2 15%                   | 0 0%                       | 9 12%          |
| 9            | 1 9%                                                                                                                                                                                                                                                                                                                                                                      | 2 18%               | 0 0%                        | 0 0%                           | 1 20%                     | 1 8%                    | 4 33%                      | 9 12%          |
| 10           | 2 18%                                                                                                                                                                                                                                                                                                                                                                     | 1 9%                | 1 8%                        | 0 0%                           | 0 0%                      | 2 15%                   | 1 8%                       | 7 9%           |
| 11           | 1 9%                                                                                                                                                                                                                                                                                                                                                                      | 0 0%                | 0 0%                        | 1 10%                          | 1 20%                     | 2 15%                   | 2 17%                      | 7 9%           |
| 12           | 2 18%                                                                                                                                                                                                                                                                                                                                                                     | 1 9%                | 0 0%                        | 0 0%                           | 0 0%                      | 0 0%                    | 1 8%                       | 4 5%           |
| 13           | 0 0%                                                                                                                                                                                                                                                                                                                                                                      | 1 9%                | 2 15%                       | 0 0%                           | 0 0%                      | 3 23%                   | 3 25%                      | 9 12%          |
| Legend       |                                                                                                                                                                                                                                                                                                                                                                           |                     |                             |                                |                           |                         |                            |                |
| 1            | Deepening of the <i>communitarian dimension</i> in parishes (communication, support of small groups and communities, mutual trust, relationships...)                                                                                                                                                                                                                      |                     |                             |                                |                           |                         |                            |                |
| 2            | Deepening of the <i>spiritual dimension</i> in ministry (prayer, Scripture, sacraments, support of spiritual guidance...)                                                                                                                                                                                                                                                 |                     |                             |                                |                           |                         |                            |                |
| 3            | Development and support of <i>co-responsibility of laypeople</i> for their parishes (changes in mentality both priests and laity, parish pastoral councils, pastoral teams...)                                                                                                                                                                                            |                     |                             |                                |                           |                         |                            |                |
| 4            | Further education and permanent <i>formation of clergy</i>                                                                                                                                                                                                                                                                                                                |                     |                             |                                |                           |                         |                            |                |
| 5            | Education and <i>formation of lay ministers</i> and adult education in general                                                                                                                                                                                                                                                                                            |                     |                             |                                |                           |                         |                            |                |
| 6            | Systematic <i>restructuring</i> of the diocesan structure of parish ministry (support of larger vibrant centres, new model of the structure of parishes, mission areas, new model of stewardship...)                                                                                                                                                                      |                     |                             |                                |                           |                         |                            |                |
| 7            | Further development of <i>specialized ministries</i> (children, families, altar boys, youth, seniors, diaconal ministries...)                                                                                                                                                                                                                                             |                     |                             |                                |                           |                         |                            |                |
| 8            | Development of a serious <i>pastoral conception and strategy</i> (pastoral plan, priorities, quality personnel management...)                                                                                                                                                                                                                                             |                     |                             |                                |                           |                         |                            |                |
| 9            | <i>Evangelisation</i> (faith testimony, reaching out to all the people, primary evangelisation in schools, clubs, lay apostolate...)                                                                                                                                                                                                                                      |                     |                             |                                |                           |                         |                            |                |
| 10           | Transformation of the <i>leadership style</i> of the diocesan leadership (the bishop, the vicar general, realism, consistency, more personal approach, courage for unpopular measures...)                                                                                                                                                                                 |                     |                             |                                |                           |                         |                            |                |
| 11           | <i>Openness</i> in relation to the wider society (dialog, transparency, preevangelisation, collaboration...)                                                                                                                                                                                                                                                              |                     |                             |                                |                           |                         |                            |                |
| 12           | Support of the <i>communitarian dimension of the clergy</i> in the diocese and collaboration among them                                                                                                                                                                                                                                                                   |                     |                             |                                |                           |                         |                            |                |
| 13           | <i>Other</i> priorities (support of priest and religious vocations; ecumenism; pro-life activities; abolition of the system of daily masses; diocesan "streetworkers" across parishes; deepening, clarification and support of male spirituality; persistence in pastoral care of the scattered faithful in the diocese; deepening of quality of homilies and catechesis) |                     |                             |                                |                           |                         |                            |                |

Source: Ministers Questionnaire

**A 9.7 ATTITUDES TO THE PASTORAL STRUCTURES IN THE DIOCESE: Q. 7**

This question has been analysed as a part of a qualitative cluster analysis.

**A 9.8 OPINIONS ON COMMUNICATION AND COLLABORATION: Q. 8**

This question has been analysed as a part of a qualitative cluster analysis.

**A 9.9 OPINIONS ABOUT THE STYLE OF THE DIOCESAN LEADERSHIP: Q. 9**

Table 60: Characteristics of Diocesan Leadership

| Table 66. Characteristics of Diocesan Leadership |                                                                                                                                                                                                                                                                 |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
|--------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|---------------------|-----|-----------------------------|-----|--------------------------------|-----|---------------------------|-----|-------------------------|-----|----------------------------|-----|----------------|-----|
| Char. No.                                        | Pastoral Assistants (N = 11)                                                                                                                                                                                                                                    |     | Catechists (N = 11) |     | Administr. Workers (N = 13) |     | Liturgical Assistants (N = 10) |     | Synodal Animators (N = 5) |     | Parish Priests (N = 13) |     | Assistant Priests (N = 12) |     | Total (N = 75) |     |
| 1                                                | 9                                                                                                                                                                                                                                                               | 82% | 5                   | 45% | 3                           | 23% | 2                              | 20% | 4                         | 80% | 6                       | 46% | 7                          | 58% | 36             | 48% |
| 2                                                | 2                                                                                                                                                                                                                                                               | 18% | 2                   | 18% | 0                           | 0%  | 2                              | 20% | 0                         | 0%  | 1                       | 8%  | 3                          | 25% | 10             | 13% |
| 3                                                | 1                                                                                                                                                                                                                                                               | 9%  | 2                   | 18% | 2                           | 15% | 2                              | 20% | 2                         | 40% | 0                       | 0%  | 0                          | 0%  | 9              | 12% |
| 4                                                | 6                                                                                                                                                                                                                                                               | 55% | 1                   | 9%  | 4                           | 31% | 2                              | 20% | 0                         | 0%  | 3                       | 23% | 3                          | 25% | 19             | 25% |
| 5                                                | 3                                                                                                                                                                                                                                                               | 27% | 1                   | 9%  | 2                           | 15% | 0                              | 0%  | 0                         | 0%  | 3                       | 23% | 4                          | 33% | 13             | 17% |
| 6                                                | 1                                                                                                                                                                                                                                                               | 9%  | 2                   | 18% | 0                           | 0%  | 2                              | 20% | 3                         | 60% | 3                       | 23% | 0                          | 0%  | 11             | 15% |
| 7                                                | 2                                                                                                                                                                                                                                                               | 18% | 1                   | 9%  | 0                           | 0%  | 0                              | 0%  | 1                         | 20% | 3                       | 23% | 2                          | 17% | 9              | 12% |
| 8                                                | 0                                                                                                                                                                                                                                                               | 0%  | 2                   | 18% | 0                           | 0%  | 0                              | 0%  | 0                         | 0%  | 2                       | 15% | 2                          | 17% | 6              | 8%  |
| 9                                                | 0                                                                                                                                                                                                                                                               | 0%  | 1                   | 9%  | 1                           | 8%  | 1                              | 10% | 2                         | 40% | 1                       | 8%  | 1                          | 8%  | 7              | 9%  |
| Legend                                           |                                                                                                                                                                                                                                                                 |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| Positive Characteristics                         |                                                                                                                                                                                                                                                                 |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 1                                                | Basic human qualities (communicativeness, humanity, openness, humility, hardworking, mildness, gentleness, informality, approachability, personal approach to the people, mutual trust...)                                                                      |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 2                                                | Visionary courage (courage to innovation, searching for new ways...)                                                                                                                                                                                            |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 3                                                | Other positive characteristics                                                                                                                                                                                                                                  |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| Negative Characteristics                         |                                                                                                                                                                                                                                                                 |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 4                                                | Inconsistency (decisions are changed again and again - mostly according to the conversation with the last person, too high benevolentness toward the Bishop's Office employees and some problematic priests, inappropriate softness, vagueness in attitudes...) |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 5                                                | Lack of pastoral conception (none serious pastoral strategy, prevailing crisis management, fragmentation in pastoral planning, inconsistency in setting long-term priorities and keeping them...)                                                               |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 6                                                | Remoteness of the real situation (focus on structures, administration, representation and material things, too official approach, lack of understanding of the remote countryside regions...)                                                                   |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 7                                                | Incompetence (bad time management, work management, personnel management, lack of solid theology, gaps in administration...)                                                                                                                                    |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 8                                                | Inhomogeneity of the leadership team (for example, problems with competencies and communication within the diocesan leadership...)                                                                                                                              |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |
| 9                                                | Other negative characteristics                                                                                                                                                                                                                                  |     |                     |     |                             |     |                                |     |                           |     |                         |     |                            |     |                |     |

Source: Ministers Questionnaire

## Appendix 10: QUANTITATIVE ANALYSIS

In this appendix, the overall analysis of all the quantitative data (the secondary analysis of the Diocesan Statistics, see Appendix 2; the descriptive statistics and correlations from the Parish Questionnaire, see Appendix 4; and the descriptive statistics from the Ministers Questionnaire, see Appendix 6) is presented. The relevant questionnaire forms can be found in Appendix 5 (na stránce 177), methodological notes to this analysis are presented in Appendix 4 (mainly in section A 4.6). When the source of the information is not stated, it is based on the “Ad Limina Statistics” from the year 1998 actualised for the year 2001 by using oral or e-mail information from the Bishop’s Office. The main themes of this appendix were divided according to the basic organisational categories: *people* (the “Warm Square”), *strategy*, *structures* and *systems* (the “Cold Triangle”) (see Figure 12 na stránce 166).

### A 10.1 PEOPLE IN THE DIOCESE

**Diocesan Leadership:** The local bishop (age 62, appointed in 1993, before that one of the auxiliary bishops of the Archdiocese of Prague, a friend of the Focolare movement); the vicar general (age 40, a Praemonstratensian priest, appointed in 1997, before that parish priest in Prague and curate in Pilsen); the bishop vicar for diaconal ministry (54 years of age, a Praemonstratensian priest); the bishop vicar for schools, education and international relations (50 years of age, a diocesan priest).

Around a half of the ministers in the diocese appreciate highly the *basic human qualities* (communicativeness, humanity, openness, humility, hardworking, mildness, gentleness, informality, approachability, personal approach to the people, mutual trust...) of the diocesan leaders, some (13%) like their *visionary courage* (courage to innovate, searching for new ways...). The most frequently mentioned negative characteristics of the diocesan leaders are their *inconsistency* (25%; decisions are changed again and again - mostly according to the conversation with the last person, too high benevolence toward the Bishop’s Office employees and some problematic priests, inappropriate softness, vagueness in attitudes...), *lack of pastoral conception* (17%), *remoteness from the real situation* (15%), *incompetence* (12%; bad time management, work management, personnel management, lack of solid theology, gaps in administration...) and *inhomogeneity* of the leadership team (9%) (for more details, see Table 60).

**Priests in Ministry:** A hundred of clergy are active in pastoral ministry in the diocese, with very low percentage of deacons (6%), almost a third of religious priests (29%) and quite high number of foreign, mostly Polish missionaries (17%). Only a small group (7%) is working at diocesan level, another small group consists of curates (9%) or assistants priests collaborating in teams (10%) (see Table 12). The age profile of all the clergy is much younger than the age profile of the relevant age categories of the population in general (average age 47.3, with its peak in the age-category of 30 – 39, see Graph 26 and Graph 27). Although such profile is caused by the better profiles of the religious priests (average age 42.8) and the missionary priests (average age 36.2), the profile of the diocesan priests alone is still quite good (average age 53.3, with its peak in the age-category of 40 – 49). The various religious affiliations of priests and other consecrated people are recorded in the Table 14.

Missionary priests seem to be worst in using pastoral councils effectively (see Table 47, Table 51 and Graph 49), younger priests in general are slightly better in the collaborative style of ministry and in collaboration with diocesan agencies (see Table

51). No other statistically significant differences between the local and missionary priests or among the age categories of the priests were proved.

While the personal pastoral orientation of the priests ministering as parish leaders<sup>613</sup> seems to be focused on liturgy, relationships and pastoral care within their parishes more than is the case with the other priests or lay ministers (see Graph 63 and Graph 64), their theological orientation seems to have shifted from the centre more to the conservative part of the scale (see Graph 65 and Graph 66). The priests seem to be frequently working in their ministry more than twelve hours a day (see Graph 67 and Graph 68), with almost 40% of that time spent in pastoral care roles, over 20% in administrative roles and less than 20% in pastoral leadership roles (see Graph 68). All the parish priests or administrators responding to the Ministers Questionnaire said that they see themselves as very or at least sufficiently competent in pastoral care and administrative work, only three perceived themselves as insufficiently competent in pastoral leadership and two in church management (see Table 57).

**Pastoral Collaborators:** Lay ministry in the diocese is not systematically registered; therefore, it was rather difficult to obtain the appropriate numbers (see Table 13). “Pastoral assistants” (19 in total, half at parish level) are people with graduate education in theology, working full-time in pastoral ministry. “Administrative workers” (32 in total, half at parish level) are people with various qualifications, mostly administrative workers or maintenance technicians. However, some of them are working in various areas of pastoral ministry at parish level as well. “Catechists” (17 in total) are (mostly part-time) employed (and paid) directly by schools, some working voluntarily in parishes. From the “lay word service leaders” (mostly men, commissioned as lectors and acolytes), only seven are in regular ministry. In the case of the “lectors and acolytes” (only men) and the “commissioned” (both men and women, mostly distributing communion and helping by reading at the Mass and carrying communion to the sick), it is not clear how many of the stated number are in active ministry.

On the other hand, there are other people collaborating in parish ministry (mostly in liturgy and in the diaconal services of Caritas)<sup>614</sup> without any official commissioning registered in the Bishop’s Office.

According to the social profile of the Parish Questionnaire respondents (see Table 19 and Table 20), many of the active parishioners and collaborators are competent and educated people, highly loyal to the Church, but open to new ways.

The personal pastoral orientation of all the people working in ministry in the diocese is quite balanced, with slightly prevailing emphasis on liturgy and relationships within the church community over the emphasis on reaching out to other people in evangelisation or social justice ministries (see Graph 63). The theological orientation of the large majority of the ministers is mostly settled in the range from the middle to the progressive parts of the scale, with only exceptional preferences for both the extremes (see Graph 65). The time spent in church ministry is very different both between and within the various ministerial groups (see Graph 67 and Graph 68), with largely prevailing pastoral care and administrative roles and rather undeveloped pastoral leadership roles (see Graph 69). While the majority of the pastoral workers see themselves as rather competent in pastoral care and a slightly lower number in pastoral

<sup>613</sup> All the results stated in this paragraph must be taken with the limitations of the results for the priest category stated in the methodology section of the Ministers Questionnaire (Appendix 4, section A 4.5 on page 173).

<sup>614</sup> Caritas has 83 paid employees, 31 workers doing their alternative civil service, and 302 volunteers. Source: the Website of the Diocesan Caritas Pilsen, *Diecézní Charita Plzeň* (<http://www.charita.cz/plzen>; 3 Dec. 2001).

leadership, rather high number of ministers perceives themselves as incompetent in administrative work (including almost two thirds of the administrative workers!). The most widespread incompetence is perceived in the area of church management (see Table 57).

The various self-assessed personal ministerial and leadership styles seem to be used relatively evenly, with the lowest rate of the “delegating” style of leadership and highest rate of the “enabling” style both of ministry and leadership. Comparing the “passive” ministering (how the ministers prefer to be led) styles with the corresponding “active” leadership styles (how the minister prefer to lead), the difference between the delegated style of ministry (preferred by almost half of the ministers) and the delegating style of leadership (preferred by only 30%) is interesting (see Graph 70; for the differences between the various ministerial groups, see Graph 71 and Graph 72, with interestingly high preference of the enabling leadership style in the case of the responding parish priests).

**People in Parishes:** There is no formal registration of parishioners in almost all of the parishes (only 8% of the residential parishes have a formal parish members register, see Table 26). In the whole diocese, around 11,000 people are regularly participating in Sunday Masses (more than two thirds of this number in the residential parishes, see Table 5). The percentage of the practising Catholics (with an exception of one more traditional deanery) is very low: 7.7% of the Catholics, that is, 1.4% of the whole population (see Graph 18 and Graph 19 for individual deaneries).

The age and gender profile of the Sunday Mass participants is rather imbalanced, with a large majority of female participants in their sixties and seventies and with a serious gap in the age-categories between 20 and 40 (see Graph 22 and Graph 23).

## A 10.2 PASTORAL STRATEGY

**Pastoral Planning:** While some processes of shared pastoral planning have been going on for some time in only 13% of the residential parishes (with clearly higher percentage in the parishes with larger Sunday Mass congregations, see Table 39), a kind of systematic formation of parishioners for collaborative ministry is offered in 11% of them (mostly in parishes with more developed collaborative ministry, see Table 36 and Table 50). In both cases, these parishes use spiritual discernment process for decision-making more frequently than authoritarian decisions (see Table 44). In the parishes with pastoral planning, the ‘collaborative’ and ‘enabling’ styles of ministry are clearly stronger; where a kind of formation for ministry is offered, the ‘enabling’ style of ministry is clearly stronger (see Table 48).

**Knowledge and Identification:** While around a half of the ministers in the diocese are at least “on average” familiar with the official pastoral strategy (only in the case of 5%, is this familiarity “well-grounded”), around a half of all the ministers in the diocese can identify themselves with this strategy at least “partially” or “half and half” (with the highest identification rate among the pastoral assistants and the assistant and team priests and the lower rate among the (responding) parish priests and administrators (see Table 58).

**Pastoral Priorities:** The pastoral priorities for the diocese most preferred by the ministers are deepening of the *communitarian dimension* in parishes (20%), deepening of the *spiritual dimension* in ministry (20%), development and support of *co-responsibility of laypeople* (17%), further education and permanent *formation of clergy* (16%) and education and *formation of lay ministers* and adult education in general (15%). Further recommended

priorities are as follows: systematic *restructuring* of the diocesan structure of parish ministry (13%), further development of *specialized ministries* (13%), development of a serious *pastoral conception and strategy* (12%), *evangelisation* (12%), transformation of the *leadership style* of the diocesan leadership (9%), *openness* in relation to the wider society (9%) and support of the *communitarian dimension of the clergy* (5%) (see for the differences between the various ministerial groups, see Table 59: for example, while the formation of clergy and systematic restructuring are largely preferred by the pastoral assistants, for the responding parish priests, these areas are the least important).

**Sacramental Practice:** The sacramental practice in the diocese in the years 1994 to 2001 was more or less stabile (see Graph 24 and Graph 25). In the residential parishes, Mass is celebrated each Sunday, in most cases during the week as well, often every day. In the majority of the excurrando parishes, Sunday Mass is celebrated on Sundays or Saturdays evening, in some cases alternated every two weeks with a “word and prayer service” led by a pastoral worker, in many cases only once a month or even more rarely.

Parishioners’ experience of Sunday Mass is very mixed, mostly with the prevailing individual mode of participating in the Mass and without much understanding of the Word of God (see Graph 34 and Graph 35). However, the understanding of the Word of God seems to be better in the parishes influenced by some of the new movements (see Table 40 and Table 41) and the communitarian dimension of the Mass slightly better in the parishes with some small groups or communities (see Table 43). A reasonably medium-strength positive correlation was found between the collaborative and enabling styles of ministry and the quality of experience of Sunday Mass (mostly in the understanding Word of God, the communitarian dimension, the parish feast celebration and encouragement for practical life) (see Table 48 and Graph 54).

**Worship and Formation:** While the Sunday liturgy is prepared in a more creative or collaborative fashion in only a small minority of parishes, various other types of worship (breviary, adoration, prayer meetings) and some kinds of adult education programmes are widespread in more than half of the residential parishes (see Table 22), with a greater number (higher possibility) in the parishes with larger Sunday Mass congregations (see Table 39). Formation programmes are more usual in the parishes with more developed collaboration in all areas of ministry and Sunday Mass preparation activities in the parishes with developed collaboration in the areas of inculturation and evangelisation (see Table 50).

**Spirituality:** Around a third of the residential parishes are in some way influenced by some of the traditional religious spiritualities and a similar proportion by some of the new spiritualities or movements (see Table 23 and Table 24), more frequently (with higher possibility) in the parishes with larger Sunday Mass congregations (see Table 39). Interestingly, there is better local and ecumenical collaboration and better understanding of Word of God in parishes influenced by some of the new movements (which was not proved in the parishes influenced by some of the traditional religious spiritualities) (see Table 40, Table 41 and Table 42).

The general comments on spiritual life in parishes were mostly in the middle part of the “satisfaction scale” (see Table 25).

### A 10.3 PASTORAL STRUCTURES

**Diocesan Curia and Consultative Bodies:** Secretariat of the bishop (one priest and one consecrate virgin), secretariat of the vicar general (one laywoman), chancellery (one

priest and two laywomen), economic department (three laywomen), building maintenance department (two laymen), stewardship department (two laymen), juridical department (two laywomen), Diocesan Youth Centre (one Polish missionary priest, one layman and two laywomen), Pastoral Centre for Laity (three laymen and two laywoman; family ministry, catechetical formation, adult education), the bishop's spokesman (one layman).<sup>615</sup>

While in a half of the residential parishes the support from diocesan structures is perceived as sufficient, in 11% of them it is perceived as insufficient (in both cases mostly in pastoral or administrative issues) (see Table 34).

Consultative Bodies: Consultants Collegium (appointed by the bishop from the members of the Council of Priests), Council of Priests (elected by priests), Diocesan pastoral council (members ex officio or appointed),<sup>616</sup> Diocesan Finance Council and so-called Pastoral Curia (the bishop and the vicar general with the members of the Pastoral Centre for Laity).<sup>617</sup>

**Structure of Parishes:** There are 320 parishes in the diocese in 10 deaneries.<sup>618</sup> However, only 68 parishes are “residential” (that is, with a resident parish priest or administrator), with more than two thirds of the Sunday Mass participants (see Table 8). The parish priest in 22 (rather larger) parishes is helped by a (mostly very small) pastoral team (one or two people, mostly catechists, sometimes a curate, a pastoral assistant or a secretary; see Table 39), including three teams of priests collaborating “in solidum” under the leadership of a moderator (the religious communities in Pilsen; a fourth was established in a deanery town in the year 2002). Parishes administered by such teams have more usually a pastoral and finance council (see Table 46) and are most collaborative in almost all of the monitored dimensions of local and diocesan collaboration (including pastoral planning and formation for ministry). Young administrators are more active only in collaboration with diocesan agencies of the Bishop's Office (see Table 49 and Graph 57).

From each of the residential parishes, several “excurrento” parishes are administered (see Table 9). Interestingly, in the residential parishes with higher numbers (5-6) of administrated excurrento parishes, the collaboration with diocesan agencies is stronger and the numbers of Caritas groups' participants (as well as their percentage of the Sunday Mass participants) higher (see Table 51 and Graph 58).

Many of these excurrento parishes exist only formally, without any people (38%) or with very few people (40% less than 20 Sunday Mass participants). The residential parishes are bigger, 73% of them have between 20 and 100 Sunday Mass participants (for detailed analysis, see Table 6, Graph 20 and Graph 21). The residential parishes (compared with the monitored 17 excurrento parishes) have greater diversity in their

<sup>615</sup> The official Website of the Pilsen Diocese, *Plzeňská diecéze* (<http://plzen.cirkev.cz>; 3 Dec. 2001).

<sup>616</sup> The Diocesan Pastoral Council is composed of the diocesan bishop, the vicar general, one representative of priests in active pastoral ministry, the leader of the diocesan youth centre (a priest), the director of the Diocesan Caritas (a layman), the leader of the Pastoral centre for Laity (a layman), one representative of the laity from Pilsen, one representative of the laity from the countryside areas; see Diocese of Pilsen, “Stanovy diecézní pastorační rady” (The Statute of the Diocesan Pastoral Council confirmed by the diocesan bishop at 6<sup>th</sup> October 1994) (*ACEP* 10/94, Č.j. 2654/94).

<sup>617</sup> According to some comments of the Pastoral Centre workers, the most effective in collaborative development of a pastoral strategy is the informal “Pastoral Curia”. The other bodies function more formally and administratively.

<sup>618</sup> This parish structure has been created as the consequence of the so-called ‘Josephine reform’, more than 200 years ago. Some of the ‘excurrento parishes’ are only historical, almost without any population, in some, the Eucharist is celebrated only once a year, in some only once a month.

worship, more contacts with other parishes or with the diocese and more developed collaboration with the agencies of the Bishop's Office (see Table 51).

**Pastoral Councils:** Pastoral councils<sup>619</sup> are present in 40% of the residential parishes (see Table 32 and Graph 39), with a higher percentage in the parishes with larger Sunday Mass congregations (see Table 39 and Graph 50) and with a pastoral team (see Table 46). While in 28% of these parishes the pastoral council was described as rather beneficial, in 40% of them it was perceived as rather useless (with 33% in the middle) (see Table 33). Using three priest categories<sup>620</sup> for comparing satisfaction with a pastoral council, it is clearly recognisable that the lowest satisfaction is in the parishes administrated by the missionary priests (see Table 47, Table 51 and Graph 49). Where the Pastoral (or Finance) Councils are seen as rather beneficial, some dimensions of the Sunday Mass are experienced deeper, participative decision-making styles are used more frequently and collaboration in almost all ministry areas is more developed (see Table 45, Graph 47 and Graph 48). In addition, in the parishes with any quality of pastoral council, some important collaboration indicators (such as preparation for Sunday Mass liturgy and local or ecumenical collaboration) are more usual and the average financial contribution to the Sunday Mass offering is higher, per person (see Table 45, Table 46, Graph 52 and Graph 53). The general comments on administration in parishes were clearly skewed into the negative part of the "satisfaction scale" (see Table 35).

**Stewardship:**<sup>621</sup> In the whole diocese, 574 churches and chapels and around 300 presbyteries are in church possession (around 70 presbyteries are rented out).<sup>622</sup>

In 60% of parishes, the average contribution to the Sunday Mass offering per person is rather low (8 Kč, that is, 0.2% of the average one-week salary, see Table 10). In addition, only one third of the Sunday Mass participants are economically productive (see Table 11). However, the average financial contribution is clearly higher in parishes having pastoral council (see Table 45, Graph 52 and Graph 53). Finance councils are present in half of the residential parishes (see Table 32 and Graph 39), more often (with a higher possibility) in the parishes with larger Sunday Mass congregations (see Graph 51) and with a pastoral team (see Table 46). While in 41% of these parishes the Finance Council was described as rather beneficial, in 32% of them it was seen as rather useless (with 27% in the middle) (see Table 33).

**Specialized and Communitarian Ministry:** The basic diocesan structures supporting some special centralized ministries are as follows: the Diocesan Youth

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<sup>619</sup> Parish pastoral councils and finance councils are seen as the consultation and working bodies of parish priests. In the cases of disagreement between the parish priest and the council, the case is directed to the diocesan bishop. The finance councils are appointed by the parish priest, one member should be elected by the parish council. In the cases of disagreement between the parish priest and the council, the case is directed at first to the dean, and then, if it is still not resolved, to the diocesan bishop; see Diocese of Pilsen, "Stanovy Farníh rad" (The Statute of Parish Councils confirmed by the diocesan bishop at 1<sup>st</sup> November 1995). *Společnost pro církevní právo*. (<http://sccp.prf.cuni.cz/dokument/dokumen2.htm#stan>; 11 July 2002) and Diocese of Pilsen, "Stanovy Ekonomických rad farností" (The Statute of Finance Councils in a Parish confirmed by the diocesan bishop at 1<sup>st</sup> December 1996) (*Společnost pro církevní právo* (<http://sccp.prf.cuni.cz/dokument/dokumen2.htm#stan>; 11 July 2002).

<sup>620</sup> That is, "local diocesan", "local religious" and "missionary", with quite even percentage of having a pastoral council in their parishes.

<sup>621</sup> In the "Annual accounting statements", apart from 'liturgical expenses' and 'charitable expenses', there is no section for any other types of expenses in the area of pastoral ministry.

<sup>622</sup> Source: Bishop's Office, 2001.

Centre,<sup>623</sup> the Pastoral Centre for Laity,<sup>624</sup> and *Charita*, a non-profit organisation (part of the international network 'Caritas').<sup>625</sup>

In addition, there are some other organisations working in the diocese in various ministerial areas and with various degrees of coordination or collaboration with the diocesan structures: Dominicans (students in Pilsen), Salesians (marginal children in Pilsen), 'Christian Academy' (adult education),<sup>626</sup> 'Community Noah' (spirituality and youth),<sup>627</sup> 'Fellowship Iceberg' (therapy),<sup>628</sup> 'Community John the Baptist' (evangelisation),<sup>629</sup> and 'Community John 10' (youth, diaconal and social justice ministry).<sup>630</sup>

There are 55 religious in the diocese (see Table 14), mostly active in pastoral ministry, but only some of them are ministering collaboratively as communities.<sup>631</sup> From the new

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<sup>623</sup> The centre has two full-time pastoral workers (one Polish missionary priest, one laywoman) and two part-time workers (two laywomen). In addition, one full-time pastoral assistant (a layman) is employed by the diocese for youth ministry in the Community John 10 in the western part of the diocese. The centre organises various projects, meetings and trips and tries to support some small groups of young people and some youth ministry collaborators throughout the diocese.

<sup>624</sup> The centre has four full-time and two part-time workers. The main area of their ministry is seen as?/in supporting laypeople throughout the diocese by organising various formation courses, retreats and spiritual seminars. One of the workers is commissioned with family ministry, another with the care of catechists in the diocese. The centre issues a diocesan Newsletter, organises the annual diocesan "Days of Faith" and regularly supports pastoral ministry in four particular parishes (source: Bishop's Office, 2001).

<sup>625</sup> It has been constituted as a part of the diocesan church pastoral structure, but it has the status of non-profit charity as well. In the year 2000, it included 16 professional organisations (in cooperation with relevant local communities), 14 Parish Caritas Groups with separate personality, 10 Parish Caritas Groups with corporate personality; the general manager (a layman), the 'president' (a priest), 83 paid employees, 31 workers doing their alternative civil service, and 302 volunteers. In one year (2000), Caritas groups helped up to 1782 people (in 1999 it were 933 people); the official Website of Caritas, *Diecézní Charita Plzeň* (<http://www.charita.cz/plzen>)

<sup>626</sup> A part of larger Christian organisation with the centre in Prague; in the diocese, it has three small centres including one library.

<sup>627</sup> A community of around 20 young people inspired by the charismatic and Taizé movements, working largely among students in Pilsen and renewing an old presbytery in the western part of the diocese.

<sup>628</sup> It is a small family community (inspired by the Camphill Movement) with one family living in an old presbytery near Pilsen, few friends and wider circle of collaborators. The leader is employed as a pastoral assistant and collaborates intensively with the Franciscan parish in Pilsen. "Fellowship Iceberg is starting a therapeutic centre for mentally handicapped people and for people with psychiatric illness. The final intended state is a family community, where beside 'the central family' live also clients and helpers. This community lives together, works together in the house, in workshops, in the garden and in the farm. The workshops are also opened for other clients. There are many cultural, social and craftworks events in the centre for people from outside." Source: the Web-Side of the *Fellowship Iceberg* (<http://www.ledovec.cz>)

<sup>629</sup> It is an intentional charismatic community with Italian origins ministering in the areas of evangelisation and formation. The organisational relations with this community are rather complicated. 8 community priests and 1 deacon of the Italian community were ordained or incardinated into the diocese, but, apart from 2, all are working in their branches abroad. The community has been given an old presbytery on the outskirts of Pilsen, where around 10 celibate members live, but the original intention of a wide evangelism ministry in the diocese remains still unfulfilled. Source: the Website of the *Community John the Baptist* (<http://www.koinonia.cz>)

<sup>630</sup> The original purpose of the 'Community (John 10)' was the youth ministry in the western part of the diocese, but its focus shifted later more to diaconal ministry and social justice issues. The community is an independent non-profit organisation, but it is still connected with the diocesan pastoral structure through its founder and leader (who has been employed by the diocese as pastoral assistant) and through the building of its 'headquarters' (which is an old presbytery owned by the diocese). The community has around 20 members (one family and three young people living directly in the house), 8 special centres with 16 full-time employees, some volunteers and around 500 clients and participants. Source: the Website of the *Community John 10* (<http://www.jan10.cz>)

<sup>631</sup> Small communities (of 3 to 5 priests or brothers) of Salesians, Franciscans, and Dominicans administer one each of the four parishes in Pilsen (beside it, Salesians take care of the marginal youth and children, and Dominicans, students); 5 Premonstratensians live in their large and partly destroyed historical monastery, administering the parishes in the area, 5 other Premonstratensians live singly in some of their historical

movements and communities, some people are active in ministry as small groups or communities (see above). For the other (see Table 15), the membership in a particular movement or influence of a particular spirituality is more a basis for their individual ministry in their own parishes. Interestingly, there is better local and ecumenical collaboration and better understanding of Word of God in parishes influenced by some of the new movements (which was not proved in the parishes influenced by some of the traditional religious spiritualities) (see Table 40, Table 41 and Table 42).

In a third of the residential parishes, a Caritas group is present and the same proportion of parishes has a youth group (see Table 7). Interestingly, in the parishes where the 'authoritarian' style of decision-making (see Graph 56) or the 'individual' style of ministry (see Graph 55) is used more frequently, the number of the youth groups' participants clearly tends to be lower (see also Table 44 and Table 48). On the other hand, the number of the Caritas groups' participants tends to be higher in parishes with stronger 'independent' style of ministry and weaker 'enabling' style of ministry (see Table 48). In the residential parishes with higher numbers (5-6) of administrated excurrento parishes, the numbers of Caritas groups' participants (as well as their percentage of Sunday Mass participants) is clearly higher (see Table 51 and Graph 58).

***Small Communities and Groups:*** In three quarters of residential parishes and quite a high number of excurrento parishes, small groups of various kinds are present<sup>632</sup> (see Table 28), more likely in the parishes with larger Sunday Mass congregations (see Table 39 and Graph 46). Small Christian Communities in the sense of the classic "Basic Ecclesial Communities" are rather rare in the diocese. A more developed interconnected network of small groups is only in two or three Pilsen and regional parishes, the others are rather scattered, without any systematic communication structure or pastoral support.<sup>633</sup>

In less than a half of the residential parishes, some young or adult people are participating in faith initiation preparations and in some adult groups, in a third of the residential parishes, a Caritas group is present, the same proportion of parishes has a youth group (see Table 7). Interestingly, in the parishes where the 'authoritarian' style of decision-making (see Graph 56) or the 'individual' style of ministry (see Graph 55) is used more frequently, the number of the youth groups' participants tends clearly to be lower (see also Table 44 and Table 48). On the other hand, the number of the Caritas groups' participants tends to be higher in parishes with stronger 'independent' style of ministry and weaker 'enabling' style of ministry (see Table 48).

#### A 10.4 PASTORAL SYSTEMS

***Communion:*** Although parishioners sometimes experience their own parishes as being externally a little bit more diverse than uniform, they perceive a little bit more warmth than coldness in internal relationships (see Graph 36). In around half of the

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presbyteries, administering surrounding parishes (the whole area covers more than one deanery). There are 9 other religious priests and 13 religious sisters working in pastoral ministry in various parishes. In their pastoral ministry, all the religious are subordinated to the diocesan bishop, with regard to their placement, however, they are quite independent. In addition, a new foundation of a contemplative monastery of Cistercian Monks of Strict Observance is in preparation (Bishop's Office, 2001).

<sup>632</sup> For example, prayer groups; biblical groups; family, married couples, youth or senior groups, groups of the "third orders" or new movements, Caritas groups and choirs groups..., mostly with 8 to 15 members or participants.

<sup>633</sup> In the "Ad Limina Statistics 1998", the following statement can be found: "Basic Ecclesial Communities ('komunitas basiliare') are not present in the diocese".

residential parishes, only one or two people (including the priest) have direct access into the church building or the parish house (presbytery) (see Table 27). The general comments on relationships in parishes were clearly skewed from the middle to the negative part of the “satisfaction scale” (see Table 30).

**Communication Channels:** The official central communication channels in the diocese are ‘Priests Days’ in the centre of the diocese and ‘Deanery Conferences’, regular retreats and formation courses for pastoral assistants and catechists, two day pastoral seminars for priests (twice in a year), a pastoral formation series for priests until 5 years after ordination, meetings of the various diocesan councils (bishop’s council, priests’ council, pastoral council), the Acta Curiae Episcopalis Pilznensis, the monthly Diocesan Reporter, the website of the diocese, the monthly Caritas Magazine, and the website of the Diocesan Caritas. With regard to the technical communication channels, around 10% of residential parishes publish their own newsletters, 40% of residential parishes have their own e-mail address, and 13% have their own website.<sup>634</sup>

**Synodal process:** In 17 parishes, ‘Synodal Circles’ were officially established (however, are active only in around 10 parishes). These pastoral reflection and study groups are a part of so-called ‘synodal process’, the preparatory phase of the ‘Synod of the Local Church in the Czech Republic’ (planned for the year 2003). This initiative, repeatedly recommended by the diocesan bishop, did not find wide a response in the diocese and the written feedback collected from these groups so far is rather poor.<sup>635</sup>

**Local Collaboration:** Only in minority of the residential parishes have some attempts at pastoral coordination or collaboration in the wider local church been made. Most of the parish priests are focused almost solely on their own parish.<sup>636</sup> However, both local and ecumenical collaboration seems to be better in the parishes influenced by some of the new movements (see Table 40 and Table 42), using more participative styles of decision-making (see Table 44) and with stronger ‘collaborative’ or ‘enabling’ styles of ministry (see Table 48). The collaboration with pastoral agencies of the Bishop’s Office is better in the parishes with small groups or communities (see Table 43), with stronger ‘advisory’<sup>637</sup> style of ministry (see Table 48) and in parishes administrated by younger priests (see Table 51). Assessing collaboration in various types of parish ministry (“parish priest alone”, “administrator alone” or “pastoral team”), pastoral teams are most collaborative in all the kinds of local collaboration (including pastoral planning and formation for ministry). Only in collaboration with diocesan agencies are the young administrators better (see Table 49 and Graph 57).

**Decision-Making:** The unambiguously prevailing way of decision-making being used in residential parishes is the authoritative one (decisions made by the administrator alone). Consultative decisions (made by the administrator after some consultations) are used quite commonly, more frequently in the parishes with larger Sunday Mass congregations (see Table 39). A less frequent way is that decisions are made by an expert or a group of experts. Finally, it is very unusual when decisions are made by a

<sup>634</sup> Bishop’s Office, 2001 and the official Website of the Pilsen Diocese, *Plzeňská diecéze* (<http://plzen.cirkev.cz>).

<sup>635</sup> This information is based on written analyses of the Synodal Circles’ reports obtained from the Bishop’s Office, 2001.

<sup>636</sup> While 68% of the residential parishes have “some contacts” with neighbourhood parishes, organisations or the diocese as a whole, “some collaboration” has been identified only in less than half of them (see Table 29 and Table 36). “Ecumenical contacts” are developed in 32% of the residential parishes, but “ecumenical collaboration” has been identified only in 19% of them (both with higher possibility in the parishes with larger Sunday Mass congregations (see Table 39).

<sup>637</sup> That is, “the administrator does everything alone, but he consults the parishioners” (the Parish Questionnaire).

majority vote, by consensus or as a result of a spiritual discernment process (see Graph 37 and Graph 38). In parishes with high frequency of the authoritative decision-making style, there is clearly lower number of youth group participants and lower possibility of a pastoral planning process. On the contrary, a pastoral planning process is more usual in parishes using spiritual discernment for decision-making. In these parishes, there is also a much greater possibility of formation programmes for collaborative ministry and, interestingly, higher contribution per person into the Sunday Mass offering (for all the instances, see Table 44).

**Styles of Ministry:** From the various styles of collaboration in parish ministry, the ‘enabling’<sup>638</sup> and ‘independent’<sup>639</sup> styles were described as the most unusual. The other styles (that is, ‘individual’,<sup>640</sup> ‘advisory’,<sup>641</sup> ‘assistant’<sup>642</sup> and ‘collaborative’<sup>643</sup>) were described as almost evenly frequent, with the ‘assistant’ style as the most usual one of all of them (see Graph 40). However, when the number of the residential parishes is counted where the usage of a particular style is “above-average”, the most frequent styles will be the ‘individual’ one (41% of the residential parishes) and the ‘assistant’ one (42% of the residential parishes). The ‘collaborative’ one follows with 28%, the above-average usage of the ‘advisory’ and ‘enabling’ styles is even less frequent (19%). The “above-average” usage of the ‘independent’ style of ministry is again at the rear (9%) (see Graph 41).

A reasonably medium-strength positive correlation was found between the collaborative and enabling styles of ministry and the quality of experience of Sunday Mass in understanding Word of God, communitarian dimension, parish feast celebration and encouragement for practical life (see Table 48 and Graph 54).

Interestingly, in the parishes where the ‘authoritarian’ style of decision-making (see Graph 56) or the ‘individual’ style of ministry (see Graph 55) is used more frequently, the number of the youth groups’ participants clearly tends to be lower (see also Table 44 and Table 48). On the other hand, the number of the Caritas groups’ participants tends to be higher in parishes with stronger ‘independent’ style of ministry and weaker ‘enabling’ style of ministry (see Table 48). In addition, the residential parishes administrating more excurrent parishes tend to have a stronger ‘assistant’ style of ministry and parishes administrated by younger administrators seem to have slightly stronger ‘collaborative’ style of ministry (see Table 48).

**Areas of Collaboration:** When collaborative ministry is developed in some parishes, it is predominantly in the area of liturgy (including responsibilities for preparing the liturgical space and maintaining the liturgical buildings). In the other areas of parish ministry, collaboration is mostly undeveloped (and the most undeveloped area is pastoral care and formation) (see Graph 42 and Graph 43). Sometimes quite strong “reasonable positive correlations” were identified between the extent of collaboration in almost all the areas of ministry and almost all the dimensions of Sunday Mass experience. Interestingly, in the case of collaboration in the area of liturgy, these

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<sup>638</sup> That is, “parishioners do many tasks on their own, an administrator guides them, gives them advice and, if necessary, helps them” (the Parish Questionnaire).

<sup>639</sup> That is, “parishioners do their services alone without any contact with the administrator” (the Parish Questionnaire).

<sup>640</sup> That is, “the administrator does everything alone, parishioners are served” (the Parish Questionnaire).

<sup>641</sup> That is, “the administrator does everything alone, but he consults the parishioners” (the Parish Questionnaire).

<sup>642</sup> That is, “the administrator gives out the tasks for parishioners, they help him according to his instructions” (the Parish Questionnaire).

<sup>643</sup> That is, “the administrator collaborates with parishioners in mutual respect” (the Parish Questionnaire).

relationships seem to be not so strong (apart from the communitarian and parish feast dimensions of the Mass) (see Table 50). The collaboration in almost all areas is more developed in parishes with a higher percentage of adults in the congregation (in relation to children and seniors); where the collaboration is more developed in the areas of inculturation and diaconal services, the percentage of people going through an initiation sacrament preparation is also higher (see Table 50).

***Collaboration in General:*** When all the various objective indicators of collaboration in parishes<sup>644</sup> (such as the existence of the pastoral and finance council, local collaboration or pastoral planning) or the subjective assessments of collaboration in parishes (such as the decision-making and parish ministry styles or collaboration in various ministerial areas) are taken together (see Table 38), around three quarters of the parishes are (in both cases) in the negative part of the “collaboration quality scale” (see Graph 44 and Graph 45). When the scale is divided into three categories (“poor collaboration”, “average collaboration” and “good collaboration”), the parishes of the diocese would end up in three almost even groups, with the best collaboration in the biggest parishes and the worst in the smallest ones (see Graph 60). However, if the total numbers of Sunday Mass participants in the relevant groups was counted, almost half of the practising Catholics in the diocese live in the parishes with poor collaboration (see Graph 59).

The more the objective elements of collaboration are present in a parish, the greater the possibility of having a Sunday Mass preparation programme and ecumenical contacts, the higher number of people having the parish church or presbytery keys, the higher percentage of adults among the Sunday Mass participants, the higher number of people participating in adult groups, but the *lower* number of people participating in Caritas groups (see Table 52).

This general assessment of collaboration underlines once more some already detected correlations: the better the collaboration in a parish, the better the quality of Sunday Mass (apart of the dimension of “eucharistic reverence”), the more diverse the kinds of worship and the greater the probability of a formation programme in the parish (see Table 52 and Graph 61).

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<sup>644</sup> The “objective collaboration coefficient” is clearly better in the parishes with a larger number of Sunday Mass participants (see Table 39).

## Appendix 11: QUALITATIVE ANALYSIS

In this appendix, the overall analysis of the qualitative data from the Focus Groups and from the open-ended questions of the Parish Questionnaire is presented. The relevant questionnaire and focus group questions can be found in the Appendix 5 (na stránce 177), methodological notes to this analysis are presented in the Appendix 4 (mainly in the section A 4.7). The main themes of the sections “Pastoral Vision” and “Pastoral Situation” are divided according to the basic organisational categories: *people* (the “Warm Square”), *strategy*, *structures* and *systems* (the “Cold Triangle”) (cf. Figure 12 na stránce 166). The illustrational quotations in the footnotes are translated from Czech by Petr Hruška.

### A 11.1 PERSONAL DREAMS

On the level of personal dreams, nine themes emerged: openness, evangelisation, social issues, unity in diversity, community as home, collaboration, spirituality, structures, and priests. Around a third of the personal dreams were related to the outer mission of the church, two-thirds then to the issues of inner life of the church. In all groups, all these themes were closely interconnected: the mission of the church was seen as a fruit of a good and deep communitarian and spiritual life, which is supported by healthy and transparent structures and guided by the ministry of competent ministers.<sup>645</sup>

#### A 11.1.1 Dreams about Church Mission

**Openness:** For most people in all three focus groups (both clergy and laity), the openness, inclusivity, and transparency of the church towards today’s society and towards other churches was crucial.<sup>646</sup>

**Evangelisation:** Only a little less frequently, voices were heard expressing the need for deeds and words faith-testimony, ministry of word and evangelisation, and shared ministry of the whole community to the today’s searching people. Although these voices were a part of all three groups, the strongest were heard in the Bishop Group.<sup>647</sup>

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<sup>645</sup> A good example of this interconnectedness can be seen in the words of a small community leader: “My wife and I have already been dreaming for a long time about a house, which would be big enough to house some people who would live there permanently (between four and six), several people who would come there frequently, and others who would come irregularly participating in some meetings. It would be a house with concentric circles around it. That such a house would be ecumenical, a part of a certain structure, where we would organise retreats, courses, and so on. Let’s imagine, that such a house would be a centre in (almost) each parish. Let’s imagine, that everybody would be allowed to live there, temporary or permanently... Of course, I dream about a Church without bloated structures, without differences between the rich and the poor and so on...”

<sup>646</sup> This desire was expressed by using words such as “inclusiveness”, “truthfulness”, “transparency”, “realism”, “comprehensibility”, “using today’s language”, “dialogue and tolerance”, “freedom from all kind of triumphalism”, “searching for new ways”, “overcoming the dualism between the Church and the world”, “open house”, “collaborating with local communities”, “attitude of compassion towards all people”, and “professional and family life penetrated by the Christian faith” and so on.

<sup>647</sup> One of the diocesan Pastoral Centre worker said: “In the last few years, a dream guides my thinking, or vision, or image. It is a gospel image of Jesus walking through Palestine, preaching the good news, not only by his words, but also by his deeds, and people react to what Jesus does in their midst. They call him, cry to him, encounter him, want something of him, or also do not want, they are indifferent to him, apathetic, or they argue with him, or they persecute him... My dream is, that the Church would be ministering to this world by spreading good news according to this Jesus’ example. Not underbidding, not chasing after people to come into the churches, but serving and ministering according to their needs, according to their cry... Not being annoyed or angry, when these people do not need it, do not want it...”

**Social Justice:** Dreams about a church with strongly developed social justice sensitivity and diaconal ministries were present, but only rarely in the Parish Group, expressed only by laypeople and without a single reference in the Bishop Group. On the other hand, this voice was very strong in the Community Group.<sup>648</sup>

#### A 11.1.2 Dreams about Church Inner Life

**Unity in Diversity:** Another central and all-penetrating topic from all groups, although most strongly expressed in the Bishop Group, was the emphasis on unity in diversity, mutual respect, and overcoming of misunderstandings.<sup>649</sup>

**Community:** All groups were aware that the church needs not only a maximal openness towards to world, but also the deep rootedness and safety experienced in its communal life, inner relationships, and creative mutual healing acceptance. In the Community Group, an interesting discussion about the tension between the images of church as an “open house” and a “family home” was going on; with one member of the group emphasising the first one and another member the second, the group finished up realising that both have their dangers but both are necessary and mutually conditioned.<sup>650</sup>

**Collaboration:** The image of church as a “home” was in all three groups not only as an expression of the need for safety and good relationships, but also as a base for working together in ministry. Therefore, an important part of the personal dream of the most of interviews was the opportunity of participation in ministry and apostolate for all Christians and communities (adult co-responsibility for all areas of church life and the opportunity of collaborative ministry based on sharing of various personal and communal gifts).<sup>651</sup>

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<sup>648</sup> One of its leaders said: “Where the Church doesn’t serve, in totally primitive and earthbound things, it doesn’t have any right to exist there.”

<sup>649</sup> One of the parishioners expressed it in this way: “I see the ideal of a wider Church in the plurality I have already spoken about. In the situation where various people can live together or at least side-by-side. People experiencing their faith in very different ways, emphasising different things, finding inspirations in different sources, yet believing in one God and confessing one Christ, without having the need to blame the other for heresy... Under the best of conditions, they would be able to let inspire themselves by the ideas and attitudes of the other, or at least to accept simply that somebody else can experience his or her faith in other ways than I.”

<sup>650</sup> One of the community leaders: “We can’t build up the Church as a home, and after completing it, we will simply live in it. Of course, it is a work in progress. In the past, the Church was only a cold church, a stone building, it was not home. Today, many people begin to experience the Church as their home, but in my view it is wrong. Already today it is possible to see, and I saw it in our own small community, that people are ‘at home’, they are very comfortable there, but in the moment when it was necessary to open the door and the windows, a draught was to be let in, people had to leave home or to start inviting other people to come in, it didn’t work. I do not see the Church in this way. I think that the Church should be open anyway, simply, the walls should disappear, in order to allow all people to come, without any force, any agitation... Coming, staying for a while, going away again. And we Christians the same: going out into the world and back, without too much difference...” A member of the community board: “O.K., but I think that the feeling of ‘being home’ is very important there as well. The people coming from outside must experience a home and acceptance among us. I think that it is very important that there are people able to create such home in the Church. At home, in a family home, there are a dad with a mum, who accept the children and who let them go out when they are adult... Without this, the Church would be only like the could building again.”

<sup>651</sup> The following statement was heard in the Community Group: “And this is my dream: to have the opportunity to invite them (the children friends of the speaker) somewhere, what I would be able to identify with and what I could guarantee with all my life and conviction. It is, perhaps, very simple, but it is about acceptance, about love, about a space, where there is not any pose, any game, but where there is honesty, but also pain and all the difficulties connected with such communal ministry. It is something about which I could say: ‘It is very important for me, I live for it.’...”

**Spirituality:** The desire for a church rooted in a deep spiritual life of its members and communities was expressed again in all three groups, however, only once by a clergyman (moreover, only by a rather general expression, namely “a vibrant community of holy people”).<sup>652</sup> The connection between the mission and ministry levels and the rootedness in a deep spiritual life was particularly clearly emphasised in the Community Group.<sup>653</sup>

**Structures:** The theme of church or pastoral structures was one of the “hot” themes both for the Parish Group and the Community Group. The Bishop Group connected this theme more with the following, more concrete section. All groups were quite clear both in the awareness that some structures are necessary for a good church life and ministry and in the desire for developing more healthy and supporting ones, in accordance to the present social, cultural and pastoral situation. Some more concrete “dreams” were then mentioned both in the Parish Group and the Community Group.<sup>654</sup>

**Priests:** Finally, the last important part of the church dreams in all the focus groups was the priest.<sup>655</sup> Although one voice in the Bishop Group dreamed about higher numbers of priests in the diocese, all other voices in all groups were directed rather to their personal and ministerial qualities. Four areas of these “new priest dreams” became clear: “spirituality”,<sup>656</sup> “humility”,<sup>657</sup> “community”,<sup>658</sup> and “leadership”.<sup>659</sup>

## A 11.2 PASTORAL VISION

Two general observations with regard to the question of a vision of the church are worth mentioning at this point. Firstly, the difficulty most of the interviewees had in

<sup>652</sup> The other expressions used were, for example, as follows: “a Church of awakened Christians which all live from their baptism”, “a Church where all people are saints”, “a Church where there are more mystics”, “a Church based on a practical faith in the vivid presence of Christ”, “a community of people living with God and from the God’s gifts and power”, “a Church loving God and his Good News, praying together and solving practical things in the light of faith”, “the spiritual element of the Church should be really spiritual, the priest should be an awakened spiritual guide”, “a Church striving together to reach a good goal and praying together”...

<sup>653</sup> One of the community leaders: “If a spiritual fundation were at the root of all Church activities, these activities would be reduced only to the meaningful ones... The Church would be, by this spiritual mycelium, forced to focus only on such activities to which would it be directed by its spiritual life.”

<sup>654</sup> For example: the Bishop’s Office employing professionally competent well paid specialists; Church employing active Christians (similar model as in Caritas); Church living its faith in small communities united around the parish priest; friendly hospitable houses as ministering cells of an open Church in each parish; more effective structures of co-responsibility and conflict-solving in parishes; economically self-sufficient parish as a part of a Church freed from most of its propriety demands, administering its possessions wisely, effectively, moderately, transparently, and courageously; economical separation of the Church from the state... An example of such “reality focused dreams”: “I am dreaming that the bishop could simple come and say: ‘My dear brother parish priest! The Volvo you have is confiscated, because for the money we will get for it we will buy four smaller cars...’ And I am dreaming as well that some enlightened body in the bishop’s office will say: ‘That church will be closed, that pulled down, that sold, there a small house for a million will be built with a room for twenty people...’, simply somebody progressive who is able to see the reality and the next fifty years not dreaming utopic dreams that the churches which we are reconstructing and repairing today will be full in fifty years...”

<sup>655</sup> One of the parishioners with a strong experience of life in small communities stated: “I am convinced that the pastoral situation in every parish is influenced first of all by the person of its parish priest. If he is the initiator and the driving force of various happenings and activities which lead to revival of the parish community, then, I think, a few people willing to help will always come up... I think that that is the cornersone of all renewal.”

<sup>656</sup> A personality rooted deeply in God with a strong, spiritually based authority.

<sup>657</sup> Ordinary human and courteous relating to other people without any arrogance or self-importance.

<sup>658</sup> The ability to live and promote open and deep relationships both in the parishes or other communities and the community of priests.

<sup>659</sup> A minister able to inspire, to discern various gifts, to encourage, and to unite other ministers.

expressing their personal dreams and visions of the church was present in most of the conversations.<sup>660</sup> Secondly, there was a lack of deeper communication about the overall pastoral vision and the theological concepts connected with such a vision, even among some of the key personnel in pastoral ministry on the diocesan level.<sup>661</sup> Thirdly, almost all the various contributions and opinions were expressions of very similar visions or at least of visions that are mutually compatible.

### A 11.2.1 People in the Diocese in Ten Years

**Diocesan Leadership:** There was a rather strong conviction among the interviewees that the style of diocesan leadership has to go through a profound change in future years (except for the Parish Group and the top levels of the Bishop Group). The need for a change in priorities from representation and administration functions more towards pastoral guidance of priests and strategic leadership functions was strongly expressed, as well as the need for change in the current, very dialogic, but rather inconsistent leadership style towards a more firm, consistent, conceptual and more managerial one.<sup>662</sup> In addition, a conviction about the necessity of more collaborators and more collaborative style of the diocesan leadership was expressed in the Community Group.<sup>663</sup>

**Priests in Ministry:** Many voices in all groups mentioned priests as part of their pastoral vision for the next ten years. Some of them expressed a conviction that during these years, a change will have to come about in the mentality of priests and in the quality of their ministry, although the hangover of poor pastoral formation and theological education and the tendency to a rather classical pastoral style among the missionary priests from Poland will still have their consequences.<sup>664</sup> The top level of the Bishop Group said that in ten years, priests in the diocese would be ministering mostly in vibrant centres. Support groups (of families, laypeople or priests) were mentioned as a necessary condition for a priestly ministry in the near future.<sup>665</sup> In the

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<sup>660</sup> Many of the conversations were penetrated by a critique of the present situation and a formulation of a more positive outlook needed repeated redirection by the moderator. One of the closest collaborators of the bishop commented this difficulty directly: "The question of a personal dream or pastoral vision for the diocese is very closely connected with the fact that there is not any concrete idea of what we would like. When we don't have any idea of the goal, we are not able to have any idea of how to fulfil this goal... In reality, we don't know what we want. We are ready to criticise the circumstances, but these two questions will most of priests and active laypeople and other Christians answer with deep difficulties – the question, what they want. Personally, asking many other people, I didn't succeed in getting any answer to these questions you ask me now." One of the workers of the Pastoral Centre admitted: "I have to say I have never thought too much about this question..."

<sup>661</sup> For example, some of the basic theological concepts and pastoral approaches had to be clarified only during the interviews.

<sup>662</sup> One member of the Community Group expressed this conviction quite boldly: "The bishop has to oust from the diocese all priests who damage the Church, who sabotage the bishop's pastoral direction and ignore all things which are possible to ignore in a good pastoral ministry. At the same time, he has to work out mechanics of attracting competent missionaries into the diocese."

<sup>663</sup> For example, an auxiliary bishop was suggested, as well as a division of the leadership functions among more people with more pronounced roles: pastoral one (bishop vicar), managerial one (diocesan manager), and representative one (auxiliary bishop). In this context, a good experience with such division of roles in the Diocesan Caritas was mentioned (the director as manager and the president as pastoral supervisor).

<sup>664</sup> The "dream qualities" from the previous section (spirituality, humility, community, and leadership) were made more specific – as follows (mostly in the Community Group): In then years, priests will be prepared for a opener style of ministry, they won't experience the present difficulties with the loss of their exclusiveness any more, "a priest will serve to people and guide them, instead of governing or commanding them", the priests will be able to preach God's word with inner authority and with understanding of the everyday life of the parishioners and so on.

<sup>665</sup> The remark of a Pastoral Centre worker that "in then years, only 50 to 60 priests can be ministering in the diocese", was more on the level of pastoral prognosis rather than pastoral vision. Another bold remark from the

context of the necessary economical and administrative transformation, the hope was expressed that the priest of the near future will have a freer hand for his proper pastoral leadership role.

**Pastoral Collaborators:** Only two remarks about ministers other than priests emerged during this section of the conversation. According to the top level of the Bishop Group, the priests ministering in vibrant centres should always be surrounded by a structure of competent collaborators. In the Community Group, it was mentioned that in ten years, a competent rising generation of professional pastoral ministers would be ready, if conceptual, supporting and formative attention were focused on the teenagers of today.

**People in Parishes:** One member of the diocesan top leadership expressed his conviction or rather desire, that in ten years, 10 percent more of parishioners will be actively participating in their parishes than the present percentage of all Catholics in the diocese (that means more than twice as many people participating in Sunday mass in the diocese!). In the Community Group (in connection with the discussed presumed restructuring of parishes), a hope was expressed, that parishioners will be able to imitate the experience of the Communist (totality) period of commuting tens of kilometres for various secret meetings or will learn from the experience of some small churches successfully organizing their liturgical gatherings for quite large areas.

#### A 11.2.2 Pastoral Strategy in Ten Years

**Strategy Development:** The theme of developing a pastoral strategy for the diocese emerged only in the Bishop Group. The top leadership of the diocese expressed the need to develop a “long-term pastoral plan grown up from a close communication with the grassroots” and the necessity of having worked out a “transformation plan for the restructuring of the parish structure with a clear definition both of the aim and of the ways to reach it”.

**Liturgy:** According to some voices in the Parish Group, a wider space of freedom and responsible creativity and better treatment of God’s word is expected in the area of liturgy.

**Spirituality:** In all groups, a few voices were heard expecting a deeper spiritual dimension in ministry supported by the prayer life of ministers, wider space for a prayerful study of Scripture, interconnectedness of social justice and diaconal ministries and spiritual life; all this supported by various smaller prayers and formation meetings, personal spiritual guidance and retreats for small groups.

**Social Justice:** Finally, a stronger emphasis on ministry to various marginalised groups was expressed once both in the Bishop Group and the Community Group.

#### A 11.2.3 Pastoral Structures in Ten Years

In all three groups and in various ways, the conviction was expressed that the present shape of pastoral structures in the diocese as a whole as well as in particular parishes did not correspond to the current situation and pastoral demands.

**Restructuring:** While in the Parish Group, the diocesan dimension was commented on only briefly and negatively (“the old structure of parishes will disintegrate”), in the Bishop Group as well as in the Community Group quite an elaborate image was sketched of a desirable shape of these structures in the future (the differences between

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Community Group, that “in ten years, first priests can have a first part of their sentence for their economic criminality behind them”, was of similar sort.

the two groups were rather in details than in the concept itself). The main strokes of this image could be summarised as follows:

- the church in the diocese will live predominately in vibrant centres and vibrant communities
- the visible unity of larger pastoral areas will be celebrated in the Eucharist in catchment area centres
- these centres will be distinctive by their ability to live the full church life of a self-reliant parish community (incl. resident parish priest with a small team of collaborators, pastoral and finance councils, developed ministries in all areas, economically self-supporting...)
- areas where it will not be possible to develop parish life in such fullness, will be defined as “mission areas” without having the status of a local parish
- some mission pastoral teams or groups will be supported by the self-reliant centres or by the diocese in order to secure pastoral care in the mission areas
- in Pilsen, the parishes will be developed according to various pastoral and spiritual demands and available offers

In the Community Group, these general principles were further concretised.<sup>666</sup> In both groups it became clear, that such restructuring needs to be precisely prepared and that it will take a long period of small steps.<sup>667</sup> In the Bishop Group, the concern was expressed that this restructuring will be completed only half-heartedly.<sup>668</sup> On the other hand, a conviction was expressed that a courageous pulling out from the “surface sacramental ministry” would, consequentially, contribute to the activation of some people and communities who would stay passive otherwise.

**Parish Structures:** In all three groups (mostly in the Parish Group), some concretisations for the parish level of ministry were mentioned. These remarks clearly pointed in two directions: Firstly, the life of Catholics will be centred largely in various, mutually interconnected, small communities and groups (rather than in larger, often only formal parishes), which will sometimes serve as centres of spiritual life and

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<sup>666</sup> There will be three to four bigger pastoral or spiritual centres in the diocese and around 12 pastoral areas; the leaders of these pastoral areas (priests or lay ministers) will collaborate with a small pastoral team in each area and will be subordinated directly to the diocesan bishop; once in two weeks, these pastoral area leaders will come to Pilsen to meet the bishop and his collaborators in order to be together, to support each other, to pray together, and to do pastoral planning; twice a year, the bishop will visit the parish areas in person for few days; Eucharist will be celebrated each week only in larger centres (supported by a transportation ministry), in other places only once a month or never; priests who will not be able to be a part of such collaborative style of ministry will stay in the classic presbyteries and will celebrate the monthly Masses in the small places; in some places, an intentional community can undertake the pastoral care in a local community, however, only with a strong support from the diocesan centre...

<sup>667</sup> For example, according to some members of the Bishop Group, it will be necessary to focus more intensively on supporting small groups of Christians in the “mission areas” in developing their ability to live from God’s word and communal prayer.

<sup>668</sup> One of the Pastoral Centre workers said: “The restructuring process would need a change in the style of diocesan leadership. If this doesn’t happen, the process will stop halfway, because the effort to cover by sacramental ministry as large an area as possible will take over. The current system has huge inertia and finally, we will have only larger pastoral circles without changing the style of ministry. My dream would be to have the courage really to segregate the mission areas and to knuckle down only in small areas. But I am afraid that when we get other lay ministers or permanent deacons, they will be used as substitutes for missing priests in the mission areas and not as pastoral collaborators in vibrant centres.”

pastoral ministry for a larger area. Secondly, competent Parish and Financial Councils in parishes will function with wider authority and co-responsibility.

**Diocesan Curia:** According to some members of the Bishop Group, the Diocesan Curia will have to function “like a professional organisation with a spiritual dimension”, with a greater emphasis on professional training of the employees and on their spiritual guidance.

**Specialised Ministries:** The clergy voices in the Bishop Group expressed the conviction that in ten years, there will be more developed specialised ministries in the diocese (students, youth, families, soldiers, prisoners, young couples...).

**Special Communities:** In all groups, the important role of various special communities, both religious and new movements, was emphasised. Two possible directions in the diocesan pastoral ministry in the next ten years were identified: Firstly, the whole pastoral and organisational structure will create a supportive space and opportunities for life and ministry for such communities. Secondly, the collaborative ministries and pastoral teams in parishes and at diocesan level should be inspired by the knowledge of the communal pastoral style of such communities.

**Stewardship:** In all groups, the awareness was present that the economical situation of the church in ten years will be radically different (either completed restitutions or confirmed current state) and the system of economical provision for the church finally clarified. In any case, the conviction was strongly heard that material independence, the necessity of self-reliance, and membership of the European Community will, on the one hand, serve to direct a clearer focus on essential dimensions of pastoral ministry and create a healthier economical environment, on the other hand, encourage the development of a more competent and transparent style of stewardship in the diocese.

#### A 11.2.4 Pastoral Systems in Ten Years

Organisational theory speaks about three kinds of “systems” in an organisation: communications systems, participation systems, and number systems. While some “numbers” were followed in the previous quantitative analysis, the other two dimensions of a pastoral community will be reflected on: *communication* and *collaboration* (or participation). These two interconnected themes were again very strongly present in all three focus groups.

**Communication:** Many voices expressed a hope that in ten years, the communication culture in the diocese will be radically changed for the better (mainly in the area of unconscious triumphalism and the relationships between clergy and laity and women in particular). The church will be more a “community of communities” and a “communicative environment of faith”, where each person (and community) will have his or her place and responsibility according to their gifts and vocations.

**Collaboration:** With regard to collaboration, six particular areas where a change for the better is expected were mentioned as follows: among parishioners; between laypeople and priests (particularly in pastoral councils); among priests themselves; among particular parishes; between specialised centres and parishes; and ecumenical collaboration.

#### A 11.3 PASTORAL SITUATION

This section summarises all the statements (both positive and negative) describing the current pastoral situation in the diocese. In some cases, the descriptions were

completed by the results of an analysis of qualitative data from the open-ended questions of the Parish Questionnaire.

### A 11.3.1 People in the Diocese Today

***Diocesan Leadership:*** In all groups, a satisfaction or even enthusiasm was expressed, that the diocesan bishop is very communicative, open, hardworking, close to the people, popular, humble, beloved by ordinary Catholics, respected both in other churches and in secular society, open towards non-religious people.<sup>669</sup> Some of these characteristics (hardworking, communicative) were assigned to the vicar general as well. In the Community Group, both of them were praised for their “courage in sometimes giving their blessing to some rather risky projects”.

On the other hand, people who are ministering in a closer collaboration with them expressed their strong dissatisfaction with the general leadership style in the internal areas of church life and ministry as well. This critique, expressed again and again, in many various ways, but always with a deep reverence and praise for the above named characteristics, pointed in three directions:

- *inconsistency and softness* in the leadership style of the bishop<sup>670</sup> resulting often in “anarchy” and low authority of the bishop in the sight of priests
- *bad time management* and inconsistency in the setting of priorities in the various leadership roles of the bishop<sup>671</sup> resulting in insufficient time for personal relationships between the priests and the bishop<sup>672</sup> and for conceptual pastoral planning<sup>673</sup>

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<sup>669</sup> In the Community Group, a member of the community board said: “When Saint Francis of Assisi was once asked why people loved and followed him, he responded, because he had loved them. And that is my heart-desire: that we have a lot of such Francises. Like our bishop.” (The bishop’s name in Francis.)

<sup>670</sup> The expressions of this critique were, for example, as follows: “the bishop is too gentle, too non-directive in many cases, when it would be necessary”; “among the Bishop’s Office workers and among priests anarchy often predominates, without sufficient level of accountability”; “the bishop is often inconsistent, he excuses all things, everybody is then like in a liberty hall”; “the bishop often decides according to the person who speaks to him last time”; “the bishop often becomes enthused by something, but the following day he knows nothing about it any more”; “the bishop is often very inconsistent and soft in handling disciplinary issues with priests”...

<sup>671</sup> Some of the concrete expressions of this second concern were as follows: “the bishop is overloaded with issues that seem to need to be dealt with immediately”; “the bishop doesn’t have enough time and energy for dealing with essential, conceptual, long-term strategic issues”; “our bishop is an administrative official rather than a pastor or shepherd”...

<sup>672</sup> A senior priest, a close collaborator of the bishop and a „faithful Churchman”, expressed this concern in the following way: “In addition, I would like to say that we are only a hundred priests! We could be a perfect family, only a hundred priests, that is not so many, that should be manageable for the bishop. I mean manageable with regard to personal relations with the priests. Shouldn’t be? No diocese is so small. When you have 1,200 priests somewhere, there the bishop won’t visit the parish even once a year. Francis is very willing and obliging, but – I know him very well – he is such a do-gooder that he refuses no boloney to which he is invited. Every now and again he becomes excited saying: ‘That’s enough! Priests – that is my priority.’ But something else will then come up again and all the resolutions are useless. I see the fundamentals here: To motivate, to persuade the priests, to influence them, to be with them, or simply to listen to them and so on. But Francis manages two or three ceremonies or festivities on just one Sunday! Then he isn’t able to connect with priests at a deeper personal level. I don’t know. Are there some questions about the bishop in the questionnaires? Aren’t they? It would be interesting when priests could comment on this issue anonymously.”

<sup>673</sup> A statement of a person who knows the bishop’s diary and his leadership style quite well: “I would like to see the bishop caring more about priests. He has no time for that. He is still solving various peripheral problems, predominately communicating with state and regional offices and with people from outside or from the margin of the Church coming to him with their personal problems. Therefore I would like to have a bishop who has more time for priests and for parishes in the rural areas as well. He do his best, or more than his best ☺. But he is not a

- *managerial incompetence* of the vicar general and his position with low personal authority among priests<sup>674</sup>

**Priests in Ministry:** In all groups, a few very good experiences with the priestly ministry in the diocese were mentioned.<sup>675</sup> Nevertheless, it was always described as an exception.<sup>676</sup>

On the other hand, much more of “places of pain” were named in this area (around ten times more negative statements than the positive ones). The shortage of priests was mentioned only once (by a priest). The following concerns but one (frustration) were mentioned in all three focus groups: *lack of communicativeness*;<sup>677</sup> *frustration*;<sup>678</sup> *immaturity*;<sup>679</sup> *incompetence*;<sup>680</sup> *individualism*;<sup>681</sup> lack of clarity in their *ministerial role* in relation to

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good type of organisator. He predominately deals with urgent problems only. That is another thing I would like – more conceptual pastoral planning, but...”

<sup>674</sup> One of the closest pastoral collaborators of the vicar general, again with a great respect towards him as a priest and person, stated: “It seems to me that he (the vicar general) is still trying, often unnecessarily, to work out so many issues that I am sometimes surprised when, after six months, he comes with a small issue which could be resolved in fifteen minutes rather authoritatively. But he calls for a committee and after another six months, he decides... I think, he has too many things to solve and he thinks it is necessary to make all decisions collectively...”

<sup>675</sup> For example: “Sometimes, I meet happy priests as well, who love people and care for them.” “I know a few priests (three names were stated concretely) who are quite good initiators of quality activities and with whom others can collaborate.” “Our parish priest was ignorant about all ordinary human relationships, but he is slowly changing for the better all the same.”

<sup>676</sup> Only one Parish Questionnaire response included a positive comment on a parish priest: on his “fatherlike approach to the parishioners” (which, on the other hand, was seen as an obstacle to deepening co-responsibility in the parish as well).

<sup>677</sup> Some examples: “catastrophic attitude of some younger priests towards their parishioners, without any listening and respect”; “inability of priests to address people except at Mass and get them together”; “our priest behaves as an arrogant gig-head and ignorant in communicating with the representatives of the local community”...

<sup>678</sup> Some examples: “Some priests experience deep frustration that the reality is different from their wishes”; “I am sometimes horrified seeing such deep hatred between some priests”... The lack of communication was several times directly mentioned in the Parish Questionnaire as well (for example, “permanent lack of interest in parishioners and their concerns”; “deep blocks in communication between parishioners and the parish priest”...).

<sup>679</sup> Some examples from the focus groups: “Some priests are simply rude and socially ill-mannered” (a statement of a senior priest); “priestly schizophrenia – our parish priest preaches something and lives differently”; “hunger for money and power”... “To experience, as a woman working in the Church, all the strange attitudes of priests, it is no picnic for me. I think that it is very difficult for men to understand why women are important and that they are different. ☹... I don’t know what would help them see us as more than cleaning -women... It is sometimes very difficult for a woman to feel that she is at home in the Church. Yes, it is so, unfortunately. Priests frequently don’t think that a woman would be able to have deeper pastoral knowledge or to manage more difficult pastoral tasks... Then they are afraid of the feminists! ☹... I don’t know where a solution could be found.” One comment from the Parish Questionnaire: “Our parish priest is very shy, as if he would be afraid of any contact with the people.”

<sup>680</sup> Some examples from the focus groups: “Many priests are incompetent in their preaching and in the knowledge of Bible”; “Many priests didn’t experience any ministry style other than the predominately sacramental one”; “It is unrealistic to want older priests to change their style of ministry”; “Many priests are not able to offer a deeper spiritual direction or guidance, only rather formal confession”; “Priests are often uneducated or even ignorant in psychology and management”. From the Parish Questionnaire: „Our deanery vicar is totally unfunctional.“ „Our parish priest does the necessary minimum (masses, some confessions, sometimes a burial). Otherwise, the parishioners have to get along on their own.“ “The homilies in our parish are inspired by rather old preacher’s manuals.”

<sup>681</sup> From the focus groups: “To motivate our priests for living more the communitarian dimension of their priestly life, it is very difficult”; “Some priests are not ready to share pastoral responsibilities with any collaborators”; “Each parish priest is his own master in his own kingdom, without any attempt to listen to the bishop’s concerns and pastoral vision”; “Some priests don’t even read bishop’s pastoral letters out to their parishioners”... On of the closest bishop’s collaborators even stated: “With regard to bishop’s pastoral conception, it is totally refused by the majority of priests. There is huge scepticism prevailing in the attitudes to the conception, or to anything coming

laypeople.<sup>682</sup> Finally, in all three groups, the pastoral consequences of the ministry of *foreign missionaries* in the diocese were seen rather negatively.<sup>683</sup>

**Pastoral Collaborators:** The theme of pastoral collaborators was not particularly discussed in any of the groups but there were some rather scattered and unsystematic remarks made during the conversations.<sup>684</sup> In the Parish Group regret was expressed about the current “poor extent of participation by laypeople in liturgy and ministry”. In the Community Group, a suggestion was made that this situation is caused by the current “lack of charismatic personalities who would be able to attract and inspire other people”.

**People in Parishes:** All voices concerning the faithful in general came from the Bishop Group (smaller part) and the Parish Group (the majority). Three voices expressed a positive remark about parishioners in general, praising the heroism of some faithful in their persistent life of faith in the often very inconvenient environment, the desire of some parishioners to live deeply with God and their willingness to serve the other, and the maturity, activity and ability to build communitarian relationships among third level students in Pilsen. These „places of hope“ were confirmed by almost twenty positive comments among the responses to the Parish Questionnaire. The voices about “places of pain” pointed, both in all three of the focus groups and in the Parish Questionnaire, strongly in two directions: *passivity*<sup>685</sup> and *individualism*<sup>686</sup> of the majority of ordinary parishioners.

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from the Bishop’s Office. Altogether, each parish priest is in his parish like a king in his own kingdom.” From the Parish Questionnaire: “We are very troubled by the lack of interest of our parish priest. He decides all things, doesn’t react to any activities of ours, rarely comes up with his own activity.” “The parish priest gets along on his own, without any collaboration with the laypeople.” “It seems to me that our parish priest doesn’t read any bishop’s directives, because they are not fulfilled in our parish at all.” “In our parish, the bishop’s pastoral letters are never read out.”

<sup>682</sup> For example: “When some priests say: ‘Laity’, it is a expression of disdain”; “A priest is for some (not only older) parishioners like a half-god. He is always right.”

<sup>683</sup> The problematic issues were seen largely in the following three areas: frequent inability to adapt to our radically different cultural, social and pastoral situation, deepened by creating a special subgroup in the diocesan priestly community; question of the motivation of their decision to go out from their home diocese abroad; artificial preservation of the current “all surface covering” style of predominately sacramental ministry.

<sup>684</sup> For example, in the Bishop Group, the problem of isolation of lay people full-time ministering in the Church from the ordinary life in the world was mentioned. On the other hand, in the Community Group, their very good experience of employing laypeople in ministry was emphasised. In the Parish Questionnaire, “joyfull participation of relatively high numbers of laypeople on the life and ministry of the parish” and “commissioning for various ministries in small communities and during a official liturgy” were mentioned by a respondent from one parish in Pilsen. Another respondent from a countryside parish expressed a deep dissatisfaction with the life and ministry style of the „very authoritative and manipulative parish sister“.

<sup>685</sup> The causes were seen both in the parishioners themselves and in the style of priestly ministry in the parishes: “Many people in parishes neither expect any changes, nor desire them”; “the passivity is often caused by a devout reverence for the parish priest”; “artificial notion developed in minds of many parishioners about overworked priests”; “there is a totally undeveloped awareness of co-responsibility for the parish in the majority of laypeople”; “parishioners are often exposed to the high-handedness of priests without having any rights”; “high age of many priests and the majority of parishioners without any possibility of changing their style”... (all of these statements but the first were heard in the Parish Group).

<sup>686</sup> The individualism of parishioners was expressed, for example, as follows: “fragmentation of the faithful in many parishes, often caused by their high age and supported by the lack of interest on the side of the priests”; “lack of any sense of parish community and togetherness”; “inability of parishioners to share their life of faith”; “parishioners know each other only by meeting each other during Mass, after that they scatter, even some attempts to invite them for a coffee made by the priest don’t work”... (all of these statements were heard in the Parish Group).

### A 11.3.2 Pastoral Strategy Today

**Operational Strategy:** Two essential failings of “operational pastoral strategy” in the diocese were clearly defined (in various ways) in all three focus groups: *inability or unwillingness to see the reality*<sup>687</sup> and *focusing largely on maintenance* of sacramental functioning.<sup>688</sup> Some destructive consequences of such “strategy” were discussed in the Parish Group as well as in the Community Group: In order to safeguard the administration of as many parishes as possible, very young and both pastorally and humanly immature priests are entrusted with administering parishes or blatant problems of some priests in parish ministry are not dealt with or they are even covered up or “solved” at expense of a lay minister. In addition, in the Bishop Group, a widespread *lack of clear pastoral conception* was discussed,<sup>689</sup> which was expressed several times in the Parish Questionnaire as a critique of the frequent changes in the parish administrator appointments. In the Parish Group, on the other hand, a *lack of clarity in the pastoral roles* of priests and laypeople was mentioned more often.<sup>690</sup>

**Liturgy:** In the Community Group, as well as in some of the Parish Questionnaire responses, some small “places of hope” were mentioned in the area of liturgy by describing some *steps in the process of more extensive participation* of parishioners either in the preparation for the sacraments, preparation of Sunday Mass liturgies, or directly during the Mass. On the other hand, however, rather *painful voices* were heard in all the focus groups and in many Parish Questionnaire responses commenting on the *poor level of participation* in liturgy in other parishes. In addition, some voices mentioned rigidity, artificiality, childishness and remoteness from the real life, a lack of creativity and a lack of joyfulness in liturgy in some parishes.

**Spirituality and Formation:** Four concrete kinds of “places of hope” in the area of spirituality were mentioned in the focus groups: weekend *retreats for small groups* in some parishes and *personal spiritual direction* (mentioned in all three groups), one-week *family retreats and other activities* with programmess for small children and long-term *formation cycles, schools and courses* combined with continuing practical applications in the parishes or communities (namely the ‘Disciples’ and ‘Timothy School’ for youth ministry and the formation course for animators of small communities).

**Other Activities:** Some other pastoral activities in the diocese were mentioned as “places of hope” across all three focus groups and the Parish Questionnaire responses,

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<sup>687</sup> The following expressions were used in the focus groups: “unwillingness to see the reality of a minority Church, adherence to a style of thinking in a ‘all-covering’ Church”; “unwillingness to see the reality and inability to plan and systematically search for solutions”; “covering up of many problems by referring to the necessity of ‘love’”; “many attempts at organising things from above without exploring the real situation”...

<sup>688</sup> For example: “In spite of all official proclamations, the covering of as many places as possible by sacramental ministry is still the main goal of the diocesan leadership”; “a permanent strategy of ‘filling in of gaps’ by priests of any quality or by some substitutes for them”; “the main concern of the bishop is still how to secure all Masses in the diocese”...

<sup>689</sup> A Pastoral Centre worker: “There is a huge lack of conceptual planning in all things, only the least bad alternative is always chosen.” In the background can be a lack of clear theology of ministry as well. During a discussion with the top diocesan leadership, some disagreements or at least a lack of clarity about various theological concepts became clear, such as in the questions what does ‘collaboration’ mean in pastoral ministry and who is the primary subject of pastoral ministry (the priest? the official Church? the local church? the parish community?) and what does pastoral planning mean.

<sup>690</sup> For example: “overestimation of the hierarchical structure and poor use of the competencies of laypeople”; “lack of clarity in the role of priest, too high an expectation connected with one person”...

both regular and one-off activities.<sup>691</sup> Most of them were organised or co-organised by the diocesan Pastoral Centre,<sup>692</sup> Youth Centre, or Caritas, several by various communities, one by a local parish.

### A 11.3.3 Pastoral Structures Today

**Diocesan Curia:** From inside (some voices in the Bishop Group), two deficits were clearly stated in the functioning of the Diocesan Curia: *poor pastoral and spiritual care* for the Diocesan Curia employees and their insufficient or *inadequate professional training*. From the outside (several voices in the Parish Group), the Diocesan Curia was, in general, perceived as working ineffectively, in an unhealthy atmosphere of mistrust, with poor managerial organisation, employing professionally incompetent workers (with few exemptions, for example, the current building maintenance department).

**Structure of Parishes:** The *current structure of parishes* in the diocese was broadly and univocally perceived as *inappropriate*, not corresponding to the social and pastoral situation in the diocese. In addition, in the Parish Group and the Community Group, an absolute *lack of accountability* was mentioned more often.<sup>693</sup> The picture from the Ministers Questionnaire and the Parish Questionnaire was (with some exceptions in larger parishes) almost the same.<sup>694</sup> In the Community Group, a remark was even heard that “many charismatic personalities were trampled by some parish priests or other church structures”.

**Pastoral Councils:** *Communication and co-responsibility structures* (e.g. pastoral councils), if existing at all, were described (both in the Focus Groups and in the Parish and Ministers Questionnaire) as *not functioning* and unable to help in deepening collaboration and solving problems.

**Stewardship:** A general and strong dissatisfaction in the area of stewardship of church or parish property and finances was expressed in all focus groups. The picture based on the Parish Questionnaire responses was (with one exception) again the same. The critique included: the *lack of transparency*, *incompetence* in finance administration and economy, *lack of courage*<sup>695</sup> to resolve some economic issues more radically, and *not existing or not working finance councils* in many parishes.

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<sup>691</sup> With the exception of the diocesan Days of Faith in Pilsen (which was mentioned two times in the focus groups and several times in the Parish Questionnaire), some other activities were mentioned in the focus groups as well (at least once): the Days of Faith in deaneries, the annual diocesan pilgrimage, the Youth Meeting with the bishop, parishioners meetings in a local parish in Pilsen, ecumenical meetings in Pilsen and Krasno, various summer youth and children camps organised by religious congregations, communities or parishes, the Three Kings' Day Collection for Caritas, the library of the Christian Academy in Karlovy Vary and Domazlice, the opportunity for such discussion about Church like this focus group. Some other which were mentioned in the Parish Questionnaire responses: parish trips and pilgrimages, informal social meetings, youth ministry, family ministry, children's summer camps, bible study meetings...

<sup>692</sup> One of the Parish Centre workers explained, that the Parish Centre is involved in three types of activity: activities that are fully organised by the Pastoral Centre, activities that are organised by another pastoral unit with direct collaboration or support from the Pastoral Centre, and activities that are supported from the Pastoral Centre only by distributing resources or offering pastoral advice.

<sup>693</sup> For example: “Any type of accountability in the diocese collapsed, including the district vicars.”

<sup>694</sup> In the Parish Questionnaire, some responses referred to a quite developed organisational structure in circa ten parishes. In other cases, if mentioned, the organisation of the parish life and ministry is based rather on parishioners occasionally “helping their parish priest with his ministry”. Most of the comments were, however, rather negative, testifying either not functioning or missing pastoral and co-responsibility structures.

<sup>695</sup> For example, to sell all the buildings which are not needed for pastoral ministry or to develop a strategy of Church economy without overdepending on the still expected solution of the Church – state relations.

**Specialised Ministries:** The comments on the various kinds of specialised ministries in the diocese in all three groups were solely positive. In all groups (and in some Parish Questionnaire responses), there was loud praise for the organisational style and the kind of ministry in various Caritas units throughout the diocese was heard. In addition, individual voices praised the Mother Club in Pilsen, Diocesan Youth Centre, Family Centre, student ministry in Pilsen, and formation programmes for collaborators in youth ministry (Disciples and Timothy School).

**Communitarian Ministry:** With regard to various religious or new communities as a part of pastoral ministry in the diocese, general joy was expressed many times at the ministry style of the small *Franciscan Community* in Pilsen (quite enthusiastically). Other communities were singularly mentioned as “places of hope” as well: Cistercian Monks (as an important prayer support), Prusiny, Community John 10, Noah, Salesians, Dominicans, and Koinonia Giovanni Battista.

On the other hand, one voice in the Parish Group expressed dissatisfaction with the current state of parish ministry in Pilsen, when four from five parishes are administered by a religious or a new community with the consequence that the parish ministries are too specialised and not inclusive enough. Other negative voices (both in the Focus groups and the Parish Questionnaire) regarding the communitarian ministry expressed concerns that, in some cases, the diocesan bishop has quite large difficulties in dealing with some problematic or non-collaborative members of some religious or new communities in parish ministry in the diocese and that the ministry style of some communities was one-sided and too narrowly focused on their „interest groups“.

**Small Communities and Groups:** Many times, a univocal type of “places of hope” was mentioned (both in all three groups and the Parish Questionnaire), namely the growth and development of various *small communities* and groups as vibrant faith-centres.<sup>696</sup>

#### A 11.3.4 Pastoral Systems Today

**Communication:** Communication issues can be very easily seen as the background for many other chances or problems already analysed. In addition, communication was explicitly mentioned several times in all three focus groups. One voice in the Bishop Group expressed his joy that communication in the diocese was slowly improving, similar satisfaction was expressed by other voice in the Parish Group in the particular context of his own parish. In the Ministers Questionnaire, some concrete examples of quite high quality communication were mentioned. In the Bishop Group, general *scepticism*<sup>697</sup> and a remaining tendency towards *triumphalism* in the church were identified

<sup>696</sup> “I enjoy the growth of small groups in deserted villages that pray together”; “In my parish I live my dream about the Church, almost all people coming to the Church gather in their own small community as well”; “Our small community, which is already over fifteen years old, is for me a unique source of encouragement, joy, and spiritual life, as well as an opportunity for mutual ministry”... From the Parish Questionnaire, it became clear that small groups of various kinds are scattered through the whole diocese (prayer groups, biblical groups, family or married couples groups, youth groups, Caritas Groups, senior groups, new movements or third orders groups...). They have usually around 10 – 15 members and are more (but not only) present in larger centers than in small parishes. A more developed network of small groups is present in the Franciscan’s parish in Pilsen and two other parishes. According to the characteristics in the Parish Questionnaire, only a small number of these groups in the diocese could be defined as Small Christian (Basic Ecclesial) Communities in the usual meaning of the term.

<sup>697</sup> A good example of such scepticism is a statement that was heard in the Community Group: “Yes, it was nice to dream with you, but back to the reality... I participate in a lot of similar conversations, today, it was only because of you, that you needed it for your study... But after years of full-time ministry in the Church, I see in it really only a gift for you because I think that it won’t have any practical consequences.”

as two burdening elements in the area of communication. Both in all three focus groups and in several of the Parish and Ministers Questionnaire responses, *poor quality of communication* and the relationship *between priests and laypeople* was identified as one of the most serious “places of pain” in the diocese.<sup>698</sup> In addition, both in the Bishop Group and in the Community Group, poor quality of communication *between the diocesan leadership and parish priests* or active parishioners with its consequences in the area of *motivation* was mentioned.

**Collaboration:** The theme of collaboration or participation was closely interconnected not only with the area of communication, but also with the previous themes of pastoral strategy and structures. In addition to the issues already mentioned in the context of these previous themes, deep problems in the area of pastoral collaboration *between priests and parishioners, among priests, between priests and the diocesan leadership*,<sup>699</sup> the *Bishop’s Office*, or the *Pastoral Centre*<sup>700</sup> were explicitly discussed in the Focus Groups and many times mentioned in the Parish and Ministers Questionnaire responses.<sup>701</sup> Some special themes emerged in the Parish Questionnaire responses, such as the problem of the *inaccessibility of any meetings rooms for groups* in the parish.<sup>702</sup> In the focus groups, the *lack of collaboration* was mostly explained by mentioning at least one of the following reasons: lack of *motivation*, personal or professional *inability*, and poor personal *relationships*.

On the other hand, some positive experiences were mentioned (more in the Parish and Ministers Questionnaire responses than in the focus groups) as well: in the areas of collaboration *within parishes*, between parishes or small communities and the *local community*<sup>703</sup> or the diocesan *Pastoral Centre*<sup>704</sup> and in the wider *local and ecumenical collaboration*.

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<sup>698</sup> Some examples from the focus groups: “absolute lack of communication, isolation, communication blockade, not functioning basic relationships and linkages”; “division into two groups of clergy and laity, mutual defamation”...

<sup>699</sup> From the top of diocesan leadership was heard: “If the priest in the parish grasps that he has the key role in pastoral collaboration and if he becomes involved, then all things move ahead. If he doesn’t, if he digs his heels in over collaboration, all things are blocked like embedded in concrete. In such case, neither the parishioners, nor the bishop and his collaborators don’t have any chance to change anything. That is simply a totally hermetic situation.”

<sup>700</sup> A perception of mistrust between parish priests and the diocesan Pastoral Centre was more times mentioned, both from inside and from the outside of the Pastoral Centre. The reason stated was that it was caused by the fact that only laypeople work in the Pastoral Centre.

<sup>701</sup> Some examples from the Parish Questionnaire: “I feel that my engagement is welcomed only in the area of cleaning.” “The situation is joyless. The last time, I am very disgusted by the attitudes of the ‘non-lay’ Church...” “The hierarchy of roles in our parish is classical: the parish priest (he takes care of everything) – the parishioners (without any responsibilities and rights).” “We experience a lot of joys, but none in the area of collaboration with our parish priest. Often I get the idea, that I should ‘let the dead bury their dead’ and that I should rather ‘go and proclaim the coming God’s Kingdom.’” “Our parish is a sleepy hollow. Not even the bishop’s pastoral letters are read here.”

<sup>702</sup> It was mentioned in circa ten responses. Other examples of critiques from the Parish Questionnaire focused on the lack of youth and children ministry, bible work, formation of collaborators, faith formation, adult education, isolation of the wider world...

<sup>703</sup> An example of collaboration between a small community in a countryside parish and the local community is particularly interesting thanks the fact that the „moving force“ for this direction was largely disillusionment and disappointment, based on many unsuccessful attempts of communication and collaboration with the parish priest: “Our joys and problems in the area of relationships and communication move gradually from the classical parish (that is, from the group of people attending Sunday Masses) into a group of people who work and organise various activities and service in our village (the local community council, the school, kindergartens, the Seniors’ Home, Caritas, choir, disabled children)... There we experience a real collaboration and Christian ministry. I think that much deeper personal meetings and conversions happen here, rather than in the classical parish... I think that there is a great hope for a new Church emerging from among such people. To be clear, I am not speaking about a new denomination. But about people who would be open to all the various God’s truths, invitations and gifts...”

## A 11.4 PASTORAL PLANNING

Each of the following pastoral priorities for the diocese for the next ten years (divided into four overall thematic groups) was more or less extensively discussed in each of the three focus groups. Some particular examples of concretisation of these priorities mentioned are given in brackets following each of them.

### A 11.4.1 Offering Pastoral Formation

- leadership formation of *diocesan leaders* (transparency, realism, situational leadership, management, teamwork, consistency...)
- permanent education and formation of *priests* (pastoral guidance, change in mentality, motivation and skills for collaborative ministry, communication, psychology, pastoral supervision...)
- formation of *pastoral collaborators* (courses, spiritual direction, pastoral theology, resources...)
- *adult education* in parishes (Scripture, discussion about church and faith...)
- integration of *spirituality* and life (parish retreats, spiritual seminars, vivid and creative liturgy, spiritual direction...)

### A 11.4.2 Developing Pastoral Strategy

- preparation of a *long-term strategy* (defining the concrete steps of the preparation process...)
- formulation of *short-term plans* (for example for one year, accountability...)
- improving *personnel management* (quality before quantity, consistency according to priorities, clarifying of permanent diaconate, caution in accepting foreign missionaries...)

### A 11.4.3 Transforming Pastoral Structures

- *restructuring* of parishes (starting the process of preparation, analysis of situation, wider context of necessary changes in mentality, revision of statutes of Parish Councils...)
- transformation of the *Diocesan Curia* (larger team on the top level, for example an auxiliary bishop, bishop vicar for pastoral issues, and a diocesan manager, professional training of the pastoral collaborators and auxiliary workers, a special manager for the management of the Diocesan Curia...)
- further development of *specialised ministries* (youth centre, preparation of a drug-prevention ministry, family ministry...)
- support of *communities* in the diocese (support of spiritualities and new movements, moral and practical support for development of various initiatives from grassroots and their spiritual guidance ...)
- transparent *stewardship* (transparency in the diocesan and parish finances, competences, structures, directives, support of finance councils and revision of their statutes, more extensive co-responsibility of parishioners, a diocesan finance auditor with access to parish finances...)

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<sup>704</sup> Formation courses, 'Days of Faith' in deaneries, printed resources and pastoral advice and so on.

### A 1.1.1 Deepening Pastoral Collaboration

- *quality of communication* (clarification of official linkages, accountability lines and relations, deeper relationships between the bishop and priests and personal motivation and encouragement, a communication network among various activities and communities in the diocese, ministry of healing of relationships, identities and gender issues, personal guidance and pastoral supervision...)
- *support of small communities* (motivation to creating new communities, pastoral guidance of the existing, small communities network, formation of leaders...)
- *deepening communion among priests* (motivation of priests, encouragement, informal opportunities...)
- development of *permanent deacons and lay ministry* (mapping of convenient candidates, creation of small pastoral teams, more extensive use of official commissioning, support of the communitarian dimension of ministry and teamwork...)
- deepening of the *co-responsibility* of the whole parish community (support for the process of the ministerial mind-set transformation, more effective use of Parish Councils and formation for their work, more extensive participation of parishioners in important pastoral decisions in parishes, pastoral resources and supervision availability...)

## Appendix 12: ORGANISATIONAL ANALYSIS

In this last appendix, an organisational analysis (or “diagnosis” of the underlying organisational diseases)<sup>705</sup> of the diocese is conducted. The results of the quantitative and qualitative analysis (described in detail in Appendices 10 and 11 and summarised in section 3.2 of Chapter 3) are here analysed in the light of the organisational theory outlined in Appendix 3, section A 3.3. Two books by Charles Handy *Understanding Organizations* and *Understanding Voluntary Organizations* are here used as a kind of a “diagnostic checklist”.<sup>706</sup>

### A 12.1 PERSONAL DIMENSIONS

#### A 12.1.1 Motivation

Reflecting on the issues of motivation outlined in section A 3.3.1 na stránce 156,<sup>707</sup> it would be possible to ask why the priests are mostly so individualistic and authoritarian, when the diocesan leadership recommends and models the collaborative approach in ministry? There could be two things: Firstly, they perceive a *lack of an overall vision and strategy* for the whole diocese, or *the way of communicating this vision is not suitable or understandable* for them. Secondly, their formation or personal history and experience could deeply *determine their ‘needs’* and have made them ‘immune’ to any vision of church or ministry other than theirs. Some of them are perhaps working under the ‘calculative’ or even ‘coercive’ contract, expecting either more encouragement or appreciation on the part of the bishop or clearer orders and rules in the spirit of ‘obedience’ towards their superior, while the bishop assumes the ‘cooperative contract’. This *confusion in expectations* then brings not only low motivation, but also deep frustration on both sides.<sup>708</sup>

#### A 12.1.2 Competence

It was already mentioned that the formation of ministers could determine their needs, the way of doing their motivation calculus, and, consequently, the low level of being influenced by the diocesan leadership’s visions. However, there are some other ‘symptoms’ that are more or less caused or affected by *the kind and quality of ministerial formation*<sup>709</sup> (except in some cases of personality disorder): the attitudes of clergy towards laity, especially women, the lack of understanding of human nature and ordinary human relationships, low quality of communication, collaboration, preaching, pastoral leadership, and pastoral care, the differences in the images of Church and ministry, the focusing solely on the sacramental ministry, underdeveloped relations with the wider society, attitudes towards parish councils and so on.

<sup>705</sup> According to Handy, an organisational analysis (or “diagnosis”) is “an important prerequisite of action”. Handy, *Understanding Organizations*, 16.

<sup>706</sup> Ibid., 326.

<sup>707</sup> The analysis of the problematic of motivation is based on Handy, *Understanding Organizations*, 37-59 and Handy, *Understanding Voluntary Organizations*, 27-37.

<sup>708</sup> Many issues in the area of motivation are interconnected with the areas of leadership, strategy, and overall organisational goals, to which we will come later on. The moods of scepticism, frustration and passivity throughout the diocese could have their roots here as well. On the other hand, it is possible to see that where ministerial goals are set in greater clarity and where the level of participation is high, there the ministry of a parish or ministerial team has deeper positive impact on the community life as well.

<sup>709</sup> The analysis of the problematic of career planning is based on Handy, *Understanding Organizations*, 222-252.

These ‘symptoms’ of personal, spiritual, theological and pastoral incompetence or the cases of pastoral placement unsuitable to the kind of formation have probably at least five deeper ‘organisational’ diseases or problems at their roots:<sup>710</sup> 1) the conditions for admission to ordained ministry, 2) the style of theological and pastoral formation at the seminary and theological faculty in the past fifty years, 3) the policy of ‘promoting vocations’, 4) the *lack of the permanent pastoral formation and supervision for pastoral ministers* (including the motivation aspect again), and 5) the *lack of personnel management and placement strategy*. Because the first problem is not directly governable, the second is being currently solved, and the third is more an ‘ideological’ than ‘organisational’ issue, only the last two remain to reflect on.

Finally, it seems that many problems and ineffective solutions in the areas of permanent pastoral formation and personnel management in the diocese were caused by *a sort of ‘monolithic’ thinking about ministry and the diocese as a whole*. However, in the light of the organisational theory, it is necessary to think about ministry and the diocese as about something much more differentiated than is usually the case. For example, Charles Handy suggests<sup>711</sup> thinking about an organisation as having a fourfold shape- (‘steady state’, ‘innovation’, ‘policy making’, and ‘crisis management’) – each section having a different ‘working culture’ and, consequently, demanding different kind of leadership, workers, and their formation.<sup>712</sup>

### A 12.1.3 Roles

In the area of ministerial roles,<sup>713</sup> all the possible role definition problems (role ambiguity,<sup>714</sup> incompatibility,<sup>715</sup> conflict,<sup>716</sup> overload,<sup>717</sup> as well as role underload<sup>718</sup>) can

<sup>710</sup> See Handy, *Understanding Organizations*, 222-252.

<sup>711</sup> See Ibid., 235-237.

<sup>712</sup> We could define four questions important for the diocese in this area: 1) How to appraise individual pastoral ministers in order to recognise what kind of ministry and what kind of working environment would be in accordance with their personality, gifts, maturity, and pastoral competence? 2) How to provide individual ministers with feedback on their ministry and personal strengths and weakness? 3) How to help them in developing their own personal focus and style in ministry and to determine and achieve their personal ministerial objectives? 4) What could the diocese do with regard to providing opportunities for further pastoral formation in its various forms (formal education, group learning, planned experience)?

<sup>713</sup> The analysis of the problematic of roles is based on Handy, *Understanding Organizations*, 60-95 and Handy, *Understanding Voluntary Organizations*, 39-49.

<sup>714</sup> Role *ambiguity* (unclear role expectations) can be diagnosed both in priests and in lay ministers. Because of the lack of clarity in the theology of ministry, the shortage of priests and the growing importance of lay ministers, many *priests* are very unsure about their own role, are sometimes afraid to come down from the traditional ‘one man’s top’ position and are confused by the complexity of the social and ecclesial situation of today. On the other hand, this lack of clarity negatively affects the voluntary *lay ministers* and the active parishioners as well, because they often do not know what is expected of them and how large the area of their responsibility should be.

<sup>715</sup> Role *incompatibility* (expectations incompatible with the role) could be found, for example, in the role of *parish priest*, where the parishioners or the representatives of the local community expect some kind of ministry or relationship of him which is not a part of his own role definition (for example, the parishioners want him to be collaborative and human, but he sees the authority and spiritual exclusivity as substantial dimensions of his role or vice versa). Another example is the situation where a *permanent deacon* or *lay minister* is seen as a makeshift substitute for the priest in the (temporary) situation of their shortage and a style of ministry incompatible with their family role is expected of them (this confusion is sometimes even deeper if there is a gender issue in play).

<sup>716</sup> Role *conflict* (conflicting roles in the same situation) is the typical problem of full-time lay ministers and permanent deacons (sometimes living with their own family directly in a presbytery) who have to reach a balance between their family role and their official ministry anyway (also in the case when the expectations are sound and compatible). In addition, most of the official leadership positions in the diocese contain a set of various roles which are often in conflict (probably the most critical role conflict could be seen between the figurehead, leadership, and administrator roles of a parish priest or the bishop).

be diagnosed in the diocese. They result in role stress, and (if handled by using inappropriate non-cooperative coping strategies) they have their serious consequences. In addition, in the light of the role theory, it became clear that, in practice, there are no such groups as 'laity' and 'clergy' in ministry. The collection of various ministerial roles is much richer and using these two terms only adds to an already big enough role confusion, which results in stress and frustration.

#### A 12.1.4 Groups

A part of the resistance to collaborative ministry (for example, parish pastoral and finance councils) among priests is probably not based on the lack of motivation already discussed, but on some unsuccessful attempts in accepting this new style of ministry resulting from *inappropriate use of groups* which was again caused by the *lack of appropriate knowledge and skills* in the area of group work by both the priests and the parishioners (see the theory na stránce 156).<sup>719</sup>

Finally, some aversion to the communitarian and collaborative dimensions in ministry could result from the fact that this emphasis is very much at the top of the diocesan leadership's agenda and a frequent theme of various speeches and pastoral letters, which could be perceived by some priests more as an *'ideology' without practical, systematic and supportive strategy* which does not acknowledge that using groups in ministry is an extraordinarily difficult task with its own dangers and problems.

If somebody, in the end, wondered, how it was possible that during the Communist regime various prayer groups and small communities had flourished apparently without any support and today they withered, the 'group theory' would have an explanation as well: the *'common enemy'* has gone and a strong, inspiring and shared vision has not yet come.

#### A 12.1.5 Leadership

Reflecting on the results of the Ministers Questionnaire and the results of focus groups in the light of various leadership theories (see na stránce 158),<sup>720</sup> the biggest diseases of this area could be seen, firstly, in the lack of internalising the concepts of empowering and situational leadership and, secondly, in the pervasiveness of urgent, but only seemingly important administrative tasks together with the inability to set and to

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<sup>717</sup> Role *overload* (too many roles) is often found in the case of very active, but non-collaborative parish priest. When one man tries to be a community leader, strategic planner, expert, exemplar, representative, counsellor, confessor, spiritual director, manager, administrator, figurehead, liaison person, monitor, spokesman, resource allocator, negotiator, disturbance handler, maintenance man, and economist, then it is just too much. However, such cases are not unusual in the diocese.

<sup>718</sup> Role *underload* (role expectations are lower than one's own self-concept) is seemingly a strange concept in a situation with so much work. However, ? this is quite a usual problem among active lay people whose self-concept was even enlarged by all the discussions, pastoral letters, and courses about collaboration and participation and, in the end, they did not find any space for practicing these high ideals in their own parishes. On the other hand, when collaborative ministry is practiced by some priests in an incompetent way, it could create a feeling of role underload in them as well (they are not sure any more, what their role is, when all/so much ? can be done by the laity).

<sup>719</sup> The analysis of the problematic of motivation is based on Handy, *Understanding Organizations*, 88-95 and 150-179 and Handy, *Understanding Voluntary Organizations*, 50-64.

<sup>720</sup> See, for example, Robert K Greenleaf, *The Power of Servant Leadership*, eds. Larry C. Spears and Peter B. Vaill (San Francisco: Berrett-Koehler Publications Incl., 1998). The time-management dimension of the analysis of leadership is based on Stephen Covey, "Corporate Responsibility to Communities," in Harry Bahan and Gerard Kennedy, eds., *Working Towards Balance: Our Society in the New Millennium* (Dublin: Veritas, 2000) 63. With regard to the 'situational leadership' approach, see Paul Hersey, *Situational Leadership: A Summary* (San Diego, California: University Associates, 1988). A good summary in Handy, *Understanding Organizations*, 96-122 and 320-344.

maintain pastoral leadership priorities resulting in predominance of ‘representative’, ‘administrating’, and ‘fixing’ roles at the expense of the ‘leadership’ ones (modelling, path-finding, aligning, and empowering).<sup>721</sup> It will, in various degrees, relate to all the ministers,<sup>722</sup> especially the bishop,<sup>723</sup> the vicar general,<sup>724</sup> and parish priests.<sup>725</sup>

## A 12.2 ORGANISATIONAL DIMENSIONS

### A 12.2.1 Environment

The environment of the Pilsen diocese (classified according to Mitzeberg’s theory reviewed na stránce 159) shifted after the political changes in 1989 from the rather stabile, simple, superficially integrated and very hostile environment of Communist times towards the more dynamic, complex, diversified and only sometimes hostile environment of today’s society. It seems that neither peoples’ and ministers’ thinking nor pastoral structures adapted with any ease to this change.

### A 12.2.2 Membership

The type of membership in parishes (see na stránce 160) can be seen mostly in terms of “clients” rather than “members” taking advantage of various types of services. Almost none of the parishes have their own register of members. The “associational” aspect of parishes (the communitarian identity) is very undeveloped. However, although the membership is so diffuse and open, parishes mostly do not have any significant influence in the wider local community. The phenomenon of small (basic) communities is very mixed and undeveloped as well. It seems that in the parishes of the Pilsen diocese the disadvantages of both of the above mentioned approaches are

<sup>721</sup> See the explanation of the so-called ‘Quadrant II Time-Management’ in footnote 516.

<sup>722</sup> The results of the Ministers Questionnaire showed that (probably because of the lack of any shared vision and pastoral strategy and the failure of getting enough collaborators) the largest part of official pastoral leadership ministry in the diocese is reactive rather than proactive, oscillating predominately between the first, ‘important – urgent’ (‘crisis’) quadrant and the third, ‘not important – urgent’ (‘temptation’) quadrant of the ‘Quadrant II Time-Management’ (see footnote 516). Based on some comments in the focus groups, some priests (perhaps partly because of their frustration and resignation) will be at home in the fourth, ‘not important – not urgent’ (‘burn-out’) quadrant as well.

<sup>723</sup> With regard to the bishop, supported by some references from the focus groups interviews and by personal observations, we could with certainty say that he is not at home in the ‘not important – not urgent’ quadrant and that he has often to work in the ‘important – urgent’ quadrant of the ‘Quadrant II Time-Management’. However, we are quite sure as well, that he spends much more time in the ‘not important – urgent’ quadrant, than in the ‘important – not urgent’ quadrant. He is perfectly fulfilling the ‘modelling’ role, he is trying to be very communicative and close to the people, and he is working with his closest collaborators on developing a new pastoral vision for the diocese. However, it seems, that he fails to develop close personal relationships with priests and, consequently, to communicate the vision in a way which would be understandable, acceptable and attractive to them. On the one hand, he sees the necessity of these dimensions for his leadership ministry, but, on the other hand, he is again and again overcome by more urgent, even if not so important administrative, representative, and liaison affairs. In addition, his leadership style is, in some critical situations, perceived as not decisive and firm enough. Finally, although he theoretically sees the necessity of adapting the present parish structures to the actual situation, he is still in a way burdened by the need to ‘fill gaps’ in the parish structure with any priest available.

<sup>724</sup> With regard to the vicar general, he is trying to complement the bishop in the area of searching for the new vision and pastoral strategy by a more systematic and conceptual approach. However, because of his commitment to improve the organisational structure and culture in the Bishop’s Office without having deeper managerial skills and because of the lack of any other competent manager in the office, he is facing the same time-management dilemma as the bishop.

<sup>725</sup> With regard to parish priests, according to the Parish Questionnaire indicating the level of collaboration in parishes, there are obviously only a few among them who successively make use of this model of empowering leadership. Consequentially, the vast majority of parishioners are very passive or frustrated, or, on the other hand, angry, reacting critically and impatiently to this situation.

united: their membership is rather broad, individualistic and anonymous, but limited to predominately older people and narrowly delimited towards the “world”, both not being able to contribute to the transformation of wider society and not being able to offer deeper relationships.

### A 12.2.3 Task

In the light of the clarifications about organisational task, technology, strategy and goals na stránce 161, the main diseases in this area were diagnosed: Firstly, it will be a deep unresolved diversity and disagreement about the mission of the Church in present society,<sup>726</sup> secondly, the lack of any wider process of developing a shared pastoral vision,<sup>727</sup> and, thirdly, where some organisational goals are yet to be clarified, the goal displacement,<sup>728</sup> will shift the operational goals into the area of maintenance, administration, and reactive crisis management. Consequentially, all the areas of adapting structures, communication, monitoring, and participation are negatively affected as well. Based on the scheme of organisation vision and mission development (see Figure 11 na stránce 161), there is a lack of agreement about the “guiding philosophy” (that is, ecclesiology, missiology, theology of ministry) and, consequentially, the simply expressed general “purpose” is missing. Without realistically accepting and analysing the environment, some inconsistent or unrealistic goals (“missions”) are again and again being declared and new methods are being tried. The “vivid description” is then not present at all. Therefore, tasks are unclear and the motivation power of a common vision is lacking.

### A 12.2.4 Typologies

In the light of the organisational typologies outlined in section A 3.3.2 (na stránce 162), several diagnostic observations could be made. Based on the results of the Parish Questionnaire and borrowing Handy’s characteristics of some voluntary organisations, it would be possible to say that parishes in the diocese are largely “a federation of ‘barons’, separate club cultures loosely linked together by a role culture, each free to run their own little empire”.<sup>729</sup>

In the terms of Scherer’s typology, the diocese has poorly developed both its openness to wider society (the ‘market dimension’) and its missionary purpose (the ‘mission dimension’). The local congregations are either rather inconsistent without a deeper sense of community (a lack of the ‘clan dimension’ as well), or they are very dependent on their parish priests.

In the terms of McCann’s and Handy’s typology, such ‘fiefs’<sup>730</sup> (necessarily closed into themselves and with ‘power culture’) are able neither to influence wider society by creating some characteristics of ‘market’ or ‘coalition’, nor to collaborate among themselves, nor to develop any involvement of the broader circle of its members (‘clan’). They are over-dependent on the personal abilities and competencies of their parish priests (both good and bad).

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<sup>726</sup> Based partly on different evaluations of the ‘environment’ and partly on different Church images and different understandings of the ‘purpose’ of the church

<sup>727</sup> The prescriptive method of determining these goals does not work, in addition to the leadership issues, also because of the lack of a clear description and participation.

<sup>728</sup> Developed under the pressure of environment, inappropriate structures, and other already mentioned diseases

<sup>729</sup> Handy, *Understanding Voluntary Organizations*, 96. That is, personal fiefs of many of the parish priests, with power orientation and low participation, linked together by a hierarchical structures and rules of canon law.

<sup>730</sup> They need a ‘safe environment’, so they are creating it by withdrawing themselves from the ‘dangerous world’.

The very low number of pastoral teams (with ‘task culture’) ministering at diocesan level is not able to fill the big gap in the ministries and mission of individual parishes. In addition, because of the bishop’s predominate styles of leadership (participating, delegating), the classical ‘bureaucratic’ structures, procedures and rules are not, in general, functioning well.

Most Catholics actually live their faith in the wider society more as individuals (‘market’ or a very disconnected and individualistic ‘people culture’), without any relevant connections to a parish or community. Some others are looking for a deeper community life and are attempting to invest a substantial part of their lives into various small groups and communities (‘familia’), however, again often without any good connection with the official parish community.

### A 12.2.5 Structures

It is clear that a good structural design for an organisation<sup>731</sup> is not the managerial panacea. Today, face-to-face relations are seen as the managerial priority and not only in Church organisations.<sup>732</sup> However, it is also true that a viable, flexible and healthy structure is a very good basis for both the mission and development of an organisation.<sup>733</sup> Therefore, it will be useful now to think about some implications of the previous findings for organisational structures in the diocese.

In the light of the clarifications described na stránce 163, other organisational diseases affecting all the other dimensions and areas as well could be diagnosed. The main disease in the area of organisational structures could be summarised as follows: a rigid, inflexible, only regionally decentralised parish structure without space enough for differentiation and without functioning tools for integration. Or, this disease could be named by using a longer description as well: The tendency of the ‘power culture’ of the many parochial ‘fiefs’ to the ‘crisis management’ type of activity, with too little space for the innovation and policy making types of activity, and with too much space for the steady state activities (maintaining structures, sacramental ministry).<sup>734</sup> Finally,

<sup>731</sup> The analysis of the organisational structures is based on and guided by Handy, *Understanding Organizations*, 253-274; 201-208 and Handy, *Understanding Voluntary Organizations*, 103-120.

<sup>732</sup> According to Handy, “most organizations are not designed, they grow”; Handy, *Understanding Organizations*, 253.

<sup>733</sup> The point made by Robert Greenleaf with regard to the relationship between leadership and structure is here of high importance: “The assumption here is that if an institution is well led, the nature of the formal structure is much less important than if it is poorly led. If leadership is exceptionally good, an institution sometimes operates without much reference to formal structure, even though it may have a well-defined one. In a well-led institution, the need for structure may be minimal, but it is well to have some structure because even exceptional leaders sometimes falter and an understood structure serves as a ‘safety net’. Also, able leaders may be succeeded by mediocre or poor ones, and that contingency needs to be provided for.” Greenleaf, Robert K., *The Power of Servant Leadership*, eds. Larry C. Spears and Peter B. Vaill (San Francisco: Berrett-Koehler Publications Incl., 1998) 147.

<sup>734</sup> Such structure reacts only in minimal degree to the changing environment, to low numbers and largely passive membership and to the necessity of new types of ministries. This structure is, to a relatively high degree, regionally decentralised, but without functioning co-ordinating groups for maintaining integrity, only using (very reluctantly) the hierarchy of commands, (often very rigidly) rules and procedures, and (only sometimes) personal informal adjusting. There is some decentralisation by various ‘products’ (social justice and diaconal ministry) and by various ‘markets’ (youth ministry and family and lay ministry) in place, but it seems, with regard to the variety of the environment and to the need for experimental search for new ways, that it is insufficient. Finally, there is very rare use made of something like a ‘federal type’ of organising ministry (that is, encouraging, supporting, co-ordinating and enabling initiatives and communities coming from the grassroots) or of ‘external alliances’ (that is, collaborating with independent organisations with the same area of interest, for example, with various non-Catholic churches and organisations). In the few cases where such types of collaboration have been attempted, there have been rather mixed experiences.

there is very rarely use made of something like ‘federal type’ of organizing ministry<sup>735</sup> or of ‘external alliances’.<sup>736</sup> In the few cases where such types of collaboration have been attempted, there have been rather mixed experiences.

### A 12.2.6 Systems

Understanding the principles of organisational systems (communication systems, number systems and participation systems, see na stránce 164)<sup>737</sup> and comparing them with the reality of the diocese will be a further analytical step.<sup>738</sup>

The key diseases in the area of *communication* in the diocese seem to be, according to research results of focus groups, the lack of trust between some priests and lay people and between some priests and the bishop or the vicar general (perhaps largely caused by relatively low frequency of personal contact). In the case of the relationship between priests and laity, a role uncertainty and mistrust plays a large part in the communications problems.

In area of *number systems*, the biggest problem is that the diocese does not yet have any common vision and clearly stated goals, so the only numbers<sup>739</sup> available are the annual statistics about sacramental actions.<sup>740</sup> In addition, I am not sure, that too many people in ministry would be convinced that “numbers beat words every time”.<sup>741</sup>

Besides this conceptual difficulty, in the area of *participation* in the diocese, there is still great practical confusion with regard to the various types of participation and decision-making among both priests and laity, especially on the question of parish pastoral and finance councils and their purposes. In some cases, there will be, in addition, a lack of internal conviction about the purpose and usefulness of collaboration or co-responsibility at all, in other cases, the restricting factor will be the lack of the skills necessary for collaborative ministry.<sup>742</sup>

## A 12.3 CHANGE

The resistance to any substantial changes (see A 3.3.3 na stránce 166) in organising pastoral ministry in the diocese is obviously deep and widespread (the need for safely maintaining the *status quo* and a kind of thinking filtered through the narrow type of formation can be seen as the strongest causes of such resistance). The ways of

<sup>735</sup> That is, encouraging, supporting, co-ordinating and enabling initiatives and communities, coming from the grassroots.

<sup>736</sup> That is, collaborating with independent organisations with the same area of interest, for example, various non-Catholic churches and organisations

<sup>737</sup> Handy, *Understanding Organizations*, 83-92; 279-290 and Handy, *Understanding Voluntary Organizations*, 121-139.

<sup>738</sup> The analysis of organisational systems is based on and guided by Handy, *Understanding Organizations*, 83-92; 279-290 and Handy, *Understanding Voluntary Organizations*, 121-139.

<sup>739</sup> Except financial incomes and expenses, which are, significantly, without any reference to pastoral ministry.

<sup>740</sup> In recent years completed by numbers about various groups in parishes.

<sup>741</sup> Handy, *Understanding Voluntary Organizations*, 132.

<sup>742</sup> In the case of many parish pastoral councils, there surely will be a problem of an inappropriate use of only one decision-making procedure or one style of discussion for all situations. If, for example, a parish council wants to discuss all issues by free participation of all people (‘web’) and to take all decision by consensus, it will lead to endless discussions and to deep dissatisfaction with the efficiency of such a council. If, in another case, the only way of discussion in a parish council is the directed one (‘wheel’) and the only way of decision-making is by majority voting, then such a council could be very efficient, but the minority of its members could become very dissatisfied because their opinion was outvoted. Finally, if a president of a parish council (the parish priest) uses the council only for communicating his own authoritative decisions and for helping in their implementation, such council members probably will be disappointed in their expectations with regard to participation and co-responsibility. See Handy, *Understanding Organizations*, 174-175.

participating in the planning process are only slowly developing. In addition, quite deep inconsistency is visible across the diocese, which results in lower motivation as well. With regard to the four „levers of change“, strategy is only beginning to be developed, systems are slowly improving but without any deeper understanding, structure is more rigid than flexible, frequently not allowing new life to come up and to develop. The structural changes are the most restrained as the old structures are quite powerful in their ability to keep people in their old ways.

#### A 12.4 SUMMARY

After completing this ‘diagnosis’ of all the negative ‘symptoms’ discovered by the research of this thesis and the underlying organisational problems, it is necessary to acknowledge that a few very positive signs of some quite strong ‘E’ factors<sup>743</sup> have been, of course, present in the diocese as well. They would equally be worthy of a further detailed analysis. However, in comparison with the (much more substantial) number of negative ones, which often suppress the positive, I would dare to summarise the whole diagnosis by adapting a well-known St. Paul’s saying: “The Spirit gives life, but inappropriate structures kill.”<sup>744</sup>

It seems that the situation is so serious that it is not possible to blame just the hostile environment or personal weaknesses of Church members. Too many priests have been ‘burned-out’, too many well-intentioned activities have been suffocated or have not been given enough free space to become mature and bear fruit, too many lay people have become frustrated or bitter, and too many people are futilely waiting for a helping hand.

It is very clear that reforming inappropriate structures and systems in the Church is rather unpopular and that it is very difficult to “grasp the nettle”. Yet, based on the analysis of this thesis, it is quit easy to estimate that without initiating some processes of structural transformation now, in 10 years the diocese would be so weak that it would be then very difficult, if not impossible, to come up with any serious reform steps.

Reflecting on all the pieces of this organisational analysis it seems that the following problems (based on the Seven Ss Diagram, Figure 12) are the ‘black threads’ of the whole. I would like to present them as the final ‘diagnosis’ of the main organisational ‘diseases’ in the diocese.

- lack of pastoral and personnel management strategy (strategy)
- inappropriate and inflexible parish structure (structure)
- lack of personal face-to-face communication and trust (systems)
- confusion in the area of shared values and purposes (shared values)
- unresolved conflict between leadership roles and managerial ones (staff)
- lack of pastoral knowledge, competency and skills among ministers (skills)
- lack of structural differentiation and weak integration (style)

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<sup>743</sup> ‘E’ factors are the ‘energy’ factors (effort, energy, excitement, enthusiasm expenditure of time, of money, of passion...) in the concept of ‘motivation calculus’; see Handy, *Understanding Organizations*, 38-42.

<sup>744</sup> See The Second Letter of St. Paul to the Corinthian, 3:6.

