

Diocesan Pastoral Administration Of The Roman Catholic

The remarkable success of the book *A Pastor's Toolbox: Management Skills for Parish Leadership* has demonstrated that the demands of time and financial challenges continue to impact the work of today's parish leaders. The need has become even greater for practical tools to assist in the many aspects of temporal administration, leadership, and church management. This follow-up volume provides all new information, insights, and practical tools that pastors need to handle the complexities of parish management in the twenty-first century. Sixteen contributors from across the country deliver key content that focuses on promoting excellence and best practices in the areas of management, finances, communications, and human resources development. *A Pastor's Toolbox 2* provides: leadership tools for the pastor and his team; help for working with the parish's pastoral and finance council; intercultural competence and complex pastoring situations; suggestions for time management and effective meetings; human resources, change management, and canon law; tools for parish stewardship, communications, and Catholic schools. The book is an outgrowth of

the Toolbox for Pastoral Management, a nationally recognized joint project of Leadership Roundtable and Seton Hall University. Learn more at www.LeadershipRoundtable.org.

Staffing Tomorrow's Parishes presents the results of the October 1989 IPL symposium, "Parish Leadership in the Light of the Diminishing Number of Priests".

Accountability is a vital topic of discussion, and often administrators of public goods are called to give account of their services. This study aimed to know how accountability is practiced in the administration of temporal goods in the Catholic Church. The Catholic Diocese of Ahiara, Nigeria was chosen because it operates in a society where accountability and transparency are big problems, coupled with accountability being one of the ways of sustainability giving the rural nature of the diocese. The administrative approach to temporal goods in the Catholic Church is that of stewardship. Hence, the theoretical framework of the study was built around the themes of the "Good Shepherd" and the "Parable of the Talents" as models for administrators/managers of temporal goods in the Catholic Church. Following from this framework, questionnaire was sent to the 72 parishes of the diocese though the target number of participants was 24 parishes which is a third of the parishes. Participants were parish priests of the parishes. This was

followed up with telephone interviews in which parish priests and administrators of schools and hospitals were asked questions on how accountability was perceived and practiced in the diocese in the spirit of stewardship. Also reviewed as part of the sources of data for the study were some of the documents of the Church. The study was done between July and August, 2016. The result of the study shows that the Catholic Diocese of Ahiara, values accountability but lacks the effective structure to make it happen. It was also discovered that the patriarchal system of administration practiced in most African societies contributes to the weak accountability in the diocese.

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Commissioned by the diocese to commemorate its centenary, this is the first book-length study of the history of the Roman Catholic Diocese of Des Moines, Iowa. Formally established in 1911, the Diocese of Des Moines built on the foundations laid by earlier generations of missionaries, religious women, priests, and bishops to provide a gathering point for the scattered Catholic population of southwest Iowa. This book weaves together the various stories of religious and lay members in the forging of a visible religious presence in the region. Influential priests of the diocese included Monsignor Luigi Ligutti, who became a renowned advocate of rural life, and Bishop Maurice Dingman, who took on sometimes

controversial social and political issues. In October 1979, the diocese hosted Pope John Paul II for a short but memorable visit, which was the largest religious gathering in Iowa's history.

This book tells the remarkable story of the decline and revival of the Russian Orthodox Church in the first half of the twentieth century and the astonishing U-turn in the attitude of the Soviet Union's leaders towards the church. In the years after 1917 the Bolsheviks' anti-religious policies, the loss of the former western territories of the Russian Empire, and the Soviet Union's isolation from the rest of the world and the consequent separation of Russian émigrés from the church were disastrous for the church, which declined very significantly in the 1920s and 1930s. However, when Poland was partitioned in 1939 between Nazi Germany and the Soviet Union, Stalin allowed the Patriarch of Moscow, Sergei, jurisdiction over orthodox congregations in the conquered territories and went on, later, to encourage the church to promote patriotic activities as part of the resistance to the Nazi invasion. He agreed a Concordat with the church in 1943, and continued to encourage the church, especially its claims to jurisdiction over émigré Russian orthodox churches, in the immediate postwar period. Based on extensive original research, the book puts forward a great deal of new information and overturns established thinking on many key points.

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This is the story of my dismissal as the Catholic Bishop of the Diocese of Toowoomba, in Queensland, Australia. It relates, from my perspective, the dealings I had with various Congregations (Dicasteries) of the Vatican's Curia in Rome and with certain cardinals and officials in those Congregations, as well as with Pope Benedict XVI, regarding pastoral activities and a letter I wrote to the diocese in Advent of 2006 while the Bishop of Toowoomba. The book details the background and events which led to my being asked by Pope Benedict XVI to resign as Bishop of Toowoomba when I had a meeting with him in Rome on the 4th of June 2009. I did not agree to resign, but negotiated with Pope Benedict to take early retirement which was announced on 2 May 2011. The book is accompanied by various Appendices of documents and letters from this period, including several letters from cardinals in Rome and the pope. Some of the documents and the Appendices have already been published in various places or are in the public domain in some way. They are published here again so that these documents are all in one place. The book has been written to give the story from my perspective of what happened in the lead up to my taking early retirement after refusing to resign. In the view of a number of civil lawyers, canon lawyers and theologians, both here in Australia and overseas, I was deprived of natural justice as I was in no way able to appeal the judgments or decisions that

were made in these circumstances. This was made clear to me by the three cardinals in Rome with whom I had most contact over the time and by Pope Benedict XVI himself.'

The Church is not a business, but it does have a stewardship responsibility to ensure that all of its resources are used as effectively as possible to carry out God's work on earth. In the case of human resource assets, good stewardship involves assisting those engaged in ministry (whether clerical or lay) to achieve their greatest potential through the various components of performance management, including performance assessment. This unique collection brings together both scholars and practitioners who tackle the tricky questions related to the performance management of lay Church workers and clergy (priests and deacons). Performance management is multi-faceted, ranging from issues about hiring, job descriptions, performance criteria, performance appraisal, formation, and firing procedures. As a charitable organization, the Church is subject to the same civil law employment regulations as companies in the private sector. Contributors demonstrate that Canon Law and Church tradition supports the performance management of Church ministers (including clergy). This is a valuable resource for programs in church ministry, pastoral administration, and in the emerging field of church management.

Of the many problems which excite general concern in the Catholic Church today are issues regarding the ministerial priesthood. Lack of collegiality with the authority structure of the Church and other circumstances have contributed to the frustration of many priests. Of this unfortunate state of affairs, this study carried out in the light of the apostolic constitution *Pastor Bonus* of John Paul II aims to address some of those pertinent matters confronting priests in their day to day living. Its many features include the sanctification and ongoing formation of clerics, clerical rights and obligations, the equitable distribution of the clergy in the world and priestly sustenance. It also examines the pastoral leadership of parish priests in their sacramental role as "pater familias" in the community of faith and the challenges confronting pastoral ministry in today's parishes. The international media spotlight on the tension between the Vatican and the U.S. Leadership Conference of Women Religious necessitates a comprehensive study of religious life for women in America. This book answers the call by examining contemporary religious life, particularly among women who have entered religious institutes in the United States since the end of the Second Vatican Council. Using two in-depth surveys of the entire population of women who became sisters during this period, the study presents a rich, multilayered portrait of women religious, highlighting the voices of those generations who

entered after 1965. It provides up-to-date demographics for women's religious institutes in the United States; a summary of canon law locating religious life within the various forms of life in the Church; and data on the views of post-Vatican II entrants regarding ministry, identity, prayer, spirituality, the vows, and community. Beginning each chapter with an engaging narrative, the authors explore how different generations of Catholic women first became attracted to vowed religious life and what kinds of religious orders they are seeking. The book concludes with recommendations for further understanding of generations within religious life and within the Church and society. Because of its breadth and depth, this book will be regarded by scholars, the media, and practitioners as the definitive sociological study of religious life in the U.S. for many years to come. Adding significantly to our understanding of Southern and American Catholicism, this book provides a detailed history of the Mississippi Church's development in modern times. It focuses on the three bishops of the period--John Gunn, Richard Gerow, and Joseph Brunini--but also considers how the clergy and religious, especially the Irish clergy, facilitated the Church's growth, and how the laity worked to foster the Church in Mississippi's Protestant environment. Examining all facets of Catholic life, particularly the evangelizing roles of Catholic education, Catholic charities, and Catholic hospitals, the author places the Mississippi

Church in the context of both its Protestant environment and Southern Catholicism generally. He concludes that the Mississippi Church is in the mainstream of Southern Catholicism, which is distinct from Northern, Midwestern, or Western Catholicism. Emphasizing the Church's evangelizing activities, he shows that the Mississippi Church has been and remains missionary, that it has a continuing impact on its surroundings, particularly at the local level, and that it is symptomatic of Southern Catholicism. The work is the first scholarly study of the Church in Mississippi in the 20th century. It makes extensive use of primary sources and adds significantly to the growing body of knowledge on Southern and American Catholicism.

For fifteen years, the Vincentian Center for Church and Society at St. John's University has been successfully training priests and pastoral leaders in management concepts and skills. Built upon this wealth of experience, "A Concise Guide to Catholic Church Management" connects the theory of academic training with the hands-on skills of pastoral practice. Today's pastoral leaders are required to understand effective communications, budgeting, staff management, and legal responsibilities--all through the lens of Catholic values and tradition. This veritable ministry bible offers pastors and administrators ten succinct, informative chapters and is supplemented by free online materials.

Unity is the categorical imperative of the church. It is not just the church's bene esse, but its esse. In addition to being a theological concept, unity has become a *raison d'être* of various structures that the church has established and developed. All of these structures are supposed to serve the end of unity. However, from time to time some of them deviate from their initial purpose and contribute to disunity. This happens because the structures of the church are not a part of its nature and can therefore turn against it. They are like scaffolding, which facilitates the construction and maintenance of a building without actually being part of it. Likewise, ecclesial structures help the church function in accordance with its nature but should not be identified with the church proper. This book considers the evolution of some of these church structures and evaluates their correspondence to their initial rationale. It focuses on particular structures that have developed in the eastern part of the Christian oecumene, such as patriarchates, canonical territory, and autocephaly, all of which are explored in the more general frame of hierarchy and primacy. They were selected because they are most neuralgic in the life of the Orthodox churches today and bear in them the greatest potential to divide.

"The author examines responses within the international Catholic community to the annexation and rule of East Timor by Indonesia from 1975 - 1999. Theoretically the Catholic Church is committed to prioritise the needs of the poorest and weakest members of the human family but the evidence put forward here reveals that there were significant shortcomings in its reaction to the plight of the East Timorese. Yet the Church also played a crucial role in their eventual achievement of independent nationhood. This study scrutinises the disposition of the Catholic community in several countries closely involved in the issue of East Timor - Indonesia, Portugal, Australia, Japan, Britain, the United States - and of the Vatican, and calls upon the

Church to live up to its own social doctrine. Bishop Carlos Belo, Apostolic Administrator (emeritus) of the Diocese of Dili, East Timor, comments in an 'Afterword' to the book: 'This excellent study carries concrete lessons for the global community as we face the many challenges of the new millennium. In essence, how can we best help our brothers and sisters who often suffer in silence? This book helps to answer that question'.

The sexual abuse scandal in the Catholic Church has been exacerbated in the minds of many by the dismal response of church leadership. Uncovered along with the abuse of power were decisions that were not only made in secrecy, but which also magnified the powerlessness of the people of the church to have any say in its governance. Accordingly, many have left the church, many have withheld funding—others have vowed to work for change, as witnessed by the phenomenal growth of Voice of the Faithful. Common Calling is indeed a call—for change, for inclusion, and a place at the table for the laity when it comes to the governance of the church. By first providing compelling historical precedents of the roles and status of the laity as it functioned during the first millennium, Common Calling compares and contrasts those to the place of the laity today. It is this crossroad—between the past and the possible future of the Catholic Church—where the distinguished contributors to this volume gather in the hope and expectation of change. They examine the distinction between laity and clergy in regard to the power of church governance, and explore the theological interpretation of clergy-laity relations and governance in the teachings of the Second Vatican Council. They look at how church officials interpret the role of the laity today and address the weaknesses in that model. Finally, they speak clearly in outlining the ways governance may be improved, and how—by emphasizing dialogue, participation, gender equality, and loyalty—the role of the laity can be

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enhanced. Speaking as active believers and academic specialists, all of the contributors assert that the church must evolve in the 21st century. They represent a variety of disciplines, including systematic theology, sacramental theology, canon law, political science, moral theology, pastoral theology, and management. The book also includes an essay by James Post, cofounder of the Catholic lay movement Voice of the Faithful, the organization that was in part responsible for the resignation of Boston's Cardinal Bernard Law. Common Calling looks to a future of transparency in the Catholic Church that, with an invested laity, will help to prevent any further abuse—especially the abuse of power.

The effort of the author is lauded for bringing the conversation of faithful church administration to the context of churches in South East Asia in general and in particular in Indian sub-continent. Church administration marked with integrity and truthfulness is a witness to Christ. And, this book provides ample examples of Christ-centered leadership in the Church. Dr. Atola Longkumar Theological Education Consultant. I am deeply impressed by the book 'Insights of the Local Church Administration' written by Rev Dr. Koningthung Ngoru Moyon which can be used as reference book by all Pastors and church leaders in their administration. Unlike any other secular administration, Church administration is very complexed. Dr Ngoru has carefully balanced in his writings, I highly recommended this book for pastors, church elders and theological students. Rev Dr. Jolly Rimai Director Harvest Network Ministry-South East Asia. Physicians have Patients who schedule of appointments for physical check-up. Likewise Pastors or Christian ministers have congregation. Effective preaching, teaching and good administration is equally important and is a paramount task in the local churches. In this book, 'Insights of the local church administration', the author, Rev Dr. Koningthung Ngoru Moyon,

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has written for christian ministers and pastors or those who are planning to be at church ministry. Moreover, the book gathers up the information found in a broad overview of the Pastoral Ministry and Church administration and funnels it into practical area of services. The book is simple but well organized and excellently written and would be usable in the everyday experience of Pastoral ministry and administration. Besides, the author provides a comprehensive and good compilation of materials to enlarge one's ministry concerning local church administration. This book will also be benefited to research students in the field of Christian ministry. Rev. Zuankamang Daimai Pastor Manipur Baptist Center Church, Imphal (MBCCCCI)

Research Paper (postgraduate) from the year 2010 in the subject Theology - Practical Theology, grade: 1.5, language: English, abstract: In the early Church, the question of who was a lay person or who was not a cleric was not much of a concern since the Church acted as one body. Any action taken by the part of the Church members involved the action of the whole Church. However, this does not mean that in the nascent Church all the members formed a kind of amorphous body in which there were no distinctions. Since the genesis of the Church, there has been a distinction among her members. There are two different categories of Christ's faithful. There are the clerics and the lay faithful. The clerics are the ordained members and the lay faithful are the non-ordained members. The two groups are not regarded as different ontologically. One group is not more important or more a member of the Church than the other. Both categories have rights and obligations in the Church. All who are baptized or are received into the Church are regarded as Christ's faithful. The term "Christ's faithful" applies to all baptized Christians regardless of their state or rank in the Church. As one is baptized or

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received into the Church, he or she gains membership by the virtue of the baptism that is recognized as sacramental. According to c. 228 of the 1983 Code of Canon Law lay people who are qualified and suitable can be admitted to ecclesiastical offices and functions by the sacred pastors. This paves a way for the active lay involvement in the life and work of the Church. However, there are limits to lay ministries. These limits need to be observed so that there will be harmony and understanding among all those who are involved in ministries in the Church. Observance and respect of the limits to one's ministry will remove the situations that can cause conflict between lay persons who are admitted to exercise offices and functions in the Church, and the clergy.

In this book Philippa Hoskin offers an account of the pastoral theory and practice of Robert Grosseteste, bishop of Lincoln 1235-1253, within his diocese.

Provides a brief, informative, readable, and very helpful explanation of basic parish management to pastors, priests from abroad, deacons, seminary students, pastoral and finance council members, and lay parish workers.

The office of the Episcopal Vicar is a new office in the church. This office was pastorally conceived by the Council Fathers of Vatican II to aid the Bishops for the effective governance of the diocese, a study on its nature and pastoral relevance is undertaken. In order to profoundly understand the nature of the office of the Episcopal Vicar, this study traces its historical origin, its creation and its inclusion in the Code of Canon Law. The historical origin of this office can be traced from the following offices in the history of the Church namely:(1)archdeacon, (2)archpriest, (3)Officialis and the (4)Vicar

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General. On the aspect of its creation, three stages were outlined. The First stage was the proposal for the creation of the office. Three proposals were laid out. The first proposal was that the office of the Archdeacon which formerly existed in the Church can be reinstated to provide a closer union and collaboration in pastoral ministry between the bishop with the clergy and the laity. The second proposal was that the office of the Vicar General be made pastoral rather than just an administrative office in the diocesan structure. And the last proposal was that the office of the rural dean be given greater functions and powers so that the pastoral care of the faithful could be better cared for. In Lieu of these three proposals, Bishop Joseph M. Garcia Lahiguera and Bishop Lawrence Castan Lacoma, both Auxiliary Bishops from Spain, proposed the creation of the new office to aid the diocesan administration and pastoral work, and from their proposal came the new office of the Episcopal Vicar. The second stage of the creation of this office was its establishment in *Christus Dominus*. The third and final stage of its creation was laid out in *Moto Proprio Ecclesiae Sanctae*. In its inclusion in the Code of Canon Law, the following aspects for the office of the Episcopal Vicar are being discussed namely: (1) identity of the office (2) qualifications (3) appointment and (4) cessation from office. The second part of this study discusses the pastoral relevance of the office of the Episcopal Vicar. Its pastoral relevance can be well explained from the perspective of the renewals introduced by the Second Vatican Council in the context of the universal Church and Second Plenary Council of the

Philippines in the context of the local Church. Another area on which the office of the Episcopal Vicar has significance is on the aspect of its relation with the other vicars of the Bishop. Its significance rests on the fact that the competence of the Episcopal Vicar is more focused than the Vicar General and wider perspective than the Vicar Forane. Lastly, this study points three specific relevance of the office of the Episcopal Vicar in reference to the entire administration of the diocese namely: on the concerns of the Bishop, on pastoral governance and on special concerns of the diocese.

Catholic Parish Administration A Handbook Paulist Press

Every Catholic parish has a pastoral council and a finance council, but how many fulfill the mission they were set up to serve? These councils are among the most important but least understood structures in the Catholic Church. Mandated to exist, their roles have become increasingly critical as parishes--both large and small--are stretching personnel and financial resources further and further each year. Add in the need for internal financial controls and human resource management coupled with fewer and fewer parish priests, and the importance of these councils goes way beyond simply filling seats with warm-bodied volunteers. The function of these councils is to provide consultation to the pastor and to promote greater participation of the entire parish in the life and mission of the Church. But in reality, these terms are vague and leave too much room for individual interpretation. In an unprecedented research effort, author Charles Zech explores the very function of these councils in an effort to lay the groundwork for

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best practices at every parish. It systematically fills the void as both Church leaders and laity strive to better understand the structure and processes needed to improve their effectiveness. Zech's common-sense, straightforward writing style unpacks the extensive data to cover critical issues such as: Parish Leadership Education/Formation Programs Communication with Parish and Parish Staff Council Guideline Manuals Internal Controls Long-Term Planning Prayer and Faith-Sharing A must-read for every pastor, staff member, or committee volunteer, Best Practices of Catholic Pastoral and Finance Councils gives the guidance, support, and how-to that every parish needs--making it helpful for diocesan staff as well. Use it to stay on track, get back on track, or simply realize a track exists for these highly critical leadership councils.

Study conducted in theKanniy?kum?ri District of Tamil Nadu, India.

Ruth Wallace explains in her new book why women are now being appointed to positions of lay administration in the Catholic Church which were previously occupied solely by men. She describes the effects of the priest shortage, changing church law, and the contemporary women's movement all of which have contributed to the trend toward Catholic parishes headed by women. The book presents an in-depth look at the institutional and interpersonal constraints and opportunities of this new and growing phenomenon of women "pastors." It provides a detailed sociological study of twenty priestless parishes throughout the United States, some headed by married lay women, others by nuns. A portrait of these pastors focuses on the new collaborative leadership

practices by women, the restructuring of the parishes, the unique qualities of the "pastoral heart," the support systems and constraints of this new role, and the issue of gender inequality in the Church.

Many Christians have specific questions regarding the operational structures of the Catholic Church, its beliefs, and practices, and are looking for direct answers, ones that are not readily available nor found in Sunday homilies. In this book, the author presents in question-and-answer format information about the Catholic Church, its sacramental life, beliefs, and practices. The questions are grouped according to major topics, such as the Catholic Church, its operational structures, the particular Churches and their groupings, the parish church, the teaching and sanctifying offices of the Church, and Catholic beliefs and practices. Thus, the book will guide readers to a better understanding and appreciation of the Catholic Church.

A complete and updated commentary on the Code of Canon Law prepared by the leading canonists of North America and Europe. Contains the full, newly translated text of the Code itself as well as detailed commentaries by thirty-six scholars commissioned by the Canon Law Society of America.

In the past thirty years, the Catholic bishops of the United States have made headlines with their statements on nuclear disarmament and economic justice,

their struggles to address sexual abuse by clergy, and their defense of refugees and immigrants. Despite many similarities, the nearly two hundred U.S. bishops are a diverse mix of varying backgrounds and opinions. The last research-based book to study the bishops of the United States came out in 1989, since which time the Church has gone from Pope John Paul II to Benedict XVI to Pope Francis and undergone dramatic shifts. *Catholic Bishops in the United States: Church Leadership in the Third Millennium* presents the results of a 2016 survey conducted by the Center of Applied Research for the Apostolate (CARA). It reveals the U.S. bishops' individual experiences, their day-to-day activities, their challenges and satisfactions as Church leaders, and their strategies for managing their dioceses and speaking out on public issues. The bishops' leadership has been tested by changes including the movement of Catholics from the Northeast and Midwest to the South and West, the arrival of huge numbers of Catholic immigrants, and the ongoing decline in the number of priests and sisters serving the Catholic community. This book provides a much-needed, up-to-date, and comprehensive view of who the U.S. bishops of today are, where they are from, and how they are leading the Church in the United States in the era of Pope Francis.

Christian Law: Contemporary Principles offers a detailed comparison of the laws

of churches across ten distinct Christian traditions worldwide: Catholic, Orthodox, Anglican, Lutheran, Methodist, Reformed, Presbyterian, United, Congregational and Baptist. From this comparison, Professor Doe proposes that all denominations of the faith share common principles in spite of their doctrinal divisions; and that these principles reveal a concept of 'Christian law' and contribute to a theological understanding of global Christian identity. Adopting a unique interdisciplinary approach, the book provides comprehensive coverage on the sources and purposes of church law, the faithful (lay and ordained), the institutions of church governance, discipline and dispute resolution, doctrine and worship, the rites of passage, ecumenism, property and finance, as well as church, State and society. This is an invaluable resource for lawyers and theologians who are engaged in ecumenical and interfaith dialogue, showing how dogmas may divide but laws link Christians across traditions.

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